

A MESSAGE FROM THE PRIOR GENERAL

The following is edited from the message from the Prior General, Brother Pascual Piles, OH on the Feast of Saint John of God, which was celebrated on 8th March.



All of us recall and remember Saint John of God as a great saint. We Brothers remember him because he was the instrument through which we heard the call of our Lord to live as consecrated men in the Church and in society, at the service of the poor and needy.

And our co-workers remember him because being linked in various ways to the Order through their work with it, they have taken his example and his model of life as a way of caring for those who suffer, with the professionalism and the humanism that we call "the manner of Saint John of God".

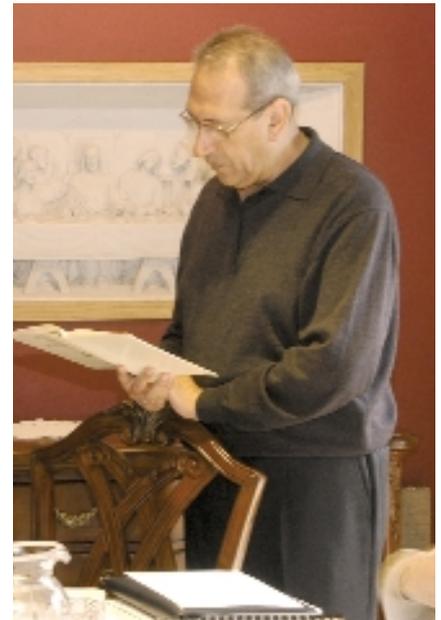
The people who use our services remember him because they pass through our centres as a result of need, or because they are attracted by the way our Brothers and co-workers care for them. The manner of our work identifies us, our expertise and our human and religious values, because we are the people of Saint John of God. Ultimately, every step taken in one of the centres of

the Order offers us a possibility to step forward to reach out to Saint John of God.

We celebrate his Feast Day on 8 March in a spirit of faith. In all the centres throughout the world we shall be celebrating the Eucharist, attended by so many people who form part of the family of the Order. We celebrate his Feast Day in a festive and cultural spirit. I thank God for the events and celebrations that have taken place throughout the world, which are enhancing the technical, human and religious aspects of our life and mission, and enabling us to enjoy the festive spirit of our Hospitaller world together.

Celebrating is not only remembering, it entails creating a memory, which is rather different. It entails making the figure of our founder present again. It entails committing ourselves to ensuring that, every day of the year, he is present in our lives, in our work and in our service. He leads us to identify with him and to try to imitate him in the way we live as Hospitallers.

Let us thank the Lord who has called us to be Hospitallers, who has enabled us



to come to know Saint John of God, and through him, has led us to base our lives and our vocation on him.

I send you my affectionate greetings, united at all times with you in Saint John of God.



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.

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HOSPITALLER

Hospitaller Order of Saint John of God Charitable Trust Newsletter

LET JOY BE UNCONFINED THIS EASTER!

I would have to confess to having a taste for what some of my less reverend Brothers would describe as 'happy clappy' hymns. I make no apology for this. They make me happy, they give me energy, they fill me with optimism and they speak to me of my personal encounter with God. In short, they give me joy.



Joy is a condition that all sensible people desire. It is a hallmark of the believer, in both the Old and New Testaments. The prophet Jeremiah tells us (15:16) 'I devoured your words when they came. They were my happiness and I felt full of joy...' In the Gospel according to Saint John (16:22), Jesus says 'You feel sorrowful now, but I will see you again, and your hearts will rejoice. And no one will take your joy from you.' In his first letter to the Thessalonians (3:9) Saint Paul asks, 'How can we thank God enough for all the joy that we feel before God because of you?' Joy is derived from a relationship with God.

Saint John of God had a close personal relationship with his Heavenly Father, which gave him great joy. This caused him to devote the latter part of his life to the care of the poor, the sick and the

despised of Granada. He in turn transmitted this joy to them. The care he gave alleviated poverty, reduced physical and emotional pain and discomfort and addressed issues of social exclusion but it also enabled those who encountered John to see the merciful and loving face of Christ in his response to their suffering. In doing this John made it possible for people to establish their own personal relationship with God and to know the joy that brings.

You may think that there is little cause for joy in the world today, a world riven with conflict and all the ills that go with that condition. Am I being hopelessly optimistic when I think I discern some green shoots of hope as we approach spring? In Iraq we have

recently witnessed the election of a new Government by democratic means, which appears to have widespread support. Could this represent the beginning of the end of that country's suffering? In Palestine also a new Government has been elected and the Israeli Government shows signs of wishing to improve relationships. Could the peace process soon be revived in that troubled part of our world? We can only pray that these modest signs of hope bear fruit.

What joy there would be if that were to happen?

Easter is undoubtedly a time of joy. It marks the end of the cold dark days of winter and promises the warmth and abundance of summer. Most importantly it is the time to celebrate the Resurrection of our Saviour and the salvation of the world, so let joy be unconfined this Easter.

*Brother John Martin, OH,
Provincial*

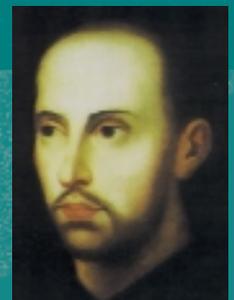


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On 18th January 2005, a Conference took place in Birmingham, which was organised by the Order to examine ways in which Religious Orders and Congregations can work together to meet the challenges that face religious life in the 21st century. The Conference was entitled, "Facing the Future with Hope". What follows is an abridged version of the text of the opening address given to the Conference by Brother John Martin OH, our Provincial.

I would like to welcome all of you who have come here today to examine how we, as Religious, can continue to live our mission within the Church at a time when the number of vocations to religious life is dwindling, when the age profile within many Congregations is high and when the appropriate care of our elderly Religious is becoming an increasingly pressing matter for many of us. As an Order we have had to face

County Durham. At Monze in Zambia we had a post surgical rehabilitation service for children. All of these services were traditional institutionally based services. The Province cared for around 500 people, and the Brothers worked with fewer than 250 co-workers.

Since then the face of the Province has changed dramatically. We no longer have any of the services that I have described above. The service at Monze has been handed over to our Brothers of the Province of Our Lady of Mercy, in Africa. The services at Barvin Park and Hurworth Place have been re-developed as community based services in which the people who use the services live in their own homes where they receive support from the Order or from others, or in small domestic scale residential care homes. Saint John of God Hospital at Scorton has been handed on to another care provider because the costs associated with maintaining the service were in danger of financially crippling the Province.

have recognised that to be truly effective we must work in partnership with others for the good of those who might benefit from the mission of our Order. Our experience has been that working in this way leads to improvement in the quality of the services we provide. The partnerships in which we are involved take a number of different forms. The most important of these are:

- The partnership that exists between the Brothers and co-workers in promoting the values of the Order, and in providing services in the manner of Saint John of God.
- The partnership between the Order and the people who use the Order's services and their relatives and carers in ensuring that their needs are fully met, and that services are provided to a high standard.
- The partnership between the Order and the agencies that commission our services, including other Religious Orders and Congregations. This is a relationship, which exists on a

FACING THE FUTURE

each of these issues in recent years, and we have had to effect change in the way we do things in order to survive. As a result of the changes we have made, our apostolate has grown, and this at a time when the number of Religious within the Province has declined significantly. I think that it may be useful to you to know how we have effected these changes and we would find it useful to learn how all of you have met the challenges that face religious life in the 21st century.

Twenty years ago, the Province had three services in England and one in Zambia. In England we had a small general hospital at Scorton in North Yorkshire, a residential service for people with learning disabilities at Barvin Park, Potters Bar, Hertfordshire and a residential service for people with physical disabilities at Hurworth Place,

While the painful decisions to withdraw from these services were being made, the Province was engaged in planning and developing a range of new services, more in keeping with current thought about the care of people with disabilities and the support of disadvantaged people. The Province now provides care and support to around 1100 people in England, Scotland and Wales and the Brothers work alongside over 700 co-workers in 46 healthcare and social support services. Virtually all of these services are on a domestic rather than on an institutional scale, and it gives me great satisfaction to say that our services are now almost completely de-institutionalised.

One of the things we learned from this experience was that, as an Order, we cannot do everything ourselves. We

number of levels. It is on the one hand a legal, contractual relationship and on the other hand a series of personal relationships, which make the services effective on a day-to-day basis.

The 17th century English poet John Donne famously said that 'no man is an island'. No Religious Order or care provider is an island either. The range and quality of the services we provide depends crucially on our ability to develop and sustain partnerships in the three areas I have referred to. The Order has been able to develop partnership working throughout Great Britain, and this I believe has made our successful story of development possible.

About three years ago, I was approached by a small number of

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Provincial Superiors seeking advice about how to sustain the services, which form the core of the apostolates of their Congregations and some guidance as to the care of the elderly Religious for whom they are responsible. Over time the volume of such requests has grown, and we have slowly come to realise that many Congregations face similar issues to the ones that we are trying to cope with. This led to the formation of Saint John of God Management Services as a vehicle for engaging with those Orders and Congregations who wished to work in partnership with us to meet the

one rather than a genetic one. The fact that an older person may have lived in this spiritual family for 50, 60 or 70 years is not thought to be relevant to their status.

As a consequence of this lack of understanding the Commission for Social Care Inspection (CSCI) are actively considering applying the full rigours of the care standards legislation to Religious Communities* where a handful of elderly Sisters, Brothers or regular clergy are being cared for by paid carers. With this would come the

The sooner we recognise the need for change, the more effectively we will be able to manage it. In embracing change within our apostolates however, we must recognise that there are some elements that must remain constant;

- Our Catholic identity and our commitment to the teachings of the Church.
- Our fidelity to the various missions passed down to us by our Holy Founders.
- Our rejection of secularism; what the Holy Father described during the ad

UTURE WITH HOPE

challenges of life for Religious in a 21st century secular society. In order to discern the issues of concern to Religious in Britain today we undertook a survey. The response rate was high and the issues that emerged were as follows:

- What is the potential for inter-congregational collaboration?
- How can we work more closely with lay-people in managing our services?
- How do we plan to care for our elderly Religious?
- How do we retain our ethos and values in lay-managed services?

Before I conclude let me say a few words about our elderly brothers and sisters. The care of elderly members of our communities is a matter of concern to all of us in religious life. However it appears that there is no concept in law of the common table or the common purse. Accordingly, older people in religious life, living in community and being cared for in community are not regarded as being in a home or family situation, even though that is precisely what they are in. The only real difference is that the family is a spiritual

expense of meeting very high physical standards within buildings, much higher than would be required in a family home; the need for high levels of formal training for those providing care, and a situation where the communities concerned would be exposed to highly intrusive inspection procedures. If this comes to pass, it would seem to me, to be a form of discrimination against those of us who have chosen to forgo conventional family life and to embrace religious life. I do not think that it should be forgotten that most of the older people in religious life, who are in need of care and support today, have devoted a lifetime to the care and education of others with no thought of personal reward. Unfortunately these arguments do not seem to cut much ice with CSCI. The Conference of Religious (COR) has mounted a very spirited campaign on our behalf, but we must be aware that this campaign may not be successful.

Let me say in conclusion that change is always invested with uncertainty, even danger. If however, we avoid change because it is uncomfortable for us we will not prosper. I believe that the reality for us all is that change is inevitable.

Limina visit of the Bishops of England and Wales in 2003 as "the attempt to promote a vision of humanity apart from God and removed from Christ."

In order to preserve our way of life, which is central to the life of the Church, we must look to the future with hope, but more importantly we must look to the future with wisdom.

Brother John Martin OH
Provincial

*Note: On 9th February 2005, the Commission for Care Standards Inspection indicated to the Conference of Religious for England and Wales that no general requirement for registration would be imposed on Religious Communities providing care for their elderly members.

FACING THE FUTURE WITH HOPE

A report on the conference by Lesley Robinson, Area Manager

The day brought people together and provided an opportunity for them to discuss and share experiences, concerns and solutions on the key challenges facing Religious Communities today. Feedback was received from the Saint John of God Management Services team on recent research undertaken by them on issues arising from the need to provide care to older people in Religious Life. The research involved 182 Congregations and the findings revealed a number of shared concerns.

Representatives of three Congregations each gave a description of how they were responding to the challenges facing them, and the different solutions they had adopted to resolve these issues. The Religious involved were Sister Mary O'Sullivan, Provincial of The little Sisters of the Assumption, Sister Marie-Therese Croke, Provincial of the Sisters of Charity of Our Lady Mother of



Mercy and Sister Bernadette Holme, a member of the Leadership Team of the Institute of our Lady of Mercy. The experiences they described gave rise to much discussion, as did a series of workshops focused on the key concerns identified in the research process.

"To keep our faces toward change and behave like free spirits in the presence of fate is strength undefeatable."

Helen Keller

By lunch time the buzz was tangible. This was to increase throughout the rest of the day as people came together in groups to discuss matters of mutual concern. What became apparent to those facilitating the discussions were both the size of the problem facing individual Congregations and the high level of commitment shown in finding solutions. All were conscious of the need to focus on the best interests of people who had committed themselves throughout their Religious Lives to the service of others.

We hope that the conference encouraged those present to see that sharing and working together can effectively address common problems. In doing this Religious Congregations can be an example to, and an influence on, a society where the needs of the elderly are often neglected. In this way, perhaps we can all "face the future with hope."



We take this opportunity to thank everyone who attended the conference for his or her contribution. When we first thought of facilitating the day, we hoped that it would provide an opportunity for sharing and open conversation and perhaps even some problem solving. We hope that we achieved this. We certainly learned a lot and felt proud to be part of something so positive. We are already receiving requests for a follow up day, which we will give serious thought to when we have fully reflected on what we have learned and what we can offer. Finally, Brother John Martin, our Provincial, has agreed to relate the outcomes generated by the workshop on Inter-Congregational Collaboration to the next meeting of the Executive of the Conference of Religious of England and Wales.



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THE ORDER GIVES AID TO ASIAN TSUNAMI VICTIMS

The centres of the Order closest to the area affected by the recent tsunami in Asia are those of the Indian Brothers at Poonamallee near Chennai (formerly known as Madras). As so many voluntary organisations have come forward to distribute food, medicine and clothing, the Brothers, in collaboration with the Social Service Centre in the Madra-Mylapore diocese, are concentrating their resources to meet other short and long term needs.

In the short-term, the Brothers are supplying items to equip new houses for people whose homes were destroyed, items such as kitchen utensils, cooking stoves and bedding. Provision will be made for 1000 families. Educational materials for 1000 children will also be supplied and medical assistance for ten of the medical camps in the area will help in preventing epidemics of such potentially fatal diseases as cholera and typhoid. The estimated cost of this will be around £45,000.

In the long-term, the Brothers are working towards re-building communities and providing the means of enabling people to re-establish their livelihoods. For example, providing nets and the funds to buy or repair boats for fishermen, whose equipment was destroyed by the tidal waves, working with self-help groups and providing housing materials wherever the Government does not make such provision. The cost of this will be the region of £90,000.

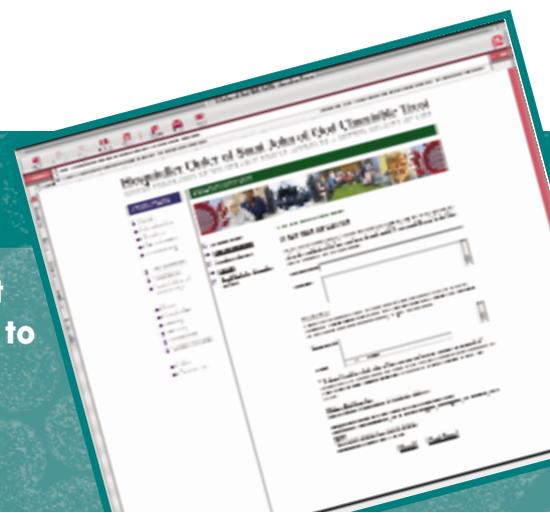
The total cost to the Brothers will be £135,000, which is an enormous sum of money in the area of India where they provide health and social care services to thousands of impoverished people. Many of the Order's Provinces around the world are contributing to the Brother's work with the tsunami victims in India and the Province of the Venerable Bede in Great Britain has sent over £3000. Obviously the more money the Brothers receive the more they can help those people who are suffering to rebuild their lives.



Left to right: Rt. Rev. Lawrance Pius - Bishop of Madras-Mylapore, Rev. Dr. Kurian Thomas - Director of Asha Nivas and Bro. Binish Mulackal O.H. supplying educational materials to children at Chennai on 24.01.05

WANT TO HELP?

You can make a donation to the Hospitaller Order of Saint John of God Charitable Trust through our website. Just go to www.hospitaller.org.uk



A MAN CALLED 'AN

This article is based on a presentation given by Brother Brian O'Donnell, OH in the Philippines in 2003



Francisco de Castro

The first person to tell the story of Saint John of God was a Spanish priest named Master Francisco de Castro. He wrote the story in 1582-83, some 30 years after John's death, and in the introduction he says something very interesting:

"In writing this I have made use principally of a notebook that one who accompanied John on all his journeys has left us."

The one who accompanied John, who recorded everything that happened on the journeys, was Juan de Avila. Castro describes him as, "a man very much like [John of God] in spirit." Here we have to clarify a point. John of God had such a good relationship with Juan de Avila that he gave him a nickname. John of God tells us in a letter that he called his companion and friend 'Angulo' but he does not tell us why. So we have two men with the same spirit but living different personal lifestyles. Angulo was a family man with a wife and children, while John of God was a celibate charity worker. Their different lifestyles did not prevent them from being "alike in spirit". Why is that important to us? It is important because John of God was the first Brother of the Order. Angulo was the first co-worker of the Order. They were alike in spirit, a spirit of dedicated service of the poor and needy.

It is important to say that there is nothing rare or complicated about the spirit of Saint John of God. His image of God was the one that Jesus revealed in his story of the Prodigal Son, a loving, merciful father. He felt compassion for those who were suffering. He wanted to help those who needed help. Angulo shared those sentiments with John of God and with us. So, why are we not talking today about Saint Angulo? Because Angulo like us, did not exercise those basic virtues in the way that John of God did. Angulo, like us, measured out his compassion and helpfulness, and he made some sort of selection of those who would be the beneficiaries of his virtue. We are all equipped with these basic



qualities of being human, being compassionate, and wanting to help others. They are aspects of our daily life. In the case of John of God however, they were not aspects of his life, they took over his life and became the absolute substance of his existence. That is the difference that causes us to remember and celebrate John of God, today, more than 450 years after his death and departure from this earth.

How then did John and Angulo come into one another's lives? Father José Maria Javierre in his account of the life of John of God, 'John of God – Loco in Granada' (1996), which Brother Benedict O'Grady, OH of the Australasian Province has translated into English, tells us that John felt the need to have a paid helper, a young man to accompany him in the street, and to mind the house during his absence. He chose one who was trustworthy and reliable, and who stayed with him to the very end. His name was Juan de Avila, which by coincidence, was the same name as Master Juan de Avila who was the instrument of John's conversion and his mentor. Presumably to avoid any confusion, John gave his helper the nickname 'Angulo'. We do not know the reason for the choice of this nickname, nor when others, beside John, used this name. Angulo had just turned 30 when, in 1544, he first came to know John and entered his service. Angulo was a bachelor at this time, but he married a few years later in the spring of 1549. John took Angulo on as a salaried employee, a co-worker, not as a disciple, and Angulo came to enjoy the absolute confidence of his employer. John referred to him affectionately as 'my companion'. He was an exemplary employee and deserved to be called John's friend.



Saint John of God

During the period of their association, John and Angulo shared many experiences. One such, which was recorded by Francisco de Castro, took place on a trip to the city of Toledo, a journey of about 600 kilometres from their home in Granada. Along the way the two men talk.

Angulo: "As far as I am concerned, I rue the day we set out with these wretched women. To have to put up with such insults because of the likes of them! Especially since I saw one of them drop out of the party, without a word of explanation or thanks, as we passed through the last town of Almagro. What madness this has all been! Didn't I tell you that this is all you could expect from such wretches? They are all tarred with the same brush. Let's leave them to it and go home."

John: "Juan, what would you think if you went down to Motril for four cases of fish, and on the way back three of them became rotten and only one stayed fresh? Would you throw the good one away with the others? Well now, out of the four women that we bought along, one is still with us and showing goodwill. For goodness sake be patient, and we will be able to go home to Granada soon enough. Let's hope to God that this remaining woman sticks to her promise and intentions. Then our journey



won't have been in vain at all, and what we have achieved by it will be no small thing."

Castro finishes the story thus: "At present she is a widow and has lived, and today still lives, manifesting such good example, virtue and devotion that she has given very good praise and good example of Christianity; it shows well the mysterious way of Our Lord by which He brought her to know Him."

Castro also tells us something of what Angulo said about John: "I took part in the work of John of God from 1544 for six years before his death. John was a man of great patience and holy life and he went about the city dressed in clothing of rough material with a hood and in bare feet. He carried a basket over his shoulder and begged alms for the love of God. People gave these to him and he passed them on to the poor whom he looked after at his hospital in the street called Gomeles. By my best memory, I was twenty-eight years old, more or less, when I first saw John of God going about the city begging for alms using his own particular catch cry. I myself lived in the



The house on Gomeles street which John of God purchased in 1544

hospital and I saw everything of which I am speaking with my own eyes. Soon after I first met him, John bought a house, which was a former nuns' convent with a well of its own in Gomeles Street for four hundred ducats. The generosity of many gentlefolk of the city had made the purchase of the house possible. Later on, John of God built a kitchen on to the house and carried out other repairs that cost an additional four hundred ducats.

He did all this by means of donations that also enabled him to install beds and put in nurses. He bought everything that was necessary for the service of the poor. He had a chaplain who heard confessions and administered the sacraments and conducted funerals before the deceased were interred."

Angulo married Beatriz de Ayvar on the 14th May 1549, less than a year before John's death, and the couple had four children. It is important to note that Angulo's commitment to Hospitality was not personalised in John of God, and he remained part of the John-of-God movement for the many years that elapsed between John's death and his own. Angulo's

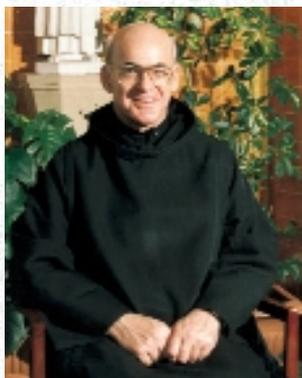
relationship with John lasted six years. His relationship with the Brothers lasted another 33 years. During his years as rector of the John of God Hospital, the Brothers communicated to Castro their attitude to Angulo. They saw him as a prudent and good living man who praiseworthy served.

Angulo and his relationship with John is perhaps more significant in the life of the Order today than at any time since his death. Our Prior General, Brother Pascual Piles OH alluded to this relationship at the threshold of the millennium when he said: "In some Provinces I have been very happy to see the participation of our Co-workers in preparing the Chapters and at certain sessions of Chapter. Our purpose must be ... to make our Co-workers 'real Angulos', of whom Castro in the prologue to his biography said, 'he had the same spirit as Saint John of God.' I want the year 2000 to be the year of the 'Co-worker'. I don't know if we have to find a motto for it. I would like to use something similar to Castro's definition of Angulo: 'he had his same spirit' ".



His article about Angulo

The discoverer of Angulo, Brother Matías de Mina said: "If John of God is the prototype of the Brother and Angulo is the prototype of the Co-worker, then their relationship must be the prototype of the one between Brothers and Co-workers today."



Brother Brian O'Donnell

The relationship is one that is marked by genuine friendship and love, companionship in the same undertaking, a sharing of both joys and worries, successes and failures, mutual trust and reliance, a sharing of the same values, an embracing of the same circumstances, if not the same state of life, and a mutual and genuine concern for one another.

NURSING HOMES: BRADFORD



Clockwise from top left: The new build project at Cuthbert's Close; Bede's Close, Thornton; The Respite Care Centre at Luddendenfoot; Station Road, Clayton

The work of the Order in Bradford, West Yorkshire has expanded rapidly over the last few years, since the opening of the first nursing homes in 1993. Four new nursing homes, completed towards the end of 2004, are now fully up and running.

At Thornton, Bradford, the two new six-bedroomed nursing homes for people with learning disabilities take the number of nursing homes in the Thornton area to five. At Cuthbert's Close, the two four-bedroomed new nursing homes now increase the provision to four.

All the nursing homes are purpose-built to a high specification, offering quality accommodation and 24-hour nursing care to adults with learning disabilities.

The atmosphere is relaxed and homely, and people living there are encouraged and enabled to make their own choices in all aspects of their lives. Each person is supported in developing social and living skills to enable them to play as full a part in the local community as they would wish and access a wide variety of leisure and social activities. We strive to enable each person using these

FORD, WEST YORKSHIRE



services to achieve as high a level of personal fulfilment as possible.

Julie Seehuber, Area Manager in West Yorkshire says, "The growth of West Yorkshire has provided new lives for people with a learning disability, many opportunities for staff to be part of our team and internal promotions have been welcomed and successful. Our aim from here is to maintain high standards throughout, raise motivation and development of staff, and finally apply for a National Charter Mark Award to acknowledge the significant contribution of our services to the Hospitaller Mission."

The nursing homes in West Lane will be officially opened by Linda Pollard, Chair of West Yorkshire NHS Strategic Health Authority, on Tuesday 5 April at 11.30am. Linda, in her role as Chair of Bradford District NHS Care Trust performed the 'turf-turning' ceremony prior to the commencement of the building work on the site.

Above: This newly built nursing home at West Lane will provide 24-hour nursing care for 12 adults with learning disabilities



NORTH EAST

Arthur Preston, who passed away on 8th November 2004, is greatly missed by all people who use the Order's service at Lindisfarne Court. His wife, Mary, asked Sharon Mafham to read this poem at his funeral.

*I'm free
Don't grieve for me, for now I'm free
I'm following paths that God made for me
I took his hand I heard him call...
Then turned and bade farewell.*

*I could not stay another day
To laugh, to love, to sing, to play.
Tasks left undone must stay that way.
I found my peace ... at close of day.*

*And if my parting left a void
Then fill it with remembered joy.*

*A friendship shared, a laugh, a kiss,
Ah yes these things I too will miss*

*Be not burdened ... deep with sorrow
I wish you sunshine of tomorrow.
My life's been full ... I've savoured much
Good friends, good times ...
A loved one's touch*

*Perhaps my time seemed all too brief.
Don't lengthen it now with undue grief
Lift up your heart and share with me,
God wants me now .. He set me free*



Arthur Preston and his wife, Mary.



Sandown Road Celebrates Tenth Anniversary

Sandown Road recently celebrated the 10th anniversary of its opening on 4th February at the Billingham Arms. This was attended by Brother John Martin and Brother John Stretton. The people who use the Order's service at Sandown were also joined by family members and the staff team, not only from Sandown Road, but from all friends in the North East Area.

Well done to Kay Waite, Service Manager, and her staff team for enabling such a momentous occasion to be greatly enjoyed by all, and to the future success and continued support given to the people who use the Order's service.



WANT TO KNOW MORE?

For further information on any of our regional services, visit our website: www.hospitaller.org.uk

THE JOURNEY CONTINUES



It's happened! I have reached the end of my noviciate. Those of you who have experienced a noviciate of one kind or another through serving time as an apprentice or training as a nurse will understand my joy and relief. Though for me, the joy is in the continuation of my Hospitaller journey, with making a commitment at both a personal level and at a Church level.

As I continue my baptismal journey, I have also started to clear the clutter that I have stored over the years. Whilst doing this I have found items, which I cannot think why I have kept and also pictures reminding me of happy events. One such document is from a presentation given by Brother Brian O'Donnell OH, our former Prior General. It says:

"Even talking about the 'Order' is a problem for us. Yes, 'Order' has a narrow canonical meaning that defines the Community that the Brothers form by binding themselves together by religious vows. But 'Order' also means the presence and activities that make John of God alive and responsive to the needs of men, women and children in our times."

This statement challenges me, gives me a new insight into my noviciate, especially the areas relating to community life and the vows that I will take when I make First Profession. Christ asks for fidelity from all those who follow him in a similar way to his own obedience to his Father's will. Obviously this relates to the vow of Obedience, however it also resonates with our special vow of Hospitality. I have become aware during my

period of initial formation that the vow of Hospitality encompasses all of the vows. This is clearly shown in a letter from Saint John of God to Luis Bautista.

'But if you come here, you will have to be very obedient and work much harder than you have ever done before: while always remaining absorbed in the things of God and losing sleep in order to care for the poor. The door is always open for you: I should like to see you go from good to better; and I say this as to a son and brother'

Men that I have known, and who have been called to their eternal reward, such as Brothers Bernard, Basil, George, Gregory, Martin and Anselm, gave me an example of hospitality that even infirmity could not dampen. They showed me that our witness can be strong even though the body is frail. Our older Brothers continue to help me by their example, kind words and support. When I need to clarify the meaning of the vows all I need do is look to them, and I do that with gratitude.

While I have been involved in the Order's services around the Province, I have experienced the presence 'that makes John of God alive'. This has been through both the people who use the services and the many co-workers I have worked with. I have witnessed that our core values of Trust, Hospitality, Respect, Justice and Compassion are alive and in action in our services, in a way I am sure our father Saint John of God would have wanted. Of these core values Hospitality has a special significance, and is expressed so well in our mission statement:

'Without discrimination, we aim to ensure freedom of choice, personal advancement and support for the exercise of human and civil rights.'

I have witnessed these commitments being fulfilled in the provision of quality services supported by effective induction and training programmes. I believe that the spirit of hospitality truly pervades the Order's services, and I thank God for that.

Let me conclude by sharing a reflection by one of the Brothers of the Irish Province, which I recently came across. It is based on the Gospel according to Saint Matthew (13: 3-9), and epitomises for me the call to hospitality: "*The Lord constantly plants the seed of his Gospel call in the field of our lives. With its beckoning pulses, it invites us to new life, to be the bearers of his healing ways in a value starved world.*"

May you, my friends, find those seeds planted by Our Lord in your life this Easter and I pray that they take root and flourish.

Brother John Stretton, OH





Sunday 6th March 2005 was a day of celebration in the Province of the Venerable Bede. On that day Brother John Stretton made first profession of the Vows of Poverty, Chastity, Obedience and Hospitality as a Hospitaller Brother of Saint John of God.

The profession took place during Mass at Saint Marie's Church in Rugby, Brother John's home parish and the Rosminian Fathers, who run the parish, gave us all a very warm welcome. The Principal celebrant was Brother Michael Francis OH and the Homilist was Brother Stanislaus Neild OH. During the course of his homily Brother Stanislaus spoke of the significance of the Vows. He said:

"By making the Vow of Chastity, John will 'undertake to live perfect continence in celibacy; in this way he will directly reflect the union of love between Christ and the Church and experience a greater freedom and capacity to love all people.' (Constitution Article 10 – 1 Cor 7:32-35)



By the Vow of Poverty, John will 'proclaim the transitory nature of the things of this world' and will seek to detach himself from earthly goods in order to be more open in following Jesus, who for our sake became poor. He will be free to work for the development and

advancement of the poor, the weak, the sick, the elderly, the homeless and all those many people on the margins of society. He will work to overcome every form of injustice. (Constitution Article 12)

By the Vow of Obedience, John will make a personal act, one rooted in faith and love and 'offer his whole will to God as a sacrifice of himself. He will remain faithful to the teaching of the Church, to our Rule and Constitution, to the decisions of superiors and the interpretation of the signs of the times. In this way, he will be enabled to live in the service of others.' (Constitution Article 16)

And finally, by making the Vow of Hospitality, John will 'dedicate himself to helping his brothers and sisters who are sick or in need, undertaking to provide them with all the services and support they require, even the most humble and most dangerous to his own life, in imitation of Christ who loved us even to the extent of dying for our salvation.' (Constitution Article 22 – Gal 2:20) We are as Saint Paul reminds us, 'to make Hospitality our special care.' (Romans 12:13)

We congratulate Brother John on his first profession of the Vows. We welcome him into the community of consecrated men in the Hospitaller Order of Saint John of God and we wish him a long and fruitful Hospitaller ministry lived with energy and passion in the cause of all who suffer.

Brother John Collins, OH



JOHN STRETTON'S





FIRST PROFESSION

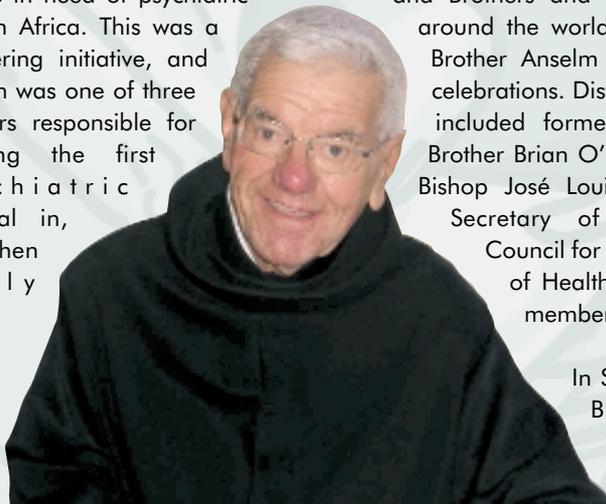
BROTHER ANSELM GRANELLI

1920–2005

The Reverend Brother Anselm Granelli OH, a Brother of the Order for more than 51 years, died peacefully at the age of 84 at Saint Francis Nursing Home, Littlehampton, West Sussex on Monday 17th January 2005.

Brother Anselm was born in Leeds on 11th February 1920 into an Italian family, which had recently taken up residence in the city. During the Second World War, he served in the British Army, and following the resolution of that conflict felt the first stirrings of a vocation to the Hospitaller Religious Life. Brother Anselm entered the novitiate of the Order at Saint John of God Hospital, Scorton, North Yorkshire on 15th August 1952, the Feast of the Assumption. He made First Profession of the vows on 29th August 1953 and Solemn Profession on 29th August 1956. During the period of his initial formation, Brother Anselm trained as a State Registered Nurse.

Brother Anselm's Hospitaller ministry was a long and distinguished one. In the United Kingdom he served at Saint Cuthbert's, Hurworth Place, Darlington, a centre of the Order, which was at various times a tuberculosis sanatorium, an orthopaedic hospital and a service for young adults with physical disabilities, and at the Order's orthopaedic hospital at Silverdale in Lancashire. A very significant period in Brother Anselm's ministry began in 1961 when he was sent to nurse people in need of psychiatric care in Africa. This was a pioneering initiative, and Anselm was one of three Brothers responsible for opening the first psychiatric hospital in, the then newly



independent, Zambia. He developed a genuine fondness for Africa and this was reflected in his commitment to the care of the people in need of the Order's services there.

Brother Anselm returned to England in the early 1980's, but his sojourn did not last long. He had always harboured a desire to spend time in the homeland of his parents, Italy and in January 1986, the opportunity arrived. Brother Anselm, who had fluent Italian, was invited to work at the Vatican Pharmacy, a service, which has been run by the Order since the late 19th century. Brother Anselm did not have to be asked twice. When already past the usual retirement age for men, he travelled to the eternal city and a new phase of his ministry. His years at the Vatican were undoubtedly among the happiest of his life. He knew everyone, and all had a kind word to say for 'Fra Anselmo'. Throughout almost 18 years at the Vatican, Brother Anselm worked full-time, six days a week. As well as his work in the Pharmacy, he provided first-aid to pilgrims in Saint Peter's Square and in the Basilica. He continued to do this until the day he retired at the age of 83.

On 2nd July 2003 Brother Anselm celebrated the Golden Jubilee of his Religious Profession at the Order's General Curia in Rome. The Principal Celebrant at the Mass of Thanksgiving was the Order's Prior General Brother Pascual Piles OH, and Brothers and co-workers from around the world came to salute Brother Anselm and join in the celebrations. Distinguished guests included former Prior General Brother Brian O'Donnell OH and Bishop José Luis Redrado OH, Secretary of the Pontifical Council for the Pastoral Care of Health Workers and a member of the Order.

In September 2003, Brother Anselm retired from his



post at the Vatican Pharmacy and returned to England for the last time. In the summer of 2004 following deterioration in his general health he took up residence at Saint Francis Nursing Home, Littlehampton, a service managed by the Order. He ended his days there at peace with the world.

The Very Reverend Brother John Martin OH, Provincial of the Province of the Venerable Bede, the Order's Province in Great Britain, said of Brother Anselm, "his life was characterised by his fidelity to the values of the Order and his complete commitment to the care of those in need of his nursing skills. He had a deep love of God and all of God's children who suffer. He was an example to us all."

Brother Anselm's funeral took place on 27th January 2005 at Saint Augustine's Church, Darlington and was attended by family members, Brothers from this Province and the Irish Province, co-workers and many friends. Brother Vincent Kochamkunnel, a member of the Order's General Council and Signor Ermano Panella, a long-standing friend and colleague of Brother Anselm, represented the Brothers and co-workers of the Vatican Pharmacy and the General Curia. His body was interred at the Brother's cemetery at Scorton.

Brother John Collins OH



PARISH SPONSORSHIP

“We would like to sponsor you for Advent” seemed a strange request. But on reflection it seemed like an excellent idea for a Parish to adopt a Religious Order and fundraise for them.

The Priest, Fr Desmond Connelly, from St John the Baptist Church Andover in Hampshire, clearly wants to show that the Church, which is ‘catholic’ in nature has bigger boundaries than those of Andover!

Weeks before in the Parish magazine and in the weekly newsletter he gave some Hospitaller history and spirituality. So when I arrived on the first Sunday of Advent, the people had some idea of what the Hospitaller Order of Saint John of God was about.

I spoke at the various masses in and around Andover and at some Parish groups. Everywhere, I was well received and there seemed to be a genuine interest in the various activities of the Hospitaller charity. An exhibition in the Church porch became a focus of interest and questions that I was glad to answer.

The fundraising activities, after the Church collections set a tone of generosity, was a race evening, a choral concert, bingo and other events.

The Order’s work and apostolate is the work of the Brothers and staff around the country, that’s clear enough. But the work of section of the Church is also the work ‘of the Church’ so people

were interested in what Hospitaller is doing in the name of the Church. And because of that, they wanted to participate by supporting our activities with generous giving.



Just before Christmas, a group of parishioners came up to the Saint John of God Horticultural Training Centre at Digswell in Welwyn Garden City. They were made welcome, had a warm cup of soup and some cakes, before a tour of the Centre. Then of course, they bought some of the excellent plants and flowers grown there. The fundraising in the Parish is to go to developments in the Horticultural Centre, to make it more accessible for people with physical disabilities.

So on the eve of the feast of Saint John of God. I went back to the good people of Andover to receive a cheque for £4.000.

I began to think. This sponsorship by Parishes is a really good idea; it gives us the opportunity of telling people about our work and them the opportunity of supporting us in our developments.



I wonder if other Parish groups might sponsor us in 2005? It’s a thought.

Brother Michael Newman, OH



TV personality Richard Whiteley, famous for his long running show “Countdown”, kickstarts a new fundraising initiative for the Hospitaller Order of Saint John of God Charitable Trust