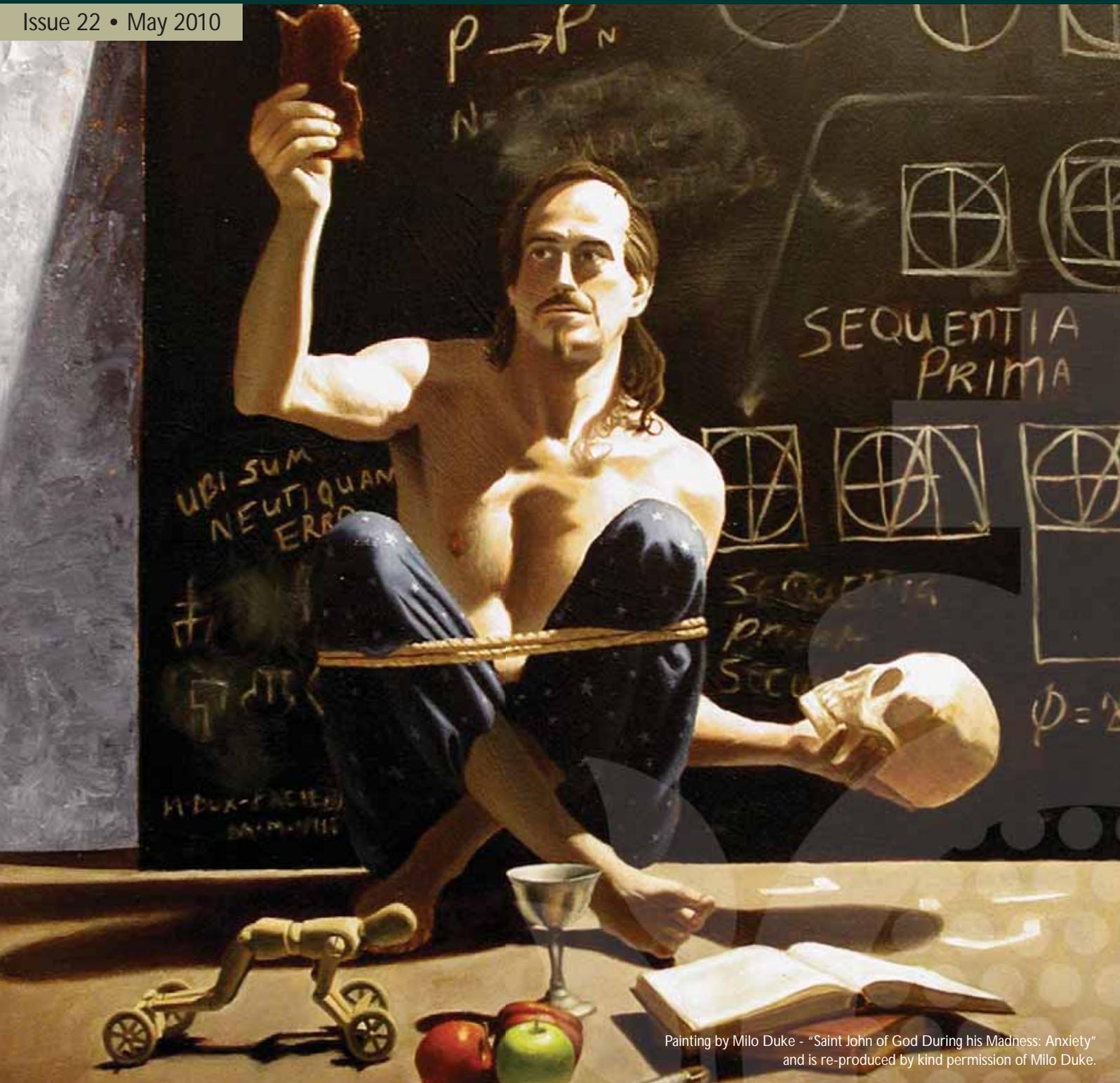


hospitaller



Hospitaller Order of
Saint John of God

Issue 22 • May 2010



Painting by Milo Duke - "Saint John of God During his Madness: Anxiety"
and is re-produced by kind permission of Milo Duke.

 New Province of Saint John of God

 Province Elections

 Hospitaller Services

 Hospitaller Heroes

Editorial Comment

As I sat reading through the draft copy of this latest edition of the Hospitaller magazine, I not only felt excited by the wide variety of Hospitaller stories captured within its pages, but I also felt moved to be more faithful to the example of our founder Saint John of God and his vision of an inclusive world where everyone has a place. I sat back and thought of the people I live with, work with, share my life with and asked Our Lord and Saint John of God to enable me to be more understanding of others, especially in their frailty or weakness, to be aware that most people are just doing the best they can with what they 'have' and aware of this, to be a more supportive and positive presence in the world.

I continued to reflect on what I had read and decided to read one of the many stories found within my well-worn biography of the 'Mad Man of Granada'. As a consequence, I noticed within myself a real desire to do something for God through some act of kindness towards someone else. This energy is perhaps akin to what the two companions on the journey to Emmaus meant when they said, "Did not our hearts burn within us as he talked to us on the road," (Luke 24: 32) describing their experience whilst listening to Jesus share his story with them. It seems to me that the importance of meditating on John of God's story, especially his conversion experience, cannot be stressed enough if we are to have the energy to respond to the unmet need of our own day with his spirit.

The image on our front cover is a depiction of Saint John of God by Milo Duke, an American artist. Milo captures so powerfully that moment when John was brought to his knees having become aware of the unfathomable depths of the love, mercy, and forgiveness found in the heart of God. John had had a mystical experience that revealed for him the very nature of the God Jesus called father. For John, every man, woman and child was a child of God and were therefore his brother, sister or child and his responsibility. Saint John of God became but a conduit of God's love and tenderness for others. It is this: God's merciful love for every single person which is the foundation stone upon which the whole of our Hospitaller mission stands.

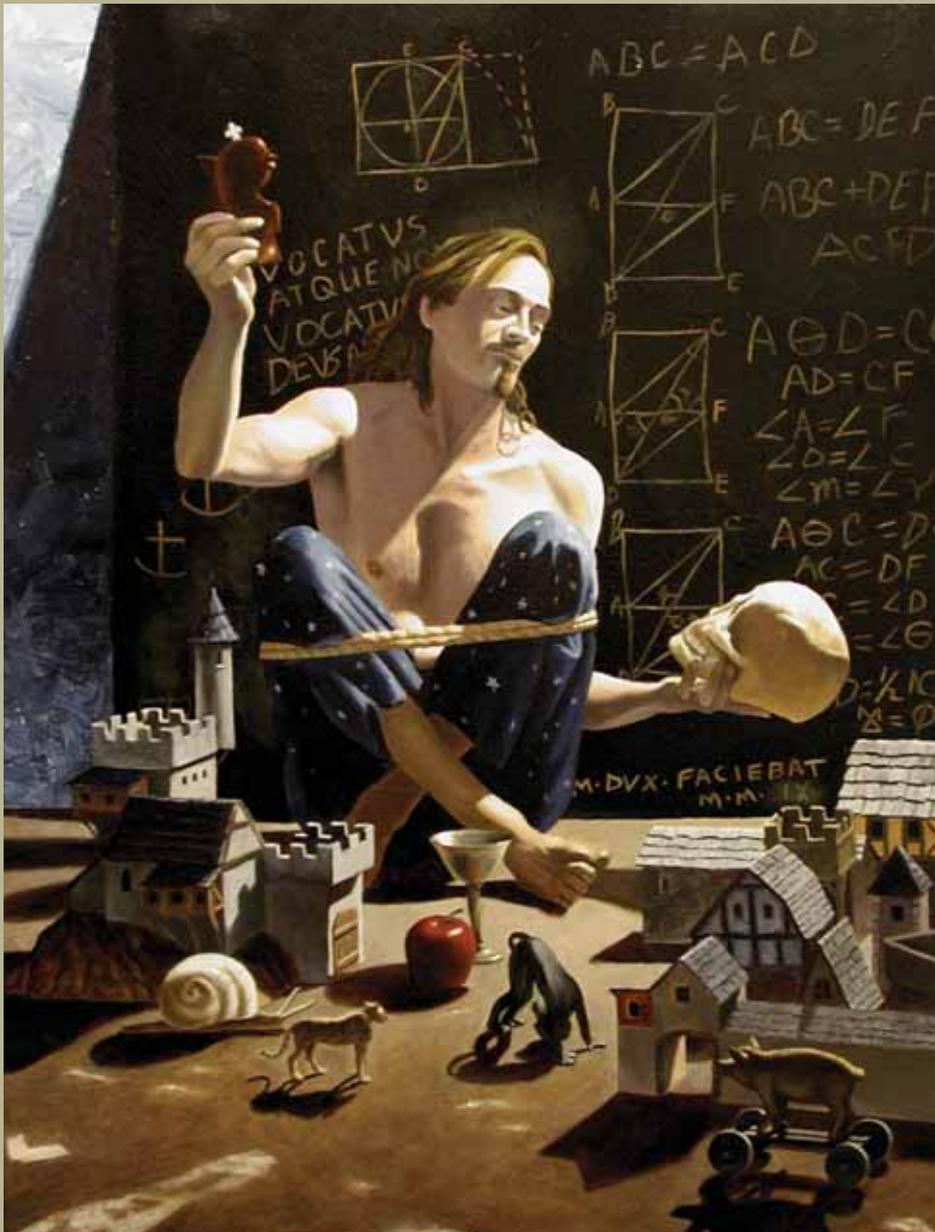
For the Hospitaller family our publications are always more than just a mode of conveying information. They are, as it were, a regular written invitation to renew our Hospitaller spirit, to remember i.e. to make present again John's caring response to our companions on life's rocky road. They are designed to inspire those who read them to become the welcome space of God; just like John, just like Mary who made space within herself for the other, her Saviour Jesus.

In this publication we focus on several areas of importance for our Hospitaller family both nationally and internationally; not least the creation of our new province, the Province of Saint John of God, and the election of our new provincial, Brother Laurence Kearns and his Provincial Definitory. We celebrate the many and varied Hospitaller services in Ireland, New Jersey and Malawi, which along with our services in England and Scotland are part of the new Province and as such, continue the Hospitaller mission at this time in the world's history. We reflect on what God has done in Blessed Eustace Kugler OH and Saint Jeanne Jugan and how these and other Religious have contributed to revealing the reign of God in the world. We present various articles that reflect catholic social teaching and issues surrounding justice, all of which inform our decision-making especially in relation to the elderly and sick. We also celebrate the continuing development of our Hospitaller mission around the world and the commitments made in order for our mission to have a strong foundation.

I was particularly struck by the story told of Saint John of God and the foundlings; unwanted babies he found in various places as a result of lady poverty's sting. The idea of John picking these little ones up in and around Granada and placing them with families that would love them is so tender. Brother Fintan's poem, 'My Name is Jenny' recalling these actions of John of God is wonderful. The idea of becoming a source of shelter, of shade and of offering some form of rootedness and healing to those with no-one to call their own is powerful and links us to some of the very earliest experiences of the Christian community by those found on the edge of the world of health: 'So many signs and wonders were worked among the people at the hands of the apostles that the sick were even taken out into the streets and laid on beds and sleeping-mats in the hope that at least the shadow of Peter might fall across some of them as he went past. (Acts 5: 12-15)

*When someone comes to stay with you,
they should feel they are a guest for two days...
after that they should feel that they are at home.*

A proverb from the African Continent.



The painting is the left hand panel of a diptych and is entitled "Saint John of God During His Madness: Compassion". Also re-produced here by kind permission of Milo Duke.



"I believe that the neurosis of our age is the fear of being all that we are, and because we know we are pretending to be less than we are, we are afraid we'll be found out and we're anxious. If we're not careful we might just have to stand up and be ourselves... open your heart wide, be completely alive to the present moment."

Rollo May, Existential Psychologist

Newly Created Province of Saint John of God

Creation of a new province... Province of Saint John of God

Monday 1 February 2010 witnessed a historic moment in the life of the family of Saint John of God as Brothers and co-workers from Great Britain joined with their colleagues in Ireland to celebrate the 2010 Provincial Chapter.



The following Brothers were elected to assist the Provincial and form the Provincial Definitory:

Rev Br Stanislaus Neild OH
1st Provincial Councillor

Rev Br Fintan Brennan-Whitmore OH
2nd Provincial Councillor

Rev Br Gregory McCrory OH
3rd Provincial Councillor

Rev Br Mark Morgan OH
4th Provincial Councillor

Brother Donatus paid tribute and gave thanks to Brother John Martin for his four successive terms of office as provincial, which he carried out with energy, enthusiasm and imagination.

The Province of the Venerable Bede in Great Britain and the Province of Our Lady in Ireland were suppressed in a moving ceremony that snuffed out the lights of two candles representing the respective provinces.

During the Chapter, held in Dublin between 1 and 5 February 2010, a new provincial, Brother Laurence Kearns, OH was elected by the Brothers. The newly elected provincial, together with his Provincial Council, will be responsible for leading the Province of Saint John of God. Brother Laurence and the Provincial Curia will be based in Dublin.

A new candle was lit;
a new province was created:
Province of Saint John of God.





Left to right:
 Br Gregory
 Br Stanislaus
 Br Laurence
 Br Fintan
 Br Mark

The creation of this new Province goes towards addressing the number of Brothers in Great Britain, and in Ireland, which continues to fall. The creation of the new Province will enable the Brothers to pool their resources and work together.

Following the constitutional part of the Chapter, a three day conference took place for all Brothers and a number of co-workers to bring them together to think and talk about taking forward the mission of Saint John of God, and to share aspects of our services in Great Britain with colleagues from Ireland, New Jersey and Malawi (all part of the new Province).



“...special importance attaches to ‘Chapters’ whether particular or general, at which institutes are called to elect superiors, according to the norms set out in their Constitutions, and to discern, in the light of the Spirit, the best ways to preserve and adapt their charism and their spiritual patrimony to changing historical and cultural situations.” Vita Consecrata, no 42

Brother Laurence Kearns, OH Provincial

Brother Laurence entered the Order in 1960 and qualified as a special education teacher in 1965. He worked as a teacher in Saint Augustine’s School, Blackrock, Saint John of God School, Islandbridge, and Saint Raphael’s, Celbridge. In 1977 he was appointed prior and director of Saint John of God Community Services, Westville Grove, New Jersey, and in 1983 was elected provincial of the Order in Ireland, a position he held for nine years.

For the past fifteen years Brother Laurence has served as director in a number of the Order’s services including Saint John of God Hospital, Stillorgan, Provincial Administration and Saint John of God Kildare Services. His most recent post was as provincial of the Irish Province from 2007 - 2010.





Brother Stanislaus Neild, OH First Councillor

Following his postulancy at Saint Cuthbert's Community, Hurworth Place, Co. Durham, Brother

Stanislaus entered the novitiate on 28 November 1958 in Silverdale, Lancashire, making his first profession of vows on 27 February 1960. After making solemn profession of vows on 20 November 1965, he studied anthropology and language in Lilongwe, Malawi before transferring to Mua Leprosarium in the Dedza Diocese. In 1966, Brother Stanislaus began working with the Sisters of Our Lady of Africa in the leprosarium at Mua, Ntkataka in Malawi, where he remained for a period of three years. Returning to England in 1969, he was appointed provincial councillor and became scholastic master at Saint Cuthbert's Hospital, Hurworth Place. At the Provincial Chapter of 1974, he was elected prior of Saint Raphael's Community, Potters Bar.

At the Provincial Chapter of 1977, he was elected to the Provincial Council and made prior of the Saint John of God Community, Scorton and became manager of the Saint John of God Hospital. At the Provincial Chapter of 1980, he was appointed novice master, a post he held until the Provincial Chapter of 1983, at which he was elected provincial - a post he held for nine years. He was ordained as a priest on 1 May 1990 and in 1992, at the Provincial Chapter, he was elected prior of Saint Raphael's Community, Potters Bar and became chaplain to the centre. In 1994, he transferred to the Community at Saint Vincent's, Potters Bar and was assistant priest, at the same time undertaking a Masters Degree in Pastoral Studies and Education. Since 2000, Brother Stanislaus has spent time at Scorton, Saint Francis Nursing Home in Littlehampton, and then moved to Scotland in 2005. His most recent posts were member of the Provincial Council and a trustee for the Province, provincial bursar and scholastic master and involved in pastoral care and a member of the Values and Culture Team.



Brother Fintan Brennan-Whitmore, OH Second Councillor

A native of Dublin, Brother Fintan entered the Order in 1968 and studied in Rome from 1974 - 1976. He graduated from the University of Maynooth with a degree in Divinity and made his solemn profession of vows in 1980. He was ordained as a priest the following year. Brother Fintan has served as chaplain to a number of the Order's services and developed Chaplaincy and Pastoral Care in Ireland and the USA over a long period of time. He worked as director for a number of services including Cluain Mhuire Community Mental Health Service, Saint Augustine's School, Lucena Clinic Services, Saint John of God North East Services and Saint John of God Association, Belfast. He was elected provincial from 1995 - 1998 and again from 2004 - 2007.

Brother Fintan has developed a four-volume prayer book series based on the life of Saint John of God. His most recent appointment was as a chaplain to Our Lady's Children's Hospital in Crumlin, Dublin.



Brother Gregory McCrory, OH Third Councillor

Born in Belfast, Gregory entered the Order in 1964. He left the Order in 1969 but re-entered in 1973. Having

qualified in 1971 as a psychiatric nurse while working in Saint Loman's Hospital, Palmerstown, Co. Dublin, he subsequently became charge nurse at Saint John of God Hospital, Stillorgan in 1975 and then manager of the residential services at Saint Augustine's School, Blackrock, from 1977 - 1978. In 1978 he joined the Order's mission in Korea, working in the psychiatric services there which later became known as the 'Centre for Living'. He served as director at the Centre from 1984 until he returned to Ireland for a sabbatical in 1992.

Brother Gregory has served as director of Cluain Mhuire Community Mental Health Service on two occasions: from 1993 - 1995 and from 2004 - 2010. He was also director of Saint John of God Kildare Services for nine years from 1995 - 2004. He has been a member of the Irish Provincial Council since 2004 and is a founder member of the Institute of Hospitality.



Brother Mark Morgan, OH Fourth Councillor

Born on 16 August 1953 in Hartlepool, Brother Mark joined the Brothers in October 1974. Prior to joining the Order he was educated at Saint Bede's Catholic School. He gained an apprenticeship as a carpenter / joiner and was fully trained in 1973. He entered the Order in 1974 and undertook his registered nurse training in mental health (RNMH) training at Cell Barnes Hospital in Saint Albans. He completed his novitiate in Ireland and made simple profession on 19 March 1977, and solemn profession of vows on 20 March 1983. Brother Mark trained to be a registered nurse for people with learning disabilities. He has worked in the Order's services in England and Zambia. The offices he has held cover prior/local superior, provincial councillor and director of novices. He has completed two units of clinical pastoral education, one unit in Saint Vincent's Hospital Sydney and the other unit in Saint John of God Hospital, Stillorgan. Brother Mark's most recent post was staff nurse in one of the nursing homes in Bradford, West Yorkshire.

Province of Saint John of God First Provincial Chapter 31 January - 5 February 2010

"Fidelity to the mission means fidelity to the charism of Hospitality"

Hospitality...the passion of our lives

- **Acknowledging and affirming the contribution of Brothers, staff, those who use our services, families, benefactors and volunteers**
This is the Hospitaller community, the Saint John of God family. The Chapter recognised and celebrated the contribution that each person has made and continues to make, in increasingly challenging times. There was an honest expression of the need to accept and welcome all who wish to share the gift of Hospitality in order to create a real sense of belonging in our new Province.
- **Genuine inclusion of the people who use the Order's services**
The Chapter strongly reinforced the importance of placing those who use our services at the centre of all we do. All members of the Hospitaller community need to be absolutely committed to promoting and facilitating real and meaningful inclusion of those who use the services in decisions that affect their lives.
- **Recognition of the external environment**
The Chapter confirmed the need for courageous adherence to the values in an increasingly complex, external environment and pledged to remain authentic to the philosophy of our founder, Saint John of God.
- **The need to continue to innovate**
Innovation has been the hallmark of the work of the Order throughout its history and particularly in times of adversity. The Chapter expressed the need to continue to be innovative in responding to present and unmet needs.
- **Governance to sustain and further the mission into the future**
The Chapter endorsed the movement towards the creation of a new Canonical structure for the governance of the Order's mission in the Province. The focus of all evolving governance structures must be the enhancement of the mission.
- **Maintaining the Charism of Hospitality in our centres and services**
The Chapter committed the Hospitaller community to embrace custodial responsibility for the Charism of Hospitality. This will mean identifying new and creative means of ensuring that all those who come into contact with the Order and its services will be guaranteed a meaningful experience of Hospitality.

Let us, who are responsible for the precious gift of Hospitality, go forward with renewed mutual respect and trust, to seek the things that those who have gone before us sought, to continue with this mission of Hospitality...the passion of our lives.



Brothers, co-workers, and people who use the services come together at the Chapter

Alan Day and Michael Swaine use Saint John of God Hospitaller Services in Great Britain. They were invited to attend the Chapter in Dublin and helped to facilitate an exercise called 'hook a duck'. This involved inviting attendees to hook a rubber duck out of a paddling pool. Each duck had a number on its base, which corresponded to a common myth relating to a particular group and stories - including Alan and Michael's own personal stories, about the reality of what Saint John of God Hospitaller Services, Great Britain are doing to challenge these myths and supports individuals. The main aim of the exercise was to showcase how Saint John of God Hospitaller services demonstrate the core values in its work today.

These are their Chapter stories...

Alan's Story

Attending the Chapter in Dublin seemed like a huge challenge to me when I was first told about it, not least because I did not have a passport, and secondly because I had not been on a plane for almost twenty years. But thanks to Sarah Stumpo (service manager, Enfield Supported Living Services), who went in the early hours of the morning to the London passport office and got me a new passport issued that very same day, and to Sari Baldin (support worker) who supported me to travel, these challenges were faced in a typical Saint John of God way - supportively, calmly, with ease and with no fuss.

I enjoyed telling my story of how Saint John of God Hospitaller Services has supported me over the years because it helped me to reflect on how they have helped me to turn my life around. I came to live in Enfield Supported Living Services several years ago. The accommodation was second to none. Unlike previous local Council accommodation I had lived in, I was amazed that the flat was fully furnished including carpets and curtains and that my utility bills were covered by the rent. This, alongside the helpful and flexible support, took the stress off me and gave me the space to breathe. I felt very comfortable to tell my story, and relieved that there were other written stories as well as my own that could be read out. The trip was made all the more worthwhile when I heard the positive feedback we got about the exercise and about how people had been blown away with our stories.

Michael's Story

My first thought about going to the Chapter was that it was a great opportunity, one that I felt I could not refuse as I wanted to help others understand what Saint John of God Services in Great Britain have done for me, and for others. I thought it would a good chance to give people examples of how we work, and how the Saint John of God family can pull together and learn from each other. I felt privileged to be able to tell my story about the fight I had several years ago to move into my own flat and to live independently. I had been living in a residential home with several other people, but my ambition was always to live independently. Many of the people working around me, including my social worker and support workers told me that they thought that their too many risks for me to live in my own flat, but I thought otherwise. Some friends told me about Saint John of God Hospitaller Services' supported housing service in Hatfield and Welwyn Garden City, and so I contacted them myself and asked what I needed to do to move in. After many discussions and assessments, I finally convinced people that I would be able to cope, with the right support, in my own flat. Today, several years later I have never looked backed. Saint John of God Hospitaller Services has given me the support to move on with my life, I consider them to be my second family.

We both felt that we were welcomed with open arms in true Hospitaller form; and thought that it was a privilege to meet Brother Donatus, people who work in the services on Ireland, as well as Bridget Doogan, Lesley Robinson and other people from the other regions in Great Britain. It was interesting to watch how the attendees reacted to seeing a great big paddling pool on our table. They seemed quite intrigued and curious as to what we were all about, what we were going to ask them to do with the ducks! It wasn't all work and no play as the next day we went on a quick bus tour around Dublin City. It was great to see the sights and learn about the City's history. Although time was short we managed to stop off and have a tour around the Guinness Storehouse and enjoy a pint of the 'black stuff'.

Our trip was a flying visit and it would have been good to have had more time to learn about the Saint John of God services in Ireland, and to experience all Ireland has to offer, but never mind our interest has been sparked and we can't wait to go again.



Saint John of God Brothers

The Province of Saint John of God comprises Great Britain, Ireland, New Jersey and Malawi where the Brothers fulfil a variety of roles in governance, leadership, pastoral and hands-on support. Most importantly they are the guardians and promoters of the story of Saint John of God, his life and his charisma, keeping alive the mission of Saint John of God in 53 countries throughout the world today.

Their beginnings...

Saint John of God caused a 'stir', and stories of what he was doing and the way he was doing it spread far beyond the Granada of the 1500s. Working from deep within that city, he created a crucible, a melting-pot from which a new expression of Gospel hospitality flowed. His actions of love on behalf of the poor and the sick reflected the love he himself had received from the God. His Spirit expressed through his actions and words, became a magnet for those with a similar heart. Most of them were benefactors who helped him by sharing their wealth. A number of these people decided to work alongside him serving those who felt themselves to be marginalised and in doing so, created structures of care and support that would enable the lives of those they were supporting to change for the better, bringing them hope and security in a turbulent world. A number of men decided to live in 'communion' with John of God. It was with these men that he set up a community of Brothers. These men took as their 'rule of life' the example of complete dedication shown by Saint John of God to those who were suffering.

Over time and with the ongoing support of the Pope and the Bishops of the Catholic Church, this group of 'Brothers' became recognised as a religious order with a specific mission to the sick and the poor. These men professed the three vows of religion traditional within the Church: poverty, chastity, and obedience. To these they added the fourth vow of hospitality. By this fourth vow, they gave their lives over to the service of the poor and broken in society, just as Saint John of God had done before them.

Worldwide there are over 1230 Brothers living and working within 25 provinces over 5 continents.



"When He called us to be Hospitaller Brothers of Saint John of God, God chose us to form a community of apostolic life and so it is our desire to live our mission in communion with one another, the love of God and our neighbour. We feel we are all Brothers of humankind and we dedicate ourselves chiefly to the service of the weak and the sick. Their needs and sufferings touch our heart. Our response is to alleviate those needs and sufferings and to work for the personal development and advancement of such people."

(Constitution Article 5 of the Rule of Life of the Hospitaller Order of Saint John of God)

Hospitaller Brothers of West European Province of Saint John of God

Ireland • Malawi • New Jersey • USA • UK

Communities - May 2010

Saint Patrick Community, Stillorgan	Saint John of God Community, Rathgar	Iona Community, Belfast
 Brother Kilian Keaney OH Prior	 Brother Gregory McCrory OH Prior	 Brother Fintan Brennan-Whitmore OH Prior
 Brother Bartholomew Rattigan OH	 Brother Thomas O'Grady OH	 Brother Michael Newman OH
 Brother Raymond Keane OH	Saint John of God Community, Westville Grove, New Jersey	Saint John of God Community, Abbey Road, Darlington
 Brother James Pidgeon OH	 Brother Tom Osorio OH Prior	 Brother Stanislaus Neild OH Prior
 Brother Ignatius Halloran OH	 Brother Robert Goane OH	 Brother Joseph Carroll OH (Saint Joseph Nursing Home, Leeds)
 Brother Conrad Pidgeon OH	 Brother Malachy Brannigan OH	 Brother Felix O'Neill OH (Saint Joseph Nursing Home, Newcastle upon Tyne)
 Brother Aloysius Shannon OH	 Brother Gary Hill OH (USA Province)	 Brother Bonaventure Gerard OH
 Brother Dominic Barry OH	Saint John of God Community, Kerry	 Brother Robert Moore OH
 Brother Laurence Kearns OH	 Brother Michael Francis OH Prior	Genil Community, Halifax
 Brother Hugh Gillan OH	 Brother John Stretton OH	 Brother Mark Morgan OH
 Brother Derek O'Connell OH	Saint John of God Community, Mzuzu	Blessed Olallo Community, Olallo House, London
Brother Lawrence Gamos OH (Philippines Delegation)	 Brother Aidan Clohessy OH Prior	 Brother John of God O'Neill OH
Saint Mary Community, Drumcar	Brother John Bangsi OH (African Province)	Clare Abbey, Darlington
 Brother Ronan Lennon OH Prior	Brother Andrew Botha OH (Scholasticate – Nairobi, Kenya)	 Brother John Martin OH
 Brother Luis Padierno OH	Brother Ephraim Msowaya OH (Scholasticate – Nairobi, Kenya)	Leave of Absence
 Brother Pio Chang OH (Korean Province)	Genil Community, Stillorgan	 Brother Declan Donegan OH
Saint Raphael Community, Celbridge	 Brother Finnian Gallagher OH Prior	 Brother David McHugh OH
 Brother Charles Somers OH Prior	 Brother Martin Taylor OH	
 Brother Terence Flynn OH	 Brother Barry Larkin OH	

The first work in Ireland

The origins of the Irish Province date back to 1875, when the French Province was asked by the prior general in Rome to establish a house in Ireland. As a consequence of this and an offer of a property by Count Edmund de la Poer, two Saint John of God Brothers from France were sent to look at the feasibility of the site and hopefully come to an agreement and develop a mission of hospitality in Ireland. Glen Poer Dowry Cottage in County Tipperary, renamed 'The House of Saint John of God' served children with physical disabilities and then later those with severe and profound learning disabilities. A community of five Brothers was established.

In 1878 a decision to rent Saint Patrick House in Sandymount was taken as a preliminary step to get into the Archdiocese of Dublin. In 1881 as the number of patients increased, the Brothers decided to leave Sandymount and buy another, bigger and more appropriate property. In 1882 Saint John of God Hospital in Dublin was established and the service was transferred there, and still exists as a major provider of healthcare services in Ireland.

During these sensitive developments in Dublin another establishment of the French Province was taking place in Scorton, North Yorkshire. A Father Collins, a Cistercian Monk, wrote to Brother Norbert Paweleck in early 1880 offering the Order a property in Scorton, North Yorkshire. The French provincial and authorities agreed to accept the property and opened it in October 1880. In October of the same year, Brother Norbert Paweleck the prior of Sandymount, Father Luis Gandet and Brother Anastasius Goethe were transferred to Scorton as the new community with two French Brothers coming from Paris. It was renovated and opened as a house for the elderly and poor. There was a healthy relationship between Sandymount and Scorton.

It was in the 1920s that it was muted that the Irish/English should separate from the French Province as the Brothers' desire to have their own province began to grow. A formal request was made at the General Definitory meeting in April 1930 and was granted.



Saint John of God Hospitaller Services

Ireland, New Jersey, Malawi

SAINT JOHN OF GOD ASSOCIATION, NORTHERN IRELAND

Provides care and/or support for older people and people with disabilities in partnership with other agencies through domiciliary care, supported housing and residential care.
www.sjoga.org



SAINT JOHN OF GOD COMMUNITY SERVICES LTD

Saint John of God Community Services Limited operates all HSE (Health Service Executive) funded services across intellectual disability, adult mental health and child and adolescent psychiatry. Services include:

Saint Augustine's School

A co-educational day and boarding school providing educational, social, recreational and vocational training programmes for children with special education needs, described as mild general learning disabilities, mainly from the HSE Dublin Mid-Leinster area.



The Callan Institute for Positive Behaviour Support

Promotes positive practices in the area of intellectual disability and behaviours that challenge. Provides a consultation and training service to advocate and support the use of effective, non-aversive methods for working with individuals who have behaviours that challenge as they achieve valued lifestyles in the community.



Saint John of God Carmona Services

Provides a network of day, education, training, employment, respite and residential services to children and adults with intellectual disabilities living in South East Dublin and North Wicklow.

City Gate

Supports individuals with mild intellectual disabilities in the Dublin Mid-Leinster area to access their own housing.



Cluain Mhuire Community Mental Health Service

Provides community mental health programmes for the population of Dun Laoghaire-Rathdown.

Saint John of God Kerry Services

Provides training, employment, social, residential and respite programmes for people with intellectual disabilities in County Kerry.

Saint John of God Kildare Services

Provides a network of day, education, training, employment, respite and residential services to children and adults with intellectual disabilities in North Kildare.



Saint John of God Lucena Clinic Services

Provides child and adolescent mental health programmes in Dublin South, parts of Dublin West and County Wicklow.

Saint John of God Menni Services

Provides residential and day services to children and adults with intellectual disabilities in Dublin South City, Dublin South West and Dublin West.

Saint John of God North East Services

Provides residential and day services to children and adults with intellectual disabilities in counties Louth, Meath and Monaghan.



STEP

Achieves employment for people with mild intellectual disabilities in the Dublin Mid-Leinster area through career planning, work option, education, training and continuous learning.

Suzanne House

Provides day care, support and respite services for children who are medically fragile or have a life- limiting illness

SAINT JOHN OF GOD HEALTH SERVICES LTD

comprises three services:

Granada Institute, Shankill, Co. Dublin

A service committed to child protection with a multidisciplinary team providing assessment and therapeutic services to adults who have abused children and to those who have experienced abuse as children.



Saint Joseph's Centre, Shankill, Co. Dublin

Provides residential, day care, respite care and family support to elderly people who have health care needs with a focus on holistic care.

Saint Joseph's Guesthouse, Knock, Co. Mayo

A facility for older people and people with disabilities which aims to promote attendance and participation in religious and social activities.



SAINT JOHN OF GOD HOSPITAL LTD

Saint John of God Hospital, Dublin, is a modern independent acute psychiatric teaching hospital with 183 in-patient beds, accepting referrals from all over Ireland. It currently provides specialist services in substance misuse and gambling, psychotic disorders, eating disorders, psychiatry of later life, adolescent disorders and stress and anxiety.

www.sjoghosp.ie



SAINT JOHN OF GOD HOUSING ASSOCIATION

LIMITED Provides housing to people with disabilities and older people, based in counties Dublin, Kerry, Kildare, Louth, Meath and Wicklow.

SAINT JOHN OF GOD COMMUNITY SERVICES, NEW JERSEY, USA

Provides educational and personal, social services to children and adults with intellectual disabilities.

www.stjohnofgod.org



SAINT JOHN OF GOD COMMUNITY SERVICES, MALAWI

Provides a range of mental health and social services for children and adults and also degree and certificate courses in mental health nursing and counselling through Saint John of God College of Health Sciences.

www.sjog.mw



Across the countries of Ireland, New Jersey, Malawi and Great Britain there are differences in the terminology used for the care needs of the people who use Hospitaller services. We have retained what is used in each country in order to respect the diversity of the areas in which we work.

Saint John of God Hospitaller Services

Great Britain



Saint John of God
Hospitaller Services

EAST RENFREWSHIRE, SCOTLAND

Supported living service - Housing support, care at home and provision of individually tailored supported packages that enable people with special care needs to live in their own or family home.

NORTH

Eagle Cottages, Jarrow - Residential care service providing 24-hour care and support for six adults with learning disabilities.

White Lodge, South Shields
Residential care service providing 24-hour care and support for seven adults with learning disabilities.

Beach Road, South Shields
Residential care service providing 24-hour care and support for four adults with learning disabilities.



Dalby View, Middlesbrough - Residential care service providing 24-hour care and support for eight young adults with physical disabilities.

Sandown Road, Billingham
Residential care service providing 24-hour care and support for adults with profound learning and physical disabilities, and complex care needs.

Lindisfarne Court, Darlington - Three residential care homes providing 24-hour care and support for adults with physical and learning disabilities.

Supported Living Service - Supported living service enabling people with learning disabilities, physical disabilities, mental health issues and elderly people to live in their own or their family home.

Balmaclellan, Catterick - Supported living service based in a six-bedded bungalow providing 24-hour support for adults with learning disabilities.



Brentwood, Leyburn - Supported living service based in a six-bedded bungalow providing 24-hour support for adults with learning disabilities.

BRADFORD, WEST YORKSHIRE

Supported Living Service - Providing individually tailored support packages that enable people with learning disabilities and physical disabilities to live in their own home.

Bede's Close, Thornton - Five nursing homes providing 24-hour individual nursing care and support for eighteen people with physical and learning disabilities.

1 Bede's Close, Thornton - Registered care home providing 24-hour care and support for four people with challenging behaviour needs.

West Lane, Thornton - Registered nursing home providing 24-hour individual nursing care and support for twelve people with physical and learning disabilities.

Station Road, Clayton - Two registered nursing homes providing 24-hour individual nursing care and support for people with physical and learning disabilities.



1 & 2 Cuthbert's Close, Queensbury - Two registered nursing homes providing 24-hour individual nursing care and support for twelve people with physical and learning disabilities.

3 & 4 Cuthbert's Close, Queensbury - Two registered nursing homes providing 24-hour nursing care and support for eight people with learning disabilities and needs that challenge services.

Saint John of God Respite Service, Luddendenfoot
Registered respite nursing home offering 24-hour quality individual respite nursing care and support to adults aged 18-64 with physical and/or sensory disabilities, some of whom may also have learning disabilities.



HERTFORDSHIRE

Supported Living Services - The Charity's supported living services in Hertfordshire provide people who have a learning disability with a home of their own and the support they require to sustain it.



Saint John of God Horticultural Training Centre (Digswell), Welwyn Garden City This service offers a supportive working environment and training to vulnerable people, and is a fully operational nursery.

Woodhall Community Centre, Welwyn Garden City offers a resource to the local community and is designed on an inclusive basis with full accessibility for people with disabilities.

The Minims, Hatfield

This service provides accommodation and 24-hour registered care and support for twelve adults with learning disabilities within two separate six-bedroom bungalows.



Leisure and Education Outreach Service (LEOS), Hatfield - A community-based service offering a wide range of activities tailored to the individual. The service can be accessed either in groups or one-to-one (or higher) supported sessions, which are held in social settings in the community or in people's home.

Floating Drug and Alcohol Service, Hatfield - Specialist support to people who experience difficulties with drugs and alcohol and who have difficulties in sustaining their housing.

Great Gannett, Welwyn Garden City - This is a supported living service for people with Asperger syndrome.



LONDON

Olallo House, Migrant Worker Service, Central London

This service offers advice, training and short-term accommodation to support newly-arrived migrants with no recourse to public fund, so that they are able to find work and a place in society, rather than falling into homelessness.

Supported Living Services (mental health), Enfield

This service, for adults who have mental health issues, provides people with a home of their own and support they require to sustain it.

Supported Living Services, (learning disabilities), Enfield

- This service, for adults who have a learning disability, provides people with a home of their own and support they require to sustain it.

The Resource, Enfield

- The Resource provides specialist day and outreach services for people with learning disabilities with needs that present challenges to services.

Community Outreach Service (mental health), Enfield

This community outreach services provides adults with mental health needs a personalised care package based on individual requirements.

Community Outreach Service (learning disabilities), Enfield

- this community outreach services provides adults with learning disabilities a personalised care package based on individual requirements.

Recovery and Resettlement Service, Enfield

- A unique partnership providing individualised rehabilitation, offering opportunities for people with acute or enduring mental health issues to receive practical and emotional support enabling people to successfully make the transition from medical care to suitable independent living options.

Saint John of God Management Services

- This service was founded to respond to the issues facing many religious orders and congregations today, particularly in relation to increasing age and care needs of our elderly Religious.

Sisters of Charity of Saint Paul the Apostle, Birmingham

Daughters of the Holy Spirit, Olney

Little Sisters of the Assumption, Birmingham

Sisters of Charity of Our Lady Mother of Mercy, Pantasaph

The Marist Sisters, Hythe

Corpus Christi Jesuit Community, Bournemouth

Sisters of Charity of Saint Jeanne Antide, Ealing

Jesuits, Society of Jesus, Preston

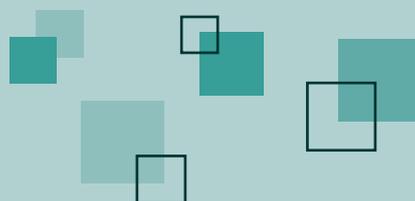
Sacred Heart Fathers and Brothers, Tratten Street, Stockport

Sacred Heart Fathers and Brothers (2), Stockport

Holy Cross Sisters, Gerrards Cross

The Medaille Trust

Providing safe housing and rehabilitation for people freed from the human trafficking industry.



Feast Day of our Founder Saint John of God

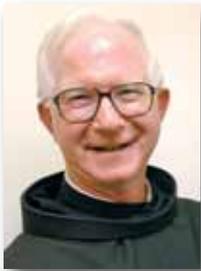
8 March 2010

Saint John of God Day marks the anniversary of Saint John of God's death on 8 March 1550 and is celebrated through the Saint John of God family in various ways. In the Northern Region, a party was held for people who use the services and staff who work in the north of the country.

"When the Feast of Saint John of God comes around we always pause to reflect on certain aspects of his life and on a particular feature that will encourage us in our work, grounded on faith, to bear fruit in Hospitality. The life of Saint John of God is an icon for all of us to look at for inspiration when seeing the responses that Hospitality requires us to make to meet the new needs of society."

Brother Donatus Forkan, OH





Letter from Brother Donatus Forkan, OH

To the whole Order: Brothers, co-workers, volunteers, benefactors and all those we serve through the charism of Hospitality.

The following captures the major themes presented in Brother Donatus' letter sent to mark the feast day of Saint John of God...



*Fru Donatus Forkan
Prior General*

TO THE WHOLE ORDER: Brothers, co-workers, volunteers, benefactors and all those we serve through the charism of Hospitality

My dear brothers and sisters in Hospitality. Even though we are suffering from a lack of Brothers in some parts of the Order, our mission has nevertheless taken on dimensions without precedent in its centuries' old history. Despite so many difficulties and challenges, our Order is fulfilling the mission for which God brought it into existence. This thought fills me with wonder, joy and excitement. It is fantastic really, when you think of it! This is something about which all the members of the Saint John of God Family should feel proud because each one is instrumental in making it happen. I have no doubt that Saint John of God is proud of all that is being carried out in his name and with his spirit. In a variety of ways through a great variety of services, programmes and projects tens of thousands of men, women and children around the world each day are being served in a way that responds to each one's particular need.

Without formation there can be no renewal

Through the circular letter *The Changing Face of the Order* we have re-ignited the renewal process of the Order that was endorsed by the Extraordinary General Chapter of 2009. This process, hopefully, will give rise to a new confidence in the Brothers and the co-workers as they unite in partnership in the pursuit of the mission of Hospitality. This in turn should lead to a strengthening of our identity, a re-defining of the role of the Brother and the empowering of the co-workers in the pursuit of the mission of Hospitality. In order to do this we need to re-appropriate many values on which the work of Saint John of God is grounded. Firstly, for the Brothers and for those co-workers who wish to give their lives a deeper meaning and motivation, Holy Scripture is a permanent source from which everything flows and we should be seriously committed to prayerfully studying it. Secondly, we must grow increasingly to be like Saint John of God who is our travelling companion along the path of life.

The purpose of this is to perform the mission, which our Lord has entrusted to us, in this specific moment in history. There is no better moment than the one through which we are currently passing to respond to the demands of so many suffering people to whom we have been sent. It is only if we have a clear identity that we shall be able to avoid so many hazards that can hamper our mission and blur our identity. Our centres are certainly not intended primarily to generate profits, even though sound management is obviously the right precondition to guarantee a mission aiming at excellence in the services it provides.

Ours is a not-for-profit institution in which the human person is respected and where human needs form the centrepiece of our mission. Our holistic approach is a fundamental precondition for a never ending commitment to humanisation. We are living in a rapidly changing world, which was formerly a closed society, but is now a globalised world, fast becoming multi-ethnic and multi-faith in character. In such a society our Order's mission takes on a particular role, since it is standing on the front line not only within the Church, but on behalf of the Church in society. The Order must therefore offer a whole set of values which lie at the basis of our mission, as a platform around which we can create relations even in the diversity that characterises contemporary society.

An opportunity to give a more binding commitment to the renewal process

This is the year in which we are holding our Provincial Chapters, which are occasions of special grace for every province and for the Order as a whole. Through the Chapter preparation and the Chapter itself it would be important to give a more binding commitment to the renewal process. Central to the process is the renewal of the life of the Brothers and the formation of our co-workers who work shoulder-to-shoulder with the Brothers in the performance of the mission. As stated in the Charter of Hospitality (1.1) the 'co-workers are the greatest asset that the Order has to enable it to carry out its mission'.

Proper induction programmes and on-going formation for new staff and long-term staff should not just deal with the details of John of God's earthly life but, above all, the values that he embraced and passed on to us; and also the Order's history, the church's social teaching, the teaching authority of the Bishops, of the Order, the philosophy it professes. These are as necessary today as they were in the times of Saint John of God to ensure that what is carried out in his name is in accordance with the examples that he has given us.

A historic decision

As all of you know, last year we celebrated the Extraordinary General Chapter at Guadalajara (Mexico) where we adopted the Order's new General Statutes. For the first time in our history, we devoted a whole Chapter of our General Statutes exclusively to our co-workers. I believe this is something that we would do well to think about more closely because the identity of every single member of the family of Saint John of God must be increasingly strengthened and integrated. If the Order has greatly expanded its mission today it is thanks to the determined contribution that co-workers continue to make to the mission of hospitality.

We are joyfully witnessing new foundations throughout the world in various countries such as Croatia, Madagascar, Sri Lanka and East Timor. This is yet another sign of the vitality of our charism. I should like to take this opportunity to thank each co-worker, our many benefactors, volunteers, friends and each Brother in the name of Saint John of God for everything that you are all doing; for your enthusiasm and for the many sacrifices that you are making each day, especially in these difficult economic times through which we are living, to perform with great devotion and professionalism the task which has been entrusted to you.

Fraternal good wishes

Brother Donatus Forkan, O.H.
Prior General

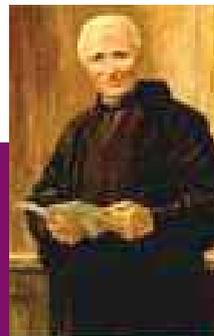
Hospitaller Heroes

Beatification of Brother Eustace Kugler

On the afternoon of Sunday 4 October 2009, in Regensburg Cathedral, the beatification ceremony for Brother Eustace Kugler took place. Brother Eustace, if he were still alive, would not have sat as the main person in the front row, but somewhere to the side, or on one of the rows to the back, for modesty was one of his most outstanding personal characteristics. He never placed himself at the centre, but was always concerned only with serving his neighbour and his Order. There are many instances in the life of Brother Eustace that prove that this claim of absolute personal humility and modesty is well justified. One of the most convincing of these is a photograph in which, at the consecration of the Brothers' hospital in Regensburg on 19 June 1929, he did not sit at the centre of the festive table, but rather at the side in a corner of the t-shaped table arrangement. The fact that the Provincial Eustace Kugler was not even mentioned in any of the eulogies on the completion of this magnificent work was something he accepted with cheerful serenity. And yet, the realisation of this double hospital — a block for men and one for women — in the difficult economic times of the Weimar Republic was Brother Eustace's very own achievement. It was a top managerial performance par excellence. The choice of location in Regensburg was a prudent and future-oriented decision. At the time, Regensburg was the only large city in Bavaria that did not have a modern hospital. Brother Eustace managed to raise the enormous sum of 8.3 million Reichsmarks to finance it – an enormous sum, which the City of Regensburg could not have afforded to build at that time.

His achievements during his 21 years as provincial were remarkable:

- The completion of the hospital in Regensburg, one of the most modern hospitals, conceptionally and architecturally, in Germany.
- The increase in the number of members of the Order in the Bavarian Province by 50 percent from 275 in 1925 to 412 in 1935;
- The increase in the number of beds of the Brothers of Saint John of God in Bavaria by 77 percent from around 2500 in 1925 to 4400 in 1935.



Celebrations

A full programme of celebrations for the beatification of our Brother, Blessed Eustace Kugler concluded with a concert in Regensburg Cathedral.

"Let me join with all of you in thanking God for this great gift that he has made to the church and to our Order. The beatification of a member of the family naturally is a wonderful honour, an emotional experience that fills the family members with pride and unites them in a bond of love wherever they may be. This is true today of the members of our family of Saint John of God spread across the world in 53 countries. The hearts and minds of the hundreds of thousands of Brothers, co-workers, benefactors, volunteers and friends who make up our great family are centred in Regensburg on this joyful occasion." Brother Donatus Forkan, OH

Blessed Eustace Kugler stands as a great example of courage and determination in whom hospitality in the way of Saint John of God succeeded in finding tangible responses to the needy men and women whom he served and on whose behalf he consistently advocated. Brother Eustace was a normal human being, a simple man, fun to be with, a man of deep faith who tried to encourage and support those around him at a very difficult time, especially the difficult circumstances during the Second World War. It was a time of great tension and struggle for him because of a total lack of any support systems. His situation is similar to that our Cuban Hospitaller Brother, Blessed José Olallo Valdés, who in 2008 was also beatified. The response of both Brothers, and the means that sustained them, was the total trust and love of God, and commitment and love for the sister and brother in need.

The Canonisation of Saint Jeanne Jugan - 11 October 2009

In the last issue (no 21) of *Hospitaller*, we featured the life of Jeanne Jugan and her impending canonisation. Since the last issue and this one, this canonisation has taken place – in Rome on 11 October 2009, which was a day of great celebration for the Little Sisters of the Poor.

A Hospitaller of our own times

“May our whole lives become a hymn of praise to the love of God!”

Thus our Holy Father Pope Benedict concluded his homily given in Saint Peter’s Basilica, Rome, during the mass for the canonisation of five new saints, including Saint Jeanne Jugan, foundress of the Congregation of the Little Sisters of the Poor. He called on everyone to “...let yourselves be drawn by the shining example of these saints” and to allow ourselves to be guided by their teachings. Many Brothers of Saint John of God were present at this special moment in the history of our Order, the Congregation of the Little Sisters of the Poor and the whole church. Brother John Martin OH, as Provincial represented the Province of the Venerable Bede.



Jeanne’s life spoke eloquently of the Gospel of Life especially seen in her love and Hospitaller ministry towards the elderly poor. She stands as an example to us all.

The congregation of the Little Sisters of the Poor was born from a single, hidden act of hospitality. This seed of love, planted in 1839, nourished by divine grace and providence, began to grow and just twelve years later in 1851 the ‘Jugans’ numbered three hundred sisters with fifteen houses. Eighteen months later they were to number 500 Sisters. In 1855 there were 36 houses and 4000 elderly and by 1878 there were 170 houses of the Congregation. Pope Leo XIII approved their constitutions on 1 March 1879, thus they were established as a Pontifical religious congregation within the Church and at that time there were 2400 Little Sisters of the Poor. Today, 171 years later, over 2700 Little Sisters of the Poor care for more than 13,000 needy, elderly people around the world.

“By her admirable work at the service of the most deprived elderly, Saint Mary of the Cross is also like a beacon to guide our societies which must always rediscover the place and the unique contribution of this period of life.”

Pope John Paul II

Recognition of Jeanne’s life and virtues was officially recognised by the Church on 13 July 1979 and then on 3 October 1982 in the presence of 60,000 pilgrims from all over the world, Pope John Paul II declared her ‘blessed’. Jeanne was canonised on 11 October 2009.

A version of Jeanne Jugan’s life story appeared in the last issue of our *Hospitaller* magazine. For a copy please email: karengilroy@sjog.org.uk or download a pdf from our website: www.saintjohnofgod.org/pdf/hosp21.pdf

The Brothers of Saint John of God and Jeanne Jugan



“Jeanne was chosen to be the superior of the small association looking after the poor and the elderly with great assistance from the Brothers of Saint John of God.”

Brother Claude Marie Gandet OH gathered alms for the sick in Dinan, France. When he heard of the difficulties being encountered by the Little Sisters and their twelve elderly guests he purchased a wicker basket and gave it to the Sisters. He trained them in the art of the begging for alms in the manner of Saint John of God in Granada. It was this same Brother Claude who also visited Saint Benedict Menni OH in Spain a few years later.

Another Brother who collaborated with the emerging Congregation of the Little Sisters of the Poor was Brother Félix Massot OH, who impressed the spirit of Saint John of God into the Little Sisters’ vision. Brother Félix Massot OH, as the provincial in 1837, gave the Sisters the maximum social, intellectual, moral and religious support possible. He was their animator, adviser, father and advocate. Brother Félix organised the Little Sisters’ Hospitaller religious life. He wrote their first rule of life. He drafted their Constitutions. He prepared all the required documentation for the newly-founded congregation to be placed under the Rule of Saint Augustine. As the superior in Lille he put the finishing touches to the Constitutions, which were then submitted to Rome for approbation, and then duly granted in July 1854. For the first time, in February 1884, four Little Sisters of the Poor made their vows to which was added the vow of Hospitality, which is a genuine distinctive feature of the Hospitaller Order.

A Similar Mission...

In putting our charism into practice, we feel particularly united with those institutes, associations and movements that have a mission similar to ours.

Hospitaller Constitutions: 6

“It was a great honour for four of our Sisters from Nazareth House, Hammersmith to be invited by the superior general of the Little Sisters of the Poor, to attend the canonisation of their foundress, Saint Jeanne Jugan, in Rome on 11th October 2009. We were privileged to be able share in the jubilation and joy of the day, and we felt a great affinity with the Little Sisters.” **Sister Rita O’Shea, Poor Sisters of Nazareth**

Victoire Larmenier - Founder of the Poor Sisters of Nazareth 1827-1878



The congregation of the Poor Sisters of Nazareth was founded in 1864 by Victoire Larmenier and authorised by the Holy See to provide care for babies and abandoned children, and the elderly in their apostolate. Every house was to be called Nazareth House, in honour of the Holy Family. Victoire Larmenier was born in Brittany France and during her life saw eight houses established.

The second Superior General, Mary of the Nativity Owen, realised an un-fulfilled dream of Victoire Larmenier by presiding over a world-wide expansion of this new congregation until her death in 1908. By then, a further 22 houses had been founded in Great Britain, Ireland, South Africa, Australia, and New Zealand. It was not until 1923 that Victoire’s wish to establish houses in the United States of America came to pass. Mother Mary of the Nativity worked hard over many years to obtain the definitive Roman approval of the Poor Sisters of Nazareth as an international religious congregation. Its Constitutions were finally approved in 1899. From then, another 50 houses were founded, extending further to the United States, Zimbabwe and American Samoa. The number of Sisters peaked just before the Second World War at over 800 and at that time they were caring for more than 2500 elderly men and women, 2000 children and some 1300 babies in 53 Nazareth houses.

Today, this congregation of women Religious continues to minister to the poorest and frailest in forty Nazareth Houses throughout the world. Their Hospitaller roots are deeply embedded in the entire ministry they undertake. The following is a good example of some of their work today.

Nazareth House was the first children's home in the Western Cape, Africa to accept an HIV infected baby. Due to the care the little baby boy received, he is still alive today. The Sisters of Nazareth strive to provide a secure and happy home for abandoned, neglected, disabled and orphaned children in this part of the world. Many of these children are the innocent victims of poverty and the HIV and AIDS pandemic.

Wherever possible, the Sisters aim is to stabilise and reunite these children with their families, through their family reunification programme, or to place them in loving foster care. Those that remain permanently with the Sisters are mainly children with special needs and disabilities, such as severe foetal alcohol syndrome, cerebral palsy, intellectual disability, Down syndrome, deafness, blindness and epilepsy. These Sisters are providing holistic care for the children in their care, ensuring their emotional, medical, educational, nutritional and social needs are met to the fullest extent.

“ Childhood should be a time of innocence, trust and happiness - we strive to make it so. ”

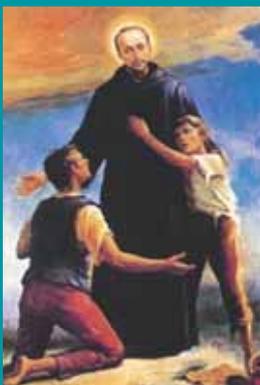


John of God

Little Nestling Hawks

He called them his 'gavilancicos', his little nestling hawks. It was something new for Saint John of God to be occupying himself with the care of children, both orphans and foundlings. Certainly, he did it in his own way. He would come across an abandoned little creature muffled up in a bundle of old clothes where it had been left. He gathered it up and put it in his basket. Thus he gave a surprise to many an adoptive family bringing the gift of a baby, with the request that it be raised as their own.

He entrusted one little girl to the care of someone in the Realejo. This was the neighbourhood preferred and populated by the Jews. As this little girl grew up John of God realised that he would not be alive to see her married, so he left fifty ducats for her marriage, as a way of providing for her.



He even found time for the street urchins and would take a group of them to buy shirts at a popular shop in the Calle Tundidores, in Granada. It was a clothing shop. He clothed as many as twenty children at a time and paid for all they needed.

My name is Jenny

My name is Jenny
and there are a thousand like me!
I am a tiny, noisy bundle
of unwanted human flesh.
With no nurturing mother
to bond her life to mine,
no proud father to boastfully claim me as his own,
there is no family tree to cast
its protective shadow over me,
into whose branches I can climb or
out of which I can shake some care or comfort!

My name is Jenny
and, as I say, there are a thousand of us,
who are easy prey for the cruel exploiter.
What will I become:
a child labourer perhaps, destined to see my
young, innocent life wasted away
as I feed the grubby, grabby needs of some selfish
industry or agriculture,
or the plaything of those who would use me to
gratify their warped and sordid perversions!

My name is Jenny
and there are a thousand like me,
with no history that I will ever know of,
it seems that I will die young and hard,
with no one to remember, no one to recount the
sorry take of my sad existence!

Now, although my name is still Jenny,
unlike those thousands of others,
I have been given a story to tell,
and what a miraculous, glorious,
beautiful story it has turned out to be!

My name is John
and unfortunately there doesn't
seem to be a thousand out there like him!
When he scooped up that tiny,
noisy little bundle of human flesh
that turned out to be me,
he became my missing sturdy family tree,
shaking himself into action
until I found those loving arms
into which I could safely climb,
casting out his long, caring shadow
of parental protection,
under which I could, comfortable,
nestle and grow.

Until it was my turn to lovingly scoop up other
tiny Jennys, who used to be like me.
My turn to become someone else's
missing family tree!

My name is Jenny
and there are still a thousand out there like me!
His name is John.
but the real question is:
in the face of all of this,
who are you?



Brother Fintan Brennan-Whitmore OH

A Nun's Story

Sister Ann Teresa, a Sister of Saint Joseph of Annecy is known to many of our readers. Along with a number of other Religious working in England, she founded The Medaille Trust, a network of safe houses for victims of human trafficking.

The Brothers of Saint John of God have been instrumental in providing the ongoing professional support necessary to enable The Medaille Trust's work to get started and continue to be a source of healing and recovery for the women and children in The Medaille Trust's care. Sister Ann Teresa writes:



I left school when I was 16 and worked in a bank for two years.

I entered the convent when I was 18 years old. I had wanted to be a religious sister from the age of 14, a time when I became very aware of God's presence in my life. I wanted to enter a convent young for I wanted to give God the very best of my life.

Initially I wasn't sure which religious congregation to join even though I had been researching the life and mission of many different religious communities. I was quite taken by the idea of entering a community working abroad in the developing world. The idea of working with such poor people really appealed to me. Then one day, as a member of the Legion of Mary, I was visiting a sick person in Saint Joseph's Hospital run by the Sisters of Saint Joseph of Annecy. While on this visit I met Sister Josephine who, having heard that I was considering a religious vocation, suggested that I visit Llantarnam Abbey, their Provincial House, and speak to Mother Finbarr, the novice mistress. A few days later my friend and I called at the abbey. The moment the door opened I felt completely at home and I just that I would spend the rest of my life with these Sisters.

I took to religious life like a 'duck to water' and even though I had my struggles, I never seriously thought of leaving. When I was asked to do clerical work for the provincial superior, I couldn't have thought of anything better to do with my life than to type various documents for the mother provincial and lead a cloistered life with its focus on prayer and community living. I remember thinking that I would be happy to spend the rest of my life serving God within those convent walls.

I received a terrible shock in 1968! At the ripe old age of 24 I was told that I was to become a college student and to gain the necessary qualifications to teach business studies. I found this extremely challenging because I had to leave the world I knew and loved. One of my most difficult experiences at this non-catholic college was having to do physical education whilst wearing our traditional religious habit!

This whole experience became one of the big turning points in my life. My personal world was changing, the Church was changing and the world we lived in was changing rapidly. At some level I felt I was unravelling. I found all the changes quite frightening for most of what I had been taught about religious life (pre Vatican II) was being questioned. What had once been so certain was now no longer so. A new journey had begun; a discovery of what the essentials of religious life are and what my personal vocation as a woman religious within the Sisters of Saint Joseph was to be. I have been on that journey ever since.

The Medaille Trust Vision Statement

The Medaille Trust desires a world where the trafficking of human beings for sexual, economic and labour exploitation has been eradicated.



I spent many years teaching business studies, religious education and running retreats in catholic comprehensive schools in South Wales. I loved this! But eventually this wasn't enough. I felt a longing to explore new ministry with those who were really on the edge of society and of our Church. This became a possibility as a result of a province renewal programme.

Along with others I began an experimental community in Southampton. The idea was to invite women to live with us and together return to the original vision of Father Jean Pierre Medaille SJ, the founder of the Sisters of St. Joseph. His vision was to give preference to the poorest and most neglected people. I sought advice on the unmet needs of the city, and Father Andrew McMahon OFM, a very well known Franciscan Priest in Southampton, told me that there was much work to be done with women in street-based prostitution. And so our little community began to become a faithful presence in the red light district in the city late at night. We offered the women friendship and practical support.

Father Jon Sobrino SJ, a Liberation Theologian, said that "the poor will save you." This was my experience. I had gone to the women to help them, but in so doing they helped me, because as I listened to their stories and became involved in the chaos of their lives, my priorities changed, and I began to see the world differently. These relationships gave me a new perspective on the Gospel, which I hadn't had before.

The women I became involved with had such painful lives. Most of them had been abused as children, been in care and ended up in prostitution because they had no other options. This was a difficult work for us and required a new kind of commitment – not to rules and regulations, but to people and sometimes 24/7! The work with women in street-based prostitution led to an awareness of human-trafficking, the buying and selling of people, the wholesale treating of people as if they were a commodity. Once I became aware of this hidden misery, which was so widespread, yet so hidden, I felt I had to do something about it. There was no going back.

On returning from a conference at the Vatican, which I had been asked to attend by the Catholic Conference of English and Welsh Bishops, in which Religious were asked to hear the cries of the women and children enslaved by the trafficking industry, The Medaille Trust was founded. As a consequence of the collaboration between many Religious, male and female, The Medaille Trust has provided safe housing for trafficked women and their babies. The Medaille Trust spends much time in awareness-raising and campaigning on this issue.

Pope John XXIII (Pope from 1958 to 1964) was reported to have said, "The church can best carry out its prophetic mission by becoming the church of the poor." My rich experience with women in prostitution and those trafficked gives me a glimpse of this reality.

*"Once you try to institutionalise the original fire it solidifies.
That is why the renewal of the Church is a re-kindling of the
original fire of conversion and awakening."*

James Finley

Decriminalise Prostitution To End Abuse, Say Sisters

by Mark Greaves, Journalist



"In addition to his other activities, Saint John of God began a practice that, at best, raised eyebrows and, at worst, caused him to be suspected anew and criticised. Every Friday, the day on which he was most conscious of the death of Jesus, he visited one or other of the brothels of the town. His purpose was to enable the women caught in this dehumanising industry to become free. For some women it was easier said than done – they were in bondage to the brothel-keeper and needed to be bought out of their situation. John overcame all obstacles in his attempt to liberate these women and he would either get the necessary money from amongst the noble folk of the Granada or sign a promissory note for the amount in question. For John of God this was a serious endeavour and for his family today it is still a serious endeavour. An expression of this is the professional support services we provide for The Medaille Trust – safe-housing for those freed from the evil of human trafficking and the sex industry.



Religious who work with prostitutes and trafficked women have called for the selling of sex to be decriminalised. Sister Lynda Dearlove, who was awarded an MBE this year, said that the law kept women 'locked' into prostitution. Her comments were backed by Sister Ann Teresa, founder of The Medaille Trust, which runs some of Britain's few safe houses for trafficked women.

Both Sisters say they are against the legalisation of prostitution because it would effectively 'turn the state into a pimp', with the state benefitting from the taxing the earnings of prostitutes. Sister Lynda, founder of the Women@theWell project in King's Cross, London, which helps women escape prostitution, said a conviction for a sex offence stayed permanently on a woman's record, making it much more difficult to find work. "If you apply for a job as a cleaner and a CRB [Criminal Records Bureau] check is done, then that offence will come up – you can't ever get out of it," she said. "It didn't matter so much before, but now more and more jobs involve a CRB check."

Sister Lynda, whose charity helped 270 women last year, pointed out that prostitution per se was not illegal. "What is illegal is loitering and soliciting on a street corner – not selling sex from a hotel. There's one law for the rich and one for the poor," she said. But she said she would not



want prostitution to be legalised. In some European countries, she said, "there is evidence that women have been sent to work in prostitution by the job centre."

Sister Lynda also criticised the double standard that made it more acceptable for men to use prostitutes than for women to sell their bodies.

The Sister added that British prostitutes faced an altogether different stigma compared to trafficked women even though the forces that drove them into the work were often identical. "It's poverty, women not having control over their life, lack of education and opportunity. No one is making an active free choice to do it." Sister Lynda said prostitution was likely to increase sharply in London because of the 2012 Olympic Games. After the 2002 Commonwealth Games in Manchester, she said, there was a huge rise in sexually transmitted diseases as well as rape and sexual assault.

Sister Ann Teresa of The Medaille Trust said she had always believed that prostitution should be decriminalised. She said: "[The law] should punish those who try to pay for sex. I don't believe we should punish the victims, which is the situation at the moment." But she condemned the idea that prostitution should be legalised. "In countries like Australia and the Netherlands, which have gone down that route, trafficking has flourished," she said. "It's like legalising abuse." Dr Christine Newman, president of the National Board of Catholic Women, said: "Women forced into prostitution through any form of coercion should not be criminalised."

Bishop Crispian Hollis of Portsmouth caused controversy two years ago when he appeared to back the legalisation of brothels. He told Portsmouth News that he supported a proposal by the Hampshire Women's Institute for brothels to be licensed. The bishop said: "If you are going to take a pragmatic view and say prostitution happens, I think there is a need to make sure it's as well regulated as possible

for the health of people involved and for the safety of the ladies themselves."

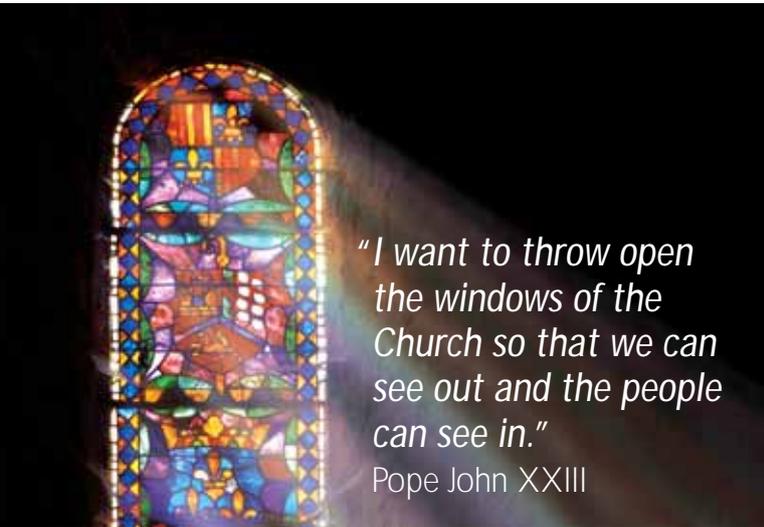
He added: "That's not to say I approve of prostitution in any way. I would be very much happier if there was no prostitution in Portsmouth."

The latest UN figures show that prostitution is increasing globally. An estimated seven per cent of men use prostitutes in Britain, compared to 73 per cent in Thailand, 39 per cent in Spain, and 37 per cent in Japan. According to the Catechism, prostitution "does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure." It adds: "While it is always gravely sinful to engage in prostitution, the immutability of the offence can be attenuated by destitution, blackmail, or social pressure."



Sister Lynda Dearlove of the Institute of Our Lady of Mercy was awarded the MBE in the New Years Honours List. This award is in recognition of over twenty years work on behalf of vulnerable and disadvantaged women.

Religious Learn From Each Other



The 1960s was a turbulent time for our Western culture. The Brothers of Saint John of God had just begun to revisit our charism, or Order's spirit, in order to remain faithful to our founder's dream and our vocation within the Church of today. We were just one group among many others who were involved in this process of purification. Pope John XXIII had asked us 'to throw open the windows of the Church so that we can see out and the people can see in'... easier said than done! We are still being led through this costly process by prior generals who have a kind of new Hospitaller spirit which is based upon the profound teaching of the Second Vatican Council, a deeper appreciation of John of God and his legacy and by an ability to listen and understand the signs of the times.

Religious learn from each other.

The following article gives some insight into why other Religious began to develop a new understanding of what their presence was to be in our brave new world. The Sisters of Saint Joseph, of which Sister Ann Teresa is a member, were often at the forefront of the change that Religious throughout the world were being encouraged to make. Their contribution to a new understanding of religious life was particularly apparent with their involvement in the issues concerning racial discrimination in 1960s America.

For Catholic sisters, the 1960s was a time of profound instability. By virtue of their work within hospitals and within schools throughout America, sisters in religious congregations had one foot firmly planted in American society and so experienced the same cultural upheavals and social transformations as their fellow citizens in this crucial decade. (At that time around 160,000 Catholic sisters worked in the American education system; a third of all schools run by sisters.) By virtue of their religious life, sisters also inhabited a Catholic world that was on the cusp of its own revolution as the Church prepared for and then absorbed the dramatic changes that resulted from the Second Vatican Council (1962-65). On yet another level, the very institution of religious life was destabilised in this period as congregational superiors struggled to implement innovations that had emerged from a two-decade long process of organisational reform to the ways that sisters in the U.S. were recruited, educated and trained (or 'formed') for religious consecration and apostolic ministry. Thus, American sisters in the civil rights era inhabited multiple unstable worlds as circumstances both inside and beyond convent walls forced them to negotiate and renegotiate their roles as the ground shifted constantly beneath their feet. Sisters generally describe this time as one of equally intense optimism and insecurity.

In this volatile context, a considerable number of sisters abandoned traditional assignments in Catholic schools and hospitals in order to participate in works promoting racial justice. Sisters volunteered to teach at traditionally African American colleges in the South. They held racial sensitivity training sessions in parish neighbourhoods experiencing integration. They sustained urban parish schools after white students left for segregated suburban neighbourhoods. They marched at Selma and in Selma sympathy marches. (The Selma to Montgomery marches were three marches in 1965 that marked the political and emotional peak of the American Civil Rights Movement.)

A complicated matrix of impulses and agendas motivated sisters who participated in racial justice movements in the 1960s. Catholic sisters who sought assignments in racial apostolate programs were attempting to secure fundamental human and civil rights for Americans of African descent, to be sure, and many sisters were eloquent and even passionate in their explanations of why racial justice was vital to American society. But for the women Religious that were studied, the larger goal of racial justice was inextricably linked with a diverse array of other, more intimate motivations to free themselves of rigid structures of convent life, to experience what they considered to be a more pure apostolate, to escape the growing racial segregation inherent in the post-war suburbanisation of white Catholics, to apply social scientific theories they had learned in religious formation, or to be closer to a people they believed had been made holy through their suffering.

Conflict was endemic to the racial apostolate. The bureaucratic process through which individual sisters became directly involved in the racial apostolate was often quite volatile. Such work raised to the surface of religious congregations certain

latent conflicts and tensions that were normally less visible or less operative in the normal course of the community's apostolic works within Catholic schools and hospitals. Work among African Americans often put sisters in conflict with other sisters, with their superiors or their congregations. Because it usually required sisters to live and work outside of convents and Catholic institutions, the racial apostolate also challenged traditional ideas about religious enclosure and the form of religious community appropriate for women dedicated to religious consecration. It produced controversial reforms that at times deepened conflicts both within religious communities and between sisters and the male hierarchy. Beyond convents and religious congregations, some lay Catholics interpreted the racial apostolate as a direct criticism of increasing segregation and suburbanisation among white American Catholics which it was.

Despite the pervasive air of discord that often surrounded it, the racial apostolate also embodied the hope and creativity of sisters in a period of profound religious and institutional unrest. The experience of sisters in the racial apostolate was thus one of creativity born of conflict, and of hope within confusion and frustration. To encounter the experience of sisters from this period is to enter a highly-charged world, where the outcome for individual sisters and for the institutions of religious life was uncertain.



A Sister of Saint Joseph enjoys a rare snowy day with nursing students from the congregations' nursing school in Selma, Alabama. Sisters wore a white mission habit while working in Selma. These caucasian sisters in white habits were known casually in Selma as "the black nuns" because of their close association with the African American community. *Courtesy of the archives of the Sisters of Saint Joseph, Rochester, New York.*



A Sister of Saint Joseph from Rochester, New York at the congregation's Good Samaritan Hospital in Selma, Alabama. "Good Sam," as the hospital was known in the community, was one of the few that served African-Americans prior to the 1960s. *Courtesy of the archives of the Sisters of Saint Joseph, Rochester, New York.*

'Created to shock the senses and stir the soul...'

"The Sacred Made Real" exhibition presented a landmark reappraisal of religious art from the Spanish Golden Age. This remarkable presentation was housed at the National Gallery in London from 21 October through to 24 January 2020. Paintings included masterpieces by Diego Velázquez and Francisco de Zurbarán displayed for the very first time alongside Spain's remarkable 'polychrome' (painted) sculptures. While the religious paintings of Velázquez and Zurbarán are relatively well known, the polychrome sculptures which also emerged from 17th-century Spain had never been the subjects of a major exhibition. Still passionately venerated in monasteries, churches and processions across the Iberian Peninsula, very few of these sculptures have ever been exhibited overseas.



When depicting the saints, sculptors and polychromers combined their skills to achieve maximum facial expressiveness. Alonso Cano's life-size head of "Saint John of God," 1655 (Museo de Bellas Artes, Granada), which had never left Spain before, depicts with astonishing sensitivity the compassionate expression of Granada's patron saint and our founder.



Sisters of Saint Joseph serving a meal to visiting sisters who came to Selma in support of civil rights efforts there in 1965. The variety of religious habits among sisters at the table reflects the diverse nature of the 'racial apostolate' of sisters, which attracted women from a broad spectrum of religious orders and congregations. *Courtesy of the archives of the Sisters of Saint Joseph, Rochester, New York.*

Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land!

Doctor Martin Luther King



'It's still ME, Lord...'

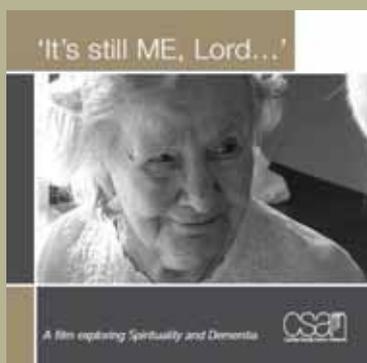
'It's still ME, Lord...' a film on DVD, was launched at a seminar in Salford on 13 October 2009 and was received very positively by delegates. The seminar featured some very thoughtful and poignant contributions from the Right Reverend Terence Brain, Bishop of Salford, Reverend James Hanvey SJ from Heythrop Institute, Professor Peter Gilbert from Staffordshire University and from Ben Bano of Telos Training who produced the film

The film will be of interest to:

- Informal carers
- Staff in hospital wards, residential and nursing care settings
- Religious Orders and Faith-based Voluntary Sector Organisations
- Clergy and Parish Communities, Hospital Chaplains
- Diocesan and Deanery Advisors
- Eucharistic Ministers

The DVD is 32 minutes long and divided into five modules which can be selected depending on the interests of the group involved: introduction, the effects of dementia, understanding and assessing spiritual needs, meeting spiritual needs in care setting, the welcoming parish.

Caritas Social Action Network (CSAN) is very encouraged by the response of those who have seen the film, and hope that it will become a useful resource for those with responsibilities of caring for people with dementia and their carers, and a way of raising awareness of the importance of meeting spiritual needs. They anticipate that it will also go on to inspire other activities such as national training events for those involved in dementia care.



The DVD is available free of charge, but CSAN would be pleased to receive a donation to cover their costs (suggested donation £ 7.50 per DVD).

To order a copy, please download an order form and email it to chris.driscoll@cbcew.org.uk or for more information on the DVD please call Chris Driscoll on 020 7901 4877.

Hospitaller Sisters of the Sacred Heart of Jesus

At times it easy to despair when we hear of stories of neglect and abuse towards our frail elderly, but these horror stories can be counterbalanced by stories of good practice both inside and outside our Hospitaller Services. The following article celebrates excellence in the care of the elderly by our Hospitaller Sisters based in Kensington, London. This congregation was founded by our Brother Benedict Menni.



Saint Benedict Menni OH, the last of our four Hospitaller Order saints to be canonised was born in Milan, Italy, on 11 March 1841.

Anguished by war, and struck by the example of love and service given by the Hospitaller Brothers of Saint John of God toward its casualties, awakened in Benedict a Hospitaller vocation. He entered our Order when he was nineteen years old. After several years in formation he was consecrated to God through the four solemn vows of

poverty, chastity, obedience and hospitality, and then ordained to the priesthood. On 14 January 1867, Prior General Giovanni Maria Alfieri OH, with the blessing of Pope Pius IX, sent young Benedict to restore our Order in Spain. He was just twenty five years old! Sadly the Order in its country of foundation had suffered greatly due to the anti-clerical and religious bias of various political leaders and thinkers. Such was the severity of this bias that by the time Brother Benedict arrived in Spain only a handful of Hospitaller Brothers remained. Much of Benedict's initial work had to be done covertly for fear of his life.

Saint Benedict Menni OH founded 22 hospitals in Spain, Portugal and Mexico. Though these hospitals treated people with every kind of sickness, special provision was made for those with mental disability. This kind of condition was most neglected by public health care at that time. His example and presence in the world was very attractive; others saw in him an image of our Lord and as a consequence many wanted to join him in his great Gospel endeavours. Between 1869 and 1903 almost 1000 young men entered the Order.

Suffering, a lack of understanding and even slander were to accompany Brother Benedict throughout his 're-founding' work, his time as Prior General and even until his death at the Brother's hospital in Dinan, France on 24 April 1914. Brother Benedict Menni was beatified in June 1985. He was canonised in the November of 1999. His feast day is April 24.

In imitation of Saint John of God, and ever impelled by the merciful love of God and attentive to the needs of the poorest, especially

those suffering ill health, Brother Benedict in collaboration with Mariá Angustias Giménez and Mariá Josefa Recio founded the Congregation of the Hospitaller Sisters of the Sacred Heart of Jesus on 31 May 1881 in Ciempozuelos near Madrid. This new foundation was a direct response to the unmet needs of women with serious psychiatric disorders. This provision of care was something totally new for the people of Spain. Today, the Sisters are present in 26 countries and care for the sick in more than 120 health care facilities. The mother house of the Sisters is in Ciempozuelos, Spain where the body of Brother Benedict is venerated.

Saint Teresa's in South Kensington, London was founded by the Hospitaller Sisters in 1925 and provides an holistic service to twenty-five residents over the age of 65. The Sisters live and work within the service which from the moment of its foundation has had among its primary objectives the complete care and acceptance of the sick. This has always included not only the physical and psychological needs of the human person, but also the social and spiritual needs. The congregation, imbued with a deeply human attitude, offers an excellent quality of treatment, combined with the greatest respect for the fundamental rights and dignity of each person within their care. Sister Maria Isabel, the superior and care manager said, "We live as a family. This is our way. This is what our holy founder Father Benedict wanted of us."

The home has recently received the highest rating a care home can receive from the Care Quality Commission.

The Brothers of the Hospitaller Order of Saint John of God working here in Great Britain congratulate the Hospitaller Sisters and thank God that all the care and support offered is of a quality that respects the dignity of the human person in keeping with our founder, Saint John of God, and one of his most faithful sons, Saint Benedict Menni, OH.



Saint Richard Pampuri Residential Care Facility, Los Angeles

Our Saint Richard Pampuri Residential care centre in Los Angeles is another example of how our Hospitaller family holds as precious the dignity of the human person no matter what age.

This service complements and enhances the services already offered at Saint John of God Retirement and Care Centre. Over the years the campus had developed excellent independent living and skilled nursing services. However, an additional level of care was needed to serve those residents who could no longer live independently, but who did not need skilled nursing. Saint Richard Pampuri residential/assisted living was designed and constructed to meet such a need.

Saint Richard Pampuri Centre is a mixture of studios and one and two bedroom apartments, with common areas consisting of dining rooms, lounges, library, beauty shop and wellness centre. Basic services include weekly housekeeping, three meals a day and assistance with medications. Assorted recreational and transportation programs are also provided.

The residential care facility is staffed 24-hours a day, seven days per week. Each resident has the assurance of knowing that whatever assistance is needed is provided by competent and caring staff. Dedicated long-term care professionals supervise all services.



"Do not think your ministry is limited to where you live because it radiates out... for silent surrender to God in love touches the whole world." **Author of the Cloud of Unknowing**

"Life is a thing of value in itself; its value doesn't depend on the extent that it brings pleasure and well-being." **Pope John Paul II, Evangelium Vitae, 1995**

Choosing the Common Good

On 3 March 2010, the Catholic Bishops of England and Wales launched 'Choosing the Common Good', a document presenting key themes in catholic social teaching. This is their contribution to the wide-ranging debate concerning the vision and values that underpin British Society. We present here an edited version.

The core principles of Catholic social teaching are:

- the common good
- integral human development
- the pursuit of virtue

The Common Good

The common good refers to what belongs to every person by virtue of their common humanity.

It is the whole network of social conditions that enable individuals and groups to flourish and live a full, genuinely human life. We are all responsible for each other both individually and as a society.

Integral Human Development

The fulfilment that the common good seeks to serve is the flourishing of humanity, expressed in the phrase 'integral human development'. It requires the opportunities for education, creating a vision of true partnership and solidarity between people. It calls for active participation in economic and political processes and it recognises that every person is a spiritual being with instincts for love, truth and aspirations for happiness. Every person is called to develop and fulfil themselves. This fulfilment will ultimately be found in the mystery of God. We are not created for futility.

The Pursuit Of Virtue

The practice of virtue helps to shape us as people. The virtues form us as moral agents, so that we do what is right and honourable for no other reason than that it is right and honourable, irrespective of reward and regardless of what we are legally obliged to do.

It is doing good even when no-one is looking.

The Christian virtues of faith, hope and charity root our human growth in the gifts of God and form us for our ultimate happiness: friendship with God.

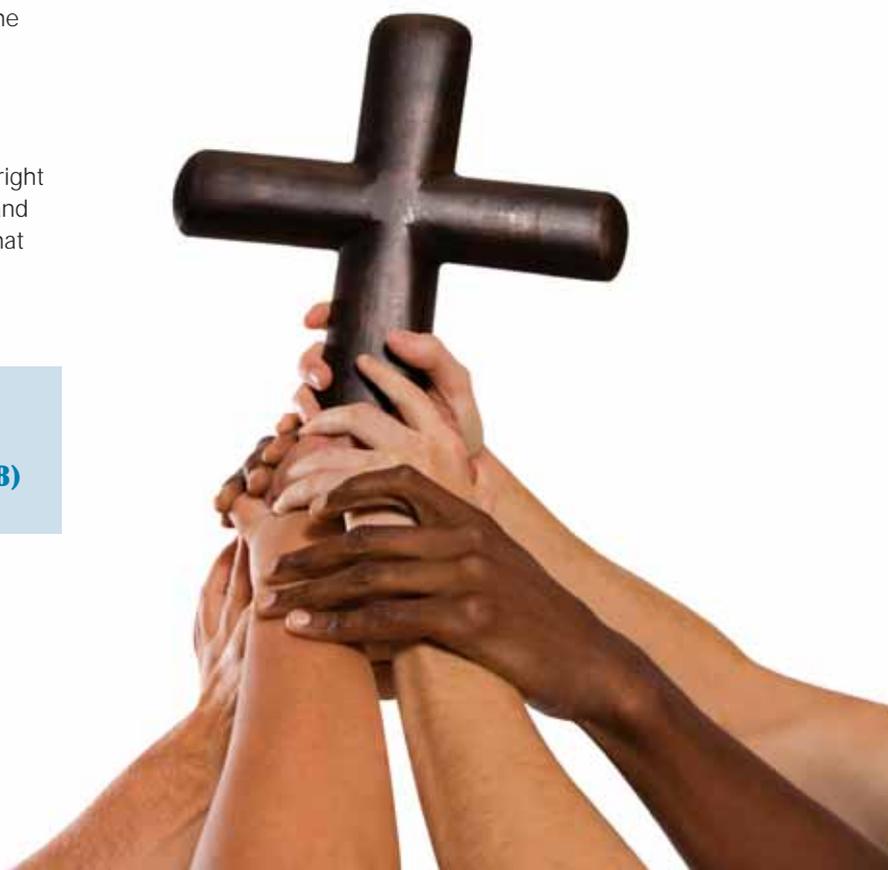
The virtues of prudence or right reason in action enable us to discern the good in any circumstance and the right way to achieve it.

The virtue of courage ensures firmness, and the readiness to stand by what we believe in times of difficulty.

Justice is the virtue by which we strive to give what is due to others by respecting their rights and fulfilling our duties towards them.

The virtue of temperance helps to moderate our appetites and our use of the world's created goods.

"Where there is no vision,
the people perish" (Proverbs 29:18)



Consequences

Life Itself

The principle of the common good requires that the essential dignity of every human life is upheld. The abortion of the unborn, and euthanasia, even when voluntary, are a fundamental denial of this principle. Opposition to abortion requires a commitment to the alleviation of child poverty and high infant mortality; opposition to euthanasia demands concerted effort to remedy the social and economic conditions that lead to neglect, isolation, ill-health, and in poorer parts of the world low life expectancy among the elderly. The reverse is also true: a commitment to the alleviation of child poverty should logically be accompanied by opposition to abortion, for what form of poverty is greater than being deprived of life itself?

Poverty and Inequality - The Care of the Elderly

With many older people on low incomes, serving the common good requires that their needs are not discounted, and that we work to ensure health and social care is better co-ordinated so that older people get the care they need when they need it.

Migration and Community Relations

While government has a responsibility to manage migration effectively, it is imperative that all policies on immigration, and the procedures, structures and processes that implement those policies, should start from the recognition of this human dignity and the inalienable rights that follow from it.

The Global Community and Ecology

The community to which the principle of the common good applies extends globally and includes future generations. This requires that we all face up to our responsibilities for international aid and development, and against the factors which perpetuate poverty and hardship. Responsibility to future generations requires that no-one takes more than a fair share of the planet's resources, and that all work to protect the environment from permanent damage, for instance through climate change.

Marriage and Family Life

Whilst we recognise and applaud the many parents who despite family breakdown provide a loving and stable home for their children, we have also as a society to accept that the promotion and encouragement of family stability must be a high priority if this trend, so damaging to the common good, is to be reversed. But at the heart of necessary policy initiatives to support the stability of couple relationships, it is essential to support marriage – a public commitment to each other. The public marriage brings considerable and measurable benefits to individuals, children, family life and society. It deserves protection.

The Role of Faith Communities

The Christian Churches have long contributed to the promotion of the common good, as a gift and an effort that is an essential part of the Christian vision. In fact they are one of the main pillars of support for the common good.

The right to religious freedom means the right to live by faith, within the reasonableness of the common good, and to act by faith in the public forum. This arises from the fact that the human person is, by nature, a spiritual being, with a longing for love, for truth, for beauty, for happiness. A reduction in the scope and role in our lives of the spiritual and the religious does little to serve the common good, of which they are essential parts and to which they contribute significantly.



“The institutions are broken, everyone stands on their own two feet. The question is what is the ground we stand on?”
The Dalai Lama



Archbishop calls for compassion in NHS

By Madeleine Teahan, Journalist



Respect for the dignity of the human person created in the image and likeness of God, requires everyone, without exception, to consider their neighbour as 'another self'... The dignity of every human being is a fact, whatever anomalies may afflict them, and whatever limitations may be placed on them, or whatever the level of social alienation to which they have been reduced.

Charter of Hospitality



Society must be motivated by compassion rather than fear when dealing with the dying, the Archbishop of Westminster has said in renewed criticism of a drift toward euthanasia in Britain.

During a Mass for the sick at Westminster Cathedral, Archbishop Vincent Nichols argued that fear of unrelieved suffering and loss of control were increasingly evident in the care of the dying. He also spoke of the 'hidden violence' done to sick and dying patients by an attitude that treated them as nothing more than the sum of their physical parts.

He quoted from the NHS charter, published in 2009, which says, "We, the NHS, respond with humanity and kindness to each person's pain, distress, anxiety or need. We search for the things we can do, however small, to give comfort and relieve suffering. We find time for those we serve and work alongside. We do not wait to be asked, because we care."



Archbishop Nichols said: "These are splendid sentiments. They are suitable as a mission statement for any Lourdes pilgrimage. Often, they are fulfilled in NHS hospitals, for which so many are very grateful. But sometimes they are not, as some will know from personal experience. Where this happens it is not simply a matter of the attitudes of individuals, though of course that is part of the story. It is also about the prevailing culture in an institution, the pressures of control and delivery which can impair and diminish the ability of staff to care properly."

In contrast to its constitution's stated aims, Archbishop Nichols said, some NHS hospitals were failing to demonstrate either a 'true compassion' for patients or 'a deep respect and attentive care of the whole person'. Instead, he said, those whose job it is to treat patients can often lack 'a sense of humility, a profound respect for others, and a refusal to see them as no more than a medical or behavioural problem to be tackled and resolved'.

"True compassion leads to sharing another's pain; it does not kill the person whose suffering we cannot bear."

Pope John Paul II, Evangelium Vitae, 1995



Society seemed not to know how to deal with death, which, he said, was not just a clinical event. He added that the spiritual dimension of a person must be acknowledged by carers. He said, "In the care of the dying there is so much disquiet and dispute today – campaigns for assisted suicide and euthanasia; fears of unrelieved suffering and loss of control; fears of over-treatment – that is, of inappropriate aggressive medical interventions as life nears its end. Then there is the opposite fear of under-treatment or neglect – sometimes, for instance, food and water may be simply put in front of patients unable to feed themselves who are then noted as having refused their food. We do not know how to deal with death. But fear cannot be our guide."

He then quoted from a draft consultation document issued by the bishops earlier this month about the spiritual care of the dying. He said, "Respecting life means

that every person must be valued for as long as they live. One implication of this is that death should never be the aim of our action or of our inaction. We should never try to bring about death. On the other hand, accepting death means that we should prepare properly for death. One implication of this is that we should not deny the reality of the situation or flee from the inevitable by seeking every possible treatment. A religious person will see both life and death as coming from God. Every human life and the person who lives it are always more than a bundle of genes and actions. Even the most restricted of lives is lived in transcendence by virtue of being human. If we fail to see this and honour it, then we not only fail to respect a person – we do that person violence. There is a hidden violence in so many of our systems, even those of care, because their operational mode is reductionist. If we reduce death to a clinical event and manage it through a series of standard procedures then we do not deal with death well, either clinically or humanly.”

Archbishop Nichols’s words echoed those of Dr Rowan Williams, the Archbishop of Canterbury, who said last week that a relaxation of the law on assisted suicide would cross a ‘moral boundary’ into ‘very dangerous territory’. He said that assisted suicide would be a moral mistake that would undermine the rights of the most vulnerable.

Their comments reflect a growing concern among Christians about a celebrity-driven push towards the legalisation of assisted suicide and euthanasia, and arrived prior to the publication of finalised guidelines for prosecutions of assisted suicides. The guidance follows the victory of multiple sclerosis sufferer Debbie Purdy in a high-profile legal battle in July 2009. After that case the Law Lords instructed Keir Starmer, the Director of Public Prosecutions, to clarify the law on assisted suicide. His interim policy published last autumn outlined factors that would make prosecution of assisting a suicide less likely, including a situation in which the victim was terminally ill or has a severe incurable disability.

The bishops of England and Wales argued that this approach would dilute the state’s duty to protect the disabled and terminally ill. They pointed out that Parliament has twice

rejected a change in the law in favour of assisted suicide and euthanasia and to develop such a policy was ignoring the will of Parliament. This factor in particular has provoked strong opposition from medical and disability rights organisations also, whose members fear that such a policy would gravely undermine the state’s fundamental duty of care.

A similar battle is also raging in Scotland where Archbishop Mario Conti of Glasgow this week spoke out against MSP Margo MacDonald’s End of Life Assistance Bill. This would allow assisted suicide in Scotland for people aged over 16 who have suffered a severely disabling accident or who are terminally ill. Archbishop Conti argued that such legislation was wrong in principle, saying ‘hard cases make bad law’.

In Westminster the celebrity campaign has led to an Early Day Motion tabled by Conservative MP Ann Winterton accusing the BBC of ‘persistent bias’ in favour of legalising euthanasia while ignoring the disabled lobby’s opposition to a change. The latest case, initially reported by the BBC, is that of broadcaster Ray Gosling who claimed to have smothered his lover who suffered from Aids. The debate also intensified after a court cleared Kay Gilderdale of attempting to murder her suicidal daughter Lynn, who suffered from ME and overdosed on morphine. The Gilderdale case was documented by the BBC’s Panorama. This coincided with the annual Dimpleby lecture, broadcast by the BBC and delivered this year by Sir Terry Pratchett, the fantasy novelist, who suffers from Alzheimer’s disease. The BBC has insisted that the timing was a coincidence.

Former Heath Minister Patricia Hewitt, patron of Dignity in Dying (formerly named the Voluntary Euthanasia Society), is working closely with the pressure group in order to coordinate a Commons debate on the issue before the general election, expected on May 6.

“Euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person.”

Pope John Paul II, *Evangelium Vitae*, 1995



Hospitaller Mission Worldwide

"We are joyfully witnessing new foundations throughout the world in various countries, such as Croatia, Madagascar, Sri Lanka and East Timor. This is yet another sign of the viability of our charism."

Brother Donatus Forkan, OH – Prior General, Hospitaller Order of Saint John of God

Inauguration of a New Cancer Unit at the Divinópolis Hospital (Minas Gerais)

Modernity, comfort and state-of-the-art technology: these are the features of the new cancer unit at the Divinópolis Hospital, in the state of Minas Gerais. The new facilities, which were inaugurated on 26 November 2009, provide treatment for all cancer-related illnesses, from radiotherapy to chemotherapy, under the supervision of the team of physicians from the Saint John of God Hospital.

The expansion of the hospital was only possible thanks to charitable giving and the generosity by people in the Centre-West of the State of Minas Gerais. This new unit is managed by the Saint John of God Hospital accommodating 32 new beds and is expected to provide 20,000 treatments a month.

The inauguration was attended by the local people and a number of distinguished local guests as well as Brother Donatus Forkan, Prior General of the Hospitaller Order of Saint John of God, Brother Rudolf Knopp, First General Councillor, Brother José Maria Chavarri, Secretary General, and Brother José Augusto, Provincial of Portugal.

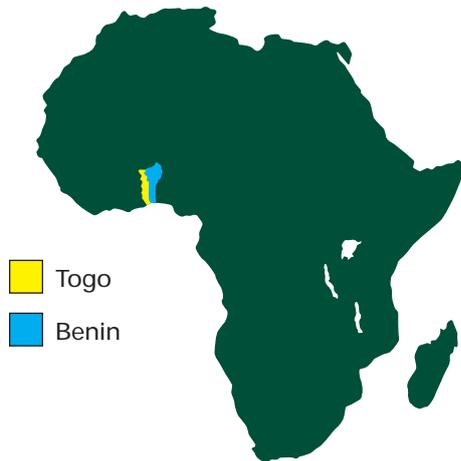


New Vocations

On 2 February 2010 two young men from East Timor, Elvis do Rosário, aged 21 and Bonifácio Lemos da Costa, aged 22, were admitted to the Saint John of God Novitiate (Portuguese-speaking) in the Chapel of the São Paulo Community, Brazil. The two young men have expressed their wish to experience Hospitaller religious life, to follow Christ and live in poverty, chastity, obedience and hospitality, serving the Church and suffering humanity. Admitting them to the novitiate, the provincial delegate entrusted them to the care of the Novice Master Brother José Gonçalves Lisboa.

Togo and Benin Raised to Status of General Delegation

At the meeting of the General Definitory on 28 January 2010, it was decided to raise the communities and apostolic services in Togo and Benin to the status of a general delegation with immediate effect. Brother Boniface Sambieni was appointed general delegate. Furthermore the General Definitory decreed that the general delegate be raised to the status of a vice province on 31 May 2010, the day on which the Chapter of the new vice province begins.



A provincial delegation is a group that is founded and supported by an existing province. When it becomes a general delegation it comes under the authority of the General Administration so therefore becomes independent of the founding province. The superior of that delegation would be appointed by the prior general. As the numbers grow it will become a vice-province, then to province, It is a positive step on the way to independence and a new province.

The Brothers of Saint John of God in Africa

The first foundation in Africa was in Mozambique from 1681 until the May 1834 decree was issued suppressing the Order in those countries. It was not until 1960 that the Brothers returned once again to the African continent. They arrived in Kenya in 2001.

In order to be adequately trained to perform their mission and reach out to 'all those who lack food and drink, clothing, housing and medicine, or who are afflicted with trials and tribulations or ill-health' (Const.23) they planned that after their two-year formation course at the noviciate at Lomé, Togo, they would complete their scholasticate in Nairobi, Kenya.

The Order in Africa is attracting increasing numbers of vocations, and ever since it was established there, the formation of its candidates in both the initial phases and the following stages has been a source of constant concern. It is even more important today because of the challenge of acquiring a high level of technical and professional skills, responsibly and with a genuine religious, spiritual and charismatic sense, as our consecration in the Church demands, at the service of the poor and the sick.

Prior General's Annual Appeal - €600,000 needed - Formation Centre

The present residence is a rented property, but it has become too small and increasingly less fit for purpose. About 20 Brothers are currently living there for the 2009-2010 course.

There is no other property available there that possesses the required features. At the moment there are 50 Brothers in the second stage of initial formation (temporary profession to solemn profession), aged between 22 and 32. They need simple and unadorned accommodation, but sufficient room for them to have the possibility for personal study, prayer, relaxation and to work together, so that they can undergo comprehensive, solid and professional formation.

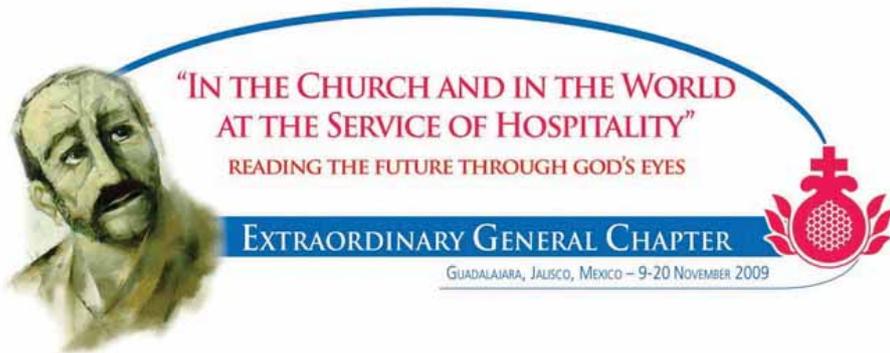
A plot of land has been purchased of sufficient size on which to build a house to accommodate the Brothers from 10 countries in Africa to enable them to continue to respond to their Hospitaller consecration.

The whole project will cost about €900,000. The General Curia has already invested some €300,000 from the funds set aside previously for the formation of the Brothers to purchase the land but €600,000 is still needed for the construction of the house.

"Providing these facilities not only serves a present urgent need for accommodation, but it reflects the confidence that the Order has in its future in Africa. The provision of a formation house in Nairobi is an investment in that future and is for this reason that we are appealing for help to realise this worthy project." Brother Donatus Forkan, OH – Prior General



Last year's appeal for a new service in Peru raised €345,193 and the service is now a reality.

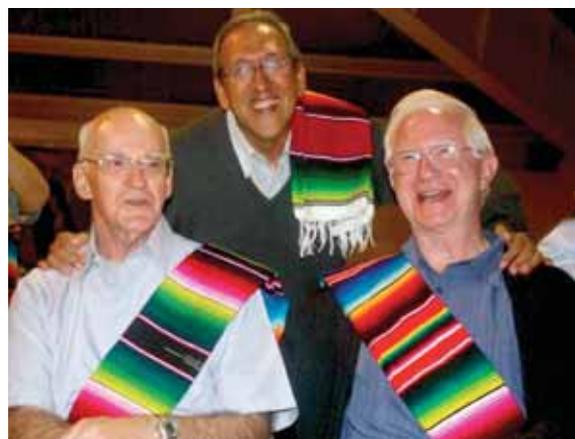


"In the Church and in the world at the service of Hospitality"
Reading the future through God's eyes.



Extraordinary General Chapter November 2009

The 67th General Chapter of the Order, an extraordinary one, was convoked to consider and approve changes in the General Statutes of the Order and began on 9 November 2009 at the Nazareth House of Prayer located 15 kilometres north-east of the Mexican city of Guadalajara. Participating in the Chapter were 75 capitulars, representing the Brothers throughout the world on all the continents and in 53 countries. They were supported by a number of Brothers and co-workers who provided translation, secretarial and logistical services.



The Chapters voted at times en bloc and at other times on individual articles, to approve Chapter V and Chapter VI of the new Statutes, and necessary changes to the Constitutions of the Order. The Prior General then proposed to the Chapter that the Order dedicate a year (2011-2012) to be called 'The Year of the Family of Saint John of God' to promote and consolidate the concept of the Order being a body composed of Brothers and co-workers united by a shared commitment to the mission of Hospitality. He also proposed that one day a year be declared the 'Day of the Family of Saint John of God' to provide an annual focus for recognising Saint John of God is made present in the world today by all those who gather around the Brothers to form the Family of Saint John of God.



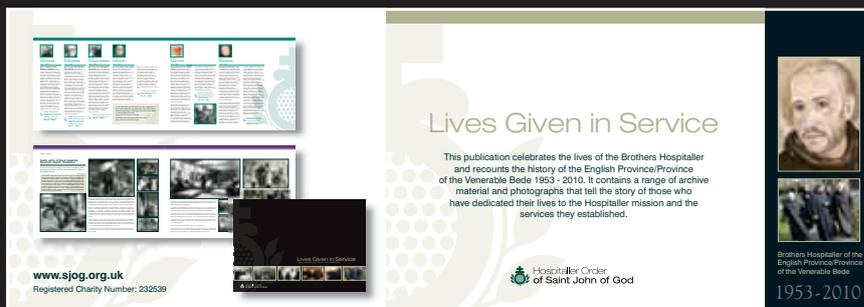
The General Chapter is the highest authority in the Order, hence this is the only place that such revisions to statutes can take place with the agreement of the whole Order. In many ways this was an historic Chapter in the life of the Order, but also in my own life as a Brother. Prior to this Chapter I was asked to sit on the General Statutes Commission. We met at regular intervals and worked through the document taking into account feedback from all Brothers within the Order as they also went through various draft General Statutes culminating in the working document which included a new chapter II on our co workers. After being a member of the Commission, I was then voted to attend the Chapter, another first for me.

Like all international meetings some Brothers felt we could have gone further in the revision and I am sure others will feel we went too far, but whatever the personal feelings, the overriding factor was for the advancement of the Order in years to come. As well as dealing with the life of the Brothers, we also looked at the role of our co-workers within the Hospitaller family and to this end a brand new chapter was inserted to the General Statutes highlighting the role and place in the Order of co-workers. It was an acknowledgment that our mission, like that of John of God himself, was reliant on co-workers and benefactors, without whom we could not continue to promote hospitality in the manner of John of God.

A very big thank you to our Mexican Brothers and their co-workers for their generous hospitality and to the Sisters who ran the centre where we stayed. Just as there was a diversity of languages and cultures at the Chapter, there was an overriding unity amongst the dedicated followers of Saint John of God who come from all over the world to make up one family, the family of Saint John of God. For me personally I will never forget this experience of Hospitaller family and the Brothers and co-workers I shared the days with.



Brother Mark Morgan, OH



To mark the suppression of the Province of the Venerable Bede and to mark the fiftieth anniversary of the Brothers' work in Zambia, the Brothers have produced two publications to celebrate these occasions.

If you would like to receive a copy of one of both of these, please contact:

Karen Gilroy on **01325 373700** or email karengilroy@sjog.org.uk, or see the home page of our website: www.sjog.org.uk



Brother John Stretton's Pastoral Experience in Kerala

In August 2009, Brother John Stretton travelled to the Order's Province of Saint Thomas in India for a six-month visit to gain apostolic experience as part of his formation as a scholastic brother. The following is Brother John's account of this wonderful opportunity he had to gain an insight into the Order's mission in India and the country's unique culture.



During my stay in India I had two assignments: one at Saint John's Centre in Velloor, which is a service for children and young adults with learning difficulties, and comprises of both a school and residential care for those who use the service; the other was at Pratheeksha Bhavan, the 'House of Hope' in Kattappana, which is a home for the poor and one in which I could feel had been touched by the hand of Saint John of God; it was very much like a work he would have originally established.

I felt I was so close to John of God, touching the poor and needy and living the Gospel story of the 'Good Samaritan'. The people cared for included young children, both orphans and those from families who could not send them to school and so the Brothers provided a home so they could get an education, and the Sisters looked after them and supported them with their studies. Then there were the elderly, the infirm, the disabled, indeed anyone who needed to be shown the love of God through the gift of Hospitality.



I cannot mention my time in India without mentioning the experience of 'community', of both the Brothers and Sisters and the communities of the places where I lived. The welcome by all of the people I met really made me feel incredibly welcome; which ever centre I was living, felt like home.

Being in India was a time I will remember and cherish for as long as I live. As I have already said the hospitality I received there and saw shown to others will never be forgotten. I am not only talking about brothers, sisters and co-workers. A memorable example of this was in the House of Hope, where I watched a blind resident buttoning up the shirt of another resident with a learning disability, who in his turn helped the blind man to the seat where he liked to sit.

Inevitably with community life there sometimes comes the experience of a lack of privacy, but it was a good feeling and reminded me of my days at Saint John of God Hospital, Scorton, where the community lived in the centre of the works.

The reverse side to this lack of privacy was the feeling of belonging to a family / community, and a very large one at that. It also placed me at times at the receiving end of acceptance and hospitality. One of many occasions I remember was when a young boy managed his first independent steps and ran into my arms, it was an amazing experience for me. There were also the times while working at the 'House of Hope' when the barrier of being seen as a stranger was removed and I was accepted. I will always recognise this as a special gift and honour that was given me. I have also reflected on how this was not needed by John of God, for he was always one with the people of Granada, whoever they were or whatever their station in life was.



India presented me with some challenges, but not the ones I had expected. The biggest problem was not the language, as I had expected, as many had very good English; the problem was my accent. The English spoken by the other volunteers who were from Bavaria and Austria was understood much more than my own. I was asked if I would assist in the educational programme for a newly qualified nurse who planned to seek employment in Australia and needed to practice her English. I only hope that she did not turn up in Australia with a 'Midlands' accent that they cannot understand!



Hospitaller Order
of Saint John of God

Vocations with the Hospitaller Order of Saint of God

*Lord, bless the work of our hands:
That they may be warmly extended to
welcome the poor;
That they may offer comforting shelter
to those left out in the cold;
That they may passionately embrace those
who have been rejected;
That they may be clenched in protest
against all that is wrong in our world;
That they may be wrinkled and scarred in a
life-long effort to do what is right and just;
And that they may be enthusiastically
stretched out in prayer to you,
our infinitely loving God.*



If you are single, male and Catholic and would like to be part of our worldwide movement of Hospitality and do something about the suffering endured by those who are marginalised within our society, then life as a Hospitaller Brother could be worth investigating:

For more information contact:
Brother Ronan Lennon, OH
Email: vocations@sjog.ie

www.hospitaller.org/vocations



In recent times, this was demonstrated by Brother Fortunatus, OH (from the Bavarian Province of the Order and developed the mission of hospitality in India in 1968). I feel it was the way Brother Fortunatus brought John of God to the people of India, by being at one with the poor, the sick and the lonely and in so doing he became a citizen of India and shared the gift of Hospitality with the Grace of God we can all imitate.

I continue to remember those who need our support in the Order's services in India and found that reading the following extract by Henri Nouwen made me reflect on my experiences even more.

" Every time we think we have touched a place of poverty, we will discover greater poverty beyond that place. There is really no way back to riches, wealth, success, acclaim and prizes. Beyond physical poverty there is mental poverty, beyond mental poverty there is spiritual poverty and beyond that there is nothing, nothing but the naked trust that God is mercy.

It is not a place we can walk alone. Only with Jesus can we go to the place where there is nothing but mercy."

Henri Nouwen



From time to time it happens that someone breaks through into God. Others discover that person's break-through, and they sit with that person, and there is formed in that place a community that no-one can destroy because it is not composed of compound things. It is the presence of God manifest in the world.

Thomas Merton



www.sjog.org.uk

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