

Hospitaller Order of Saint John

WHITE CROSS GAZETTE



WINTER 2005-2006



Gazette of Official Appointments

The following events have occurred or actions have been taken or confirmed by the Prince Grand Master since the meeting of the Sovereign Council on 20-22 September 2001.

Sovereign Council

H.E. Bailiff Rudy Maich, K.H., retiring from the office of Grand Receiver of the Common Treasure effective 29 August 2001.

H.E. Bailiff Rudy Maich, K.H., appointed Grand Marshal of the Order, vice a vacancy in that office since the expiration of the term of Bailiff Hardwick Johnson, effective 29 August 2001.

H.E. Bailiff Hank Smith, K.H., Treasurer General of the Grand Priory of Canada, appointed Grand Receiver of the Common Treasure, vice H.E. Bailiff Rudy Maich, effective 29 August 2001.

H.E. Bailiff K. Angus Munn, K.H., appointed a Grand Councillor of the Order effective 29th August 2001.

H.E. Bailiff Bonnie Smith, D.H., appointed Grand Receiver of the Common Treasure, following the passing of H.E. Bailiff Hank Smith, effective January, 2003.

H.E. Bailiff Robert D. Devine, K.H. appointed as Lieutenant to the Grand Master, following the Prince Grand Master's decision to take a two year hiatus from his duties for health reasons, effective January 2003.

Grand Officers of the Grand Priories

H.E. Bailiff K. Angus Munn, K.H., retiring from the office of Grand Prior of Canada effective 29 August 2001.

H.E. Bailiff Joanne Campbell, D.H., appointed Grand Prioress of Canada, vice H.E. Bailiff K. Angus Munn, promoted, on September 20, 2001.

H.E. Anne Maich, D.H., appointed Grand Prioress of the United States of America, effective June 24 2004.

H.E. Bailiff Juotma Suotmaa appointed Bailiff and Grand Prior of the Grand Priory of the Baltic following the elevation of The Priory of the Baltic the status of Grand Priory, effective February 2003.

H.E. Rauno Mikkola, appointed Bailiff and Grand Prior of the Grand Priory of the Baltic following the retirement of H.E. Bailiff Juotma Suotmaa, effective June 24 2004.

Sandi Munn, D.H. Appointed Registrar Major of the Grand Priory of Canada, effective June 24, 2004.

Officers of the Commanderies

Terry Neil Larson, J.H., appointed to the office of Castellan of Calgary, vice Gabriel Charles Panes, C.H., effective August 29, 2001.

Markku Kaarlo Matias Salmenphoga, K.H., appointed to the office of Commander of the Commandery of Ylä-Lohja

Harto Juhani Roth, K.H. appointed to the office of Commander of the Commandery of Auranmaa.

Heikki Markus Ylinen K.H. Appointed to the office of Commander of the Commandery of Tampere.

Membership Updates

At a ceremonies conducted under the authority and in the presence of the Grand Prior of the Baltic, the following members reaffirmed their commitment to the Order.

Commandery of Ylä-Lohja

Markku Salmenpohja KH
Pentti Manninen CH
Reijo Hellakoski CH
Pekka Viljanen CH
Kari Tahtinen CH
Juha Louhisuo CH
Matti Frantsila CH
Esko Raipai CH
Raili Rautava CH
Ulla-Maija Lehtoranta CH
Pekka Kynnös CH
Heikki Rahikainen CH
Hannu Rantala CH
Maaria Salmenpohja CH
Markus Salmenpohja CH
Juhana Salmenpohja CH
Heikki Sario CH
Lauri Salminen CH
Ilmari Hiidenheimo CH
Matti Hoyssä CH
Matti Neimi CH



Commandery of Tampere

Heikki Ylinen KH
Donald McCaskie CH
Reijo Orhanen CH
Onni Gronlund CH
Markku Lehtinen CH
Martti Hirvonen CH
Reino Hyppönen CH
Pekka Hinkkanen CH
Pekka Metsätähti CH
Markku Isotalo CH
Osmo Tarkki CH
Juhani Mauuinen CH
Timo Hanhilahti CH
Kauko Lentoranta CH
Antti Jokela CH
Erkki Laurila CH

Commandery of Auranmaa

Pentti Hirikkala CH
Raimo Heschung CH
Heikki Karlsson CH
Pehr Molander CH
Jarmo Suominen CH
Erkki Rautava KH
Risto Hiltunen CH
Keijo Kivinen CH
Kari Nummila CH
Tapio Peltomäki CH
Heikki Vaiste CH
Heikki Mäki CH
Sakari Itähaara CH
Jouko Mikkola CH
Leo Aari CH
Rauli Sintonen CH
Jari Lainio CH
Pertti Rienekari CH
Matti Puhakainen CH
Harto Roth CH
Erkki Linnoja CH
Jarmo Kallinen CH
Tarmo Mattila CH
Jari Hlavaty CH



Commandery of Keski-Soumi

Atte Kaskari CH
Toivo Lentinen CH
Teuvo Ruuhi CH
Heimo Kapsu CH
Reijo Orhanen CH
Kurt Lojander CH
Osmo Suominen KH
Reino Pispanen KH
Tapini Matintalo KH
Seppo Ristilehto KH
Aaro Hurskainen KH



Promotions

At a Ceremony of Investiture conducted under the authority and in the presence of the Prince Grand Master, on September 22 2001, the following promotions were made.

Baron Hans von Stackelberg, K.H., created a Knight of the Order.

Chevalier Theodore Coxford, K.H., created a Knight of the Order.

Chevalier Neil Nicholas Derringer, K.H., created a Knight of the Order.

Chevalier Theodorus Dominicus Greuter, K.H., created a Knight of the Order.

Chevalier Lyle Arthur Jacobsen, K.H., created a Knight of the Order.

Chevalier Terry Neil Larson, K.H., created a Knight of the Order.

Chevalier Mario Alberto Mathieu, K.H., created a Knight of the Order.

Chevalier Cecil James Palmer, K.H., created a Knight of the Order.

Chevalier Graham Sidney Peacock, K.H., created a Knight of the Order.

Chevalier Robert Rogers, K.H., created a Knight of the Order.

Chevalier Glen Allan Larson, K.H.M., created *motu proprio* a Knight of Merit.

Dame Anne Maich, D.H., formally invested as a Dame of the Order.

Dame Patricia Helen Jacobsen, D.H., created a Dame of the Order.

Dame Irene-Charlotte Schuenemann, D.H., created a Dame of the Order.

Dame Gillian Taylor, D.H., created a Dame of the Order.

Brian Dennis King, C.H., promoted to be a Companion in the Order.

At a Ceremony of Investiture conducted under the authority and in the presence of the Prince Grand Master, on June 27 2004, the following promotions were made.

Wendy Christine Rollins, J.H., promoted to be a Companion in the Order.

Arlene Fay Keyowsky, J.H., promoted to be a Companion in the Order.

Lionel Gene Keyowsky, J.H., promoted to be a Companion in the Order.

Sean Cameron Melrose, J.H., promoted to be a Companion in the Order.

Kathryn Ann Millar, J.H., promoted to be a Companion in the Order.

Heather Diane Dettman, J.H., promoted to be a Companion in the Order.

Brian Dennis King, C.H., created a Knight in the Order.

Wendy Christine Rollins, C.H., created a Dame in the Order.

Paul Francis Wynnyk, C.H., created a Knight in the Order.



At a Ceremony of Investiture conducted under the authority and in the presence of the Lieutenant Grand Master on December 4 2004, the following promotions were made.

Friedrich Wilhelm Koenig, J.H., promoted to be a Companion in the Order.

Barbara Koenig, J.H., promoted to be a Companion in the Order.



At a Ceremony of Investiture conducted under the authority and in the presence of the Lieutenant Grand Master on September 24 2005, the following promotions were made.

Jari Hlavatý, C.H., created a Knight in the Order.

Harto Roth, C.H., created a Knight in the Order.

Matti Puhakinen, C.H., created a Knight in the Order.

Jukka Lehtinen, C.H., created a Knight in the Order.

Heijo Kivinen, C.H., created a Knight in the Order.

Matti Frantsila, C.H., created a Knight in the Order.

Timo Hahhilahti, C.H., created a Knight in the Order.

Esko Raipia, C.H., created a Knight in the Order.

Osmo Tarkki, C.H., created a Knight in the Order.

Reijo Helläkoski, C.H., created a Knight in the Order.



In the presence of the Lieutenant Prince Grand Master, on October 25 2005, the following promotion was made.

Isabelle Mousseau, promoted to be a Companion in the Order.



At a Ceremony of Investiture conducted under the authority and in the presence of the Lieutenant Grand Master on December 3 2005, the following promotions were made.

Clayton McAdam, J.H., promoted to be a Companion in the Order.

Glen Steven Babich, J.H., promoted to be a Companion in the Order.

New Members

At a Ceremony of Investiture conducted under the authority and in the presence of the Prince Grand Master, on September 22 2001, the following new members were received into the Order.

Constance Vera Gledhill, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Norma Jean Jamieson, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Todd Alan Katay, accepted for membership and jurated into the Castellany of Calgary, Grand Priory of Canada.

Lionel Gene Keyowski, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Arlene Fay Keyowski, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Friedrich Wilhelm Koenig, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Barbara Koenig, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Sean Cameron Melrose, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Kathryn Ann Millar, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Darrell Edward Paranich, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Ronald Wayne Sharp, accepted for membership and jurated into the Castellany of Calgary, Grand Priory of Canada.

John Earl Stewart, accepted for membership and jurated into the Castellany of Calgary, Grand Priory of Canada.

At a Ceremony of Investiture conducted under the authority and in the presence of the Prince Grand Master, on June 27 2004, the following new members were received into the Order.

Katrina Archibald, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Heather Diane Dettman, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Clayton McAdam, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.



At a Ceremony of Investiture conducted under the authority and in the presence of the Lieutenant Prince Grand Master, on December 4 2004, the following new members were received into the Order.

Rhonda Marie Gibson, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Glen Steven Babich, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.



At a Ceremony of Investiture conducted under the authority and in the presence of the Lieutenant Prince Grand Master, on June 25 2005, the following new members were received into the Order.

Jutta Johanna McAddam, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

Barbara Jean Ligtoet, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.

At a Ceremony of Investiture conducted under the authority and in the presence of the Lieutenant Prince Grand Master, on September 24 2005, the following new members were received into the Order.

Jukka Lehtinen, accepted for membership as a Companion in the Commandery of Auranmaa, Grand Priory of the Baltic.

Perti Turunen, accepted for membership as a Companion in the Commandery of Auranmaa, Grand Priory of the Baltic.

Antti Jääskeläinen, accepted for membership as a Companion in the Commandery of Auranmaa, Grand Priory of the Baltic.

Lea Paassoja-Mikkola, accepted for membership as a Companion in the Commandery of Auranmaa, Grand Priory of the Baltic.



In the presence of the Lieutenant Prince Grand Master, on October 25 2005, the following new member was received into the Order.

Isabelle Mousseau, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada.



At a Ceremony of Investiture conducted under the authority and in the presence of the Lieutenant Prince Grand Master, on December 3 2005, the following new members were received into the Order.

Nancy Babich, accepted for membership and jurated into the Commandery of Edmonton, Grand Priory of Canada



The Lieutenant Grand Master's Message



My dear brothers and sisters in Saint John,

Much has changed within the Hospitaller Order of St. John of Jerusalem since the last edition of the White Cross Gazette in 2001. After nearly two years of correspondence and a meeting in Turku Finland in February 2004, the Grand Priory of the Baltic with its four Commanderies of Tampere, Auranmaa, Ylä-Lohja and Keski-Soumi is now fully re-integrated into our Order. I attended a major Investiture in Turku Finland on September 24th 2005. Grand Marshall HE Bailiff Rudy Maich represented the Sovereign Council and Dame Commander Christa Devine of the Edmonton Commandery accompanied me to represent the Grand Priory of Canada on this auspicious occasion. Within the sanctity of the ancient Cathedral of Turku the ceremony of Investiture received three new Companions, ten knights and one Knight Commander into the Order.

While such events represent the strengths traditions and future of our Order, one can never forget that such strengths are derived from the devotion and continuing contributions of the present membership and the enormous debt we owe to those members who have left us. The passing of the Prince Grand Master in November 2004 was a terrible shock to us all. He had attended an Investiture in Edmonton in June and had presided over the Sovereign Council meeting which appointed a new Grand Prior for Finland and a new Grand Prioress for the USA. His health had been deteriorating for some time but his passing just a few weeks later caused great sadness within the Order.

This edition also contains obituaries for H.E. Bailiff K. Angus Munn and H.E. Bailiff Hank Smith both of whom served the Order with exceptional devotion. Also, Dame Moira Larter one of the first Dames to join the Order in her own right has passed away. Her quick wit, joyous personality and unstinting support of our charitable causes will be sorely missed.

While these are grievous losses, those of us who remain must carry on the work of the Order. New appointments have been made to replace high officers of the Order. H.E. Bailiff Bonnie Schmidt Smith was appointed Grand Receiver of the Common Treasure. H.E. Bailiff Anne Maich was appointed Grand Prioress of the Grand Priory of the USA. H.E. Bailiff Jean Munn was appointed Attorney General of The Order in 2001. H.E. Bailiff Joanne Campbell replaced H.E. Bailiff Angus Munn in 2001 as Grand Prioress of Canada in 2001.

Pro Fide and Pro Utilitate Hominum

This Order will continue to uphold the profound sentiment inherent in our Order's sacred mottoes through the efforts and contributions of our membership. But as we remember the past accomplishments of our brothers and sisters who have left us, it is incumbent upon each of us to recruit suitable new candidates for membership in the Order. Those who will carry on the Order's mandate in the future have yet to join our ranks. The work of the Order is as relevant today as it was in the distant twelfth century when the first Hospitallers entered upon their vocation. Our present century is no less tumultuous with wars, famine and plague still stalking the planet. We Hospitallers, must expand our diminishing ranks if our message of service and charity is to survive.

Ever yours in Christ and Saint John,
Robert D.O. Devine, K.H.



Report on the 74th Meeting of the Sovereign Council

The 74th meeting of the Sovereign Council was held on September 20/22 September, 2001, in the city of Edmonton, Province of Alberta, within the jurisdiction of the Grand Priory of Canada. Participating in the meeting were H.S.H. Prince Grand Master de Flachslanden; H.E. Bailiff Robert Devine, Grand Chancellor of the Order; H.E. Bailiff Rudy Maich, Grand Marshal; H.E. Bailiff Hank Smith, Grand Receiver of the Common Treasure; H.E. Bailiff K. Angus Munn, Grand Councillor; and H.E. Bailiff Joanne Campbell, Grand Prioress of Canada.

At that time the Prince Grand Master was pleased to make the following nominations:

1. Bailiff Rudy Maich to be Grand Marshal, confirmed unanimously by the Sovereign Council upon a Motion by the Grand Prior of Canada, the same to take effect as from 29 August 2001.

2. Bailiff Hank Smith to be Grand Receiver of the Common Treasure, confirmed unanimously by the Sovereign Council upon a Motion by the Grand Chancellor of the Order, the same to take effect as from 29 August 2001.

3. Bailiff K. Angus Munn to be a Grand Councillor of the Order, confirmed unanimously by the Sovereign Council upon a Motion by the Grand Chancellor of the Order, the same to take effect as from 29 August 2001.

4. Bailiff Joanne Campbell to be Grand Prioress of Canada, confirmed unanimously by the Sovereign Council upon a Motion by the Grand Marshal, the same to take effect as from 29 August 2001



Report on the 75th Meeting of the Sovereign Council

The 75th meeting of the Sovereign Council was held on June 24/25, 2004, in the city of Edmonton, Province of Alberta, within the jurisdiction of the Grand Priory of Canada. Participating in the meeting were H.S.H. Prince Grand Master de Flachslanden; H.E. Bailiff Robert Devine, Grand Chancellor of the Order; H.E. Bailiff Rudy Maich, Grand Marshal; H.E. Bailiff Bonnie Smith, Grand Receiver of the Common Treasure and H.E. Bailiff Joanne Campbell, Grand Prioress of Canada. The following resolutions were passed

1. Rauno Mikkola is confirmed as Grand Prior of the Grand Priory of the Baltic, and that he will be formally invited to take a seat on the Sovereign Council, once he is sworn to that Office.

2. The Castelleny of Calgary will report to the Grand Priory of Canada and to the office of the Prince Grand Master.

3. The Castelleny of Calgary should be elevated to a Connandery at such time when there are at least ten active Knights or Dames listed amongst its members.

4. The designations, Knight of Honor, Knight of Grace and Knight of Justice will no longer appear on the Brevets because they are administrative designations used to determine eligibility for entrance into the Order and were never intended to suggest or imply that there are different categories of Knights. Henceforth, a Knight's brevet will only carry the designation "Knight".

5. A prelate can hold any position within the order.

6. The Editor General is authorized to set up and manage a website on behalf of the Order. The content of the website will be subject to the approval of the Sovereign Council.

In Memoriam



Bailiff Hank Smith

With the untimely death of Bailiff Hank Smith, Grand Receiver of the Common Treasure, the Hospitaller Order of Saint John of Jerusalem lost a true champion. He believed firmly in the noble values of the Order and the good that it does.

With little more than a suitcase and guitar in hand Henry Theodor Schmitz-Smith was 22 years old when he emigrated to Canada from Germany. Over the years Hank was a country and western singer, band leader, businessman, and founder of the

Canadian Country Music Association. His contributions to music were recognized by his induction into Canada's Country Music Hall of Fame. His work on behalf of the Province of Alberta and Canada, was recognized by an Alberta Achievement Award for music, and by his admission to the Order of Canada in 1995.

Hank Smith received the accolade of Knighthood in the Hospitaller Order of Saint John of Jerusalem in 1993. He, served the Order as treasurer of the Grand Priory of Canada, and as Grand Receiver of the Common Treasure. As with everything else in his life, on receiving these appointments he put his heart and soul into the effort, and in a very short time the financial condition of the Order was in an impeccable state. He was also very interested in expanding his knowledge of the history and traditions of the Order and habitually sought out the pilgrim sites of the Hospitallers on his travels with his wife Dame Bonnie Smith.

Hank's most important contribution to the Order was his tireless work on behalf of the Order's charitable mission. Indeed, he viewed his membership in the Order an opportunity to assist, without judgment, those who needed help. He inspired us all with the creativity and tenacity with which he used his position and skills to direct resources towards the poor and indigent and to the organizations which attended to their needs.

Despite his many accomplishments, Hank was indeed a man of unassumingly disarming humility, someone whom one can always count on, and a man whose oath meant everything to him. He lived his life well and honorably, and will be sorely missed.





Hospitaller Order of Saint John of Jerusalem
The Prince Grand Master

22 October 2002

Dear Dame Bonnie

I cannot tell you with what shocked surprise I heard of Hank's death. Please let me express my sincerest condolences to you and your family at this very sad time.

Hank was truly a good man, and his one aim seemed to be to bring happiness to all those he met - whether it was through his music, his help to his fellow musicians, or his work on behalf of the Order and other good causes. He was a simple man in that he saw something that needed doing, and he did it: he did not look for excuses to put off what he had obligated himself to do. In that respect he was also a great man, because he willingly undertook to do the hard tasks, and he did them conscientiously and well.

Although I had not had the opportunity of spending a great deal of time with him, I liked Hank from the moment I first met him. Perhaps it was our shared German background or our shared interest in miniature soldiers, or perhaps it was just his warm and winning personality. I feel that I have lost a good,

good friend; and I know that the Order has lost a wonderful member. My sorrow at his passing is thus both personal as well as for the Order.

I grieve with you and wish that I could be with you at this doleful time. There is nothing that can overcome the immediate pain at his departure from this life, but we may console ourselves somewhat with the knowledge that we were fortunate to have known such a man as Hank, and that through God's grace this parting is only for a little while. My prayers are with you and your family. If there is anything I can do to help assuage your sadness, you know that you have but to say the word, because I consider both you and Hank as good friends. The Order owes much to you both and you will find our friendship constant now and in the future.

I keep on my desk the miniature Jubilee carriage that Hank gave me as a constant reminder of his friendship and my esteem, and both that friendship and esteem most wholeheartedly embrace you. We have lost a wonderful man, and a worthy Knight, but our memories of him will see us through this sorrowful time and will inspire and give happiness to our eventual future.

Yours most respectfully,
J de J

(Reproduced with the kind permission of Bailiff Bonnie Smith)

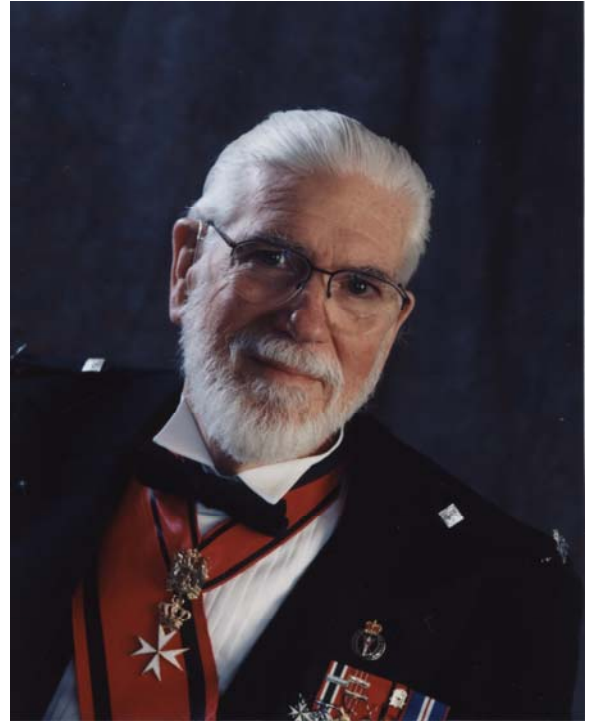
In Memoriam

In the preamble to his Meditations, the Roman emperor Marcus Aurelius lists the characteristics he most admired in his friends and the enormous influence a single person of distinction can have in the lives and destinies of those around him. Of his father he writes:

“I observed in him mildness of temper and unchangeable resolution in the things he determined to accomplish after due deliberation and no vainglory in those things which men call honours ; and a love of labour and perseverance and a readiness to listen to those who had anything to propose for the common weal ; and undeviating firmness in giving to every person according to his deserts, and a knowledge derived from experience of the occasion for vigorous action and for remission. I observed his habit of careful enquiry in all matters of deliberation and his persistency and that he never stopped his investigation through being satisfied with appearances which first present themselves ; and that his disposition was to keep his friends and not to be soon tired of them, nor yet to be extravagant in his affection and to be satisfied on all occasions. He was most ready to give way without envy to those who possessed any particular faculty such as that of eloquence or higher knowledge or of anything else and he gave them his help that each might enjoy reputation according to his deserts and that he always acted conformably and served honourably the Institutions of his country. No one could ever say of him that he was argumentative, flippant or pedantic but everyone acknowledged him to be a man above flattery, able to manage his own and other men’s affairs.”

Those words written nearly two thousand years by a soldier emperor in praise of the best attributes of humanity, are most certainly descriptive of my friend **Kenneth Angus**

Munn, Soldier, Combat Diver, Aviator, Physician, Hospitaller, Father, Husband and friend. All of us are here today to honor the last of these attributes and some are here because we also knew Angus in his other roles.



Bailiff Kenneth Angus Munn

In the short span of three score and four Angus Munn managed to crowd half a dozen lifetimes and live each one to the full. As a devotee of Scotland’s National Bard Angus asked that I include some of his favorite quotations in his eulogy especially the lesson verse from To a louse.

*O wad some Power, the giftie gie us
Tae see oursels as ithers see us,
It wad frae monie a blunder free us
And foolish notion
Wat airs and dress and gait wad lea’e us
A ev’n devotion*

Today, we in attendance here are the “ithers”, gathered to pay homage to a man who

seldom had foolish notion and never let airs and graces cloud his judgement. None of us are given the power “*to see ourselves as others see us*” but Angus had the innate ability to put people at ease and allow them to be comfortable in his imposing presence. He gave reassurance to his charges whether they be a trembling subaltern attending his or her first Mess Dinner, or a Resident under instruction in the complex speciality of anaesthetics or a fearful patient about to undergo a surgical procedure. A kindly word from Angus was reassuring and comforting. There were seldom any unkind words, certainly not in my experience. He was a gentleman and those of us privileged to know him well saw him thus.

So today I can at recount my own and other peoples recollections on the life of this kind, clever, generous man. He was a preachers kid, born in Montreal into an émigré family from the West Highlands of Scotland. He attended Church regularly but went reluctantly to his devotions. He knew well the old adage peculiar to our shared Scottish protestant creed. “*It disna prevent you from sinning, it only prevents you from enjoying it*”. It wasn’t that the young Angus was Atheist or Agnostic, it was merely that he found the stark unadorned rigour of the Scottish Church restrictive and stern. The old English taunt that an inclement climate and an unforgiving God had made the Scots what they are today, a nation of emigrants, was familiar to Angus. But what emigrants? Quebec history was replete with stories of Scots Jacobites standing shoulder to shoulder with their French allies against the English on the Heights of Abraham. There were the narratives of Scots explorers of the Hudson’s Bay and Northwest Companies voyaging inland in search of adventure and wealth. Angus read these histories of the Scots in Canada in his family library and drank it all in. He was particularly drawn to the stories and exploits of the Canadian military in the two great wars of the twentieth century. At the tender age of sixteen

he decided to be a soldier. To paraphrase the Bard:

*O why the hell should I repine
And be an ill foreboder
I’m sixteen years old and six foot one
I’ll go and be a soldier.*

So he did. And thus began his lifetime association with the military, beginning as a private soldier and cadet piper in the Canadian Black Watch. Angus served in the regular and militia forces of Canada for nearly fifty years and was a proud and dedicated soldier. He served with the peacekeeping Forces in Bosnia. His reminiscences of some of his exploits could fill a room with laughter or chill the listener to the bone. But it was mostly laughter and all of us here will remember with affection tales recounted by Angus of the hi jinks and adventure he and his friends shared. He was the Army’s first combat diver and he incorporated the fact into his chivalric arms. In his thirties when most people are settling contentedly into their careers, Angus determined to be a physician. Since he had so precipitously abandoned school to join the army he had to go back to school to gain a high school diploma and matriculate into premed courses at University. This he did with typical dedication earning the highest of grades and winning a place at the University of Calgary Medical School. He graduated MD and went on to qualify in the specialty of Anaesthesiology. He had intended to be a Surgeon but an accident during a bomb disposal exercise injured him severely and left him with a permanently crooked forefinger which he would hold up from time to time when he wished to make a special point.

My own association with Angus began when he moved to Edmonton in the late eighties and became part of the Hospitaller Order of St John of Jerusalem. He moved quickly up the ranks serving as Commander of the Edmonton Commandery, as Grand Prior of Canada and latterly as the Grand Councillor of

the Sovereign Council of the Order. He worked hard to identify and help those Organisations which aid the weak, disadvantaged and poor of our City. Under his direction donations were made to the Spady Centre, the Marian Centre, Inner City Church Group and the Salvation Army to name just a few. In all our fund raising efforts he was there front and centre helping out wherever he could. He understood the basic premise of our Chivalric Order that it is better to give than receive and the greatest gift is that of charity and in life as in all endeavors do no harm. He maintained a punishing schedule, working in the OR and fulfilling his obligation to the other organizations he served. None got short measure from Angus. He was honoured for his efforts receiving the distinction of being made part of the Royal household as Honorary Household Physician to her Majesty Queen Elizabeth II and recently at his home, he was awarded the Queen's Jubilee Medal by her Excellency Lois Hole, Lt. Governor of Alberta. So it was a terrible, bleak winter day eighteen months ago when Angus told me of his terminal illness. He understood the nature of his disease all too well and accepted his fate stoically. I was deeply dismayed as was everyone else when they heard. I was reminded of a poem by William Morris in his Prologue of the Earthly Paradise

*Of Heaven and Earth I have no power to sing
I cannot ease the burden of your fears
Or make quick coming death a little thing
Or bring again the pleasure of past years
Nor for my words shall ye forget your tears
Nor hope again for aught that I can say
The idle singer of an empty day*

*But rather, when aweary of your mirth
From full hearts still unsatisfied ye sigh
Grudge every minute as it passes by
Made the more mindful as the sweet days die
The idle singer of an empty day*

Grudge every minute he did. Angus crammed another lifetime into these last

months. Traveling with Sandi back to Quebec, to BC, to the Caribbean. Visiting friends and visiting with family. Carpe Diem, seize the day became for him a new and urgent motto. He did not let the pain and discomfort that clouded his last months distract him from exacting the fullest measure of joy in each passing day. We Scots believe that there is a special place for us in heaven for the best of us. A place where God indulges the fanciful ambitions of highlanders. It is called "*Tir nan Og*", the land of eternal youth. And I'm certain that Angus Munn earned his ticket. For such as Kenneth Angus Munn, Robert Burns had an especial epitaph:

*An honest man here lies at rest
As ere God with his image blest
The friend of man the friend of truth
The friend of age the guide of youth
Few hearts like his with virtue warmed
Few heads with knowledge so informed
If there's another world he lives in bliss
If there is none, He made the best of this.*

All these sentiments certainly apply to our friend Angus but there is another I like better. The Scot who gave us Treasure Island and Kidnapped and Dr Jeckel and many more lies on a hill top in far Samoa. On the grave of Robert Louis Stevenson the following is inscribed:

*Under the wide and starry sky
Dig my grave and let me lie
Glad did I live and gladly die
And lay me down with a will
This be the verse you grave for me
Home is the Sailor home from the Sea
And the Hunter home from the hill.*

**Robert D.O. Devine, K.H.
Lieutenant Grand Master.**



In Memoriam



His Serene Highness Baron Richard Flachs de Flachslanden

The Prince Grand Master of the Hospitallier Order of Saint John, his serene highness **Baron Richard Flachs de Flachslanden** died on November 22 2004 after suffering a stroke while traveling to his sister's home in Las Vegas to celebrate American thanksgiving. The Prince Grand Master had been in poor health for some time but his early death was sudden, unexpected and a great shock to his family and to the Order. He had been Grand Master for thirteen years.

Richard Flachslanden was born August 20th 1944, in Minneapolis, Minnesota USA. His family moved to California when he was eleven and he attended high school and junior college there. He entered the University of California at Santa Barbara where he majored in history, specializing in French history. After graduation he moved to San Francisco where he founded and ran two newspapers, owned and operated Turntable Records and was a member of the

San Francisco Stock exchange. He was also an accomplished artist, calligrapher, and writer. He loved animals, reading, and listening to classical music. He was a generous patron of the Church, charities, his community and the arts. He had a wonderful sense of humor, the kindest of natures, perfect taste, and an intense dislike of mimes.

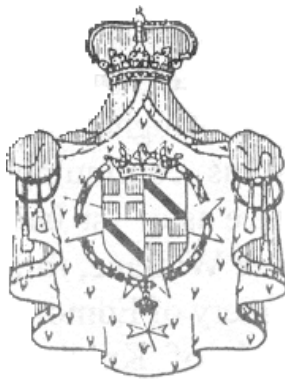
Richard Flachslanden's family has been associated with the Hospitallier Order of Saint John for centuries. His ancestor Bailiff Johann Flachslanden was appointed the last Turcopolier of the Order and was proposed as Grand Master of the Order. Being an active royalist during and after the French revolution he has the distinction of being the only candidate to be vetoed by Napoleon Bonaparte. Following the death of Prince Grand Master Robert Formhals in 1990, Richard Flachslanden was elected Prince Grand Master by the Chapter General of the Order and

invested Prince Grand Master in London, Ontario, where the first Canadian Priory was established around 1825. His Magistral Reign oversaw period of considerable change in which the Order strived to modernize its structure and administrative practices and, to reconnect with its ancient roots of chivalry and service. His legacy is thus a more modern organization that is more transparent and accountable with respect to its administrative

practices and financial management, and more committed to a mission of service. His leadership was actually inspired by a vision steeped in a deep understanding of the history and ancient traditions of the Order. Perhaps, the most appropriate tribute we can pay to our late Prince Grand Master, is for us to examine and draw inspiration from his thoughts on that very subject (see below).

Our Order and History

An excerpt from the feature address by His Serene Highness Baron Richard Flach de Flachslanden, Prince Grand Master of the Hospitaller Order of Saint John of Jerusalem, at a reception following a major investiture held in Edmonton, Alberta, on the twenty-second day of September, 2001.



From the very modest beginnings in the early 12th Century, the ancient Knights of Saint John brought aid and comfort and protection to the Christians of the Holy Land and the peoples of the Mediterranean Sea. The Order has never existed in a vacuum, and through the centuries it has reflected the times in which it existed. In the Age of Faith, the Knights of Saint John expressed that faith at the Battle of Lepanto. In the decadence of 18th Century, our branch more and more separated from what had become essentially an Italianate princely island state. This break had its origins in Gallic Separatism, but suffered, too, at the hand of the cynicism of the Enlightenment and then horrors of the French Revolution and the uprooting of tradition throughout Europe. Our Order of Saint John survived the upheavals of Napoleon Bonaparte. It had learned the important lesson

that modification is necessary to existence in a constantly changing world.

The Order's arrival in the New World was a major innovation. In order to maintain itself, it adopted the guise most conducive to its existence in that time and place, taking on many of the trappings of the lodges which were the mainstay of social interaction in North America in the 19th and 20th centuries. Once established on this fertile soil, the Order realized that these trappings were no longer necessary. It could return to its chivalric origins and true mission. This was greatly facilitated by the election of King Peter II as our first Grand Master and then the Royal Protector and Head of our Order. His *fons honorum* renewed our chivalric status, while his dedication to the principles of Knighthood, and especially those of Saint John, set us firmly once again on the path of Christian service.

Our history certainly has not been an unqualified success. We have had disappointments, defeats, even outright failures, but hopefully we have learned from every one of these. In the era of life insurance associations, we sold insurance, and our great success at it caused ultimately our greatest failure. During the Cold War we worked as a quasi-military intelligence organization, but with the coming of King Peter, we returned to the primary Saint John purpose of alms and care-giving.

Like society itself, our Order has been composed of every type of person. At various times and through indiscriminate admissions policies we have admitted persons whose characters and motives may have been at odds with our ideals and traditions, but that is in the past. At the same time we have been extremely fortunate in the high caliber and integrity of the majority of those who have become members of our Order. They have worked to accomplish while others have left our ranks.

Following the death of the King, Prince Sanguszko-Formhals became our Prince Grand Master. His Magistral Reign was one of stabilizing the Order and increasing our membership. His unexpected death eleven years ago caused grave administrative problems for our Order.

It was a decade ago that I was honoured to be enthroned, at a ceremony within this very Grand Priory, as Prince Grand Master of the Order. It was a time for addressing a myriad of new matters and continuing problems which were facing us. During this decade we have revamped the administration; we have amended and updated our Constitution; we have codified our Statutes and Regulations and are preparing a CD containing these, which will be available to our membership; we have returned to the Christian ethic that inspired our Order of Saint John, making it more efficient to our needs and purposes; we are in the process of combining our documentation into a cohesive whole that will allow for a corporate Order identity throughout the North American Continent and we will soon be launching an Order internet website of our own.

One of the most important accomplishments, and once again a reflection of the advance of society in general, is that we have recognized the importance of the position of women in our Order and their worth, giving them full equality. To elaborate this point for just a moment: Women have always been important in the life of the Saint John Order. In

ancient days they worked alongside the Knights, but they were never quite equal, and in other Orders of Knighthood they were and remain merely an adjunct, at best being only “admitted”. In our Order the very ceremony of Investiture has been changed. Women are now “dubbed”, that is made Knights as are men, and then received into our Order as full members. No longer do they enjoy a rank in our Order only by virtue of their husband’s status, but they earn it in their own right and are eligible for nearly every office in the Order. We now have women taking their proper places at every level of the Order by virtue of merit. Indeed, for the first time in our history we have a woman, Bailiff Joanne Campbell, taking her place in the Sovereign Council of the Order.

There is an expression that less is more. Coming from a more Baroque outlook, I generally eschew it, but in the case of our Order, it is absolutely true. We are smaller in numbers now, but certainly stronger in our commitment to the chivalric cause. By eliminating the deadwood, the inertia that held us back in so many areas, has been overcome. On every front we are moving forward to meet our goals and accept new challenges.

This has been a wonderful decade for me personally and for our Order. While maintaining the best of our chivalric traditions, which is the essence of our existence as an Order of Knighthood, we have opened our Order to those elements that can make it better and worthy of a place in the 21st Century. However, while the past ten years represent the first decade of my Magistral reign, I am the first to realize that the work has not been mine but yours. That it has been through your unfailing support, understanding, loyalty and willingness that our Order has faced and overcome its problems and set and achieved its ever-increasing standards. For this I thank each and every one of you from the depths of my heart. With your dedication and continued help our future is a very promising one, indeed, and our Order of Saint John, with its commitment

to those who are suffering and in need, can only prosper in the coming years.

One wonders if those first dedicated soldier-monks of Saint John had any idea what they were beginning in Jerusalem 900 years ago. The sad events of this past week have shown that the need for help is not confined to any one time and place. The ancient Knights of Saint John were brought into being by the struggles of the Crusades to free the Holy Land from Islamic domination. There was a real need for their services as both caregivers and protectors, thus their historically defined dual role of nursing and fighting.

It was a violent and difficult world. In recent years there has appeared a group of revisionists who would have us repudiate the Crusades as a terrible and vindictive movement. But this would be to take it out of its historical context. It was the product of an age of faith which is difficult for a faithless age to either understand or appreciate. From the comfort of our contemporary life, it is impossible to comprehend the mindset of the 11th Century, or at least it was until the 11th of September, for on that day the 11th Century once again overtook us. A call has gone out for a new Crusade. Indeed, the word "crusade" has appeared in newspaper headlines in many countries. A call has gone out for revenge and retribution, a call that has been taken up to one extent or another by all the Christian nations of the world. When the news reached Europe of the Islamic persecution of Christians in the Holy Land, was the reaction any less dramatic? Was the call for action any less drastic? The only real difference is that we know the outcome of the Crusades while we have no idea what the future may hold for us of the world at large.

Another difference, though, is that while the activities of a thousand years ago were inspired by religion, the horrors of the recent days have been fueled by hate wrapped in the very thin guise of religion. We have now been

confronted by the Specter of Evil and each of us, like those ancient Knights of Saint John, must prepare to face it. Such terrorism hides in the shadows, spreading a terrible pall of fear everywhere. It is insidious and it robs everyone of trust, of a feeling of well-being, even of hope. No one can be safe in such an atmosphere. At such a time it is important for us as Knights and Dames and Members of the Order of Saint John to show the brave and caring side of humanity to all with whom we come into contact. Yes, we will continue doing what we have always done, but we must do more. We must work wherever we can to dispel the ignorance that breeds terrorism and the ignorance that rushes too eagerly to revenge.

Ours is an Order based on Christian love for the individual as exhibited through caregiving. We must nurture this concept even more in these perilous days. While we must remain strong in our condemnation of all forms of terrorist activities because they are the antithesis of our concept of Christian chivalry, we must also remain focused and attempt to diffuse hatred wherever it may be found. We are living in perhaps the most perilous time yet known to mankind, and each of us must remain strong in our commitment to the principles of our Order. No one can say what any of us may be called to do in the future, but whatever it may be, let us pledge ourselves to do it in conjunction with our faith and the spirit of our Order. May we always be a guide for those wandering in the darkness, and may the promises of the Sermon on the Mount inspire every act we do. In the coming weeks and months, let those Crosses of Saint John that we wear be a constant reminder of our special commitment, and let none of us forget the power and efficacy of prayer.

In closing I pray that Almighty God may watch over our Order of Saint John, may protect every one of us and our loved ones, and allow the peaceful resolution of the current world crisis and diminution of the unreasoning hatred that has inspired it.

Reflections

With the recent death of our Grand Master, Baron Richard Flachs de Flachslanden, a Chapter General will be convened to elect a new Grand Master. As we contemplate this solemn event, it is fitting that we also remember King Peter II of Yugoslavia our late Grand Master, High Protector and Royal Head, and his successor, the late Robert W.Y. Formhals (Prince Sangusko). Were it not for the leadership and devotion of these remarkable men, our Order may not have survived into the twenty-first century. Let us thus remember them in our prayers. This autumn past marks the anniversaries of their passing from this earthly realm.



Prince Sangusko Formhals

Prince Sangusko joined the Order as a young man in 1936. For the next fifty-four years he worked tirelessly for it, often against circumstances that would have caused lesser men to falter. When he first became attached to the Order, it was only a shadow of its former self. Wracked by divisions and desertions, its very existence was maintained only in a few scattered pockets of loyal members. Prince Sangusko saw it through these troublesome years and the no less lean times of the Second World War and the post-war years. Beginning as a Serving Brother, he rose through the ranks, taking on ever-increasing responsibilities with the passage of time. He was instrumental in welcoming King Peter II into our Order and in the latter's election as Grand Master. Following the death of King Peter II in 1970, he was elected Prince Grand Master.



King Peter II of Yugoslavia

King Peter II was a very different type of person. While Prince Sangusko was a pragmatist and realist of the first order, King Peter was an idealist who, despite the many tragedies in his life, never ceased to believe in the fundamental goodness of mankind and never abandoned his faith or his optimism. His were the ideals of a more chivalrous age, and his strong attachment to the ancient Knights of Saint John, even from an early age, never left him. In 1964 he learned of the existence Order in the United States. In the following year he accepted our fealty, and served as Grand Master High Protector and Royal Head until his death in 1970. The Order owes a lot to the faith and optimism of King Peter.



From the Grand Priory of the Baltic



Officers and Postulants at the Investiture in Turku Finland.



**H.E. Bailiff Rauno Mikkola
Grand Prior of the
Grand Priory of the Baltic**

The address by His Excellency Bailiff Rauno Mikkola, Grand Prior of the Grand Priory of the Baltic, following the major investiture held in Turku, Finland, September 24th 2005

Your Highness Lt. Grand Chancellor Robert Devine, Honorable Grand Marshall Rudy Maich, Dame Commander Christa Devine, esteemed Knights and Companions, New Members, Ladies and Gentlemen. First, I wish, again, to welcome our honored guests to these festivities. Your presence here makes this event truly historic and all the more memorable. I hope that you enjoy your stay with us.

We Finns are well known for having many organizations and there are probably very few well known organizations, associations or foundations that do not have Finnish members or functional branches here in Finland. Perhaps that is why there are many Orders of Knighthood in Finland. There are, in fact,

genuine Orders based on dynasties or other constitutions and there are not so genuine ones, the so called "Businessmen's Orders" which are either respected or not. Public perception often gives a distorted view of such organizations and it is thus important for us to look carefully at our Order of St. John and the historical information available to us.

Our Order, like many others, was forged in the Holy Land during the Crusades. As per the hierarchy existing at that time, the Knights fought and serving members, the Companions, assisted in many associated tasks, including tending to the needs of the sick and wounded. Over the centuries the military component of the Order's organization has all but vanished, but its Hospitallier mission persists and has been expanded to include the obligation of charity and caring for others. We who wear the octagonal cross, the symbol of our Order, are obliged to this mission, as was clearly enunciated by The Prelate in the Holy Church. The oath, that we have all taken, obliges us to work actively for our country and the Order.

In the 1970's an unofficial association called St. John Volunteer Corps was formed here in Finland. It was a charitable group of volunteers. Membership grew, Companions were nominated, but they could not form a Commandery and operations faded. Our group remained relatively inactive until 1998 when it was reenergized and expanded to its current form largely through the efforts of some interested and very dedicated members. However, in the early 2000's several problems emerged which weakened us, and undermined our commitment and credibility. There were two options. We could either solve these problems or stop functioning. A working group was formed charged with the task of attending to the inflamed relations and other issues that were making our operations difficult. That work took several years and a stable organizational form has been established.

Internationally we had also drifted to a false track. We discovered that, without our knowledge, we had become part of a "break away" group led by Joe C. Rude III and Mervyn J. Richards. We decided to abandon our association with that group and return to the original Order led by Prince Grand Master Richard Flach De Flachslanden. We are now fully reintegrated into the Order, and almost everyone has received their new Brevets. I am confident that our honored guests will keep us fully appraised as to the inner workings of the Order and provide adequate guidance in our future operations.

I must also clarify one aspect of the Investiture ceremony as regards our new members. Usually, one is initially accepted into the Order as a Jurat. You have been promoted directly to Companion. I wish to welcome you to the community of the Hospitallier Order of Saint John with my kindest regards. You now share with us the obligation of active assistance in the fulfillment of the Order's mission.

To our newly honoured Knights, I wish to congratulate all of you on your new rank. I know that your promotions are well deserved, so please accept my kindest regards. Your new rank presumes even more effort from you on behalf of the Grand Priory.

I also wish to congratulate Harto, who today, was officially sworn in as Commander of the Commandery of Auramaa. He has been a huge help in making these festivities a success. Please accept my thanks and kindest regards.

I wish to thank our Prelate, Organist, Registrar, Marshall, Sword bearer, and all of the members and persons who have made this Investiture possible. There has been a lot of work. My special thanks I would like to give to our honoured guests who have come from very far to honour us with their presence.

Finally I wish everyone a pleasant evening. Thank you.



On Behalf of the New Members

Your Excellency, Honorable Grand Prior, Dames and Knights of St John, Ladies and Gentlemen

The events of our time provide vivid testimony to the technical and scientific advancements of our society. However, the recent catastrophic natural disasters in south eastern Asia and in the southern USA demonstrate quite clearly the vulnerability of our social and economic systems, and the fact that mankind has little power to master nature. However, natural calamities are not nearly as threatening or challenging, as is human nature itself. We can cope with the aftermath of natural disasters by uniting our forces in common aid, but it seems more difficult for us to master our own potentially disastrous behavior. One needs only to look at the continuing struggle between Jewish and Palestinian societies in the Middle East to see how racial and religious conflicts still cause the deaths of thousands, and to Iraq where the conflict continues to take lives.

Our Order of St. John dates from the time of crusades when the Christian world was fighting Islam for control of the Holy land. At that time the Order also provided humanitarian aid. Today's Order is not engaged in military conflicts but we continue to fight our old adversaries poverty, illiteracy, sickness, and human suffering that still exist. The great value of our Order is, that we begin this fight within ourselves where the greatest obstacles are the selfishness and carelessness which exists within all of us. We, the members of this Order, are citizens with great influence in our own communities and our impact on societal wellbeing is important. However, it is our collective effort that will have the greater influence on the future of mankind.

On behalf of the new members, I express our gratitude for the opportunity to join this honorable and traditional Order. We will strive to maintain its high moral and ethical ideals.

Antti Jääskeläinen C.H.
Turku, September 24 2005

On Behalf of the New Knights

Your Excellencies, Dames and Knights of St John, Ladies and Gentlemen.

It is my task at these Investiture festivities in the Renaissance Hall of Julinia to address you of the newly promoted Knights.

When first I began to think what I should say as a new Knight. I soon realized the difficulty of this task. Preparing a sermon is much easier because it is always based on a certain text. Now I had to grab something from the air that would fit the situation for the nine new Knights who were promoted in this ceremony in Turku's Holy Church according to ancient tradition.

I feel that something out of the ordinary has happened in my life. I do not fully comprehend what that is and what it holds. However I want to take everything seriously. It is said nobility carries obligation and so does Knighthood. What could this mean in my life?

Perhaps it is what Knighthood represented in the middle ages. It meant loyalty to authorities, protection for women and those in need and fighting for the principles of Christianity.

The obligations of Knighthood are therefore to encourage humanitarian activities, teach brotherly love and mercy and to show charity to those in need, especially among the young. These and many other things are now on my shoulders. I am now a Knight, so let my lifestyle and behavior be like of a Knight.

On behalf of the nine new Knights I wish to thank our Grand Prior, Rauno Mikkola for the trust that he has shown in us, as demonstrated by his proposing us for Knighthood and promoting us tonight at this Investiture. May we be worthy of the honour given to us! Thank you!

Osmo Tarkki, K.H.
Turku, September 24 2005



Perspectives on Alzheimer's Bridge to Bethlehem

This is the second in a continuing series of articles by Bailiff Anne Maich concerning different aspects of Alzheimer's disease and caring for those who are suffering from it. Dame Anne is a full-time teacher in a one-room schoolhouse in Northern California. After school hours she works as P.M. Shift Supervisor at a home for Alzheimer's patients, sometimes volunteering in the Chaplaincy Department at a nearby hospital on weekends.

As caregivers of those suffering from Alzheimer's disease and other dementias, once we learn some basics about the diseases, once we learn how to walk with each resident on his or her journey from lessening independence to complete dependence on others, we find ourselves wondering, "Where is he or she headed at this moment?" We must ask this question on many levels every day to be a true help to these people. As the disease manifests differently in each individual, we also realize that we need a real roadmap, a definite set of guidelines, an atlas of this mysterious frontier of a seemingly uncharted territory.

From the start of my work with these special people, I had instinctively thought, deep down, that despite appearances to the contrary, the situation of Alzheimer and other dementia patients can be regarded as a strangely special gift. Theirs is a condition which involves unique care, demands uncommon sacrifices and, therefore, an even more special recompense. How did I come to this conclusion?

In the house where I work many caregivers have independently experienced the distinct feeling that a profound spiritual reality is present in the middle of the apparent chaos and disintegration that is found in a home for those suffering from dementia. It is a reality that is difficult at times to pin down and to recognize. First-time visitors have felt it, even after a short visit, that something "different" is at work here, something almost palpable, something "in the air." I decided this was a thing possibly unique to our home, but definitely worth the effort to try to understand better and to be able to describe to others.

This spiritual dimension to our work is glimpsed at times and at times only sensed, but it apparently underlies every task, no matter how humble, and every interaction with residents and with each other. Our everyday duty lies in knowing where each resident "is", so to speak, physically, emotionally, and, even more difficult to assess, mentally and spiritually. This requires a tremendous amount of close observation and experience, as well as intuition - that ability to read between the lines.

There is much comparing of notes among staff, to check the accuracy of our observations. Many times we are not ready to draw conclusions; we need to gather more information or to wait and see. We also need to be aware where we, as caregivers, stand at any given moment, and where and how we may be leading these special people. But as time has gone by, I have come to the conclusion that it is the caregiver as well as the cared-for who are being led somewhere.

Working daily for some years with these residents has brought a heightened awareness of our responsibilities. At the beginning of our journey together, when they first come to stay, their families literally place their loved one's hands in ours. We are also there sometimes at the end of our journey with them, holding their hands at the deathbed as they say goodbye to this world. It is most appropriate to think of their life with us as a journey, confined even though it is within the perimeters of their home.

Uppermost in the minds of caregivers are the thoughts, "Why this suffering, and what can we do to ease it? And why, beneath these great difficulties and suffering, have we seen so many wonderful glimpses of immense strength,

courage, even heroism, faith kept with others, and love?"

Three promises Our Lord made have served as signposts for us along the way, bringing our map into sharper focus. These spiritual axioms are what make daily work in this "spiritual laboratory" so worthwhile, so unique. These are what have transformed our duties into our privilege, and then, into our joy. I have used the idea of a laboratory because we are constantly planning, prioritizing, evaluating, and judging the effectiveness of this approach or that medicine. We have observed that the residents and we are catalysts in a mysterious process, and that the results are remarkable.

The first promise is that God will not allow us to be tempted beyond our strength, but will give us a way out so that we may bear it. Now, this is a great truth, especially when looked at in our setting. These dementias, which are spoken of with fear or dread, if they are spoken of at all, are things allowed by a God who is both infinitely loving and infinitely merciful. How can these diseases, which strip a person of her memory of others and of herself, which take away her very autonomy and have others making decisions in her place be considered a gift? How can a disease where a person actually "unlearns" intellectual and physical skills in the reverse order in which they were acquired, be considered a gift? How can a life where one must be helped at each moment to remember how to stand up, to walk, or to sit down, to brush teeth, to wash face and hands be thought of as good?

It is because, here in this place they now call home, life is lived fully in the moment. Each task, even the humblest, can take on meaning and purpose, be appreciated and recognized for what it is. They and we must slow down, as with infinite patience we learn step-by-step how to help these people, older than we, with many more experiences and accomplishments than we, as their own parents helped them so long ago. We help them to hold on to what they have now for as long as possible, but then to let it go.

They do not exactly return to childhood, although the past may become the present in their minds. And we do not treat them as children, but, rather, as adults who are, bit by bit, giving back what has been given them in the first place, to the One from whom all good things come. Their experience and accomplishments have helped them become who they are. They are to be honored and respected for their sacrifices. They become, each and every one, a hero or heroine to us.

If they are asked to sacrifice what we understand to be theirs, it is only fair that there be a recompense, even in this life. The marvelous thing is that we have seen these rewards. There are things which remain, probably till the very end -- the delight in and appreciation of beauty, humor, wisdom, the courtesy they learned so long ago in their earliest years, love of family and for us, too, and, especially love of children. There is immense gratitude shown in a touch or kiss. There are looks that convey more than mere words, their eyes speaking volumes. From my own experience, I do not think these disappear, though at times they may seem to be submerged under a load of anxiety, sadness, or pain. To my mind, the spirit is there although the mind, one of its vehicles, may be working differently than before.

But much of pain can be controlled today with medicine, anxieties can be alleviated and sadness can be lifted after a while. Part of the help that is sent to them, their "way out", comes in the form of loving family, friends and caregivers. This means that each one of us has a much more important role than we might ever have thought! If we take the time to look past the negative aspects of the disease to what is essential and to what is just below the surface -- faith, hope, love, joy, recognition of truth and beauty-- we can see that not everything is taken from them. This duty has become quite an honor.

Secondly, we have the Divine assurance that "If you do it to these, the least of My brethren, you do it unto Me". Now this is even more profound for us as we begin to see our

duty as being given to God Himself. It is most important to recognize and to cooperate with this work, especially at the times when we are discouraged, disappointed, or impatient.

These residents of ours are in many ways truly “the least of My brethren” since they are “stripped” down to the bare essentials of what most of us would consider normal in an adult. They have lost their homes of many years, their memories, their intellectual powers, their physical strength. They have lost friends who have stopped visiting, calling or writing because they do not know how to look past the strange manifestations of the disease. They have lost families who have lost contact, unable to call on hidden strengths that would help them adapt to the reversal of roles as they become their parent’s guardian.

Many adult children give up as soon as their parent fails to recognize them as they are today. We do not blame them; it is understandable. It is possible their parent would only recognize them as a child.

The situation demands an equally enormous sacrifice from the resident’s family and friends as their loved one travels down the different twisted paths the disease presents to them. Overcome by other demands, many times family and loved ones simply do not have the strength to make more sacrifices.

But when we think that somehow, surely yet mysteriously, we are in actuality serving the King of Kings at the same time we serve “Our Lords the Sick”, then we gain a clearer perspective. Once we realize that we are actually doing what good we can to our own Creator, to Him Who has promised us rewards undreamed of by human minds and hearts, then the whole aspect of the picture changes. Perhaps this understanding is what caused St. Therese of Lisieux, in the middle of her laborious walking during the illness that would end her short life, to exclaim, “One could save the entire world simply by picking up a pin out of love of God”! It thus becomes our privilege to serve them and Him in any and every way we can.

The first promise brings hope, the second brings faith as we begin to travel more sure-footedly toward the One who gave us life and to Whom we should look in every need, physical or spiritual. We sometimes begin to sense a divine game of hide-and-seek as we look forward to each day’s work, wondering, “Where shall I find Him today?” or “How will He reveal Himself?” Indeed, He is already there, and it is up to us to recognize Him in each person we serve, even in each other, in unexpected help given wordlessly when needed. Everyday duties, when seen in this light, are not half so wearisome. It becomes our special privilege, our badge of honor, to serve our Lords the Sick.

The third promise “Unless you become as little children you will not enter the kingdom of heaven” applies to everyone. But what a wonder is there in these words for us who have care of the sick in this home! Our residents are actually achieving this before our very eyes. Though it is we who are helping them on this journey to the humility of a spiritual childhood that Our Lord requires of each of us, it is they, who, paradoxically and beautifully, show us the way. With their progressive relinquishing of acquired strengths and abilities comes a “distillation” to a single ability of loving patience on both our parts.

It is we who help them to let go of each skill, and each time it is sad and a real loss to us as well. But as soon as we turn around we find we are rewarded a thousand times for the little that we do give. There is no doubt Who the source of the reward is, and that it is given even in this life. And when with spiritual eyes we look past the harsh realities of pain, agitation, anxiety, grief, and loss to what lies just beyond, we can already see a transformation -- both in the residents and in ourselves.

We see a greater willingness to help each other on one hand and a greater delight in being served on the other. We notice a greater patience on our part and a greater graciousness on theirs. We have developed a heightened alertness and anticipation of needs and a greater

quickness to fulfill them, even to stopping in mid-sentence to see to the humblest tasks.

We search out better ways to do a thing and vie with each other in friendly contests to see who can get there first. We admire who among us is the most patient, has the best sense of humor, is kindest, is quickest to serve, is most thorough, is best skilled at housekeeping, at nursing wounds, at record-keeping, and we work hard to imitate them.

We find as caregivers we have become more spiritually agile, as loving and innocent as children. And along the way we have achieved peace and order in the house. We wonder what it is we will find at the end of this journey - perhaps the greatest treasure of all - and, like little children, we are eager to catch even the smallest glimpse of what has been promised us.

The last step is to the bedside of the dying, when even the aid of walker and wheelchair gives way to complete dependency on others. By attention, kindness, and companionship, by slowing down, we help them to offer this up. As the difficult work of dying progresses either to a peaceful passing over or to a mighty "leap" from this life to the next, we see one last acceptance, one last sacrifice, one last gift given to the One who has always been close by.

Death has been compared by those of us who have witnessed it to a "birth-in-reverse," this letting-go of the first God-given instinct to survive, to live. We who assist them in this find a strange peace and a courage, even a consolation that cannot be found anywhere else. Sometimes we feel reborn, renewed as we sit by the bedside with the dying one. It is as though we are all children in that room as the mysteries of life and death unfold. It is as though in letting go of the hand of the one for whom we care, we are placing it with Faith into the outstretched ones of a beautiful Baby shining with light. And what began as a duty and became a privilege has finally become a joy.

Why must there be homes like this one? The man on the street would tell us because there is no room for them in this hurried, grown-up world always moving in the fast lane.

To succeed, you have to speed up, maybe leaving behind what is eternally lasting and important. You have to give up your birthright to get ahead. These sick people are too old, too weak, too slow, and others are too impatient with them. There is no room in the inn of this world for old people who can no longer feed or dress themselves or even speak coherently.

But the reality that we have discovered in our home is that we should honor them and love them, hurrying to visit them as often as we can. Those who visit often find it is easier to come back than those who seldom do. Perhaps the more frequent visitors understand that we are all, together, doing an important work, plying a spiritual trade in more ways than one. Perhaps those who are drawn to come back can see a little better each time that in each of our residents we have an Epiphany. Each time we succeed in some small task for them, done for the love of God, they help us to recognize Christ With Us.

We are the fortunate ones, we who assist the sick in our home for Alzheimer patients. From the beginning of the journey to its end, it is a great comfort to know we are not traveling alone and that Divine promises are being fulfilled even now. We find both strengths we never imagined we could have and joy in each other. They are all gifts, we are sure. As we move away from fear and hopelessness to compassion and courage, from a seemingly living death to a taste of eternal life, we have discovered that accompanying each other in this journey can make all the difference in the world.



A Few Thoughts About Christmas

At the time of the year when friends and families gather together to celebrate Christmas it might be well to remember that the date given for Christ's birth, that of December 25th is incorrect. The latest determinative date for His birth was sometime in April, 4 BC. We know this because of two historical facts which are recorded in the annals of Imperial Rome. The first is that, as mentioned in the New Testament, the Emperor Augustus did indeed order a census of the empire for tax purposes in 4 BC: the second was that the client, King Herod, mentioned as the infamous Satrap who ordered the death of the newborns of Judea, was dead at the end of 4 BC.

So why celebrate Christmas on the arbitrary date of December 25th and not on the 15th of April which is certainly nearer to the actual date of Jesus' birthday. Pagan ritual and religion followed the seasons. The two most important dates in virtually all European pre-Christian religions was the summer and winter solstices. For the early evangelist Christians these celebrations were ideal opportunities to declare the Divinity of Christ and important nature of the ministry of John the Baptist. On December 25th the light returns to the world. June 24th, with the sun at its zenith, represents the old year or era, which must fade towards fall. By adapting these ancient traditional beliefs to conform to the Holy testaments, the early Christian Church was responsible for the celebration of Christmas in the bleak midwinter and not in the pleasant earth awakening month of April.

For Hospitallers these dates also have special significance. June 24th, St. Johns Day, at the summer solstice denotes the celebration of the ministry of St John the Baptist. The winter solstice at Christmas celebrates the birth of Jesus the Saviour in whose name we serve the Hospitaller Order of St John of Jerusalem. Both dates are purely symbolic for we do not

really know the birthdays of either John the Baptist or Jesus.

The commercialism and secular symbolism of Christmas today with its emphasis on conspicuous consumption has nothing whatever to do with the celebration of the humble birth of the Son of God. The purchase of presents for family and friends becomes an exercise in conspicuous consumerism, a knee-jerk reaction to the hyperactive commercialism which permeates our modern world. Profit is the motive driving the television commercials at this time of year with Mammon the holiday deity. The old carols are absent from the airways, replaced by sentimental ballads and subliminal jingles.

Buy, Buy, Buy. And you will Get, Get, Get. There is no Give, Give, Give, for most expect a gift of equal value in return for our "Christmas Present". So we indulge ourselves and ignore the real meaning and spirit of Christmas.

Few of us can claim to be guilt-free in this regard, but there is reason for hope that we can ignore the vapid consumerism of the present and embrace the real meaning of Christmas. Since we do not know the exact date of Jesus birth let us all make everyday a celebration of his message of Peace on Earth and Goodwill towards all Mankind with malice towards none and kindness and charity and love to all His children.



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