



JBMS NEWSLETTER

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SUMMER 2006

JOHN BRADBURNE OF MUTEMWA - A SAINT IN THE MAKING

On 24th September 2005, a memorial mass for John Bradburne was held at St. Anthony of Padua Church in Forest Gate, East London, followed by a reception in the parish hall where brief testimonies were given. Although there was a modest attendance, largely from the short notice given, what was significant about this inaugural event is that it was the first time such an event had taken place outside the landmark anniversaries to kick start what the organisers believed would mark annual celebrations in London or the UK. Higher profile celebrations by way of High masses had previously been held at Westminster Cathedral in central London: in 1997 for the golden anniversary of John Bradburne reception into the Catholic church and on 18th September 2004 for the silver anniversary celebration of John's death where the chief celebrants were the late Cardinal Basil Hume and Rt. Rev. Patrick O'Donoghue, Bishop of Lancaster respectively. But organisers of this year's event in London said we shouldn't wait for such landmark anniversaries but hold the event every year and thus emulate the much bigger annual celebrations in Zimbabwe at his 'shrine' at Mutemwa in North East Zimbabwe, which is held on the first weekend of September, to mark John Bradburne's death.

When John Bradburne made the wish to work with lepers and saw the dream realised, he could hardly have imagined that his work with lepers would continue beyond the grave. That, thanks to the John Bradburne Society, JBMS, the UK based charity set up in 1995 to help continue to support the

Settlement in memory of John Bradburne's work there and whose brief is "to relieve people at Mutemwa Leprosy Settlement, Zimbabwe, who are suffering sickness, hardship and distress from leprosy or other causes, through the provision of supplementary food, medicines, medical care, clothing, shelter, with the object of improving their conditions of life".

The Society is an international organisation, which also disseminates information worldwide about John Bradburne through its website at www.johnbradburne.com

Charity begins at home, but the old adage does not seem to extend to lepers in present day Zimbabwe! The Society's role is therefore not merely sentimental nor its function supplementary, but is virtually the sole provider to the Leprosy Settlement.

Signs and Miracles since Death

The sign of the three drops of blood at John's funeral is universally regarded as a heavenly sign of his holiness. But much more has happened since then and which is a subject in its own right whereby information is being collated towards his cause.

There have been testimonies of miraculous cures, casting out of unclean spirits and many returning to faith and conversions on John's intercession. In 1997 at Westminster Cathedral Hall, Fr. John Dove gave testimony of miraculous cures he testified to when he administered the sick with John's headband. The Guest book on the John Bradburne Memorial Society's website is a continuous

outpouring of testimonies from all over the world. More recently, one of the testimonies given at the anniversary mass in London was the sighting of Our Lady by the cross on top of Chigona Mountain and backed by photographic footage.

There are also claims about the curative powers of the soil from John's grave whereby the soil on the grave has had to be continuously replenished. A rather embarrassing episode occurred at the funeral of Archbishop Patrick Chakaipa in the same Catholic cemetery at Chishawasha where John is buried, when a sizeable group of mourners made a detour to John's grave to collect the hallowed soil, literally detracting from the main event. Perhaps just as well there is no competition in the Communion of Saints that we profess in the Apostle's creed! That incident apart, the issue of the soil at John's grave is not generally encouraged and not just for practical reasons about the grave's maintenance, but for being viewed by some as something of superstition. But on the latter some can also point to the precedent in the early Church at Ephesus whereby handkerchiefs or aprons which had touched Paul were taken to the sick, and they were cured of their illnesses or evil spirits came out of them (Acts 19:12). During my recent pilgrimage to the Marian Shrine at Medjugorje in Bosnia-Herzegovina, I similarly saw some pilgrims taking soil from the Apparition Hill and Mount Krizevac (Cross Mountain) allegedly for its curative powers, when perhaps it can also be added that the issue of messing up a grave does not arise!



John with Peter Katsandanga

The mystery/vision of the rotating cross on top of Chigona Mountain as viewed from a vantage point at ground level is something I can personally testify to from my first and only visit to Mutemwa in March last year.

The Cause

With all the signs to his holiness manifested from both Zimbabwe and elsewhere, John's cause would appear something of a fait accompli. There are however many reasons that negate against such optimism:

The lead role towards the cause should as always be the local bishop, in this instance the bishop of the Archdiocese of Harare. It hardly helped the situation when it took such a long time to find a successor to Bishop Chakaipa (in Bishop Ndlovu) since his death on 8 April 2003 and until the successor was found in 2005, it meant matters were in abeyance in that relatively long time.

The cause should follow a strict written format. Unfortunately most of the testimonies are oral, usually made impromptu, at special gatherings such as anniversary celebrations. But these count for naught until the people concerned come forward to have their testimonies put on paper and are also prepared for any follow-up interviews/interrogations.

There is also the cultural inhibition about going public whereby people would only confide to a trusted few in 'safe' settings.

In the mindset of so many people in Zimbabwe in particular, John is already a saint and all the ballyhoo about fighting and praying for his cause appears academic. This attitude is also a major stumbling block to John's cause whereby such people, unwittingly or otherwise, subscribe to what amounts to privatised religion.

Lack of publicity within Zimbabwe has not helped. Fr. John Dove's popular booklet 'John Bradburne of Mutemwa' which is translated into Shona, is out of print from the Catholic Press, Mambo Press, in spite of heavy demand both locally and internationally, which is most puzzling. The sole supplier of literature on John is consequently the John Bradburne Memorial Society. But the high cost of printing in England, compounded by the cost of postage, results in far fewer people having access to published information on John in Zimbabwe.

Although there has been an article by Fr. John Dove in the Moto Magazine as recently as last year at least, most articles on John have appeared abroad, largely in Catholic Press, but also to a smaller extent, in the secular press such as the Daily Telegraph and Sunday Telegraph here in the UK. But there has been no such publicity in the secular press within Zimbabwe, either the Government or the independent Press. Ironically however, the South African Broadcasting Corporation has featured John but apparently no such move has so far been made by the Zimbabwe Broadcasting Corporation.

Although never vocalised in as many words, John's death at the hands of Nationalist guerrillas has not helped, making publicity for him something of a sensitive issue in some circles. And perhaps contrast may be drawn with the case of Dr. Luisa Guidotti who died at the hands of the regime's security forces, incidentally whose cause has apparently gone much smoother and is reportedly at a more advanced stage. If so, this is most unfortunate as it must be borne in mind that there were many other innocent victims of the war both black and white. It must also be borne in mind that John had made a wish to die a martyr and if it was God's will to grant his wish as we believe, his martyrdom would have come anyway one way or the other, and whoever was directly responsible for his death much perhaps be viewed only as a cog in the wheel of destiny. A revisit to the immediate circumstances of John's death should not be an occasion to apportion blame, nor should it detract in any way from the bigger picture of the *raison d'être* of liberation war.

One of the ironies about John's cause in particular, especially against all the problems for his cause from within Zimbabwe as highlighted above is why, if the cause is for him to be recognised by the universal church, testimonies from elsewhere outside Zimbabwe are not given equal if any recognition. But then perhaps who is to say we can always rely on rationale in ecclesiastical matters.

Lastly, with millions of Zimbabweans exiled in the Diaspora, some of whom regularly visit Mutemwa, an issue that also needs to be addressed is whether their testimonies are to be given the same weight as those based in Zimbabwe itself.

The Poet

I can recall that at the High Mass at Westminster Cathedral led by Cardinal Hume to mark the centenary of the death of St. Theresa of Lisieux, the homilist, and appropriate for the occasion, a Carmelite, made what must have appeared to many, including myself, as a most startling remark when he said that the fellow nun appointed to give the eulogy at her funeral privately confessed as

being at a loss as to what to say. The moral of the story being that the jewel and icon we now know and love was only unearthed when her writings became more widely known after her death.

Perhaps the same can be said about the poetry of John Bradburne. John was a poet who left behind more than 6000 pages of verse. Professor David Crystal, the language lecturer and broadcaster first edited his collection of poetry in 1996 and has since compiled a wider selection on CD-ROM. The essence of John's poetry like that of Blessed Mother Theresa (who like John also looked after lepers) is not so much its 'wordworthian' premium, of which incidentally there can be no doubt if for the moment also besides the point. It is rather how it reflects on the depth of his spirituality and his love for God and neighbour, or as Professor Crystal describes him as a 'devotional poet'.

John's poetry is a subject in its own right for which Professor David Crystal has made such a tireless and most commendable effort. Here I will just make special mention of most probably his best-known poem:

Strange Vagabond

*'God's love within you is your native land
So search no other, never more depart
For you are homeless save God keeps your heart'*

The short poem not only gives a summary of John's long search for his niche but also encapsulates the famous dictum by St. Augustine of Hippo, in particular of: "You have made us for yourself, O Lord. And our hearts are restless until they rest in thee" (*Fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te*) - and generally regarded as an encouraging signpost for all who are involved in evangelisation.

It is amazing, that in those few lines of verse, John succinctly gives a summary of his own life and also embraces an important article of our faith and one that evokes deep theological introspection. It is also prophetic in that many have made the 'homecoming' by way of conversion or renewal due to John's exemplary life and/or his intercession. But it is only by John's universal recognition that will facilitate more widely and more efficaciously that happy coming, his cause calls for our tireless effort and ardent prayers.

Benjamin Takavarasha

(This is an abridged version of a longer article published in Moto Magazine in Zimbabwe January 2006).

POETRY DATABASE GOES LIVE

David Crystal

Well, it's taken a while, but at last it is up and running. The John Bradburne poetry website. Type <http://www.johnbradburne-poems.com> into your computer and you will find yourself on the home page of this sparkling new site. About 4000 of the poems have so far been edited and put up on the site. The rest will be added during the course of this year.

When you arrive at the site, the opening page tells you briefly about the poetry and how it came to be edited. At the top, if you click on the link 'About the poetry' you will be sent to a page which contains an introductory essay on John Bradburne's poetry. If you click on 'Editorial conventions' you will be given an account of all the ancillary information which I have added, such as the date of a poem (if we know it), whether it was typed or handwritten, its rhyme scheme, and the general theme or themes it dealt with. Then, if you click on 'search for a poem' you can dive straight into the whole Bradburne corpus.

You can search for a poem in two main ways. The first way is through an alphabetical search. The poems are listed under A, B, C, and so on, so if you click on letter C, for example, you will be shown the (at present) 230 poems whose titles begin with that letter, such as 'Candlemas' and 'Canticum Novum'. Click on the title and you will see the poem.

The second way is to use the search box. If you type the word 'Mary' into this box, you will find all the poems which contain the word: there are (so far) 383 of them. If you want to find out whether John Bradburne ever used the phrase 'star of the sea', just type it into the box, and you will discover that he used the phrase twice.

If you want to do more advanced searching, you switch to a different screen, and there you can find out what poems he wrote on a particular day or month, or what poems he wrote on the theme of Mary, or Mutemwa, or God the Son, or the

Jews, or Shakespeare, and so on.

I said above that 'the rest' will be added later this year. Of course, nobody knows just how many poems John Bradburne wrote. There will be letter-poems and fragments in many bottom drawers around the world. So, if you own some poems, do take a moment to see whether we already have a copy in the database. And if we don't, let me know, and I'll arrange for it to be included.

The other useful thing is to add some commentary. If you have an insight into one of the poems - perhaps you know the situation which caused John to write it, or can add something about the people or places referred to in it? - then send a comment, and we can add it to the site.

And, of course, if after using the site you can think of a way in which it might be improved, let me know.

So ... happy searching. But beware! It's terribly addictive!

MUTEMWA VISIT APRIL 2006

The summer in Zimbabwe this year has brought plenty of rain and as one drives out to Mutoko from Harare it is good to see the fields along the way growing healthier crops than has been possible for the past three years.

I am on my way to spend a few weeks at the Mother of Peace Community in Mutoko which is reached by driving through Mutemwa itself. The approach road to Mutemwa had just been graded so was a comfortable ride for a change! The familiar jacaranda avenue came into sight and I noticed on either side, how well the fields of mealies looked and how a lot of the staff houses now have attractive gardens of flowers growing around them.

Since Auxilia Chiviya was appointed Administrator two years ago, a huge amount of work has been done to improve the conditions for both staff and patients at Mutemwa. The ground around the clinic has been grassed over and flower beds made which has made the whole area look so much more attractive and welcoming. A Victoria Falls effect used to happen every time it rained heavily as water poured off Chigona Mountain; over the years this resulted in a lot of soil erosion across the settlement. A large storm drain has now been constructed that has stopped this happening. The vegetable garden is now so productive that it provides all the needs of the Settlement.

There has been an increase in the number of Leprosy patients in Zimbabwe recently and this is obviously a cause for concern. The whole country is covered by regional Leprosy Scouts who travel throughout their given area visiting communities and raising people's awareness to Leprosy. In this way a number of people came forward that are in the early stages of the disease and can therefore be successfully treated. One such patient has recently been admitted to Mutemwa for treatment; he is only 29 years of age. I managed to visit and speak to all the patients who are old acquaintances of mine and was struck by how happy they all are and how well they are being looked after. This is solely due to the hard work and dedication of the staff and I should like to give them

that recognition here. The Staff at Mutemwa are also very well supported by the Zimbabwe Leprosy Association (ZLA), their management committee in Harare. The number of patients has reduced recently due to only leprosy cases being admitted. The Government are not contributing to the care of the old, destitute and disabled patients and regrettably Mutemwa can no longer afford to admit them.

The price of everything in Zimbabwe goes up all the time and inflation is now in the region of 900%. The official rate of exchange is around Z\$180,000 to the pound. One egg costs Z\$25,000, a loaf of bread Z\$85,000, 1 litre of milk Z\$100,000, 1 litre of petrol Z\$200,000, the list goes on and on. Filling up your car with petrol costs Z\$6.5 million - try counting that out in Z\$20,000 dollar bills, which is the highest denomination note! (By the time this goes to print these figures will no doubt have changed!)

It has become necessary for Mutemwa to consider developing income generating projects and they have started with broiler chickens. There are now two broiler houses that are already generating some much needed income.

Services in the Chapel continue to take place on a regular basis. Fr. John Dove and Fr. Liam McCarthy each stay at Mutemwa one weekend per month and give Mass, the resident priest at All Souls Mission gives Mass on most Wednesdays and either Stella Cornneck or Alice Manyande from the nearby Mother of Peace Community, are always on hand to give Communion as and when appropriate. There is now a very active Prayer Group that combines people from both Mutemwa and Mother of Peace Community who meet regularly and pray together.

There are many things that still need to be done to improve and maintain the settlement. The following is the "wish list" I recently gave to the JBMS UK Trustees to consider, some of which are already being undertaken..

1. All leprosy patients need more orthopaedic boots made. Approx. Z\$500 million. Auxilia still has some of the lining material left that I sourced, but

there is a shortage of leather in the country!

2. The big storm drain that was built last year has been a great success. However, that drain does not go far enough and below it the ground is eroded and very unsafe to move over. Approx. Z\$300 million.
3. Solar panels. Hardly any are working and cannot be repaired because they are out of date models. There is no hot water anywhere. Approx. Z\$3.5 billion.
4. Water tank for the clinic is still leaking. Approx. Z\$ 45 million.
5. All the patient's chimneys are smoking heavily and are very unhealthy indeed. The chimneys cannot be cleaned because of their internal design and therefore very little smoke can go up them. This of course has led over the years to the rooms all being covered in an increasingly thick layer of tar. There are various ideas as to how the chimney problem could be resolved more cheaply than demolishing and rebuilding them!
6. Nearly everywhere needs painting!
7. Gum boots are needed by the male staff for work.
8. Uniforms are urgently required for everyone.
9. Most windows need curtaining.
10. Most of the staff accommodation is very run down, cracks in the walls etc. and has obviously not been attended to for ages. One staff family of four (Melody, who works in the kitchen) lives in an original leper house; i.e. one room with very low ceiling! It is spotlessly clean of course but because of its dilapidated condition will soon fall down if not attended to. There is no running water in any of the houses.

If anyone would like to help in any of these areas, please get in touch with Celia Brigstocke.

May God Bless all those who help and support this very special place we fondly call Mutemwa.

Christine Pratt
Trustee of JBMS

PAUL TEMPLER - VISIT TO MUTEMWA



Paul with Auxilia and friends

With the onset of spring in May 2006, I left my wife and two small daughters at home in Michigan, USA, to spend a week with my family in Zimbabwe. I was quite nervous given all that I'd recently read about Zimbabwe but that didn't shake my resolve, you see I was on a mission. My mission had four objectives.

I wanted to see how things really are in Zimbabwe, to spend quality time with my family and to hopefully talk them into moving to the UK or USA and to visit Mutemwa.

It'd been about a year since my last visit to the land of my birth. In my former life, I'd lived in Harare, Bulawayo, Kariba and Victoria Falls. I'd spent almost thirty years living, laughing and loving beneath the African skies but then my life had rather dramatically changed direction; first my career as a safari guide was cut short when I was attacked and injured by an enraged hippo and then cupid, showing no respect for geography had me meet and fall in love with and marry an American lass - we've lived in the States now for about eight years.

When I last visited 'home' I was struck by how much it'd

deteriorated in the two years that'd passed since I was last there, and by the prevalent mood of resentment and resignation amongst most of the people I saw. On my recent trip, it seemed that the degradation was more pronounced and the unproductive moods more firmly entrenched. That was on the one hand ... on the other, it is still God's own country populated by some of the most wonderful people ... it's home.

On my first day home, over a cup of tea, we established that my family weren't moving anywhere so now I had six days to concentrate on spending some quality time with them and to visit Mutemwa.

I'd two reasons to visit Mutemwa. The first was in my capacity representing Make-A-Difference, a non-profit organization that I'd co-founded in the U.S. I wanted to see the operation on the ground, see what was actually going on there and if I liked what I saw there and identified any opportunities, to extend an offer to help.

My other reason for visiting Mutemwa was personal. I'd first met Anne Lander and learned of John Bradburne in 1984 as I lay

in a hospital bed at Saint Anne's in Harare. I was very ill at the time and it required a miracle for me to leave the hospital and to get on with my life. More than twenty years later, my daughter Erin, who was just four months old at the time, had just had a brain tumour removed and her condition was deteriorating rapidly. I needed another miracle and in our darkest hour, I picked up a newsletter and glancing through it was the words "... welcome Anne Lander". Celia, Anne, John Bradburne and many others have supported us through a pretty tough time and I wanted to go to Mutemwa to say "thank you!"

So, making it a family adventure, we arrived unannounced at Mutemwa. The roads were fine, though I was grateful for the 4x4 that my friend Jeremy Brooke had lent us and Jephuis who drove us, reminding me how useful it is to be fluent in Shona in those parts.

Driving into Mutemwa I was filled with an incredible sense of anticipation. Upon arrival, we found Auxilia who, though recovering from Malaria, introduced me to some of the folks out there. I got to meet the lepers and quickly identified a need for prosthetic and orthotic support. The lepers made us feel very welcome and for that we were grateful. The property was well kept, the folks looked pretty healthy and the mood seemed cheerful (admittedly this might at least in part have been due to the cookies, candy, corn curls and fruit that we brought).

My lasting memories of the day though, are of the dramatic difference between the surrounding mood of resentment and resignation and the general degradation that I've mentioned 'outside the walls' and the incredible sense of acceptance and gratitude and peace that seemed to fill the air within. I'll always be grateful for the opportunity to experience that

and for the awareness that produced a huge reality check for me “Am I a victim or a victor in my life? Stuff happens ... how do I react to it?”

And then there was Chigona. Having visited “holy places” around the world and armed with my high expectations, I was still unprepared for the splendour, peace and wondrous spiritual connection that I experienced. I was blessed with the opportunity to experience the Lord in my life like never before.

Having completely lost track of time it was many hours later that I made my way down back to Mutemwa as I still wanted to visit Mother of Peace. There I got the opportunity to meet with Jean and some of the kids and their need was immediately obvious.

I returned to Harare committed to do what I can to make-a-difference.

Update:

- Though co-ordination with the administration in Zimbabwe is

proving to be somewhat problematic, arrangements have been made to address all the current prosthetic and orthotic needs at no cost to the folk at Mutemwa.

- We’re trying to figure out a practical and sustainable way to help the folk at Mother of Peace.
- Erin gets a little better every day.

John Bradburne Remembered

In the first year of our move to establish the Mother of Peace Community for AIDS orphans at the foot of Mutemwa Mountain we were unable to cross an intervening estuary with our caravans owing to the steep banks, so the authorities at the Leprosy Settlement kindly allowed us to stay for a year near to the priest’s house at the end of a long avenue of magnificent jacaranda trees.

Every morning we joined the lepers and clinic staff for prayers in the thatch roofed rondavel that served the community as a chapel. There was a beautiful cloth that descended from the front of the altar, depicting the Blessed Virgin Mary surrounded by African wildlife. It was said to be a replica of a painting by Fra Angelico of Renaissance fame, and was much loved by John Bradburne. His small harmonium remained in place against the back wall, and although in disrepair, reminded us constantly of his presence, and indeed, his musicianship, whilst his little flock sang magnificent Gregorian chants. This must have seemed quite a challenge to the lepers, who harmonised beautifully according to their traditional Shona singing to the glory of Mambo in Heaven.

John’s was not a long time memory of the old martyrs, but rather a living presence of joy and expectation, almost palpable. In fact I must tell you a little story to illustrate this.

One day a group of us started up the winding path that led to the top of Chigona Mountain behind

the Settlement. Here is where John had left his footprints. At the top is a natural grassy hollow where he had faithfully recited the Holy Rosary whilst walking round within the limits of the hollow, so that eventually a path was created, in the shape of a rosary, spread out beneath the feet of the pilgrims who came there, as many did.

Among the group was my wife Lise’s twin sister Maryse, who had the gift of being able to see spirits on occasion. As we approached the granite cross that overlooked the valley and commemorated John Bradburne’s faithful service, Maryse was about to sit down beside the cross, when suddenly she jumped up, exclaiming “I nearly sat on John!” How he must have enjoyed his little joke, and how too we marvelled at his presence, as ever watching over his beloved lepers.

After our move across the valley to build up our Community, including our own chapel, we still remained faithful to the Sunday morning mass, or other masses, using the new road that linked the two sides. Sometimes, when no one else was available, I was asked by Johnson (who acted as altar server and interpreter) to conduct a Communion Service in the leprosy chapel. The men filed in, helping one another to find a seat on the raised concrete bank that abutted from the wall, the men on one side, the women on the other with the three drums, and our orphans sitting on the ground in the middle. We had a team of “dancing Angels”, young girls who danced and shook their seed gourds in

perfect unison during the prolonged and exciting Gloria, while everyone stood up and chanted to their own joyful movements: a Gloria as you never heard it before!

With Johnson’s help I would get through the Communion service, prior to visiting the cottages of those unable to walk. As I opened the small container, Johnson would whisper ‘six’ or ‘seven’ for the Communion wafers, duly consecrated. Our first stop was always to the home of Baba Window, who was half blind. As he sat on the floor, we greeted him whilst kneeling down in order to give him the Precious Body and Blood of our Lord and his Lord. Then we went round to the others, including a young woman named Maria, from Mozambique, who despite her artificial leg, managed to go to the chapel now and again. I addressed her in Portuguese to make her feel more at home, and she gave me a big smile.

When we were through, we returned to the chapel, tidied up and then went our separate ways, he perhaps to deal with a plumbing, electricity or vehicle problem, as he was very versatile, a characteristic of rural dwellers. Yet throughout the morning, it seemed as if the spirit of the nearly sat upon John Bradburne followed us around, beaming his approval, and even formulating one of his poems in the heavenly places.

Long may he continue to guide his flock from above, and long may his blessed memory be cherished!

Derek van der Syde, 20.05.06

TESTIMONIES

I sincerely believe with the intercession of John Bradburne that our daughter was safely delivered of a son earlier this year.

I, through my brother Gerard, a devotee, through the 3rd Order of St. Francis, who gave me the prayer leaflets and information, will continue to pray for John's canonisation, and will distribute information on our church table and in other parishes including a Parish in Jersey, where we celebrated our Golden Wedding last year.

Many favours have been granted to myself in many ways, which has kept me calm, through a heart condition, taking away fear especially during night time when my heart plays 'silly tricks'. Thank you all. My love and prayers.

**Patsy Collinson
Hastings, East Sussex**

I am writing to let you know our prayers have been answered. I wrote to you to pray for my daughter Annette and her boys Andrew, Shaun and Luke, that through the intercession of our dear John Bradburne they would get a home as their house was repossessed. On the 18th of this month they will receive the keys to a lovely home with a front and back garden which is near their schools.

The area in which they have got this house is very hard to acquire property to rent. I believe that John Bradburne's intercession brought about this lovely home for them. The DSS said they have never known anyone to let a house to the DSS in that area.

P.S. I asked John for a house big enough for three boys (boisterous) NOT a tin hut like he had to make do with. I think John had a laugh at that!

Annette thanks God every day for her new home.

**M. Pinches
Gateshead, Tyne & Wear**

It has been quite a long time since last I contacted you. I continue to pray for and to John for both his cause and his support. I feel that he has helped me and quietly sustained my courage through difficult times.

I am a seminarian who wrote to you a few years ago about the way that I was inspired by John to seek

the priesthood. Since that time, I have travelled to Rome when Pope Benedict was installed, and I have studied in Mexico as well. Everywhere I have gone, I have distributed materials to inform others about John.

I have now completed my program of study at Sacred Heart School of Theology, Hales Corners, Wisconsin. I graduated in May. I will be ordained a priest at the Cathedral of Christ the King in the Diocese of Superior this month, by Bishop Raphael Fliss. Several of my fellow seminarians have also taken interest in John. They are praying along with me, praying that he will be recognized, and that he will help us. We feel, in a way, that he could easily be viewed as a patron of 'late' vocations - a patron of people who seek a spiritual life somewhat later in their lives, whether it be as a religious, a priest, or a dedicated volunteer who serves the needs of others.

**J. F. Patrick Hardy
USA**

We pray the novena to John after Mass on Fridays. Several months ago I decided to make a concerted effort and pray to John B for his intercession regarding a specific matter. It was late at night and I was on my own praying downstairs in my home. After I finished my prayers, suddenly the interior doors adjoining our two downstairs rooms rattled. I was slightly alarmed (although not really frightened) and said to John B, 'if that is a sign from you that you are interceding for me, please don't do that again, send me a bee or something!'

I went to bed and thought no more about it. The next day I was returning some books to our local library, as I got out of my car and locked the door, I was suddenly aware, out of the corner of my eye, of a big black object flying towards me (thinking it was a bird swooping by) I ducked automatically ... as I looked, I realized it was the biggest bumble bee I had ever seen! Immediately, I was reminded of my prayer to John Bradburne to send me a bee as a sign of his intercession.

I thought you might like to hear about this little, but for me, significant sign of John's prayers. We would like to do all we can to promote John Bradburne's cause.

**F.O.
Merseyside**

I loved the 'On Eagles Wings' video. It was wonderful, very touching and I am passing it around our church.

I had a strange experience as the hymn Eagles Wings was played at my husband's funeral. We loved it and first heard Michael Crawford sing it. I felt down, and when I heard it at the end of the video on John Bradburne I felt better and it uplifted me.

I broke my hip tripping over the valance on the bed and it has restricted me, so the video came at the right time to uplift me in Christian love.

John must have been a wonderful fellow.

**Yvonne Devonport
Skegness, Lincs.**

I came into the UK from Zimbabwe to teach Science in April 2002. My first two years of teaching in a comprehensive school were a nightmare! At one time I seriously considered going back to my Schools Inspector position back home. The only thing that prevented me was my children's education, who had by then joined me in the UK.

After attending John's 25th anniversary at Westminster in London, and on my friend's recommendation, I seriously started John Bradburne's novena, and each day that I had my rosary, I asked for John's intercession to help me cope with behaviour management, and get my Qualified Teacher Status (QTS) which would give me security for my family and myself.

I was assessed for my QTS and the assessor recommended that I now be awarded my QTS with induction. This means I do not have to do another year as a newly qualified teacher. I would not have thought this possible considering that my services had been terminated at two schools because of failure to manage pupil behaviour.

I do know and believe that John interceded for me. When I realize what a hard time I had with the pupils here, and that I was frustrated and occasionally in tears, this 'Miracle' was only possible with John's intercession.

**Julia Madziva
Erith, Kent**

My daughter Theresa had a lot of trouble at the school where she has worked for 17 years. She was accused of something she didn't do. I went to be with her and we prayed and said the novena prayer to John Bradburne to ask him to intercede for us. Well, after a meeting with the parties and the Principal it was decided that the accusations were false. We were so happy that the dreadful time was over and did our thanksgiving. I continued the novena for my eldest granddaughter who lives with us now. We prayed for her to get a job, they are scarce. She applied and got the second job she was interviewed for. This sainted man has worked in our lives. I will try to pray that novena always, life has things or people we need to pray for. God's Holy Will be done.

**Wanda Harrison
Uvongo, Kwa Zulu Natal,
South Africa**

Recent devotion and prayers to John Bradburne have helped in yesterday's good news with my prostate cancer results. I send my

best wishes to all concerned in the society, and will pray for the Pope's recognition of John's holiness.

**Joe Thompson
Liverpool**

Through John's intercession, my friend Dipty Reaveley's job as Clinical Nurse specialist was refunded, and also the project she works for the mentally ill within the NHS. Also she was successful through his intercession in being appointed to a new job in New Zealand.

**Richard Marx
Newcastle upon Tyne**

Memories of John Bradburne ...

I recall one day going to visit John. I called at the store on the left hand side of the road and as I had been instructed, I asked for packets of oranges for Mutemwa. Although the store was loaded with these bags of oranges, they said they hadn't anything to take to John and could I come back in a

couple of weeks time when it will be all right. A couple of weeks later, I went back and the store loaded my pick-up truck with many sacks of oranges. I turned off to the lepers just down the road and John was waiting there and he asked me how had I got through, I said, "very bumpily!"

We then off-loaded the oranges. We had been stopped once or twice on the road by armed men who waved us on as soon as they recognised us. There were enough oranges that day for all the patients, some 91 of them, the nursing staff and the little children. We had Mass and John played the harmonium. After Mass John personally bathed several of the patients and then I went back to the church in Harare.

I went to the place several times about every 3 or 4 weeks and we had Mass and I filled up his Ciborium for the next time. I took John a bottle of brandy but after a few weeks he asked me not to bring him any more as he liked it too much!

Reverend Father John F. Gough

MUTEMWA RESIDENT

Name: Joseph Chigarapasi: Age: 74 years

Religion: Catholic

Medical History: He is a known leprosy patient and he is hypertensive.

Social History: He married and had three children and the wife and the three children are now dead. He used to work on the farms.

Life at Mutemwa: Joseph is a very busy old gentleman who enjoys working outdoors. He is forever carrying an axe or a hoe to weed or cut some bushes. We often have to direct him on what needs to be done next otherwise he will cut what should not be cut or weed a portion that is supposed to be left alone. He delights in working hard. Attempts have been made to stop him by hiding his tools but he borrows the tools that he needs and off he goes!



ITEMS AVAILABLE FROM THE JOHN BRADBURNE MEMORIAL SOCIETY

1. John Bradburne's Mutemwa. In poems and pictures edited by David and Hilary Crystal. £7.00.
2. Strange Vagabond of God. Memoir of John Bradburne by Fr John Dove SJ. £15.
3. Songs of the Vagabond. Book of poems by John Bradburne selected by Professor David Crystal. £9.00.
4. John Bradburne of Mutemwa, 1921-1979. Booklet £2.50. Orders for ten or more copies at £1.50 each.
- NEW** 5. John Bradburne's 'Book of Days' - a selection of Bradburne's insights for each day of the year, by David Crystal. £8.50
6. Video - 'On Eagle's Wings'. The life and death of John Bradburne. £12.00.
7. T.V. Documentary video about John Bradburne - "Issues of Faith" (Presented by Fr Claudio Rossi) £10.00.
8. Video 'Do Not Let the Dream Die' £12.00 (includes testimonies about John Bradburne).
9. Print of the painting of John's life by Fr Claudio Rossi SJ, £3.50.
10. Cards (no message) from the painting by Fr Claudio Rossi SJ., 10 for £4.50.
- NEW** 11. Cards (no message) from the woodcut by B. Alexander OSB, 10 for £4.50.
12. John Bradburne prayer leaflets, 20 for £2.50.

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For orders outside the UK payment by sterling cheque or foreign money order only. Foreign postage at cost.

Credit cards cannot be accepted at present.

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