



Guild of Saint Jude

2017 members' magazine

Editorial

by Matt Betts

Welcome to our fourth Guild magazine in our fourth year as a Guild. We hope you enjoy the articles we have put together in this edition.

In the year since our last edition, we have worked on refurbishing and renovating the Repository. It is now a good information point for visitors. We have also created and designed a new Shrine leaflet, which is proving to be very popular. If you would like some to display in your church, please let us know at the office. In 2017, we are planning to sort out the flooring in the Shrine Information Centre (which dates back to the time our packing machine was on it and was spilling oil). If you can donate towards our work on the Information Centre, please let us know.

In the last year, we have lost three important members of the Shrine - Fr Piet; Hazel and Cheryl. We are grateful that they were part of our work and thank God for that. May they Rest in Peace and rise in glory!

We have a number of articles in this edition, but I am especially excited by the article written by Fr. Richard Copsey, O.Carm. Fr. Richard writes about one of the earliest Carmelite historical works known to survive, which was copied down by a 16th century Carmelite. In addition, I discuss the added advantages to visiting the Shrine of Saint Jude - the wonderful places of pilgrimage near us that can add to your experience.

Finally, please do consider joining us at our special Feast celebrations or our Christmas at the Shrine celebrations (see back page). If you attend, remember to wear your Guild badge, so we know you are a member.

If you can help spread the message of our Shrine, please contact me on guild@stjudeshrine.org.uk, or via Guild of Saint Jude, Carmelite Friars, P.O. Box 140, Kent, ME20 7SJ. We can send you literature and more to help you to publicise the Shrine and the Guild.

Matt is the Development Manager at the National Shrine of Saint Jude



An Early Carmelite Chronicle from Sandwich

by Fr. Richard Copsey, O.Carm

It was probably early in 1523 that a young Carmelite student at Cambridge asked his newly elected provincial, Fr. John Bird, for permission to travel to France and the Low Countries, in order to collect material on the history of the Order. John Bale was born in 1495 in Covehithe, a small town on the Suffolk coast (now mostly submerged under the sea) and joined the Carmelite Order at the age of 12 years in Norwich. He proved to be a bright student and, after his initial studies in philosophy and theology, he was sent to pursue further studies at Cambridge University.

Bale was an industrious student and possessed an abiding interest in the history of the Carmelite Order. A number of his notebooks have survived and these contain a great treasury of information on the early history of the Order, which would otherwise have been lost. So, it must have been a very excited student who set off from Cambridge for his first trip abroad. He made his way south, stopping briefly at the Carmelite house in Hitchin on the way, before arriving at the Carmelite house in London. The Carmelite studium generale in London was a large complex of buildings, lying between the Thames river and Fleet Street, and with accommodation for a community of 60-80 friars. Here Bale stayed for a short while, copying various documents which he found, before continuing down to Sandwich where he waited in the Carmelite house there until he could find a ship to take him across to Calais.

Safely across the Channel, he found a welcome in the Carmelite house in Calais and it was there that Bale made his first discovery. In the library of the house, Bale found a very old handwritten chronicle which he quickly copied into his notebook. Sadly, there was no indication of the author of this chronicle and Bale writes at the head of his copy: "These [lines] come from a chronicle by a certain Carmelite whose name is unknown". The chronicle itself, written in Latin, is a fairly rudimentary list of significant dates in chronological order with descriptions of the events which took place on these dates. Its author intended it to be comprehensive in scope and so it begins with the Creation of the world and then works its way through the significant events recorded in the Old Testament and other sources; for example:

"Year 99: God gave Abraham the commandment on circumcision and Sodom and Gomora were submerged."

Most of the entries refer to traditional dates and events, probably copied from popular medieval histories. In fact, it would be a reasonable guess that the

chronicle was the composition of a young Carmelite who compiled it as an aide-memoire for himself or for general use. Just occasionally there are entries which arouse a smile such as:

“Year 10: Semiramis, the wife of Ninus, was the first to advocate the use of breeches, that is trousers.”

However, it is when one examines the later entries in the chronicle that it becomes more interesting; for instance, there are two entries:

“In the year before the incarnation of the Lord 53, Julius Caesar entered Britain and there was a battle on Barham Down.” (Barham Down lies on the A2 midway between Dover and Canterbury)

“In the year before the incarnation of the Lord 52, there was the first foundation of Dorobernis or Dover by Julius Caesar”

These entries indicate that the author was not French but English, and further confirmation is provided by later entries:

“182 A.D. Lucius, king of the Britons, received the faith of Christ with all the people of the Britons under pope Elutherius.” ...

“290 A.D. Alban became the first martyr in England.”

“449 A.D. Hemegistus led the Angles into Britain which, after they had occupied it, was called England.” ...

“463 A.D. The wizard Merlin flourished in Britain.” ...

“Saint Augustine was the first archbishop of Canterbury.” ...

Assuming that the author of our chronicle is English, the next question is what part of England did he come from? The mention of the foundation of Dover would indicate someone from the southeast and later entries in the text would seem to confirm this:

“725 A.D. The church of St. Martin in Dover was founded.”

“1218 A.D. Eustace the monk with many brethren was killed by the five ports at Sandwich. [This was the sea battle between French ships under Eustace and a fleet of ships from the Cinque Ports]...

“1220 A.D. The body of saint Thomas, archbishop of Canterbury, was translated.”

“1221 A.D. The house of God at Dover was founded.”

“1296 A.D. There was the martyrdom of blessed Thomas, monk of Dover.” (Thomas was a Benedictine monk of Dover Priory who was murdered by French pirates when he refused to reveal where the treasures of his priory were hidden).

Bale's claim that the author of our text was a Carmelite is supported by three significant entries in the chronicle. These are:

"1121 A.D. The Carmelite brothers, for the first time, unanimously vowed obedience to the magister and holy brother Berthold, the first of them to be, as it were, prior general. They were under obedience to him for 45 years and then, in succeeding years, under others. It is true that the Order of Carmelites had its origin first of all through the prophets of God, Elijah and Elisha." ...

"1159 A.D. The Rule of the Carmelite brothers was confirmed by pope Alexander III. And not long afterwards, the Order of Carmelites came to England but not in order to stay but to visit friends."

"[1242] A.D. There was the first arrival of the Carmelite brothers into England in order to settle, through the most Christian lord John Vescy and lord Richard Grey in the time of king Henry and Boniface, archbishop of Canterbury. [Bale has the date 1252, which, written in Roman numerals is mcclii but this is probably a copyist's error where Bale has missed out one letter, i.e. mccxlii, i.e. 1242 which is the generally accepted date in most other Carmelite sources].

These entries reflect some of the commonly held beliefs about the origins of the Carmelites, such as their foundation by the prophets Elijah and Elisha. The claim that Berthold was the first prior general is an error, due to a Dominican author who influenced early Carmelite writers. In fact, it was a certain "brother B." (commonly expanded to Brocard) who received the Rule from the patriarch Albert around 1212.

From the entries quoted above, the author of the chronicle would seem to be a friar from the south east of England, probably Kent. There are further entries which concern general English history and some on the coming of other religious orders to England but there is an undoubted emphasis on the Carmelites and on local Kentish history. The Carmelites had three foundations in Kent. Losenham Priory, near Newenden, was a very small community and the likelihood is that the author of our chronicle came from either Aylesford Priory or Sandwich Priory. The reference to the Battle of Sandwich above and also other references to Dover, etc. would seem to point to the author of our chronicle having come from Sandwich which was probably the bigger and more flourishing community.

It is a reasonable assumption that the original text of the chronicle ended with the entry:

"1310 A.D. The Order of Paulinus began which is called in English 'Ye Crowched freres'. In the same year, the Templar Order was destroyed throughout the whole world in one day and many were burnt."

This would seem to date the composition of our chronicle to the period leading up to 1310 and, if so, it is one of the earliest Carmelite historical works that survive. The mention of the destruction of the Templar Order would have a special significance in Sandwich as a number of the members of the community there gave evidence against the Templars.

However, the question now arises, how did this chronicle end up in Calais? To answer this, we need to recall one of the significant episodes in English (and French) history. In September, 1346, Calais was placed under siege by an English army led by King Edward III and it was nearly a year before the town was forced to surrender on 4 August 1347. Very quickly, King Edward moved to transform the town into an English fortress and a valuable foothold in France. He expelled the majority of the French inhabitants and invited in merchants and craftsmen from England. Among those expelled were the French Carmelite friars from their priory (who sought refuge in Paris). In their place, Edward requested English friars to be sent over to occupy the vacant house. Assuming that some of the friars sent to Calais came from the Sandwich community, it is a reasonable assumption that one of them, in his luggage, brought a copy of our chronicle.

At the end of the text of our present chronicle, there is, what must be, a later addition:

“1312 A.D. The convent of the brothers of the blessed Mary of Mount Carmel was founded for the first time in the town of Calais by Lady Matilda, Countess of Arras, before the capture of the said town; but, after the capture, the first founder of the aforesaid convent was King Edward III of England, in the year of Our Lord 1344.”

This entry would seem to be a postscript added by an English Carmelite after his arrival in the replacement community in Calais. (Once again there is a possible copyist's error: Calais was captured in 1347 which would surely have been well known to the new community, so Bale seems to have made another simple misreading, writing mcccxlvi instead of mcccxlvi, i.e. two i's instead of a v).

Finally, have we any clues as to the identity of the author? There is one possible candidate, William Radinges, who was a noted scholar. He studied at Oxford University where he was awarded a doctorate in theology and, in 1309, he was one of the members of the Sandwich community who gave evidence against the Templars. It has been claimed that he attended the Council of Vienne (1311-1312) when the Templars were formally suppressed. If this is so, then Radinges' absence to attend the Council would explain why our chronicle stops in 1310.

And what happened to our English student, John Bale? Sadly, he left the Order just before its suppression under Henry VIII and, after a period in exile, he was appointed bishop of Ossory in 1552 by King Edward VI. He spent a second period in exile during the reign of Queen Mary and, on the accession of Queen Elizabeth, he returned and was appointed a canon in Canterbury cathedral. He died in 1563 and was buried in the nave of the cathedral.

Fr. Richard is a member of the Faversham Community, and has previously been Prior Provincial and Provincial Bursar for the British Province. He has published widely on Carmelite history and spirituality, and is the compiler of the forthcoming Biographical Register of Medieval Carmelites.

Around the Shrine

In each edition of the Guild magazine, we'll take a look at a part of our beautiful Shrine.

In 2004 a fire broke out in the Shrine Chapel destroying the murals and damaging much of the other artwork. Happily, the windows and ceramics could be repaired, but the murals had to be replaced.

The decision was made to install icons depicting saints inspired by the Carmelite Rule of Saint Albert, in commemoration of the 8th centenary of the Carmelite Rule in 2007. The icons were written by Sister Petra Clare, a Benedictine hermit living in Scotland (Sister Petra is pictured in front of icon of St Albert below).

The icons depict: Saint Albert giving the Carmelite 'way of life' (Rule document) to Saint Brocard on Mount Carmel; Blessed John Soreth and Blessed Frances d'Amboise; Blessed Elias Kuriakos Chavara and Blessed Isidore Bakanja; Blessed Titus Brandma and Saint Edith Stein.



Pilgrim Visits from Faversham - Canterbury Cathedral

by Mr Matt Betts

One of the many advantages of visiting the Shrine of Saint Jude in Faversham is that pilgrims have additional opportunities to add to their Christian experience after a visit to us. In this article, I would like to look at one of the many pilgrimage sites you can visit whilst down here – the Shrine of Saint Jude can then simply be the start, middle or end of your pilgrimage. I will add many more places you can visit on our news blog (<http://tinyurl.com/StJudenewsblog>).

Before, I carry on, I must not forget to mention, our very own peaceful and beautiful sister-shrine at Aylesford. I suspect that most of our readers are already very well aware of our sister-shrine, so I wanted to discuss some other places of pilgrimage. In this article, I am writing about: Canterbury Cathedral.

The city is easily reached from Faversham – either by train, bus or car – or like I did two years ago - you can walk. It is the closest city to Faversham and the grandest. For many centuries, Faversham was part of a pilgrimage route to Canterbury – and many a king passed through our special town on their way to Canterbury.

The city is a popular tourist destination; consistently one of the most-visited cities in the United Kingdom.

Canterbury has been occupied since Paleolithic times and served as the capital of the Celtic Cantiaci and Jute Kingdom of Kent. Many historical structures fill the area, including a city wall founded in Roman times and rebuilt in the 14th century, the ruins of St Augustine's Abbey and a Norman castle, and the oldest extant school in the world, the King's School. Modern additions include the Marlowe Theatre and the St Lawrence Ground, home of the Kent County Cricket Club. There is also a substantial student population (Fr. Wilfrid McGreal, O.Carm - Prior at Faversham was a student at the University of Kent, Canterbury, as was !!).



Canterbury Cathedral was founded in 597, but the Cathedral we see now was completely rebuilt from 1070 to 1077. The east end was greatly enlarged at the beginning of the twelfth century, and largely rebuilt in the Gothic style following a fire in 1174, with significant eastward extensions to accommodate the flow of pilgrims visiting the shrine of Saint Thomas Becket, the archbishop who was murdered in the cathedral in 1170.

This was a pivotal moment in the history of the cathedral, when the archbishop, Saint Thomas Becket, was murdered in the north-west transept on Tuesday 29 December 1170, by knights of King Henry II. After his martyrdom, pilgrims flocked from miles around to visit the Shrine of Saint Thomas Becket – including King Henry II. Fictional pilgrims to the Shrine are portrayed in Geoffrey Chaucer's Canterbury Tales.

Unfortunately, the shrine was destroyed in 1538, during the Dissolution of the Monasteries, on orders from King Henry VIII. The king also ordered that Becket's bones were to be destroyed, and ordered that all mention of Becket's name be obliterated forever.

Nevertheless, and fortunately, King Henry VIII failed to obliterate his name or future interest in this special saint. As such, for the modern day visitor, it is possible to visit a candle which marks the place where his shrine was situated (see photo below). Surrounding the Shrine is the tomb of King Henry IV and his wife; and the Black Prince.



Away from the old shrine, is the place of Saint Thomas Beckett's martyrdom. In 1982, Saint Pope John Paul II knelt and prayed with the Archbishop of Canterbury, and the commemoration plaque can be seen in the picture below.



It is also possible to visit a modern sculpture marking the spot of the martyrdom. It was installed in 1986, and the dramatic sculpture represents four swords for the four knights (two metal swords with reddened tips and their two shadows). The design is the work of Giles Blomfield of Truro.

In addition to places associated with Saint Thomas Beckett (and as mentioned above), the visitor can see the tombs of King Henry IV of England; the great medieval hero, the Black Prince; and various tombs of various Archbishop's of Canterbury - plus other important local dignitaries. The photo below shows the tomb of King Henry IV with his wife, Joan of Navarre. It is possible to see the candle for Saint Thomas Beckett through the bars in the picture below.

As a small aside: King Henry IV's son, King Henry V had two Carmelite friars as confessors during his reign: Stephen Patrington and Thomas Netter.



Canterbury Cathedral is one of the most beautiful places to visit for prayer and peace – I would highly recommend a visit if you are in Faversham. Please do let the Cathedral know that you were at the Shrine of Saint Jude - and they will let you in as pilgrims. I always think it very surprising (but often very true), how peaceful cathedrals are - and they serve as a great opportunity to be proud of our great Christian heritage.

O God, for the sake of whose Church the glorious Bishop Thomas fell by the sword of ungodly men: grant, we beseech Thee, that all who implore his aid, may obtain the good fruit of his petition. Through our Lord Jesus Christ, Who livest and reignest with Thee in the unity of the Holy Spirit, forever and ever. Amen.

Notices

Prayers

Please pray for the souls of the following members and Carmelites who have died recently:

Mrs Mary Attridge

Mrs Hazel Colyer, former chair of the Saint Jude management group

Miss Sheila Cultra

Fr. Conleth Doyle, O.Carm, former Shrine Director at the Shrine

Mr Mike Elmore

Mr Patrick Hayes

Fr. Bernard Jones, O.Carm

Fr. Joseph Kelly, O.Carm

Mr Anthony Murphy

Mrs Cheryl Tabrett, former member of staff at the Shrine Office

Fr. Piet Wijngaard, O.Carm, former chaplain at the Shrine

May they Rest in Peace and rise in glory.

Please also pray for any of our members who are sick, in particular Fr. Wilfrid McGreal, O.Carm, Prior of the Faversham Community.

Please also remember to pray for our new Prior Provincial, Fr Kevin Alban, O. Carm and his council.

Saint Jude, pray for us

Our Lady of Mount Carmel, pray for us

Upcoming events

Feast of Saint Jude

28 - 29 October 2017

Saturday 28 October

12.00 - Saint Jude Mass with the Blessing of Oil and Anointing

14.00 - Saint Jude Mass with the Blessing of Oil and Anointing

16.00 - Saint Jude Mass with the Blessing of Oil and Anointing

Sunday 29 October

12.30 - Saint Jude Mass with the Blessing of Oil and Anointing

14.30 - Saint Jude Mass with the Blessing of Oil and Anointing

Christmas at the Shrine

2 December 2017

A joyous Christmas celebration at the Shrine: carols, prayer, anointing, joy and... mince pies! All welcome.

Competition Time

It's competition time! Our question is:

Name the two Carmelite friars who were confessors to King Henry V?


Simply send your answer, plus your name and address to:
guild@stjudeshrine.org.uk, or to our PO Box address (see below).

We will pick out three winners who will receive some gifts from the Shrine.

Competition closes on 15 September 2017.

The Guild Magazine is the annual magazine for the Guild of Saint Jude based at the National Shrine of Saint Jude, Faversham. If you would like to join, or would like to recommend that a family member/friend joins, please send details to:

 Guild of Saint Jude, PO Box 140, ME20 7SJ, England

 01795 539 214

 guild@stjudeshrine.org.uk

 www.stjudeshrine.org.uk