



# **Guild of Saint Jude**

**2018 members' magazine**

**Issue 5**

# Welcome

by Matt Betts

This is our fifth Guild magazine in our fifth year! We hope you enjoy the articles we have put together in this edition.

For over 800 years, the Carmelite friars have responded to God's call in Britain and worldwide, and have provided a valid response to the needs of an ever-changing world. The Order seeks the face of the living God not only in prayer and fraternity, but also in service.

Since 1955, the shrine has been a centre of devotion to Saint Jude in the UK. Your donations and Guild of Saint Jude membership allow us to support the presence and ministries of the Carmelite Friars in Great Britain, and the great work of the missions around the world. Thank you for your membership and support of the National Shrine of Saint Jude.

On 25 May 2018, a new law will be coming into effect in the UK called General Data Protection Regulation (the GDPR). Your data is safe with us and the charity takes the obligations of data protection very seriously. Our new privacy policy will be available on the British Province website later this month ([www.carmelite.org](http://www.carmelite.org)).

Please do consider joining us at our Summer Celebration on 26 May 2018 (see back page). If you do come along, please make sure you wear your Guild badge!

If you can help spread the message of our Shrine, please contact me on [guild@stjudeshrine.org.uk](mailto:guild@stjudeshrine.org.uk), or via Guild of Saint Jude, Carmelite Friars, PO Box 140, Kent, ME20 7SJ.

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

## Competition Time

It's competition time! Our question is:

**What other name is Mount Sinai known as?**

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

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

Competition closes on 15 September 2018

# Carmelite Symbols – A Way to Prayer

by Fr Kevin Alban, O.Carm

*This is the first of a series of articles that looks at the symbols of Carmelite spirituality and how they might help us in our relationship with God.*

Before discussing the first of the symbols I have chosen, I would like to explain briefly what I mean by **symbol**. When we are driving, we see the number **40** on a disc with a white background and a red trim, we automatically look to see if we are driving more than 40 miles per hour. If we are, we slow down and watch our speed. There is a connection between that 40 mile sign and our knowledge and behaviour. A symbol is an object, a place even a person that leads us from the reality we experience to a greater reality beyond our senses. We are all familiar with the shards of pottery that are found on various digs around the country. To us they look like bits of broken pottery. Trained archaeologists can see that the fragment is part of an object like a jug or a pot that can no longer be seen, but can be reconstructed in a sketch, often with dotted lines. That process of moving from the fragment to the whole is the same process as the creation of a symbol.

One further clarification, the symbols that Carmelite spirituality uses are not unique. Water, fire, mountains, gardens and so on figure in many Christian writings and teachings. Here the image of a house is useful: the basic materials in the West are bricks,

mortar, wood, glass, steel and so on. These can then be used to build a vast range of different houses. So Carmelite spirituality is expressed by these well-known images or better symbols in a particular way. The Carmelite house is a distinct arrangement of common elements that we find in the spirituality of many religions.

In this issue we will be looking at a central symbol: **the mountain**. At the most basic level, our Order takes its name not from a person, but a place Mount Carmel. The very name *Carmelite* reminds us of our origins on the slopes of the mountain range that stretches down the promontory south of Haifa. Mountain is embedded into our identity. Mountain is also a key symbol in the Bible. At root this image expresses the connection between heaven and earth. Humanity raises its gaze beyond the earth to seek out the beyond, the transcendent. On a high mountain we can look out over the earth any survey it. We can look up to the pure sky and see the beauty of the dark blue sky, the product of the blackness of space meeting our world. Mountain is meeting. Two particular incidents which are fundamental to Israel's religious experience occur on a mountain.



Mount Carmel, February 2016

First, in the book of Exodus the author describes the arrival of the people of Israel at the foothills of Sinai and Moses' first encounter alone with God. It is on this occasion that God outlines the relationship he desires with the people:

*“Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.”* (Exodus 19:5-6)

This is the basis of the connection between the two parties which will mark out Israel's history and which will be taken up in the New Testament in the person of Jesus as the New Covenant – the embodiment of the fundamental meeting of God and humanity.

The book of Exodus also describes very powerfully the appearance and presence of God:

*On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled. Moses brought the people out of the camp to meet God. They took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke, because the LORD had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently. As the blast of the trumpet grew louder and louder, Moses would speak and God would answer him in thunder.* (Exodus 19:16-19)

This description reminds us of the awe and respect that the presence of God commands among the people, and of our basic attitude to a compassionate yet powerful father. Right living or **wisdom** begins with this respect: *“The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.”* (Proverbs 1:7)

The second incident I would like to focus on is that of Elijah on Mount Horeb as recounted in the First Book of Kings. Actually, Horeb is simply another name for Sinai: some writers use Horeb, some Sinai, but it's the same place. Elijah has toyed with the idea of giving up his mission, but God has other ideas. He assists Elijah on a 40 day journey (Moses' 40 years in the wilderness, Jesus' 40 days in the desert, our 40 days of Lent) to Horeb where he summons Elijah to wait for him. The story is well-known:

*He said, “Go out and stand on the mountain before the LORD, for the LORD is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence.* (1 Kings 19:11-12)

A very different scene from Moses' encounter. God reveals himself in the

quiet and peace of the mountain, in nature we might say. The “sound of sheer silence” perhaps indicates that God is in the spaces of paradox and seeming contradiction: the sound of silence is a contradiction, yet is also a powerful intuition that God cannot be grasped by our logic.

The New Testament also employs the image of mountain: notably in Matthew, Chapter 5, where Jesus enunciates the New Law (Beatitudes) in the Sermon on the Mount, consciously echoing the experience of Moses receiving the Ten Commandments in Exodus, chapter 24. The gospels also recount the revelation of the glorified Jesus to Peter, James and John on the mountain of the Transfiguration. Jesus appears with Moses and Elijah and his mission is validated by the sound of God's voice. This reminds us that the figure of Jesus is to be understood against the background of the Old Testament, yet here there is also something new. Moses receives the new relationship with God; Elijah witnesses the new presence of God. Jesus is the new relationship with God and the new presence of God.

*Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him.*

*Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" (Matt 17:1-5)*

Mountain expresses the possibility for a meeting with God. It is no surprise in the Carmelite tradition that mountain occupies a special place and finds perhaps its best and highest expression in Saint John of the Cross.

The Ascent of Mount Carmel is a treatment of the spiritual life in pursuit of mystical union with Christ. John shows how the Soul sets out to leave all worldly ties and desires behind to achieve *"nothing less than transformation in God"*. This transformation occurs at the top of the mountain, where our gaze is purified

## Prayers

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

Mrs Elizabeth Smith  
Miss Kathleen Gaffney  
Mrs Maria Loughnane  
Mr L MacNeil  
Mrs Rita Gray  
Mrs Elizabeth Noonan  
Mrs Ella Bolger

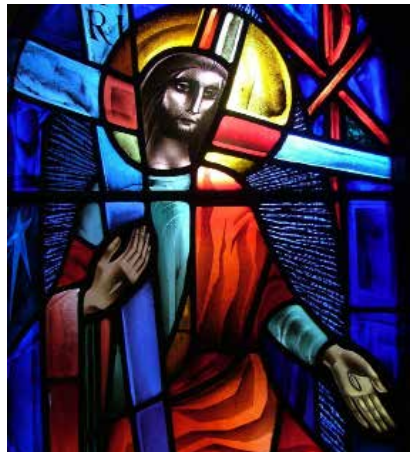
May they Rest in Peace and rise in glory.

and we can feel the starkness of God's presence.

Mountain as encounter, as meeting, as the place of newness of life, as the place of openness to God's presence. When we think of mountain, these are some of the thoughts that can inspire us and lead us from the reality we can perceive with our senses to the reality we can intuit in our souls.

**Fr Kevin was born in Buckinghamshire, England, and made his profession as a Carmelite friar in 1996. After studies in Rome, Oxford, and London, and time as an English language teacher, he was ordained priest in 2001. Kevin went on to be Vocations Director and Director of the Shrine of Saint Jude. From 2001 - 2013, he was based in Rome as Secretary General and then Bursar General of the whole order. Since 2017, he has been Prior Provincial of the British Province.**

Thanks to Hugh and Margaret Parry for the photo of Mount Carmel.



The Resurrection of Christ by Richard King - Shrine of Saint Jude

## Fr Elias Lynch

Fifty years ago, last November, Fr Elias Lynch, O.Carm - founder of the National Shrine of Saint Jude - died, a few weeks after his seventieth birthday. In his last letter to the friends of Saint Jude, Fr Elias wrote:

*"On September 25th, I celebrated my seventieth birthday. In the religious life we hardly ever celebrate our birthdays, but it seemed to me that on that day, I would be three score years and ten, that God would have given me grace to live so long. It isn't a long time perhaps in your estimation, but we are a short lived family; I think it is because we all had a bee in our bonnet and that eventually buzzed our lives away..."*

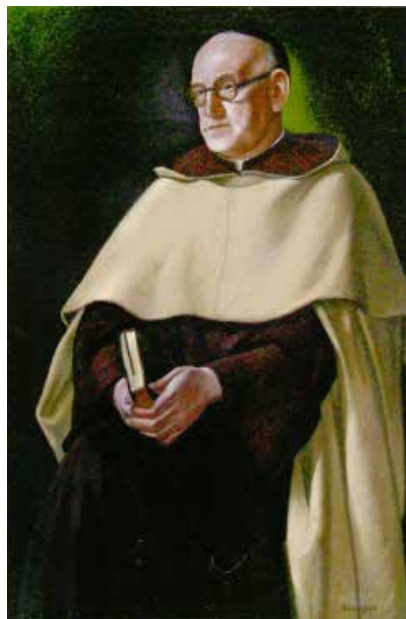
*"..So I thought I would celebrate my seventieth birthday in case God was a little tired of seeing me around and would decide to take me away before my next Feast Day. Therefore I set my mind to worry out what I should do and the whole problem was settled for me by [a] nice old lady who wanted to give me a chalice and I started off a chalice fund asking her to contribute £10. Some three hundred people subscribed to the fund and it was over subscribed, so I had another idea.."*

In an impulse of generosity, Elias found a beautiful Italian eighteenth-century chalice which he gave to Aylesford for concelebrations. Within a few weeks

of his seventieth birthday, Elias had died. He died in the Cottage Hospital in Faversham on All Saints Day, 1 November 1967.

Thank you God for bringing this man to the Carmelites - we Guild members have a lot to be grateful for. You can read more about Elias in *Friar Beyond the Pale* by Fr Wilfrid McGreal, O.Carm, which can be found on our order sheet, or at [www.stjudeshrine.co.uk](http://www.stjudeshrine.co.uk).

May Fr Elias Rest in Peace and Rise in Glory.



Fr Elias Lynch, O.Carm  
1897 - 1967

# Pilgrim Visits from the Shrine - Faversham

by Mr Matt Betts

As introduced in my last article on Canterbury Cathedral, a visit to the Shrine of Saint Jude allows the pilgrim a chance to see many other interesting and fascinating sites of pilgrimage - in addition to our special shrine. All of this helps in having a truly great spiritual experience.

This time: Faversham, the market town of kings, and, of course, where we are located.

Faversham is a market town and civil parish in Kent, England. It was for many years a stopping off point for pilgrims to Canterbury. The town is 48 miles from London and only 10 miles from Canterbury. It is close to the A2, which follows an ancient British trackway which was used by the Romans and the Anglo-Saxons, and was known as Watling Street.

There has been a settlement at Faversham since pre-Roman times and archaeological evidence has shown a Roman theatre was in the town. It was inhabited by the Saxons and mentioned in the Domesday book as Favreshant.

King Stephen favoured Faversham and thus established Faversham Abbey, which survived until the Dissolution of the Monasteries in 1538. After the Reformation, the town became an important seaport and established itself as a centre for brewing. The Shepherd Neame Brewery was founded in 1698 and remains an important part of the town.

If you enjoy historical buildings, then Faversham is the perfect place. Over 500 of the buildings in the town are listed by English Heritage (including the Whitefriars building here).

Street names such as Abbey Street, Court Street, and Tanners Street (where the Shrine is) provide indications of the town's fascinating past. Many of the timber-framed buildings are still around today. The Faversham town website notes that "as an actor, Shakespeare visited the town and if he were alive today he'd feel quite at home! Faversham has cared for its heritage like few other towns."





Unfortunately, the great Faversham Abbey no longer exists to visit, but it was a Cluniac style monastery immediately to the north-east of the town. It was founded by King Stephen and his wife Matilda of Boulogne in 1148. A party of monks from Bermondsey Abbey provided the nucleus and the first abbot. It later became the burial place of the King, Queen Matilda, and their eldest son, Eustace IV of Boulogne. All three tombs were lost after the Dissolution of the Monasteries (or perhaps Stephen was buried at St Mary's - see below).

The town boasts a great heritage centre: the Fleur de Lis Heritage Centre. The heritage centre traces Faversham's long and colourful past from gunpowder, bricks and brewing, hop farming and printing, replica local shop fronts to the period schoolroom and Victorian kitchen, and much more.

The first documented evidence of the parish church of Saint Mary of Charity goes back to 1070, in a Charter of William the Conqueror, giving it to the Abbey of St Augustine at Canterbury. Later, the church was under the protection of the Abbey in Faversham (see above).

Saint Mary of Charity is a striking flint church that is said to be the final resting place of King Stephen, after his tomb in Faversham Abbey was ransacked during the Reformation. The church is partly medieval; partly Georgian; and partly Victorian. It is away from

the town centre, and sits behind the brewery and above the old creek.

The building features an unusual corona spire, added in the late 18th century after the original medieval spire was destroyed. It is based on the church of Saint Dunstan in the East in the City of London, and the spire looms over attractive Georgian streets in the town.

The interior is a patchwork of architects – there is a wide Georgian nave (designed by George Dance, Snr); then the great architect, George Gilbert Scott (he of Saint Pancras station hotel, for example) worked on a lot of the interior in the 1850s by keeping, but updating much of Dance's work. At the west-end of the nave, the pilgrim will also be able to see parts of the old Norman church. As such, there is a mix of Georgian, Victorian, Gothic and Norman in the church.



In addition to the monumental brasses, painted Tudor tombs, the pilgrim will find 'one of the most significant medieval artefacts in Britain', which is the octagonal column covered entirely with vivid paintings dating back to 1306 (see image below).



The Faversham area has a wide variety of churches representing the main Christian denominations; and many have fine church buildings dating back hundreds of years. You can easily spend a whole day in the town visiting the churches (including our very own Our Lady of Mount Carmel, which the Shrine adjoins).

Just in front of the Shrine, the pilgrim can see the very impressive Faversham Almshouses in South Road. These consist of 70 accommodation units, most of them in the splendid 1863 building.

The building was designed by two Kent architects, Hooker and Wheeler and is 470ft long, with projecting bays and an absolutely stunning central chapel.

The almshouses chapel is not open for public visits unless a prior arrangement has been made, but it is well worth a look if you can arrange this.

As well as Saint Jude, the town is also proud to be associated with Crispin and Crispinian, who are the patron saints of cobblers, curriers, tanners, and leather workers.

One account states that the two saints were beheaded during the reign of Diocletian; the date of their execution is given as 25 October 285 or 286.

An alternative account suggests that they are the sons of a noble Romano-Briton family who lived in Canterbury. After their father was murdered, their mother sent them to London to seek apprenticeship. However, they got no further than Faversham after coming across a shoemaker's workshop and decided to travel no further. Tradition suggests that they were later executed for being Christians.

The Battle of Agincourt was famously fought on Saint Crispin's Day. In Shakespeare's famous play, Henry V spoke to his knights about Saint Crispin before the battle:

*"And say "To-morrow is Saint Crispin."  
Then will he strip his sleeve and show  
his scars,*

*And say "These wounds I had on  
Crispin's day."*

Faversham is a fascinating town, and is a great place to visit after or before you come to us. Please come and see us and the town soon. Our Summer Celebration is on 26 May 2018 - why not join us then? Afterwards, you can have a look around Faversham?

*Pray for us, dear St Crispin and St Crispinian, to obtain for us a lively faith, constancy in good works, and perseverance in the grace of God even unto death. Amen.*

Come and view our blog for more articles on pilgrimage places near Faversham:

<http://tinyurl.com/StJudenewsblog>

## Around the Shrine

The statue of Saint Jude (pictured below) is by Philip Lindsey Clark (1889–1977), and was made for the College Chapel at Saint Mary's, Llandeilo, Wales, which was run by the Carmelites. It was then moved to two more Carmelite homes: Allington Castle, and then for the last 20 years it was based in East Finchley until finally coming to Faversham.

It is now situated in the Shrine Information Centre amongst the displays on the history of the Shrine for our visitors.

Philip Lindsey Clark was born in London. His father was the sculptor Robert Lindsey Clark.

He worked with his father at the Cheltenham School of Art from 1905 to 1910 and then from 1910 to 1914 studied at the City and Guilds School in Kennington. He had a most distinguished war record in the First World War, winning the DSO. At the end of the war he returned to Royal Academy Schools to continue his

training and remained there from 1919 to 1921. From 1920 to 1952 he was a regular exhibitor at the Royal Academy and from 1921 onwards at the Paris Salon. From 1930 his work became more and more of a religious nature and he became a Carmelite Tertiary. He eventually retired from London and lived in the West Country.



# Summer Celebration

The National Shrine of Saint Jude in Faversham would like to invite you to join us at our Summer Celebration on 26 May 2018. The Summer Celebration will include an outside Mass (celebrated by the Prior Provincial, Fr Kevin Alban), a Saint Jude procession, a chance to purchase items from the Shrine Shop, and an opportunity to light a candle and leave intentions at the Shrine.

The summer is always very beautiful here, and it will be lovely to see visitors on what we hope will be another sunny and warm day. **ALL WELCOME.**

11.00: Devotions with Anointing

13.30: Open Air Mass celebrated by the Prior Provincial, Fr Kevin Alban, O.Carm

14.30: Saint Jude procession

If you cannot attend you can have one of our brand new St Jude pillar candles lit for your intentions during the celebration. The candles are just £2 and will last all day. Please purchase one via our online shop or by writing to us.



**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](mailto:guild@stjudeshrine.org.uk)

🌐 [www.stjudeshrine.org.uk](http://www.stjudeshrine.org.uk)