



# **Guild of Saint Jude**

**2019 members' magazine**

**Issue 6**

# Welcome

by Matt Betts

This is our sixth Guild magazine in our sixth 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.

We have included with this magazine our annual raffle draw for Guild members.

First prize: £100 worth of gifts from the Shrine; Second prize: £50 worth of gifts from the Shrine; Runners-up prizes: 5 x Shrine packs.

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 our postal address.

Finally, all Guild members can receive 12% off all items from our online shop between 1 November and 15 December. Please use code: **1794** to receive this discount.

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

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## Competition Time

It's competition time! Our question is:

**What other names is Jude known by?**

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 a pack of prayer cards. Good luck!

Competition closes on 10 January 2020.

# Carmelite Symbols – A Way to Prayer

by Fr Kevin Alban, O.Carm

*This is the second in a series of articles that looks at key Carmelite symbols and their meaning for us today. This issue looks at Carmel as a place, a process of gaining understanding and an encouragement to offer oneself to work with God's plan.*

In the first of these articles I looked at Mount Carmel from the point of view of a mountain or a range of hills. I wrote that: "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."

This time I would like to look at the idea of Carmel itself. This is a Hebrew word which means "freshly planted" or "vineyard". (Sometimes writers claim it means "God's vineyard", but that would be "Carmiel", with an "i".) The point in the Bible is that God has marked out an area which He has planted, cultivated and protects. It denotes some kind of reserved garden where God offers a refuge and a place of safety. A garden is a place of shade, a place where flowers and fruit grow for pleasure and for sustenance, a place of heady aromas and bright colours. It is also clear that these gardens have been created by God for human gratification and they are maintained by Him for the well-being of humanity.

The fundamental garden in the Hebrew Scriptures is, of course, the Garden of Eden which is described in the book of Genesis. This is a place that God has created for Adam and Eve, which He

causes to be watered, to be cultivated and to be fruitful. This is the place where the first human community of a man and a woman is created. It is also a place where God and humanity meet, interact and know one another intimately. This is the reason why Adam and Eve are naked: there is nothing between them and God. When the first couple turn away from God and towards themselves, they create a block between themselves and God. That's why they feel ashamed of their nakedness – something has come between them and God. The author at this point notes that "... *the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day...*" (Gen. 3:8). There is a sense in which this is not a one-off description of God's presence in the garden, but it seems to indicate an habitual practice: humanity's relationship with God is likened to a walk in the garden in the cool of the day. A stroll with a friend in easy conversation, no obstacles or impediments to the chat, a freedom of expression where anything can be said.



The gardens at the Shrine of Saint Jude

This reminds me very powerfully of Saint Teresa's famous definition of prayer: "Mental prayer, in my opinion, is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us." (Life 8:7). An intimate sharing and taking time to be with the one who loves us: these are the ways in which we foster a relationship with God. The garden of Carmel is a place where we are secure and protected as we embark on cultivating this bond of love. God provides a space where we can feel safe, where the flowers and fruits are no longer simply physical nourishment and visual beauty, but are food for the soul and reminders of the beauty of God.

The second garden I wish to look at is found in the gospels – the Garden of Gethsemane (in Mark and Matthew) which is across the Cedron Valley, on the Mount of Olives (in Luke). This is the place where Jesus prayed in a very personal and intimate way to

his Father: "'Abba, Father,' he said, 'everything is possible for you. Take this cup from me.'" (Mark 14:36) Matthew and Luke have similar expressions of Jesus' evident anguish at the prospect of his death by crucifixion. The word that Jesus uses to address his Father is the personal and familiar expression, "Abba". Not so much 'daddy' perhaps, but the word used to claim a privileged relationship with a father as son and heir. It is a strong indication that Jesus really considered himself "Son of God".

Jesus experiences a real human fear when he realises what his destiny is to be. In first-century, occupied Palestine, it did not require much imagination or powers of prediction to work out that those who challenged the Romans would be dealt with extremely harshly. As a man growing up in Nazareth and making regular pilgrimages to Jerusalem, Jesus would have seen this terrible punishment meted out to rebels and rabble-rousers.

His fear and apprehension are quite normal and perfectly human. Jesus uses the symbol of a cup, probably understood as the cup of suffering. He uses the same expression in Matthew's gospel when talking to James and John: *"Jesus answered, 'You do not know what you are asking. Are you able to drink the cup that I am to drink?' They said to him, 'We are able.'"* (Matthew 20:22).

However, since Jesus acknowledges that everything is possible for God and yet God does not seem about to free him from his fate, there must be some deeper purpose here. In the fear and pain, Jesus realises that his Father has a plan and a design which will give meaning to the suffering. Perhaps Jesus does not see this fully at this stage, but the dominant attitude is one of submission to God's purpose: *"...not as I will, but as you will."* (Matthew 26:39). This has been the hallmark of Jesus' entire ministry and the foundation of his image of the Father. This is the pattern that Jesus sets for all interactions between God and humanity. In Luke's gospel, Jesus understands his mission from a very young age. He reminds his parents: *"Did you not know that I must be in my Father's house?"* (Luke 2:49).

In the Hebrew Scriptures there is a constant struggle between the desire of humanity to understand, to dominate, to control even God. When things are going well, the human race is happy to acknowledge the primacy

of God's will and to accept His plans. When things go against humanity and challenge that desire to dominate and control, then there is resistance and bitterness. The story of Job is all about this. While Job is prosperous and has all his material and personal possessions, then he is devout and blesses God. In order to test Job's true nature, God takes away all his goods, cattle and even family. Job refuses to curse God for what has happened, yet he cannot accept his situation: he calls on God to explain himself and to justify his attitude towards his faithful and upright servant, Job. At the end of the book, God replies:

*"Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it?"* (Job 38: 4-5).

Can Job, in all his suffering, put himself on the same level as God and demand an explanation of his predicament? Can Job challenge God to give an account of his behaviour? Job has a moment of clarity and understanding:

*"I know that you can do all things, and that no purpose of yours can be thwarted".*

*"Who is this that hides counsel without knowledge?"*

*"Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know."*

*"Hear, and I will speak; I will question*



*you, and you declare to me.”*

*“I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes.”*  
(Job 42: 2-6).

It takes Job forty-two chapters to realise that God’s will is supreme and human understanding is limited.

In the Garden of Gethsemane Jesus acknowledges that everything is subordinate to God’s plan in an instant.

The garden in Carmelite thinking is a safe place of encounter with God.

It is the place where humanity strolls with God in conversation in the cool of the day.

It is the place where fears and anxieties can be expressed directly and simply.

It is the place where humanity comes to a greater and stronger understanding of the primacy of God’s will.

It is the place where humanity can offer itself as a willing partner in God’s plan.

**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.**



## Prayers

Please pray for the souls of the following members who have died since our last magazine:

Archbishop Michael Bowen, Southwark

Mr Ron Burse

Mr Derek Fletcher

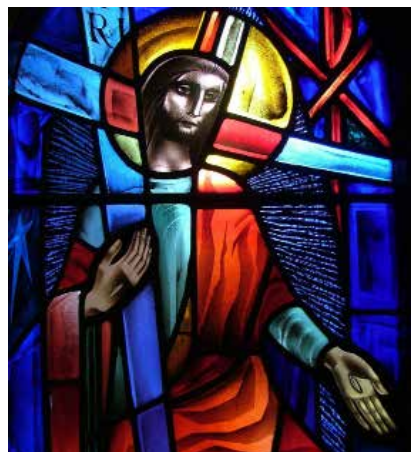
Fr Denis Lynch, O.Carm

Fr Wilfrid McGreal, O.Carm

Br Michael McMullen, O.Carm

Mr & Mrs CM Sullivan

May they Rest in Peace and rise in glory.



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

# Pilgrim Visits from the Shrine - Saint Augustine's Abbey

by Matt Betts

In my last articles on Canterbury Cathedral and on Faversham, 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. This time I am going to discuss St Augustine's Abbey in Canterbury.

This great abbey, which marks the rebirth of Christianity in southern England, was founded shortly after AD 597 by Saint Augustine. It is situated outside the Roman and medieval city walls of Canterbury, and is on the main road east out of the city to the Kent coast. Most of the abbey is now in the care of English Heritage – other parts are also occupied by the King's School and Canterbury prison. However, under the areas owned by English Heritage, it is possible to see: parts of the main cloister buildings, main gates, the infirmary, and the outer court, plus numerous chapels and important tombs of Anglo-Saxon kings and some Archbishops of Canterbury.

Saint Augustine had with him a small

group of monks and had been sent to England from Rome by Pope Gregory the Great to restore Christianity to the isles. Christianity had first come to Britain with the Romans, but after the fall of the Western Roman Empire in AD 476, and the increasing invasions of pagans in these isles, the faith only survived in the unconquered areas of Wales and some areas in the west of England.

Kent was chosen as the place to reintroduce Christianity, because the local king, Ethelbert, was a very powerful leader in the area. He was also married to Bertha, a Frankish princess who was already a practicing Christian. The missionaries were welcomed by King Ethelbert and he too converted to the faith. This was an important step forward, and King Ethelbert fully supported Augustine's mission by providing an old Roman church in Canterbury so it could be converted into a Cathedral, and provided the site to the east of the city to found this monastery.



The monastery thrived for over 1000 years and the abbey was expanded and rebuilt several times. Saint Augustine also established extensive estates mostly in East Kent, and at its height it held almost 12,000 acres of land. These were to support its work in Canterbury as it had become a very important pilgrim city.

However, by 1532, King Henry VIII had declared himself Supreme Head of the Church of England, and afterwards there was an increased pressure to reform or destroy institutions like St Augustine's Abbey. By 1538, Thomas Cromwell, Henry's Chief Minister, had set his sights on the bigger monasteries, and St Augustine's was surrendered to the King's Commissioners on 30 July of that year. The Abbot and the monks were given a pension, and the books, gold and silver plate were scattered all over England.

After the dissolution of the Abbey, King Henry VIII converted many of the buildings into a royal palace for his fourth Queen, Anne of Cleves. However it was not used much, and after the death of Henry, the buildings were passed onto various Lords and families, until finally, early in the twentieth century, it was given to English Heritage.

*What will the pilgrim see at the Abbey?*

You will first walk through the informational museum – full of facts about the abbey's origins and its development. Afterwards, the pilgrim

can walk around the ruins of the Abbey. A free audio tour is provided for the visitor – I would highly recommend this!

As the guide for this holy place states: "...the site of St Augustine's Abbey presents a challenge to the visitor, as, apart from the north wall of the nave ahead of you, and the chapel of Saint Pancras, few of the buildings survive to their original height..." As such, it is very difficult to imagine that the church was only slightly smaller than the Cathedral! The other confusion lies in the fact two abbey complexes dating from different times are now viewable: the Saxon monastery and the Norman monastery can be seen here. This is thanks to very extensive archaeological digs in the nineteenth and twentieth centuries.



Saint Augustine's Abbey is a very prayerful and peaceful place – I would highly recommend any visitor from our Shrine to go and see it - you will not be disappointed.



## Father Wilfrid McGreal (1939 - 2019)

*Carmelite Friar, author, broadcaster.*

One of Father Wilfrid McGreal's favourite quotes was from Elias Lynch O.Carm.: "Carmelites are kind, they preach the love of God. There is no harshness about them; they understand the grace of God in everything." This could well sum up the life and apostolate of Wilfrid McGreal who died on 23 September. Although Elias Lynch had a reputation as a formidable fundraiser, he impressed the young man visiting his uncle, Brother Anthony McGreal, in Faversham in the early 1950s. All his life Wilfrid tried to live out this kindness and find the grace of God in everyone. In a personal note to one of his confreres he wrote, "... you can never lose by being generous, magnanimity is a great virtue".

Born 16 April 1939, Martin Joseph Wiswall McGreal grew up in Blackley, a suburb of Manchester, just 4 miles to the north of the city. Son of an Irish father and an English mother, after primary school, Martin attended St. Bede's Grammar School on Alexandra Park Road. This institution had been founded in 1876 by Bishop Herbert Vaughan, the future Cardinal Vaughan, archbishop of Westminster and founder of the Mill Hill Missionary Society in north London. At the time Wilfrid attended the school, it was run by the Holy Ghost Fathers, or Spiritans, a missionary congregation founded

in France in 1703. Besides being a regular secondary school, St Bede's also functioned as a minor seminary recruiting candidates to train as priests. Martin was inevitably exposed to the concept of a priestly vocation and it would have been natural for him to join the ranks of several hundred diocesan priests and missionaries educated there.

It is at this point that the Carmelite connection asserted itself. Martin visited his uncle Anthony in Faversham over the course of a number of summers. He was impressed by the kindness and concern of Brother Anthony for the Director of the Shrine of St Jude, Elias Lynch O. Carm. One of three brothers who were Carmelites, Elias, the eldest brother, suffered from diabetes and consequent liver failure. Anthony took care of Elias, and in later life, Wilfrid recalled that Anthony would buy a "nice bit of steak" for Elias and cook it for him. This was the beginning of Wilfrid's Carmelite vocation rooted in a very practical manifestation of faith and community. Wilfrid often used to say that the Carmelite charism was not only marked by a contemplative and mystical dimension, but also by hospitality and generosity. Eventually, when Martin left school in 1957 he joined the Carmelite noviciate in Aylesford, Kent.

The prior, Father Malachy Lynch, younger brother of Elias, was a charismatic figure, determined to restore Aylesford and indeed Catholicism, in that corner of Kent. Wilfrid, as he became in religion, was again deeply impressed by the intelligence, culture and drive of Malachy. His novice master was Father Michael Wall, O. Carm. with whom Wilfrid lived much later in Allington Castle. He made his simple profession of vows on 8 September, 1958. After two years of philosophical studies in Llandeilo, South Wales, in 1960 Wilfrid moved to Collegio Sant'Alberto in Rome to study theology. A strongly formative influence during Wilfrid's four years in Rome was the Carmelite theologian Bartolomé Xiberta, a Catalan by birth, but a long-term member of the Order's study house since the 1930s. Wilfrid would often quote Xiberta's dictum that "grace is nothing more than the life of God within us" – a typically Carmelite approach.

The greatest and most lasting influence on Wilfrid in Rome, however, was the Second Vatican Council, which opened in October 1962. He often recounted what a creative, exciting time this was to be in Rome. Throughout his life, Wilfrid taught and lived the renewed theology of the Church, its sacraments and the religious life.

Wilfrid was ordained a priest at Aylesford on 19 July 1964 by Bishop Cyril Cowderoy of Southwark. After

ordination, Wilfrid moved to the Gort Muire student house in Dublin and read for a BA in English literature at University College Dublin. On his return to Britain in 1967, he was assigned to the retreat centre of Allington Castle in Kent, just down the river from Aylesford. Wilfrid continued his literary studies for another year at the University of Kent at Canterbury, earning an MA.

In all his postings, Wilfrid had a particular care and concern for ministry to young people: in Allington (1967-1978), Whitefriars, Cheltenham (1978-81), More House Chaplaincy (1981-87), Hazelwood Castle (1987-1990), Aylesford (1990-2005, prior from 1997) and Faversham from 2005 until his death. This concern for ministry to the young manifested itself in Wilfrid's commitment to education both at the secondary level and the tertiary.

It was a happy coincidence that Wilfrid's command of English as a student of literature could be combined with the need to give an account of a 'new' way of doing theology. In essence, he was able to give voice in an intelligent and convincing way to those eternal truths which were clothed in a new language. One of his most important contributions to Carmel, and to the wider Church, was to take complex and nuanced ideas and re-express them in an accessible and attractive way. This ability stood him in good stead and brought great success in the academic

world and beyond. Most introductory courses to Christian spirituality would recommend now that any study of the Carmelite school began with *At the Fountain of Elijah* (1999). In a most unusual development, Wilfrid's study of *St John of the Cross* (1997) was translated, among many languages, into Spanish, so appreciated was his grasp of the Golden Age mystic. Wilfrid also wrote a book on the process of liberation from feelings of guilt (*Guilt and Healing* 1994), as well as a number of other books on prayer and spirituality.

In the late 1980s and early '90s, Wilfrid worked at the BBC in the Unit of Religious programmes. It was there that he learnt to be a producer and left a lasting mark on radio in this country as a member of the first team that conceptualised and brought to fruition the ethical issue programme, "Moral Maze", now continuously on Radio Four since 1990.

Later, Wilfrid brought his experience in broadcasting to BBC Radio Kent in many programmes as producer and presenter. He was an occasional speaker on Radio Four's "Thought for the Day" and a regular guest on Terry Wogan's morning programme on Radio Two. From March 1997, Wilfrid became a member and then Acting Chair of the Catholic Media Trust, the communication agency of the Catholic Bishops' Conference of England and Wales.

One of Wilfrid's other great passions was the work of fostering ecumenical relations. He worked at both a regional and national level and became firm friends with a series of archbishops of Canterbury. Perhaps the climax of his commitment to ecumenism was his appointment as an Ecumenical Canon of Honour in the diocese of Rochester. He was also Chair of Churches Together in Kent and all his pastoral work had a strong ecumenical dimension.

Despite an intensely active and engaged dedication to the apostolate, Wilfrid was acutely conscious of the need to attend to the interior life. In an interview with *The Tablet* in 2008 he observed that, "Silence is meant to give us the energy to have something to say when we are with people. Unless you've got that reflectiveness you are just rushing and going headlong." Wilfrid appreciated the beauty of nature and the incredible potential of humanity. His vision was an integrated one and in no way did Wilfrid disdain the material. Indeed, he loved a decent meal and a glass of good wine.

It was appropriate that he returned to Faversham in 2005 as Parish Priest, the place where his Carmelite vocation was nurtured. It is no coincidence that Wilfrid published a biography of Father Elias Lynch based on correspondence with another Irish Carmelite, Father Cathal "Tommy" Gallagher (2007). This was followed in 2016 by a biography of Elias' brother, Malachy Lynch, the first

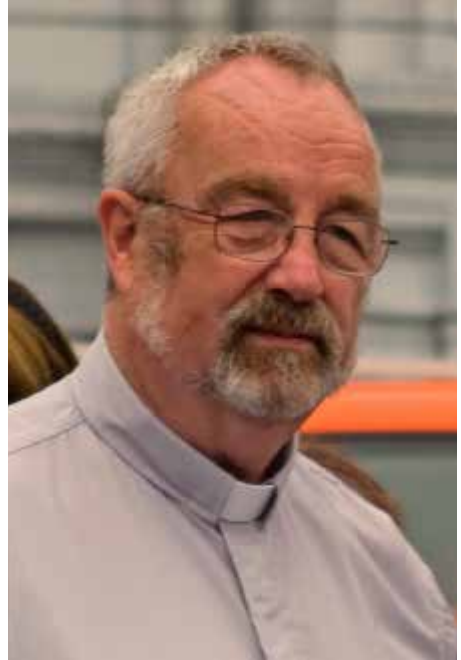
prior and restorer of Aylesford in the 20th century.

The British Carmelites had one last surprise for Wilfrid: he was elected prior provincial in 2008, at the age of 69. When most people are winding down and thinking of retirement, Wilfrid threw himself into this difficult and unrewarding job with his customary vigour and enthusiasm. Some people said he had been elected 20 years too late. He was exactly the right person at the right time. However, it is probably true that the demands of his office took their toll on Wilfrid from the physical perspective: he took the train whenever possible to conserve his energies, for example. During his time as provincial he showed great kindness to all with whom he came into contact. He left office in 2014 and gradually made his way on his final journey.

Perhaps Wilfrid should have the last word: "The teaching of the mystics is we live in the present moment of God now. Each moment is grace-filled. The past cannot be the agenda of the

future. It is not allowing God's spirit to surprise us."

*Martin (Wilfrid) McGreal was born in Manchester on 16 April 1939, entered the Carmelite Order in 1957 and was ordained priest on 19 July 1964. He died in Canterbury on 23 September 2019. Wilfrid is survived by a younger sister.*



**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 recommend a family member/friend to join, they need to send their details to:

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