



# **Guild of Saint Jude**

**2020 members' magazine**

**Issue 7**

# Welcome

by Matthew Betts

This is our seventh Guild magazine in our seventh year - a year with great difficulties for many of us. We are therefore all the more grateful that you have chosen to be a member of this very special Guild. Let us all pray for those who are struggling with this Pandemic in whatever way.

Thank you to the Prior Provincial, Fr Kevin Alban, for his third part on Carmelite symbols, and to Dr Johan Bergström-Allen for his timely reflection on friendship.

Due to a very busy year for the Shrine Office team, this magazine has come out between Christmas and New Year, but we hope you'll be able to enjoy it with a mince pie and a cuppa. I hope you had a lovely Christmas and a happy new year - may 2021 be much better for everyone.

As well as this magazine, you will find your Guild raffle tickets. Please do

consider taking part - we have some great gifts from the Shrine if you win and some that are unique to this raffle (and not currently for sale!).

First prize: £150 worth of gifts from the Shrine; Second prize: £50 worth of gifts from the Shrine; Runners-up prizes: 5 x Shrine packs.

Please remember that 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 25 December until 15 January. 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:

**Name one of the places Jude is said to have preached in after the Resurrection**

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 special prize. Good luck!

Competition closes on 31 January 2021.

# Carmelite Symbols – A Way to Prayer

by Fr Kevin Alban, O.Carm

*This is the third in a series of articles that looks at key symbols and their meaning for us today. This issue of the magazine looks at the image of water in Biblical and Carmelite spirituality. The aim, as in the previous articles, is to see how this symbol helps us to pray and develop our relationship with God.*

The first hermits who settled on Mount Carmel at the end of the twelfth century were attracted to that location not only because it offered a safe haven in a violent period, but also because there was a source of water available all year – the Fountain of Elijah. In a sense we could say that water is at the centre of the lives of the hermits. It is no surprise, therefore, to find the images of water, springs, rain and so on used by many Carmelite authors.

Those hermits on Mount Carmel must have connected their spring of water with the Biblical stories of Elijah in the Book of Kings. The punishment given to Israel for its infidelity to the true God is a drought. Only the faithful Elijah is provided with a source of water:

*“Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, ‘As the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.’ The word of the Lord came to him, saying, Go from here and turn eastwards, and hide yourself by the wadi (valley) Cherith, which is east of the Jordan. You shall drink from the wadi, and I have commanded the ravens to feed you there.” (1 Kings 17: 1-4)*

This incident is given a spiritual meaning by the author of the medieval work **‘The Ten Books of the First Monks’**. This is a text from the late fourteenth century which was highly influential in linking the Biblical figure of Elijah with the origins of the Carmelites. In the first book of the work we have a classic definition of the Carmelite life:

*“The goal of this life is twofold. One part we acquire by our own effort and the exercise of the virtues, assisted by divine grace. This is to offer God a pure and holy heart, free from all stain of sin. We attain this goal when we are perfect and “in Cherith”, that is, hidden in that love of which the Wiseman speaks: “love covers all offences”. Wishing Elijah to reach this goal, God said to him, “Hide in the wadi Cherith””.*

*“The other goal of this life is granted to us as the free gift of God, namely, to taste somewhat in the heart and to experience in the mind the power of the divine presence and the sweetness of heavenly glory, not only after death but already in this mortal life. This is to “drink of the torrent” of the pleasure of God. God promised this to Elijah in the words: “And there you shall drink of the torrent””.*





Fr Kevin at Elijah's Well, Mount Carmel (2013)

The text asserts that first God sends Elijah to Cherith and this journey is a symbol of the efforts we make in the spiritual life. Once Elijah has arrived, then God supplies him with the water he needs as a free gift. In other words, it is a question of what we do and then what God does in us. This is a fundamental image of the spiritual life which Carmelites express using the image of Cherith – a source of water, of refreshment and of purification. This is the first part of the process: we go into the desert, into the wadi or valley to be alone with God. We search him in solitude, we pray in our hearts, we try to listen to his voice...

It is only in the second part of the experience that we might receive an answer or a sign as God offers himself freely to us as a gift. The solitude and loneliness are transformed into presence and nearness by God's free gift. This only happens when we let go of searching and asking and allow God to take over. The harder we look, the

further away God seems.

In the sixteenth century Saint Teresa of Ávila compares the 'work' of prayer to watering a garden. Her description bears reproducing here in full:

*"A beginner must look on himself or herself as one setting out to make a garden for his Lord's pleasure, on most unfruitful soil, which abounds in weeds. His Majesty roots up the weeds and will put in good plants instead. Let us reckon that this is already done when a soul decides to practise prayer and has begun to do so. We have then, as good gardeners, with God's help, to make these plants grow, and to water them carefully so that they do not die, but produce flowers, which give out a good smell, to delight this Lord of ours. Then He will often come to take His pleasure in this garden and enjoy these virtues".*

*"Now, let us see how this garden is to be watered, so that we may understand what we have to do, and what labour it will cost us, also whether the gain will outweigh the effort, or how long it will take. It seems to me that the garden may be watered in four different ways. Either the water must be*

*drawn from a well, which is very laborious; or by a water wheel and buckets, worked by a windlass. I have sometimes drawn it in this way, which is less laborious than the other, and brings up more water. Or it may flow from a stream or spring, which waters the ground much better, for the soul then retains more moisture and needs watering less often, which entails far less work for the gardener. Or by heavy rain, when the Lord waters it Himself without any labour of ours, and this is an incomparably better method than the rest".* (Autobiography of Saint Teresa)

If you have visited Ávila or seen a picture of it, you will see that it is built on a hill. Now Teresa's first monastery, the Incarnation, is at the bottom of the hill, just outside the city walls. The perennial problem there was that the rain inevitably ran down the hill to the bottom of it. So, the centre of the city lacked water and the monastery was inundated with it! The municipal authorities worked for many years to solve this by studying various ways of moving the water back up again. Teresa was familiar, then, with the issues of watering and the various methods that might be employed.

Teresa's approach is typically practical, straightforward, and easy to understand. However, the simplicity of her approach should not fool us – she has a deep and subtle appreciation of that fundamental spiritual dynamic of what we do and what God does in

us. We can water the garden ourselves drawing from a well or using a waterwheel to help us. The effort is ours however, and it is a fruitful but perhaps tiring process. In a real sense, our efforts connect us with the suffering of Christ as he tried to make sense of his fate in the Garden of Gethsemane and "searched" for God on the Cross. This process of drawing water or carrying a bucket from a waterwheel is tedious, repetitive, even boring. However, it teaches us fidelity and perseverance and gives us an appreciation of justice and right relationship with God and neighbour.

Teresa recommends instead more dependence on what God provides for us, without our having to do anything. God takes the initiative and interrupts our efforts. Our prayer, meditation, recollection, and devotion do not lead us to God in some sort of automatic or guaranteed way. These human attitudes and behaviours are important because they prepare us for God's breaking into our lives. Only God can lead us to God. As he sees fit, in the way he decides. The image of the rain falling on the garden reminds us that the ground naturally soaks up the rain without "doing" anything. The soil becomes wet. Union with God 'happens' rather than being 'achieved'. We are conscious of our existence and the presence of God, but no longer concentrate on ourselves. The process of prayer is not one of self-absorption or introspection, but freedom from the

ego and its demands.

The simple image of water can evoke many different dimensions and aspects of our prayer life. In the Carmelite tradition, seen in the Ten Books and again in St Teresa of Ávila, it is a symbol of the way our prayer develops and how we move from making all the effort to letting God do the work. Whether we are drinking or watering, it is all the action of God.

**Fr Kevin was born in Buckinghamshire, 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.**



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## Prayers

Please pray for the souls of the Guild of Saint Jude members who have died since our last magazine:

Miss E Allison  
Mr C Ball  
Mrs E Bolger  
Mrs M Crowley  
Mrs M Donaghy  
Mrs E Downey  
Mrs C Elias  
Mrs A Elliot  
Miss P Finn  
Mr J Fitzgerald  
Miss K Gaffney  
Mrs R Gray  
Mr J Hanson  
Mrs V Hogan  
Mr JF Hudson  
Mrs K Huntley  
Mrs P Jeffreys

Mrs C Jenssen  
Mrs I Jones  
Mr RE Jones  
Mr A Lionel-Rajah  
Mrs M Loughnane  
Mr L MacNeil  
Mr B Madden  
Mrs I McMahon  
Mrs E Meares  
Mrs E Noonan  
Mrs E Pointer  
Miss P Sear  
Mrs J Scott  
Mrs E Skehan  
Mrs E Smith  
Archbishop Peter Smith, Southwark  
Mr & Mrs C & M Sullivan  
Mr H Woellwarth

May they Rest in Peace and rise in glory. Please also pray for all those who are sick.

# Saint Jude and friendship - a reflection

by Dr Johan Bergström-Allen, TOC

So many people speak affectionately about Saint Jude being their “friend”. Pilgrims often refer to “our friend Saint Jude” when they come to the Apostle’s National Shrine in Faversham. Devotees get in touch with us Carmelites via the Shrine Office and social media, asking for the prayers of Jude Thaddeus “our faithful friend”. The newsletter that the Carmelites distribute from the National Shrine is likewise addressed to “Dear Friends of Saint Jude”, and through the Guild of Saint Jude I feel part of a network of friends.

One definition of friends is “the family we choose for ourselves”. A friend is someone we feel especially close to, someone we trust. Everyone has passing acquaintances, but friendship is a much stronger bond. We bond to friends with ties of mutual affection. We can share our hopes and dreams with a friend, as well as our problems and worries. Friends are people we can be intimate with, speaking informally and honestly. When I talk to Saint Jude in prayer, I like to speak to him as a friend:

*Saint Jude, friend of God and friend of mine, thank you for your love and care for me, and for those I hold dear. Help me, today, to be a true friend to those I encounter. Like you, I want to be a reflection of God’s love in the world. Saint Jude, my friend, pray for us.*

## Friends with God

The Carmelite friars – who established the Shrine in Faversham 65 years ago – are brothers in a contemplative religious order. One simple definition of ‘contemplation’ is ‘being friends with God’. God already loves us, and we don’t have to convince God to do so, because love is God’s very nature. All we have to do in the relationship is to turn to God with open hearts, and accept God’s free gift of friendship.

If we are unsure how to do that – how to deepen our friendship with God – a great way to learn is to follow the examples of Saint Jude and his fellow apostles, those who first followed in the footsteps of Jesus and became intimate with him. In the Gospel accounts we get wonderful glimpses of the warm friendship that existed, and still exists, between Jesus and those who lived alongside him in Palestine 2000 years ago.

*Almighty God, you sent your Son Jesus into the world to share the Good News of how much you love us. No one is separated from your free offer of friendship. I offer you today my open heart to love as you do, my open mind to know your will, and my open hands to serve those around me, especially the most poor and needy. Amen. Saint Jude, our friend, pray for us.*

## Friends with our neighbours

As an apostle, one of Jesus's most devoted followers, Saint Jude was no doubt present when Our Lord said that the greatest commandments are to "love the Lord your God with all your heart", and to "love your neighbour as yourself". When a lawyer asked Jesus "Who is my neighbour?", Our Lord replied by telling him the parable of the Good Samaritan who helped a traveller who had been robbed and beaten half to death. The neighbour in that story was not the priest who passed by on the other side, or the Levite (who assisted at religious rites in the Temple). It was the Samaritan – from a group of people looked down on by Jesus's own contemporaries – who "showed mercy". Jesus teaches us that our religious observances are worthless if we fail to show mercy to those in need, and friendship can come from the most unexpected people.

*Lord Jesus, best of friends, may my faith not lead me to think that I am better than other people, or prevent me from helping others in messy situations. When I see my neighbour in need, whoever and wherever that might be, give me a merciful heart full of friendship, ready to bring your healing touch and word of hope. Amen. Saint Jude, friend of all, pray for us.*

## Friends with ourselves

Jesus said that we should love God, and "your neighbour as yourself". The psychologist Carl Jung said that the problem with the world is precisely that we don't love ourselves, and so we don't love our neighbours. We shouldn't be proud, vain, or selfish, but we should have a proper and healthy love for ourselves. God loves us with an infinite love, and who are we to say that God has got it wrong?! We are made in God's image, and enjoy the dignity of the children of God. Yes, we are all sinners, but we are loved and forgiven sinners. Jesus gave everything – even his own life – to show us that there is nothing God will not give us. Nothing can separate us from the love and friendship of God.

*Tender-hearted God, friend of friends, it is often so easy for me to be hard on myself. Instead of hearing you say, "You are my child, I love you", I pay attention to that nagging voice which says, "You're worthless, no one loves you." But I know, deep down in my heart, that you DO love me, and that I am precious in your sight. Help me to have a healthy love of myself, from which I will be better able to love those around me. Through Jesus Christ our Lord and friend. Amen. Saint Jude, my friend, pray for me.*



## When friendships hurt

Wonderful as friendship is, there are times when we hurt others, or are let down by others, even the closest of friends. At these moments it can be hard to forgive ourselves, or other people. Even Saint Jude and his fellow apostles failed to be a friend to Jesus when Our Lord was arrested and put on trial. Yet Jesus never closed the door on friendship, never reproached his disciples for their lack of faith. Instead, when Jesus ascended to his Father and ours, he promised to send the Holy Spirit to be our advocate, to plead our cause as a friend.

*Holy Spirit of God, you are present wherever there is friendship and love. Help me to grow in friendship with you, with others and with myself. Heal those relationships where friendship and trust have broken down. Help me to forgive those whose have hurt me, and to extend the hand of friendship to those I find it hard to get on with. Speak, act, and love in me and through me. Amen. Saint Jude, friend of sinners, pray for me.*



## Friendship in Carmel

The Carmelites established the National Shrine of Saint Jude because many friends of the Order wrote to Faversham asking for prayer cards of the Apostle. The Shrine founder, Father Elias Lynch, recognised that many people saw Saint Jude as their friend, especially in difficult and desperate situations.

As a Carmelite, Father Elias was rooted in a spirituality that deeply treasures the idea of friendship. Many Carmelite saints have spoken of their relationship with God, and with others, in terms of friendship. Saint Teresa of Ávila called Jesus her “closest friend”, and wrote to her fellow Carmelite nuns that “all must be friends with each other, love each other, be fond of each other, and help each other”. Saint Thérèse of Lisieux described God as a friend she could have complete confidence in.

*God our Father and our friend, we thank you for the friendship we have in the communion of saints. The Apostles, the Saints of Carmel, and all your holy people are friends whose intercession and example we can trust in. May your love shine out through the Carmelites, and through the whole Church, so that all may be drawn to friendship with you. Amen. Saint Jude, model of friendship, pray for us.*

## Friendship with strangers

One of the mysteries of friendship is how love can bind people together, even when they've never met. Friends of Saint Jude support the Carmelites through their donations and their prayers, and this benefits the Order not only in Britain but throughout the world. There are countless people and projects in some of the most financially deprived parts of our world who have experienced the friendship of God through the material and spiritual support of Saint Jude's friends. In his new encyclical, *Fratelli Tutti* (Brothers and Sisters All) Pope Francis reminds us that Christians must nurture a sense of fraternity and solidarity with everyone. For the Christian no one is really a stranger, just a friend who has yet to be met.

*Lord Jesus, you teach us the true meaning of friendship. Help us to welcome strangers as friends, and to know that the whole world is connected by our common humanity. May a spirit of friendship overcome all attitudes that marginalise people because of their colour, religion, ideas, gender, race, education, culture, ability, or identity. You have reached out in friendship to us; may we respond generously by reaching out to others, especially those who suffer from poverty, discrimination, sickness, or neglect. Amen. Saint Jude, friend to one and all, pray for us.*

**Johan is a lay member of the Carmelite Order and works for the Carmelite friars as their Communications and Outreach Manager. Johan is a regular pilgrim to the National Shrine of Saint Jude, and believes that the Apostle is a great friend to those who turn to him in difficult situations.**



Pope Francis holding the statue of Saint Jude (January, 2016)

# Virtual Visits and Feast 2020

by Mr Matthew Betts

Earlier this year, it was with great trepidation that we realised there could be no public celebrations for the first time (I suspect in its history) for the Feast of Saint Jude. This was made worse because we had planned to celebrate the shrine's sixty-fifth anniversary with various initiatives. We have also not had any visitors to the Shrine since March.

We were, of course, not the only church or shrine to face this problem, and so we decided earlier that year to try and offer as much as we could to our friends who could visit us virtually. However, we also had to make sure that those friends of Saint Jude who could not visit us virtually could join us in some way.

Once the British Prime Minister had announced it was time for 'lockdown', we decided it would be a good idea to try and offer a prayer and reflection per day for the duration of 'lockdown'. We

were able to sustain this throughout, thanks to the generosity of so many people. I therefore want to take this opportunity to thank all those who wrote or spoke during this period - it was great to have such a variation of topics each day.

Since March, we have also been able to offer a 'live-cam' to the Shrine so anyone can pray with him, as well as our virtual candle and an opportunity to book masses online. The friars have been going down to the Shrine each day to light your candles and leave your petitions.

However, we did not forget those friends who could not visit us virtually, and in April, Bev and Nic came back to the Shrine Office to open the post and send out replies once more. Later Sarah joined to help out with the post and keep the Shrine looking clean and fresh for all our virtual visitors.

**A message of hope  
for today**

National Shrine  
of St Jude



Meanwhile, in the virtual world, Jilly and I have been working and contacting more friends of Saint Jude - all from our homes. Debbie has been hard at work on the donations side of things at home, too.

Finally, in October, we were very pleased to be able to offer a virtual Feast of Saint Jude over nine days. The theme was “..a message of hope for today..”

Over ‘Zoom’, we had nine days of novena prayers with various Carmelite friars and lay people, plus two ‘coffee afternoons’ of reflection and prayer. We were also able to create various videos about the Shrine and we interviewed the marvellous Mayor of Faversham. Finally, we offered some time on YouTube with the relic of Saint Jude.

Sadly our Mass in the Shrine did not show on YouTube very well, but I was able to add a video later that day which had - at least - the sound and some pictures. Unfortunately we were let down by my very old laptop which could not cope with the massive bandwidth. No one knew that would happen, but we have learnt our lessons if there is a next time! Please rest assured that the Mass was a very spiritual occasion with the Faversham community and the Prior Provincial, and we prayed for all the friends of Saint Jude who were not with us that day.

Thank you to all our Guild members for their support now and in the future - we could not have done anything virtual without your support.



## A message of hope for today

National Shrine  
of St Jude

**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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☎ 01795 539 214

✉ [guild@stjudeshrine.org.uk](mailto:guild@stjudeshrine.org.uk)

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

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