



Guild of Saint Jude

2021 members' magazine

Issue 8

Welcome

by Matthew Betts

This is our eighth Guild magazine in our eighth year - a year with continued 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.

In this edition, we have three excellent articles from Fr Patrick Fitzgerald-Lombard, O.Carm, Fr Richard Copsey, O.Carm, and Guild member, Jane Francis. Thank you to each of them for writing for the magazine.

As well as this magazine, you will find your Guild raffle tickets enclosed. 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!). The raffle donations really help us in these difficult times.

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, or via our postal address. In addition, please give me a call if you want to set up something similar to Jane's group - the more the merrier!

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

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

Competition Time

It's competition time! Our question is:

What symbols are normally associated with Saint Jude?

Send your answer, plus your name and address to: guild@stjudeshrine.org.uk, or to our PO Box address: Guild of Saint Jude, Carmelite Friars, PO Box 289, FAVERSHAM, Kent, ME13 3BZ

We will pick out three winners who will receive a special prize. Good luck!

Competition closes on 30 November 2021.

Ministry

by Fr Patrick Fitzgerald-Lombard, O.Carm

Since the Second Vatican Council ended in 1965, ministry in the Catholic Church has changed and developed in many ways. As we begin the Synodal Way proposed by Pope Francis, ministry and leadership in the Church must be a prime topic. What is the Holy Spirit saying to us about how we serve the Church? The very idea of a synod involving everyone in the Church is already a sign of the times with regard to ministry. This is a move away from the strongly centralised Church of the past thousand years. The Church we know today is only 150 years old. At the First Vatican Council in 1870 the Pope took control of the teaching of the Church. The loss of Rome to the Italian State in the same year led to the Pope taking control of the government of the Church as well.

As we look forward to the future of the Church, there will be serious questions about the place and the role of the clerical ministry in the Church, those men who have received the sacrament of holy orders as deacons, priests or bishops. Holy Orders means a formal place, an office, in the Church as part of its role of sanctifying, teaching and government. Many questions have been asked about the dominance of clerics in the Church. All men and bishops must be celibate (although Priests and Deacons may be married). In both East and West, marriage always

precedes holy orders.

What will certainly be a prominent question in the discussion over the next few years is the possibility of ordaining women as deacons. Although a minor step, any possibility of ordaining women priests must be decades away. Yet the very fact that ministry continues to be seen so narrowly in terms of ordination must be a warning. Certainly, the Church needs the ordained, especially to preside at the Eucharist, Mass. But that needs to be seen in a far wider context. Women may not as yet be ordained deacons, but they can be and are licensed by Bishops to fulfil a deacon's ministry.

The most useful way to get this into some perspective is to go back to the beginnings. Reviewing the development of the Church in the New Testament will give us a better background as we consider how we view ministry in the Church today. The point of arrival though, is seen a little later with the letters of Saint Ignatius of Antioch to local churches early in the 2nd century. There we see clearly for the first time the threefold ministry of Bishop, Priest and Deacon that has been familiar ever since. Notably, Ignatius gives prominence to the Bishop as the leader of the local Church. His writings then point forward to huge developments in ministry, especially in the power and



authority of bishops. That was given an enormous boost once the Christian Church was recognised by the Roman Empire. Bishops became powerful state officials as well as church leaders.

From Saint Ignatius we can go back to the beginnings in the New Testament. The key to ministry in the Church will be the incarnation: God became man in Jesus, whilst in due course, the man Jesus was revealed on the cross to be the son of God. The incarnation is that bonding which broke down the barriers between God and humanity. What was also broken down was the separation of sacred and secular. In the Old Testament, the holy, served by priests, was kept separate from everyday life. The gap was bridged by priests offering sacrifices. This has consequences today because of the language we use. Priests of the New Testament are Presbyters, they are elders and leaders

of the community, co-workers with the Bishop. Part of their leadership is also sacerdotal through their sharing in the high priesthood of Jesus; they are those who offer the sacrifice of the Mass in his name. The large gap often found between priests in the sanctuary and people in the nave is more Old than New Testament. There has often been a tendency to emphasise the sacerdotal aspect of the priest's ministry. Now we recognise that holiness is found in the community in all its messiness, we are a holy people.

The original leaders of the community would have been the apostles, those who had been closest to Jesus. This might have been seen as an enabling leadership rather than authoritarian. As with the whole subject of ministry in the early Church, the contemporary evidence comes from the letters of Saint Paul.

In the letter to the Galatians, Paul has a confrontation with Peter, the later account in the Acts of the Apostles is much toned down. However, after Pentecost there were no more apostles and new forms of leadership began to emerge according to the needs of the emerging Christian communities.

The key feature of the early Christian communities is that all were disciples and all were equal. This can be seen in the Gospel and letters of John. By washing the feet of his disciples (not 12 apostles as later tradition preferred) before his passion, Jesus gave them a service of love, a point emphasised at beginning and end of the account. Yet both treachery by Judas and denial by Peter also feature in this episode. A community of disciples without a clear leader quickly breaks down and the polarisation which results is evident in the letters of John. There the opposition is labelled “anti Christ”, no less.

Saint Paul therefore tells us of the community becoming organised. In the first letter to the Corinthians we hear of people being called to various roles within the community, apostles (that is, missionaries), prophets, teachers, healers and others. Paul follows this with his celebrated hymn to the primacy of love. What we have here is a charismatic ministry. That is, we have a free and unstructured leadership where authority arises from the inspiration of the Spirit and

responds to the needs of the Church as they arise. From early on, a laying on of hands indicated the community’s endorsement of this ministry. This is an authority which has to be earned, the minister has to gain the respect of the community as a whole. He or she is someone who is with the community more than they are for it. This ministry does of course continue today, the ordained too need the endorsement of those they serve. New needs will arise in the Church today and the first response may well be charismatic, Spirit led.

Then as the Church expanded and more Christian communities developed, a more formal organisation became necessary with a stable leadership. The first step was the appointment of the seven in the Acts of the Apostles. They were servants of the community, but calling them deacons may be going too far at this stage. Soon however, three ranks appear: episkopoi, presbuteroi, diakonoi in Greek. Translation can too easily read later understandings back into the New Testament. Diakonoi may be best be rendered as servants or ministers. At this level, women were prominent in the early Church. There is no clear distinction made between episkopoi and presbuteroi. It is certainly an anachronism to translate episkopoi as bishops as does the Catholic New American Bible. I prefer to keep the terms quite neutral at this stage in the Church’s development by calling them overseers and elders.

The fullest development of New Testament ministry is found in the Pastoral Letters to Timothy and Titus, the last of the Pauline writings. Full descriptions of these ministries in the letters show how the Church was responding to need by becoming more officially organised. Men of the right quality were needed, as always. At the same time, women are now being kept firmly in their place. From the 'Pastorals' to 'Ignatius of Antioch' is but a short step, but it was clearly a major step as the three official ministries take their place in the leadership and organisation of the Church.

Exploring the emerging Christian communities of the New Testament

in this way reminds us that the strong emphasis on the ordained ministry, especially that of priests, with which we have been familiar is but the end of a long development. Even so, charismatic ministry has continued to develop in the Church down the ages, especially but not exclusively by women. As we look to the future of the Church, the question as always is "*what is the Spirit saying to the Churches?*" New approaches to ministry, especially lay led, may well be the future. After all, Carmelites began as a lay community.

Fr Patrick Fitzgerald-Lombard, O.Carm., is parish priest in the parish of St Thomas of Canterbury, Mayfield, Sussex. He is a member of the Aylesford Community.

Prayers

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

Fr Kevin Alban, O.Carm, Prior Provincial

Mrs Angela Bergström-Allen

Mrs Joan Barrington

Mrs Maria Carma Coelho

Mrs Elaine Gatta

Mrs Norah Heavey

Mrs June Henderson

Mrs Elizabeth McFadden

Mrs Paola Moretti

Mrs Josephine Nickson

Miss Charlie Smith

Mrs Mary Teresa Smith

Mrs Rosemary Stork

Mr Kevin Tuohy

Mrs Sarah White

May they Rest in Peace and rise in glory.



Please also pray for all those who are sick. Saint Jude, pray for them.

The progress of the Dover Parish Saint Jude Prayer Group

by Jane Francis

I started the prayer group in 2015 with grateful thanks to our then Parish Priest Fr Peter Madden, who has since died. We started out with a group of three or four stalwart members. Over time the group began to attract more members and we now have a group of between 12 to 15 pre COVID-19.

Over the last four to five years, we have had people come and join us for a few of the meetings and Saint Jude has been of great help to them and their requests have been resolved. They then feel that their prayers have been answered and go on their way. Sometimes we feel sad that they only come just to have their petitions answered and then leave when they are successful. It reminds me of how some people come into our lives and then they leave, and others stay in our lives and become friends.

For a little while, we had a priest from Zimbabwe. He absolutely loved our prayer group and attended most of our meetings while he was with us. I did bring him up to the Shrine of Saint Jude and he was really overwhelmed by it. He told me that when he returned to Zimbabwe, he would aim to set up a Saint Jude Prayer Group like ours in his new parish with the aid of the format that we use in our group.

With the situation of COVID-19 early

last year, we could not meet up for several months. Towards the end of June upon hearing that groups of six could meet up with social distancing in place, I approached our Parish Priest and asked if we could use the church hall (and not the Presbytery as we had in the past), so we could abide by the ruling for social distancing. I also said I would be prepared to run two different groups so that we could all reconnect again spiritually as we were attending Mass virtually at those times through the Mass being streamed.

Fr Jeff very kindly said that he would let us go for it but with reservations. We held our first two meetings in July, and everyone really appreciated it, even though we were two separate groups. It felt like we were doing something positive. We would normally have a break in August, but everyone said they wanted to continue. One lady attended both meetings as she said she would be away in Italy for the September one and would possibly miss the October one when she returned because she thought she'd need to go into quarantine on her return.

I have thanked God for giving me the courage to start our prayer group and would say that it is so spiritually rewarding and uplifting to be with like-minded people who have become friends.

The Letter of Saint Jude

by Fr Richard Copsey, O.Carm

If we look at our copy of the New Testament, we will see that it begins with the four gospels, Matthew, Mark, Luke and John, and the Acts of the Apostles, then there is a collection of letters, mostly written by Saint Paul with the Book of Revelation or the Apocalypse at the back. Among the collection of letters, there are some claiming to have been written by the apostles, Peter, James and John and then, at the end there is one of the shortest of all, the letter of Jude.

Before we look the content of Jude's letter, it is important to stress that, after the Resurrection, belief in Jesus was passed on by word of mouth. Those who had known Jesus talked about him to others and these in turn passed the news on to their friends and families. For many who came to believe, it was a privileged experience because they were able to meet and listen to people who had known Jesus, who had heard him preach, witnessed the miracles he worked and shared the despair at his crucifixion followed by the joy at the news of his risen appearances. As the numbers of believers multiplied, some order needed to be established. In the Acts of the Apostles, the members of the community in Jerusalem are described as being "faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers" [Ac 2:42]

As the faith spread in the Holy Land and then, more significantly, across the Roman Empire in the East, thanks to the efforts of first Peter and then Paul, there emerged a need to preserve some of this preaching in writing. One of the first subjects would have been the prayers and the liturgy for "*the breaking of bread*", that is the mass. Then there would have been small collections of the sayings of Jesus, his parables and some of his miracles. All these initial documents have now been lost but what have survived are the letters of Paul. Paul was the great missionary of the early church, travelling long distances around the east of the Roman empire, establishing (often against great opposition) small communities of Christians in the different towns. In order to keep in touch with these communities, Paul had to send letters which are like sermons in written form. These were composed between 40-60 AD, long before the gospels were written, and give us a precious glimpse into the experience of the early Christians. Paul's deep faith and his loving care for his small communities struggling to live the Christian life come through in his letters. Of course, like all preachers he can go on a bit, there is even an account of a young boy falling asleep during his preaching! But, overall, there is his enthusiasm in following Jesus and his eagerness to

pass his faith in Jesus to his readers.

There are, of course, letters written by some of the other apostles but here we have problems. Some of them (like a few of Paul's) must have been written after the apostle whose name they carry had died. At that time, this would not have been regarded as a forgery but a mark of respect, i.e. "this is what Saint Peter would have said had he been here". I can remember, as a university student, writing a research report which was to go out under the name of my professor. However, it had to be sent to the publishers before he could read it and it is one of my fondest memories of him as he said "Whatever you write I'll sign it".

The gospel is regularly read to us in church and it is true that we need to listen to study the life of Jesus in order to learn from him how to live and come close to the God who loves us. But, if you have your bible close at hand, try and read a little of one of Saint Paul's letters, for example, one of those he wrote to the Romans, the Corinthians, or the Ephesians, or read one of his more personal letters to Timothy. Don't try to analyse the text, just enjoy the infectious enthusiasm of Paul and catch a glimpse of the experience of those who came to the faith through meeting Paul.

Now to come to this short letter of Jude. Let's start with a look at its contents (you can read it in your Bible).

Contents:

- * Address
- * His reason for writing this letter
- * Three examples of God's judgement
- * Three more examples of disaster
- * Condemnation confirmed
- * Pastoral appeal and closing words

The letter starts with the address: *"Jude, servant of Jesus Christ and brother of James...etc."* The James here is not the better known James the brother of John who was executed by Herod but James the leader of the early church in Jerusalem. Then there is the traditional but very warm greeting *"... to those who are called and are dear to God the Father and kept safe for Jesus Christ, mercy, peace and love be yours in abundance."* There is no mention of Peter or Paul here or anywhere in the letter so it is likely that the letter was written after they had been executed, so 70 AD or later.

Then there comes the reason for writing the letter. Evidently Jude had intended to compose a more general letter on the faith to a group of communities where he had worked but a crisis had emerged due to some itinerant preachers having appeared and who were causing some disturbance among the early Christians.

So Jude is writing this short letter quickly to counter the influence of these new preachers.

As a starting point, Jude reminds his readers of three times when God was forced to punish his chosen people. These were after the exodus from Egypt when the Israelites rebelled in the desert, the fall of the rebellious angels down to hell and the destruction of Sodom and Gomorrah. Here Jude is arguing that these itinerant preachers, like all those who rebel against God, will be severely punished.

In the next section, Jude gives three more examples from the Old Testament where God was forced to punish false prophets. These are Cain – who killed his brother, Balaam - who was asked by Balak king of the Amorites to curse Israel, and Korah - who led a rebellion against Moses in the desert.

Jude then confirms these prophecies with a quote from an apocryphal book of the Old Testament, 1 Enoch, before going on to describe the itinerant preachers as *“mischief-makers, grumblers governed only by their own desires, with mouths full of boasts, flattering people for gain”*.

After all these warnings of God's punishment on wrong-doers, Jude ends with a gentle appeal to the faithful members of these churches, *“keep yourselves in the love of God, looking forward to the mercy of our Lord Jesus Christ for eternal life...”* And if they remain in the love of God then this love will reach out to others: *“Take pity on some who are wavering, save*

others by snatching them from the fire, pity others in fear...”

The Church has always been subject to criticism and attacks from all sorts of people. Here, Jude is telling us to leave the censure of these people to God, our role is to keep close to our loving God, trusting in the redemption offered by Jesus. Then we can reach out to those in need or doubt, not to correct them, but to pass on the love of God. It is through our friendliness, our listening and our kindness that God can touch those around us.

Having looked at the contents of Jude's letter, it is now time to consider what the letter can tell us about the author and whether it was written by Jude himself. It is worth starting by giving a warning that if you were to ask a learned scripture scholar about who wrote the letter of Jude then he or she would look at you with an expression that said “I wish you hadn't asked that question”. Scholars are divided in their opinions and there is no agreed consensus of opinion. But let's look at what indications we have.

Firstly the author is clearly Jewish for, not simply is he well acquainted with the Old Testament, but he is also familiar with some of the apocryphal works which were not part of the canon or accepted works of the Old Testament, but which were read by many Jews at that time. (Similar to the New Testament where there were

many apocryphal works circulating in the early centuries and which only fell out of use when the present composition of the New Testament was formally accepted in the 4th century). The author of the letter of Jude quotes from two apocryphal works, the 'First Book of Enoch' and 'The Assumption of Moses'. This would indicate that the author was not only Jewish, but well read and probably had studied in a rabbinic school like Saint Paul.

Secondly, the author has a good grasp of Greek and can not only read Greek well, but also write well in Greek. As many will be aware, it is not difficult to acquire an ability to read in a foreign language, even if you have to go slowly with a dictionary in hand. But writing in a foreign language takes much more skill. Hence there is the question of how Jude the brother of James, coming from a small village in Galilee could

have acquired this familiarity with the Old Testament and its apocryphal works and such a fluency in written Greek.

As for the date of the letter, again there are difficulties. It seems likely that the letter was written after the death of the apostles Peter and Paul as there is no reference to them, i.e. some time from 70 AD onwards. Conversely there is no reference to any of the four gospels which would suggest an early date. Mark's gospel was written around 70 AD and Matthew and Luke some years later. Allowing for the difficulty of obtaining handmade copies of the gospels, this would indicate an approximate date between 70-90 AD, although some scholars argue for a later date, 90+ AD, because of the problems happening in the church, etc.



If it is assumed that Jude was a little younger than Jesus and was born around 10-15 AD, he would have been around 60-70 years of age when the letter was written. So, the attribution of the letter to Jude the brother of James is quite possible, even if a little unlikely. However, if the letter was written by another, then it does indicate that Jude was held in high esteem in the Christian community. His name was put on the letter in order to encourage its acceptance as trustworthy and worth reading.

In all this consideration of who wrote the letter and when, it is easy for our attention to be distracted from the contents of the letter and what it says. It is a letter warning believers of the danger of listening to people who do

not follow the way of Christ and who behave badly. The writer is urging us to focus, not on them, but on what Jesus would want of us and we can learn this through reading the gospels and the letters which follow in the New Testament. Also, we can benefit from so many of the saints who have given great witness in their following of Christ and whose writings help us to offer our lives in prayer and to come closer to the loving God who watches over us.

Richard Copey has served in many roles during his ministry as a Carmelite friar, including a teacher, psychologist, and Prior Provincial. He has written several books and articles on Carmelite history and has recently published the 'Biographical Register of Carmelites in England and Wales: 1240 - 1540'.

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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