



Guild of Saint Jude

2024 Members' Magazine

Issue 11

Welcome

by Matthew Betts

There is always a celebration somewhere and though we are always happy to celebrate things at the Shrine, we have no major anniversaries in 2025 - except to say, of course, that the Guild is eleven years old.

However, next year not only is the Catholic church celebrating a jubilee year with 'Pilgrims of Hope', the Shrine of Saint Jude will be celebrating its seventieth year since its foundation as a place of hope. God doesn't work by coincidence - this is a brilliant chance of celebration for us all. As members, I am pleased that we can all celebrate this special shrine of hope wherever we are during this forthcoming jubilee year.

In this magazine, we have an excellent article from Fr. Patrick Fitzgerald-Lombard, O.Carm, on the Gospel. We also have a fascinating reflection from the brilliant Carmelite

Rosie Bradshaw and then another interesting reflection on a recent trip to Patmos from the Jesuit scholar, Fr. Nicholas King, SJ.

As well as this magazine, you will find a letter about our latest project where you can be part of the story of the Shrine once again. A gift towards the creation of the new statue of Saint Jude will make it all possible as we have not yet reached our target. Your gift will also help us to keep the 'Garden of Hope' beautiful and well kept. Thank you.

Please can we ask for one more favour, too? We would like to invite you to write a message of hope on the form overleaf, so that we can include them in some new artwork for the Garden next year. Thank you.

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

Competition Time

It's competition time! Our question is:

When was the Shrine of Saint Jude founded?

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 2024.

Christ proclaims the Gospel

by Fr. Patrick Fitzgerald-Lombard, O.Carm

Behold, the virgin will conceive and bear a son..." So says Saint Matthew at the beginning of his Gospel, quoting the prophet Isaiah. Yet for many years now when that prophecy of Isaiah is read at Mass we have heard "Behold the maiden will conceive..." From this Advent, we will be hearing "Behold a virgin will conceive..." "Virgin" or "Maiden", which, we may wonder.

From Advent this year the readings at Mass will be based on a different translation. For fifty years we have been hearing from the Jerusalem Bible. Our Bishops have decided to replace it with a more conservative translation, the English Standard version. It is a remarkable feature of Christianity that translations are encouraged and especially in English we have a great many of them. Some are more literal; others use simpler language. That is a marked contrast with Islam where only the Koran in its original Arabic is accepted, all translations are unofficial. On this, Judaism is somewhere in between.

Christianity is uniquely a religion based on translations. A brief historical survey of our Bible begins with the Jews who, by about 300 BC, recognised certain writings as especially authoritative, canonical as we say. This collection of books was written in Hebrew, so we call them the

Hebrew Bible. By 200 BC, many Jews needed a translation into Greek. This translation was traditionally done by seventy scholars, so it is known as the Septuagint or LXX for short. In many places, it is notably different to the original Hebrew text.

Jesus himself probably used the Hebrew Bible. His followers however soon moved into the Greek cities where their Bible would have been the Septuagint. When they came to write the books which would become the New Testament, they wrote in Greek and so that was the Bible they used. The books of the Septuagint with some extra books not found in the Hebrew Bible were given a different arrangement and duly became our Old Testament. It is the Septuagint as the Old Testament plus the New Testament which together form the basic Christian Bible. That is the Bible used by the Greek Orthodox to this day.

If only life was so simple. Much of the Christian Bible is already a translation, those writings from Genesis to the prophet Malachi which were originally in Hebrew. It was Saint Jerome around 300AD who thought that the Hebrew text could not be ignored. In producing his great Latin translation known as the Vulgate, he consulted the Hebrew, though the books of the Old Testament remained

The Gospel According to **MATTHEW**

The Genealogy of Jesus Christ

1 The book of the genealogy of Jesus Christ, the Son of David, the Son of

Abraham
2 Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his

brothers
3 Judah begot Perez and Zerah by the

marriage of Perez begot Hebron, and Hebron begot Ram.

4 Ram begot Ammon and Ammon begot Ammoniah, Ammoniah begot

man, and not wanting to make her a public example, was minded to put her away secretly.

20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Jesse son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit."

21 "And she will bring forth a Son, and you shall call His name Jesus, for so will He save the people from their sins."

those of the Septuagint. The Vulgate was the Bible of Western Europe until the Reformation.

The sixteenth century reformers then took a back-to-basics approach to the Bible. They returned to the Hebrew Bible rejecting the extra books of the Septuagint and they also translated directly from the Hebrew. Thus, the Bible to be bought today in many bookshops lacks the extra books of the Septuagint which are known as the Apocrypha. That though is a Bible which was not known before the Reformation. However, this recourse to the Hebrew original for the Old Testament is also followed now by Catholic translations such as the Jerusalem Bible.

The result is that we have a great recipe for confusion. The Gospel of Matthew was able to use "Virgin" as found in the Septuagint in order to make his case for the virginal conception of Jesus. If he had to rely on the Hebrew

he would have found "maiden". The lectionary which will now be used in Church includes more attention to the Greek. "Virgin" is therefore going to be preferred for the prophecy from Isaiah which was so important for Matthew as it is for us.

Another sample of the issues involved (and there are many of them) is found with Psalm 1. The Psalm begins "Blessed is the man..." and in both Hebrew and Greek the word is masculine. This psalm is the gateway to all the psalms and so sets the scene. However, modern translations are sensitive to language and so tend to translate as "Blessed are those..." There is however a strong tradition that this Blessed Man is Christ himself, the first among the Blessed ones. He will, as the Psalm goes on to say bear fruit in due season, he is our Saviour by the wood of the cross and the waters of baptism: wood (trees) and water both being images in the psalm.

Saint Augustine said that Christ was the singer of the psalms and certainly Jesus would have prayed the psalms during his lifetime. As we pray the psalms, we do so knowing that all our experiences, good and bad, which are expressed by the psalms were in his life on earth experienced by Jesus himself. Where he has gone, there we follow all the way to the cross and then the resurrection. A strong introduction to the Psalms with the man as Christ therefore makes for a good background to our praying of the psalms.

Towards the end, the psalm then says in the Hebrew “the wicked will not stand in the judgement...” which means they will not stand among the righteous at the judgement. The Greek however translates this with “shall not rise in judgement”. At the resurrection, the wicked will not be joining the righteous in heaven, as described in the great scene in Matthew chapter 25. Following on from the man as Christ, this reference to the resurrection gives the whole psalm a Christian understanding which also forms the background of our understanding of the psalms. This understanding of Psalm 1 as a psalm of Christ inserts us nicely into centuries of Christian praying of the psalms.

We can then take this further by understanding Christ’s presence throughout the Bible from “In the beginning...” through to the final “Come, Lord Jesus.” Looking back to

my earlier comment about the Koran, it was Pope Benedict who insisted that Christianity was not a religion of the book, a written and mute word, rather it is a religion of the Word of God, the incarnate and living Word. We speak of the Bible as the Word of God but we know that the Gospel of John introduces Jesus as the Word of God. The proclamation of the Bible is therefore sacramental for as the Introduction to the Missal says:

“When the Sacred Scriptures are read in the Church, God himself speaks to his people and Christ, present in his word, proclaims the Gospel.”

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.



The inner journey

by Rosie Bradshaw, TOC

We can think of our inner journey as being a pilgrimage to the Holy of Holies within us; the place where we are in union with God – who is love – and at the centre of our being; the “type” for which we read about in the Old Testament, where God dwelt in the Holy of Holies in the Temple. At the moment of the death of Christ on the cross, the curtain of the Holy of Holies in the Temple spontaneously tore from top to bottom, and we understand that from that moment nearly 2000 years ago, God is no longer thought of as being separate from us but is with us and lives in us, just as we live in God. Our desire is to be aware of God, and to be in union with God.

At Mass, when we reach the point of invitation to Communion, we say *“Lord I am not worthy to enter under your roof, but only say the word and I shall be healed.”* We are reminded of the centurion who approached Jesus in Capernaum, asking for help. His much loved faithful servant was paralyzed and suffering. The centurion, with great trust and humility, said to Jesus, *“Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed.”* (Matthew 8:8). Jesus was very struck by the centurion’s faith, and with this wonderful example, we are invited to trust in Jesus and in the power of his word.

At communion, Jesus in the Blessed Sacrament enters into our physical being in a particular way. Let us imagine we are going on an inner journey to our Holy of Holies where we are aware of the presence of God, and think of it as being like “entering under the roof” of our home/ body. We know God is in the heart of our house, and we enter through the doorway into a hallway, which is perhaps full of furniture, with pictures on the walls and places to hang coats and put umbrellas. Let us think that these physical things represent the obstacles of thoughts, actions and feelings we have to try to ignore or let go of if we are to continue to press on towards our goal.

These objects along the way try hard to claim our energy and attention. Perhaps we cannot resist the urge to stop and look at the mail or at pictures on the wall, remembering who gave them to us or recalling the place or people depicted. Maybe they trigger memories of past hurts or sadness, anger, distress or happy times and we forget our intention was to go to our Holy of Holies – we become distracted with thoughts, feelings and reactions.

We then realise that the only way we have any chance of proceeding along this hallway and getting to our inner sanctum or holy place and

encounter God, is to resist and ignore all urges to giving obstacles and distractions our attention; we have to let go of our desire to interact with them. To do this we may have to forgive people, let go of grievances and past hurts, forgive ourselves for mistakes made and hurts we have inflicted on others. We need to trust in God like the centurion, trusting that if we ask for God's help, we too will receive help and healing if it is his will.

We realise perhaps that not only do we benefit from detaching ourselves from distractions but by replacing them with intentional focus on God. We can do this in prayer – which might be anything from discursive prayer similar to a conversation with a close and trusted friend, to a devotional prayer, psalm, hymn or contemplation – something that will focus us on God and replace our worldly concerns.

The inner journey is our internal pilgrimage to God realising that it is through emptying of self and

proceeding with prayer and attentive listening that we make space for becoming aware of God – for he is of course there with us all the time, if we only paid attention. Through trusting in the process of this inner journey by asking God for his aid, we are able to co-operate more fully with his will and outwardly manifest the fruits of this inner journey.

The inner space we have achieved with God's help gives us the foundation within ourselves to become active outwardly in the world around us for the service and benefit of others as we have the space and peace to listen and hear God within, and thus discern his will for us, becoming his hands and feet, eyes, mouth and ears on this earth.

Rosie Bradshaw is the former National Moderator of the Third Order. Rosie recently created a beautiful icon entitled 'A Travelling Pilgrim' (pictured below). Rosie is taking the icon around the country to different Lay Carmel Chapters and speaking about Carmelite spirituality.



Pilgrimage to Patmos

by Fr. Nicholas King, SJ

Last week a few of us had a very good few days on the island of Patmos, in the Aegean Sea. Some well-wishers offered the hope that it would be “a good holiday”; and that is a kind thought, but really our aim was not to have a holiday so much as to read the Bible. Not, one must hasten to say, that bible-reading is a grim thing. It is rather that we who are Christian need to be regularly reading the extraordinary library that is The Bible. And what we were doing on Patmos was to read the very last document of that set of texts.

Why should you do such a thing? Well, sadly enough, the main reason is that the Book of Revelation is rather foreign to most people; indeed, they are often terrified witless by it. So what we were doing on this barren island was to read the book together, to try to find there the presence of our God, who whispers to us in every line of the Bible, especially for those who are suffering persecution. And indeed, you could do a great deal worse than read through the book in the course of these days.

It starts in the most remarkable way, with the “Elder John”, who was on the island, in exile as punishment for his witness to Jesus Christ. There on Patmos he had a vision, an encounter with Jesus, where everything (everything?) is made clear; and he

starts to understand what God is doing and in particular how it is that contemporary Christians are suffering so terribly at the hands of Rome.

That is what the Book of Revelation is dealing with: it is the story of God and of Jesus. And, of course, right at the heart of the matter is the grim fact that Jesus died on the cross (“the slaughtered Lamb”), and the central doctrine of Christianity, that God raised Jesus from the dead. The point, both for us, and for John the Elder, is that God’s plan is going to succeed. It is not magic; for the point of what is outlined in Revelation is that it all happens in the Real World. So, for example, there are seven churches in Asia Minor who are addressed at various points in the text. Now you may be saying to yourself that “seven is an important number in Revelation”, so it is a magic code. But actually, it is nothing of the kind. If you look at the cities on a map of what we today call Turkey, you will see that if the messenger who is carrying the letters to those seven churches is trying to travel by the best possible route, then he will start precisely at Ephesus, with its excellent harbour, then go North to Smyrna, and Pergamum, then turn back South-East to Thyatira, and South to Sardis, South-East to Philadelphia, then further South to Laodicea, and due West back to Ephesus. And each

of these legs of the journey could be done on the excellent roads built by the Romans in those parts. So we are talking about the real world; this impression is confirmed by the different verdicts that the vision offers on the seven cities. These are real places, and the verdict that is offered on the Christians in those seven places is in each case a real verdict; perhaps Smyrna is the best and Laodicea the worst. But, make no mistake about it, we are talking of the real world, and what God can do about it.

And what is God going to do? At various times in the text we are invited to eavesdrop on the heavenly liturgy, and that tells us that all is going to be well. So I should like you, over the next few days, to read through the entire book, and draw hope from it. There is one lovely passage that comes at the very end; you will be sorely tempted to leap ahead and read it; but may I ask you to hold back, and let it come when it will. That passage is of course the stunning vision of the “new Heaven and the new earth”, in chapter 21, verses 1-4, when the glorious truth starts to unfold. Read this only when you get to it, and rejoice at what God is doing in our world. You will not regret it.

Fr. Nicholas King, SJ, is a Jesuit priest who is currently in the parish of Farm Street. He has recently published a translation of the entire Greek Bible.

Apostle of Hope

by Br. Paul de Groot, O.Carm

As Pope Francis's season of creation comes to an end, we are encouraged to move into a Holy Year, a jubilee year, as pilgrims of hope. The season of creation challenged us to hope and act with creation, to appreciate our planet as a gift from our ever-loving God rather than a resource to be exploited.

As pilgrims of hope we are invited to support each other from all four corners of our wonderful world and although the journey may be choppy at times, our apostle of hope, Saint Jude, will always be with us as a support and comfort to enable us to be ambassadors of God's love to all whom we meet.



Popular Prayers

by Mr. Matthew Betts

Sixty-nine years ago now, the Shrine of Saint Jude was officially opened by the Bishop of Southwark. His successor, Archbishop John Wilson has been a great supporter of our work here. He and others have sent us some comments on the latest edition of 'Popular Prayers', which I share below.

"Just a short note to thank you for sending me 'Popular Prayers'. I find the selection, arrangement and presentation is very attractive and useful. I am sure many other people will feel the same. Thank you for all you do to promote prayer in Carmel." - Fr. Mícéal O'Neill, Prior General of the Carmelites

"I was delighted to receive a copy of 'Popular Prayers' prepared by the Carmelites. It is a simple and beautiful collection of prayers which fits easily into the pocket. Saint Therese of Lisieux described prayer as a 'surge of the heart...a simple look turned towards heaven...a cry of recognition and of love, embracing both trial and joy.' This little book is a help and encouragement to do just that." – Archbishop John Wilson, Southwark

"I love 'Popular Prayers' - it is such a useful and clever book. Thank you for producing it." - JJW Griffiths

"I was especially pleased to receive the copy of 'Popular Prayers', since I still

make use of the Carmelite Prayer Book produced in the 1970's! I shall share this new edition here in Arundel and Brighton, with a view to information about the publication being shared more widely." - Bishop Richard Moth, Arundel and Brighton

If you would like to order a copy of 'Popular Prayers', please call the office on 01795 539 214 or email matt@stjudeshrine.org.uk, or purchase on our shop www.stjudeshrine.co.uk. I would like to thank all of the above for their reviews.

Prayer Corner

Please pray for the souls of the Guild of Saint Jude members who have died since October 2023:

Miss H Carroll
Mr & Mrs R & A Casson
Mr and Mrs N C Dunne
Mrs C Feaheny
Mrs U Davis
Mrs B Gaede
Mrs B Haran
Mrs Morgan
Mr L Mozdzierz
Ms M Robinson
Miss N Saverimuttu
Mrs C Wignall

And all those past members who have died and are known to God...

May they Rest in Peace and rise in glory.

Saint Jude Everywhere



We need your help once more for our initiative 'Saint Jude Everywhere'.

This December, can you stroll twelve miles wherever you are for our 'Saint Jude Everywhere' sponsored walk? Walk the twelve miles over one day, over a week, or over the month of December. Whatever you like!

By joining us for 'Saint Jude Everywhere', you could further help fund the work of the Carmelites across

the UK and around the world. We can't do any of this important work without you, connecting each other and spreading the mission of Saint Jude as ambassadors of hope!

If you would like to join us, please sign up via shrineoffice@stjudeshrine.org.uk, or call 01795 539 214 and we can send you a sponsored walk form. Alternatively, you can collect sponsorship and then add your donation via:

<https://tinyurl.com/JudeEverywhere>

If you can't join us, but would like to support this initiative, please simply donate via the link above or send your donation to our address. THANK YOU.



CATHOLIC ASSOCIATION LOURDES PILGRIMAGE
22 - 29 August 2025

In 1858, Our Lady asked Saint Bernadette to tell the priests to "bring people here". Since 1900, the Catholic Association Pilgrimage has been bringing pilgrims to Our Lady's Shrine to answer that request.

We welcome anyone interested in visiting the beautiful shrine - our next pilgrimage is taking place on 22 - 29 August 2025

Find out more:
www.catholicassociation.co.uk



Let us pray...

O glorious apostle, Saint Jude Thaddeus, true relative of Jesus and Mary, I salute you and praise God for the honour of his saints. I praise and thank God for all the graces He has bestowed upon you and the apostles, and through you, upon the Church. In humility I implore you to pray for me before God, looking upon me with compassion.

To you God has granted the privilege of aiding humankind in the most desperate cases. O, come to my aid, that I may praise the mercies of God.

All my life I will be grateful to you and will be your faithful client until I can thank you in heaven. Amen.

Remembering the Shrine and the Carmelites in your Will

Your legacy will help the Carmelite Charitable Trust and the Shrine of Saint Jude to ensure that the work and ministry of the province and the Shrine will continue for many generations to come.

It is thanks to so many of the legacies of the past that we have been able to continue our work, building God's Kingdom on earth even when your earthly life is over.

Please call 01795 539 214, scan the QR Code, or visit www.stjudeshrine.org.uk for more information.



twitter.com/saintjudeshrine



<https://tinyurl.com/JudeFB>

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:

✉ Guild of Saint Jude, Carmelite Friars, PO Box 289, FAVERSHAM, Kent, ME13 3BZ

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