



THE CARMELITE NEWS



From the National Shrine of Saint Jude



AUTUMN 2018



Dear Friend of Saint Jude

BY the time you receive this newsletter it will

be only six weeks before the Feast of Saint Jude. This year we shall be celebrating over the weekend of 27 and 28 October. We are all looking forward to welcoming as many of you as possible to join us. You'll find information about the Masses and devotions at the end of this newsletter.

Compared with Saint Peter or Saint Andrew, we know very little about Saint Jude really, but we do know one of the most important things of all: that he was called by Jesus to be one of the Twelve Apostles. I want to reflect a little on this so that we can see

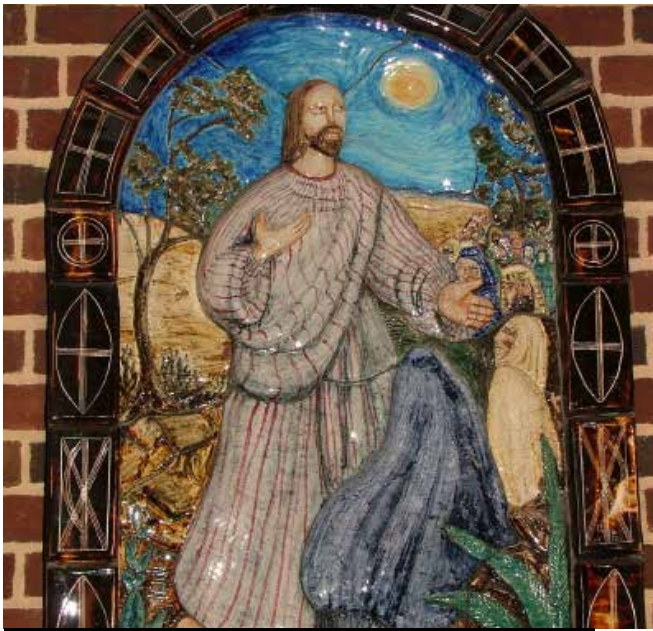
better who Saint Jude was as one of the closest followers of Jesus.

First of all, there are two versions of his name: Thaddeus in Mark and Matthew and Judas son of James in Luke. Sometimes we put these two names together "Jude Thaddeus", but that's just our best guess!! Maybe he was one of those apostles who stayed in the background, quietly working for the kingdom, as many people do. Maybe his exact name is not important: what is more significant is that he was a follower of the Lord. The only name that matters is that of Jesus Christ. Saint Jude has plenty to teach us in his silence and shadowy

identity: it's not about us, it's about the Kingdom...

Secondly, instead of singling out apostles by name, we can focus on the group of twelve as a whole. It seems clear that Jesus chose these men specifically and deliberately: *"I have called you, not you me"*, he says quite severely almost. This also points to a fundamental truth in our lives that we owe everything to the Lord, that we cannot be anything without him. The number of apostles is important too.

These twelve men are called to sit on twelve thrones to judge the twelve tribes of Israel.



Saint Jude preaching (Adam Kossowski) - Shrine of Saint Jude

“ ..these twelve men are called to sit on twelve thrones to judge the twelve tribes of Israel... ”

In Jesus' time the twelve tribes no longer existed, but their image exercised a powerful influence over the hopes and aspirations of the people. One of the signs of the restoration of Israel would be the renewal of the twelve tribes.

This reference to the reawakening and regathering of the people would have been instantly comprehensible to those who saw the twelve apostles. So Saint Jude has a significant part to play in the expectation of the

coming of God's kingdom as part of the symbolic group of twelve around Jesus.

The role of the apostles was also to be the closest group around Jesus and to bear witness to his teaching and ministry. Their closeness to Jesus meant that they were able to receive a more detailed explanation of Jesus' instruction and to ask questions of him. They had a deep and close relationship with the Lord, sharing everything and conversing with him on all sorts of subjects. They enjoyed exactly the relationship that Saint Teresa of Avila describes when she describes prayer as nothing more than a conversation with the one who loves us most. Saint Jude is one who can show us what it means to have a prayerful life with Jesus.

In the Acts of the Apostles we see this group of twelve in the period after the Resurrection and then Ascension of Jesus. The idea of "twelve" is so important for the early Church that the eleven



apostles surviving after the departure of Judas Iscariot wanted to find a replacement to bring the number up to twelve again. A key quality they looked for in the “new” member was that he should be one who had accompanied Jesus on his mission and been a witness to it. The point here is that the twelve represented an extension and a continuation of Jesus’ ministry. These apostles were the foundations of what we call the Church.

Finally, the Acts of the Apostles tells us a lot about their work, including Saint Jude. They attended temple worship and prayed together at home, “breaking bread” as a sign of their unity. They preached and taught, provoking the opposition and hostility of the Jewish authorities. They attended to the needy and those on the edges of society, setting up what we would call a solidarity fund to help the poor from their own resources. They worked various “signs and wonders” among the



The Holy Spirit - Shrine of Saint Jude

people. They were sensitive to the ethnic composition of the community and rebalanced their ministry to take account of those who felt overlooked or unvalued.

So even if we don’t have very much information about Saint Jude directly, we can build an impressive picture of him as one of the twelve apostles: the Lord’s companion and witness, foundation of the Church, preacher and teacher, helper of the poor and under-privileged... maybe we know quite a lot after all.





“Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.” - Ephesians 2:19-22

WE are all acutely conscious of the issues that arise from the question of **foreigners** in our society. Jewish thought and practice put a high value on welcoming the stranger and the outsider as an image of God’s love and concern for all of humanity. At the time this letter was written, Roman occupation of Palestine was a brutal reality, with its divisive policy of distinguishing between Roman citizens and the rest of the known world.

Saint Paul himself took advantage of his Roman

citizenship to secure a hearing before a Roman judge rather than a local Jewish court. However, the author of Ephesians uses this image of *“the outsider”* as a way of understanding the salvation that Christ has brought: *“you are no longer foreigners... but fellow citizens...and members of the household of God...”* The effect of Christ’s crucifixion and resurrection is to remove all barriers and realise our potential as members of God’s family. Elsewhere, Saint Paul uses the image of becoming a son or daughter of God to express this closeness and

intimacy.

The second metaphor used here is that of the Temple: an iconic building in Jewish thought, symbolising the presence of God among the people. It is also the image that Jesus uses of himself and his mission. He is the stone which the builders (the Jewish authorities) have rejected, but which has become the cornerstone of the whole edifice. Moreover, the spiritual progress of the disciple is precisely to become more and more integrated into that building, the person of Jesus Christ.



WE are unfortunately accustomed to seeing images of people fleeing from their own country in search of a better life. Their trials and hardships on the journey are striking and evoke in us a sense of sadness, compassion and possibly anger at the way these poor people are treated.

Of course, in the Old Testament there are several stories of people on the move: Abraham responds to God's call and sets out on a journey that will result in the establishment of a new nation. The inhabitants of Sodom and Gomorrah fled for their lives and the Lord allowed some of them to escape his punishment.

The most important movement of peoples is the migration of the people of Israel from Egypt to the promised Land. This is called the Exodus and it is a key event in the history of God's relationship with Israel. We hear the story every year during the three days of the Paschal Triduum. On Maundy Thursday, the first reading tells how the angel of the Lord "passed over" the Israelites and killed the first-born of the Egyptians.

As a result, Pharaoh allowed the people of Israel to escape under the leadership of Moses. On Holy Saturday, the reading from the book of Exodus describes the people's dramatic escape across the Red Sea and into the

Sinai Peninsula. This was only the beginning of their journey, for with Moses the people travelled for 40 years "in the wilderness" before they reached the Promised Land. It was a journey punctuated by great joy, when the Lord revealed himself to Moses as their protector. It was a journey marked also by failure and despondency. And of course, Moses never saw the Promised Land himself.

When Jesus appears transfigured with Moses and Elijah on Mount Tabor, he tells his disciples that they must leave together so that he can go to Jerusalem for his "exodus". Jesus saw in his passion and death an experience similar to that of the

whole people of Israel: a passage through hardship, suffering and death to a Promised land with his Father.

It is no wonder that Christian readers and interpreters of the Old Testament saw in this fundamental journey of the people of Israel an image of the individual spiritual journey. From earliest times, there was a desire among Christians to undertake pilgrimage in imitation of the Exodus and to visit the Holy Places of Jesus and the early Church. When that was no longer possible, then the next best place was Rome where the

two great apostles, Peter and Paul, had lived and died. The amount of time and money needed to accomplish this journey was considerable, so in this country more accessible sites became important, and among these, in first place was Canterbury. This was the place where Thomas Becket was murdered in 1170 and which rapidly became the object of those making a "pilgrimage" to a local holy spot. This particular pilgrimage was made famous in the 14th century by the poet Geoffrey Chaucer in *The Canterbury Tales*. But this journey to Canterbury takes place

even today and we will be heading there from the Shrine on 17 November (after Fr Ged's reflections) for a pilgrimage. Come and join us! We will be visiting special pilgrimage sites on the way and then the Cathedral. Simply fill in a form on the intentions sheet if you would like to join us. More details there too.

Until next time, may God bless you and Saint Jude intercede for you,



Kevin Alban O. Carm.
Prior Provincial

Notice Board



Remember our Novenas

Novena to the Little Flower: 23 September - 1 October 2018

Novena to Queen of the Most Holy Rosary:

29 September - 7 October 2018

Novena to Saint Jude: 20 - 28 October 2018

Please recycle or pass this newsletter onto a friend after you have finished reading it - thank you.



PO BOX ADDRESS HAS CHANGED

Our PO Box address has changed to:
Carmelite Friars, PO Box 289, FAVERSHAM, Kent,
ME13 3BZ

Don't worry, anything sent to the old one will still be received until the end of the year.

Reflection & Prayer with
St. Jude

National Shrine of St. Jude

- Faversham, Kent -

Saturday, 1 September

ST JUDE: FROM DARKNESS TO LIGHT

- walking with Jesus with hope in the good times and the bad -

Fr. Francis Kemsley, O.Carm.

11.00 am Mass - 11.45 am Talk - 12.30 Prayer - 1.00 End

Saturday, 17 November

ST JUDE: WITNESS TO THE RESURRECTION

- praying with hope for the dead -

Fr. Ged Walsh, O.Carm.

11.00 am Mass - 11.45 am Talk - 12.30 Prayer - 1.00 End



ST. JUDE FEAST CELEBRATIONS

SATURDAY, 27 OCTOBER 2018

MASS CELEBRATING ST. JUDE

WITH BLESSING & ANOINTING WITH OIL

12 Noon - 2.00 pm - 4.00 pm



SUNDAY, 28 OCTOBER 2018

MASS CELEBRATING ST. JUDE

WITH BLESSING & ANOINTING WITH OIL

12.30 pm - 2.30 pm - 4.30 pm



Carmelite Friars, PO Box 289, Faversham, ME13 3BZ



01795 539 214



newsletter@stjudeshrine.org.uk



www.stjudeshrine.org.uk



Registered Charity: No. 1061342

Front cover - Saint Jude statue by Philip Lindsey Clark - Shrine Information Centre. All photos, copyright Order of Carmelites.