

# CONTINUITY - JOURNAL -



*The rediscovery of our Catholic roots and the renewal of the Catholic Faith in the British Isles.*

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## A Heart Open to God

*Conversion Testimony by Kristine Franklin*

*Editor's Note: This past November, Miles Jesu hosted the international Path to Rome Conference in Mexico City. With three cardinals in attendance, converts from around the world came to bear witness to the Catholic Church in Mexico. Although Kristine Franklin's testimony – which was given during the conference – does not bear any direct relation with the British Isles, we believe that its doctrinal clarity and interesting history merit its inclusion in our Journal. We hope you will enjoy it.*



When I was a very little girl, my mother taught me the most important lesson of my life: Jesus loves me, this I know, for the Bible tells me so. My mother loved Jesus and the Bible. She loved to pray, and she taught me to do the same. My mother was a fundamentalist and so were all the other Christians I knew. God used the fundamentalists in my life as a means of grace. I am Catholic today because of them. They taught me that doctrine is important because truth is important.

My mother, like most fundamentalists, believed that the Catholic Church was an agent of the devil. She thought that Rome deceived Catholics into believing that they were Christians, when in reality, they were anything but. She told me that Rome trapped people into a system full of superstition and empty rituals. She said that the Catholic Church taught that a person could gain his own salvation through good deeds, rather than through the free gift of eternal life. In other words, the Catholic Church taught lies. The Catholic Church was a false religion. And quite possibly, the Antichrist would be a Catholic pope. So what's a nice fundamentalist girl doing in a place like this?

I'm here to tell you that it was the fundamentalist conviction in the importance of sound doctrine that eventually brought me to the Catholic Church. They would be very irritated to hear this, but it's true. The fundamentalists made me do it!

My journey to the Catholic Church began when my mother told me that Jesus was knocking at the little door in my heart. All I had to do was open the door and invite Him to come in and he

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## Christmas Greeting

How can I put this into words, how express it? This wonder fills me with amazement. The Ancient of Days becomes a child, he who sits upon the throne, high and exalted, is laid in a manger.



He who has broken the bonds of sin is wrapped in swaddling-bands, for this is his will. He wills opprobrium to become honor, disgrace to be clothed in glory, and the most outrageous abuse to demonstrate the extent of his goodness.

- St John Chrysostom, Patriarch of Constantinople, lived 347-407 A.D.

The Continuity Team wishes all of its readers a blessed and happy Christmas and New Year!

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## From the Continuity Team

Blessed be the Name of Jesus! In this season of Christmas we celebrate the entrance of Christ into the world, given to us by His Mother Mary. That the King of Kings chose to clothe himself with human flesh – as St. Ambrose put, “This wonder fills me with amazement.” Yet in addition to wonder, Christmas is also a feast that gives to us renewed reason for hope, a thing that so many of the world and of the Church are without. In today’s Church, so many Catholics see only a Church riddled with problems – scandals, corruption, and ‘out of tune’ teachings. Indeed, one editor of a recent compilation of Catholic essays on hope complained that many of the Catholic writers would not contribute, saying that they were without hope as the Church Herself was now without hope!

In this season of Advent, then, our Holy Father has now asked: in what, then, may we hope? The hope the world once had in the great stream of scientific progress is now trickling away, and its fiery belief in the possibility of a perfect world order has now shown to be naught but smoke. “Man’s great, true hope,” writes the Pope in his encyclical *Spe Salvi*, “which holds firm in spite of all disappointments can only be God.” And to hope in God is to hope in the Church that He ordained to bear forth His Son to the world.



Cardinal Castrillón Hoyos and Very Rev. Mark Gelis, the new General Director of Miles Jesu, attending the Path to Rome Conference



Miles Jesu Domus and Vinculum Members with Lord Nicholas Windsor.

In this world thus darkened by the loss of ideals, and in a Church that is questioned by too many of its members, the Continuity Team has therefore set out in the name of hope to combat against all such despair over God and His Church. Along with other members of the Continuity Movement, we most recently travelled all the way to Mexico so as to hear the great message of hope that International Path to Rome Conference brings to the world. Every year this conference brings together the leaders of and converts to the Catholic Church, so as to bear witness that our Church is strong. Exceptional among the testimonies was that of Kristine Franklin (published in this issue) along with that of her husband, Marty. Journeying from Protestant preaching in Guatemala to Catholic evangelism across the world, their witness is strong.

Still vivified by these testimonies to hope, we soon travelled back to England where we discovered a Church that is being enlivened by so many dedicated Catholics. On November 20th there was a celebratory Mass at St. Etheldreda’s Church in honour of the re-opening of the Catholic National Library. Enthused over the continuation of such a venerable institution (please visit their website, [www.catholic-library.org.uk](http://www.catholic-library.org.uk), so as to learn more), and excited to see so many English Catholic

luminaries gathered together for one occasion, we were filled with confidence and hope for the future of the Church in England. In particular we were pleased to see once again Lord Nicholas Windsor (who by his conversion forfeited his place as 25th in line to the throne), who formerly spoke at a Path to Rome Conference.

As we enter the New Year, then, let us grow in hope and look on Her who is the sign and affirmation of all our hope. In his prayer to Mary, ‘Star of Hope’, with which the Pope ends his encyclical *Spe Salvi*, he writes, “When you hastened with holy joy across the mountains of Judea to see your cousin Elizabeth, you became the image of the Church to come, which carries the hope of the world in her womb across the mountains of history.” In this season of Christmas, let us give thanks for Mary who brought forth Christ from her womb, and let us give thanks for the Catholic Church that continues to make Jesus present in all the churches of the world. The Continuity Team wishes everyone a Blessed Christmas and a Happy New Year! ■

# We Have Only One Life, Let's Not Waste It

By Very Rev. Fr. Alphonsus Maria Duran, MJ

*At the turn of the new year many people take the opportunity to make New Year's resolutions; some kind of goal for the coming year. But what is the most important thing in this life? To do the will of God, yes. Therefore this year, let us take a look at what God wants from us.*

I want to talk about a very deep subject, that involves our whole life. It is the dialogue between man and God, between God and man. All our life we are in a dialogue; we talk to God and God is talking to us. This is something mysterious for each individual and really continues all our life. And especially important is the

question, what does God want from me?

There can be all kinds of interpretations for this very serious question. Sometimes if i don't know what God asks of me, i might do things my own way. Then at the end i could find out that i have wasted my life. This happens quite frequently. I think most people follow their life without thinking or considering what God wants from them. Many young men and women just decide to get married or stay single without thinking about what God wants from them. Many times, even when we are thinking about what God wants from us, we make decisions on our own.

In the book of Sirach (6:34-37), it talks about consulting with the elderly regarding decisions in our life, "that you may hear every discourse of God." Why? Because the elderly have all the experience of life; they have already made mistakes. They can guide us in our life.

I've found a lot of people, who at the end of their lives say, "I have wasted my life, but now there is no way to go back." Once my life is wasted, that's it; there is no way to go back. This can be a

terrible thing. We have only one life. If i err in the way of life that God wants me to have, that's it; there is no way to go back. This is something very serious! Every day i am faced with this. I get up in the morning and i say, "Lord what do You want from me today? What do You want me to do next week?" Because many times i simply don't know; i have to pray. I have to pray and consult the elders in the way to go.

Many times we are slaves of our feelings. Sometimes the feelings can captivate us and have such a strong hold on us that we lose control and become

dominated by them. We can become slaves to our feelings, to our tendencies, sometimes bad, sometimes not so bad. Sometimes they don't look bad, but the consequences of them are very bad.

There is always the question, what does God want from me? My life is only one and i should not waste it! I should ask God to guide me and inspire me. Because sometimes i am sure that God wants this for me, and it turns out that He does not. Then i have to adapt my feelings to whatever i see God wants for me.

How do i know what God wants for me? By facts. Because if i trust only in my feelings and my inclinations, i will be mistaken most of the time.

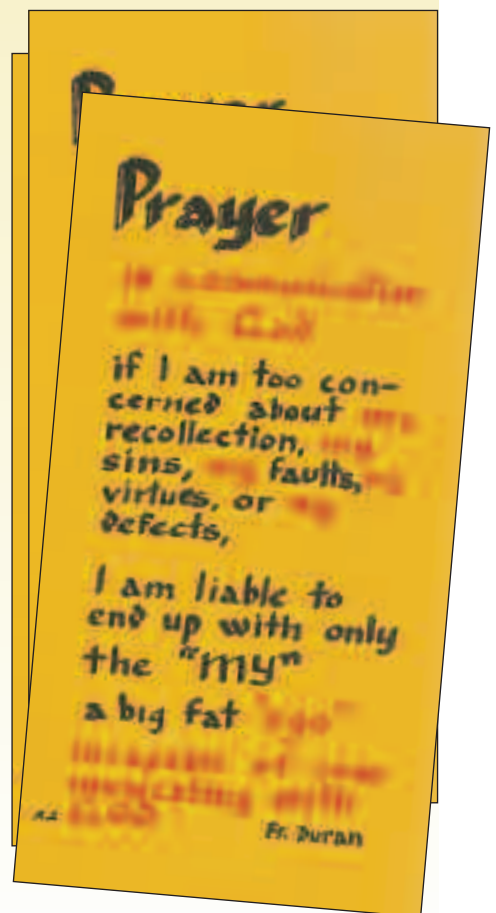
Lately i was convinced that God wanted something from me. I went on for months thinking that this is what God wants from me. Well, at the end of nine months it turned out that God did not want it. How do i know? By the facts. Everything worked out in the opposite way. By the decision of my superiors, i knew that God did not want it from me.

I must adapt my life to the facts that

*"If i err in the way of life that God wants me to have, that's it; there is no way to go back. This is something very serious!"*

## Golden Tracts

Join us in this apostolate of evangelisation for the churched and unchurched. Millions of people need to know about God. Millions of people believe only in fantastic, wild tales about the Catholic Church. You can help them to know the truth about Her. Help bring the Faith to others by passing *Golden Tracts* – simple and inspiring messages written on eye catching golden paper. You can include the tracts with letters, leave them inside magazines in waiting rooms, or distribute them to fellow parishioners. To find out more or to order a pack of *Golden Tracts*, please visit the Miles Jesu Bookstore.



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would be my saviour, and I would go to heaven when I died. It was all up to me. So, when I was five years old, I asked Jesus to come into my heart. I opened the little door and was saved. One day I would have my own mansion in heaven. Jesus said it and we believed it. We talked a lot about heaven!

Heaven was for true Christians and we knew who the true Christians were. They were persons who, like us, had been saved. We never worried about going to hell because we knew we would never have to go there. It was great to be saved! At every opportunity we were taught doctrine. The fundamentalists took the study of doctrine very seriously. It was the fundamentalists who taught me that doctrine is important because the truth is important, and that the truth was a question of eternal life or eternal death.

The fundamentalists also took evangelization very serious. In addition to being born again, and studying the Bible, it was most important to share the good news. If you want to live it, you have to give it.

Missionaries were frequent visitors at our little church. They did great things for God! My older brother was a missionary in Spain and Mexico. He taught the poor, lost Catholics how to become Christians. I also wanted to do great things for God. When I was nineteen years old I told the Lord that I would follow Him wherever He led me, even to the foreign missions.

Many years later I was on a plane, heading for Guatemala City. God had truly led me to the mission field, but a few things had changed. Now I was married and had two small children. And there was another change. Now I called myself an Evangelical.

My husband Marty and I, like most evangelicals, believed that the Gospel was simple and straightforward. Jesus saves. Why load down that message with doctrines that were not essential? We believed that we true Christians ought to put aside our differences in order to more effectively preach the Gospel to the lost. We believed that when we got to Guatemala we were going to find

one, single Gospel, the unadulterated truth, without any additions or unnecessary details.

This is what we found: Some missionaries teach that baptism is necessary for salvation. They baptise babies. Other missionaries teach that baptism has nothing to do with salvation, but even so, we ought to be baptized because Jesus said to do it. Those missionaries baptise adults. Some missionaries teach that baptism is optional. Others teach that in this day and age, there is no such thing as baptism.

*“The fundamentalists took the study of doctrine very seriously. It was the fundamentalists who taught me that doctrine is important because truth is important, and that the truth was a question of eternal life or eternal death.”*

Some missionaries teach that a person receives the Holy Spirit at the same instant that he is born again. Other missionaries teach that a person receives the Holy Spirit when he is baptised, but only if he had saving faith when he was born again, and only if he is baptised by immersion. Other missionaries teach that there is no such thing as baptism.

Some missionaries teach that during communion, Christ is present in some mysterious way. Most missionaries teach that nothing special happens during communion. We have communion because Jesus told us to, and for no other reason. Some missionaries teach that in this day and age there is no such thing as communion.

Some missionaries teach that Christians can lose their salvation. They are born again until they sin, then they

have to be born again. Other missionaries teach that salvation is once for all and that there is no way to lose salvation. They teach that a Christian should not sin, but if he does, it doesn't matter. If he is born again, he never has to be born again, again!

Certain groups of missionaries teach that the simple life shows that we are close to God, and that God favours the poor. Others teach that if a person had enough faith, and asks without doubts, God will make him rich, and that his wealth will be a sign that he belongs to God.

Some missionaries teach that a person has not been born again until he speaks in tongues. Other missionaries teach that some people speak in tongues, some don't. Other missionaries teach that people who speak in tongues have some kind of emotional problem. Other missionaries teach that speaking in tongues is a sign of demonic influence.

Some missionaries teach that it is not biblical to have female pastors. Others teach that it is biblical to have female pastors. Some teach that the pastor is in charge and must be obeyed. Others say that the elders are in charge, not the pastor. Still others teach that the congregation is in charge, not the elders or the pastor. And some missionaries teach that there is really no such thing as a pastor.

Every missionary uses the Bible. Every missionary believes that his teaching is the most biblical of all. We discovered that the simple gospel was not so simple after all.

I'm no genius, but there were a few things I know with certainty. First, two contradictory statements can't both be true. Let's look at the popular evangelical idea of eternal security, that teaching that says that once a person is born again he can never lose his salvation, even if he commits grave sin. Some evangelicals say that this teaching is biblical and true. Others insist that it is NOT true; that all Christians can lose their salvation if they commit grave sin and turn from God. It is either one, or the other. Both can't be true. And the

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answer is a matter of life and death. It is essential that we know the truth about our salvation without any doubts.

Second, I knew that the truth does not depend on our opinions or beliefs. The truth is absolutely the same for everyone. And third, I had to admit that the fundamentalists knew something important. When it comes to the truth about God, there is not such thing as an unessential doctrine. Everything we know about God, no matter how insignificant it seems, is connected to salvation. This is precisely the point of revelation! Opinion is not important. What we need is the truth.

I asked myself: Where can I find the real, true, truth? I had always been taught, "Just believe." To ask a lot of questions was a sign of a lack of faith. I did believe! But I wanted the doctrine given to us to be from God, not just human speculation and opinion. I realized that everyone who reads the Bible filters the content through his very own belief system. There was no way to keep this from happening, and no way to measure how much one's own ideas affected the results.

I realized that the process is subjective, in other words, a person's interpretation of Scripture will of necessity be affected by the person himself. The words on the pages of the Bible might be inspired and free from error, but they had to pass through the mental filter of a fallible human being, a human being with linguistic limitation, cultural prejudice, and many, many unconscious presuppositions.

The Bible alone did not work, no matter how loudly we declared it. The most we could say was that we were sure our personal conclusions were the truth. Muslims and Buddhists believe the same thing about their holy books. If the Bible alone, and nothing else, was the only thing necessary to know about our salvation, then every Sunday, in every evangelical church in the world, the ministers would stand up, read from the Bible, and sit down without making any comment. I had never seen this done.

In fact, there is no group of Protestants in the whole world that uses

the Bible alone, no matter what they claim. They use the Bible, plus something more. They use the Bible, plus the interpretation of someone. In other words, they use the Bible, plus some type of human tradition.

Those who seek the truth deserve the whole truth. They deserve to receive an authentic and authoritative message of salvation and a reliable guide for how to live the Christian life. Every human being, even if he can't read the Bible for himself, deserves a clear answer to life's most important question: "What must I do to be saved?"

*"I realized...a person's interpretation of Scripture will of necessity be affected by the person himself. The words on the pages of the Bible might be inspired and free from error, but they had to pass through the mental filter of a fallible human being..."*

It made sense to me that our loving Heavenly Father would guarantee a way for anyone to know, without a doubt, in any age, how to get home to Him, and that that information, that LIFE OR DEATH information, would be kept free from corruption. I knew the answer must be there. I just wasn't sure where to look.

When I spoke with other evangelicals about this they admitted that there was no way to know whose doctrine was closer to the truth. They did not seem worried about this. They told me that the most important thing is to have a personal relationship with Jesus.

I thought about this. The whole purpose of revelation is to guide humanity back to God. A perfect God gives a perfect revelation. If there is no

way for imperfect humanity to receive this revelation without contaminating it with its own ideas, then revelation has been given in vain.

If this was true, we couldn't proclaim anything with certainty. Our message was nebulous, or worse. Accept Christ. Be born again. Trust in Jesus and don't worry about the rest. But in order to trust in Jesus, a person has to know with certainty what it really means to trust in Jesus. He has to know who Jesus is, and how to trust in Him, without any hint of doubt. The whole point of evangelisation was to get people to trust in Jesus. But the true evangelisation has to be based on true doctrine. Doctrine really is a matter of life and death!

I began to read Church history because I wanted to know how missionary work was carried out in the early centuries of Christianity. The first thing I discovered was my great ignorance. I had a university degree from a Bible college yet I had never heard anything about the Fathers of the Church, or the good popes, or bishops, or even the martyrs. I had not read anything by the great philosophers or theologians who gave witness through their writings in the early centuries of Christianity. I knew nothing of Church history. I didn't know what an ecumenical council was. I did not know the Creed. I had never memorised the Our Father. I realized I was an ignorant missionary.

Secondly, I discovered that the doctrine of the early Christians did not resemble the doctrine of fundamentalists or modern American evangelicalism. The gospel of the first fifteen hundred years of church history was nothing like what we missionaries were teaching. It was a different thing altogether and this scared me. The message of salvation that was preached from the beginning by the apostles and later communicated through the centuries looked suspiciously Catholic.

On a whim, we decided to visit an Anglican church one Sunday. After having read so much history, I wanted to experience the smells and bells and

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# Our Glorious Saints

## ST. HILDA

Tradition has it that, while St Hilda's mother was pregnant, she dreamt that she found a precious jewel under her garments which 'emitted such a brilliant light that all Britain was lit by its splendour'. And, indeed, her daughter, as the future Abbess of Whitby, would fit this description very well. A highly capable and intelligent monastic leader, she is an effective tonic to those who write off the involvement of women in the early English church – at the highest level, in St Hilda's case – just as she proves herself to be an inspiring role-model for today's women.

St Hilda's life is neatly divided into two halves, each lasting 33 years. We know little about the first half, which covers the period leading up to her decision to enter the monastic life. She was born in 614 into the extended royal family of Northumbria, at that time still pagan, although she was converted and baptised at the age of 13 by St Paulinus, the celebrated apostle of York, together with her great-uncle, King St Edwin, and his household. For the next 20 years she lived a secular life, probably in and around the court. Given her comparatively late entry into the religious life and the fact that our main source, St Bede, never calls her a 'virgin', it is quite likely that she was married, although there is no mention of her having had children. Her life was radically changed at the age of 33, when, with the encouragement of St Aidan, she decided to dedicate the remainder of her life to God. Originally she planned to set off for Gaul, where her sister, St Hereswitha, was

a nun at Chelles. Saxon sanctity seems to have run in the family for, before taking the veil, St Hereswitha had mothered three saints: Sts Sexburga, Withburga and Ethelburga. However, St Hilda never did cross the Channel. St Aidan arranged for her to live the monastic life with some companions in Northumbria, and she soon found herself appointed Abbess of a monastery at Hartlepool, founded by one Heiu, a 'devout servant of Christ'. The reputation of the new abbess and her community grew, and in 655 King Oswy's young daughter, St Elfeda (or Aelfraed), was given to the convent as a thanksgiving for her father's recent victory over the pagan Penda at Winwaed (654).



The community at Hartlepool was soon on the move. In 657 St Hilda founded the great double monastery of Streonaeshalch, later known as Whitby, which quickly became famous as a centre of learning. It produced five future bishops, as well as St Caedmon, a cowherd who discovered a gift for poetry and is remembered as one of our first vernacular poets. Moreover, as a 'royal' abbey, Whitby became the mausoleum of the Northumbrian kings. Such was its importance to Anglo-Saxon Christianity that a famous Synod was held there in 664 which, amongst other things, resolved the dispute between the Celtic and Roman 'parties' over the dating of Easter. This complex conflict had led to many awkward situations: for example, at the Northumbrian court, Celtic-trained King

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## Our Readers Write

A big thank you to everyone who returned the questionnaire that was included in the last *Continuity Journal*. The responses were quite varied. Some praised the *Journal* quite effusively, while others took the questionnaire as an opportunity to tell us "Please do not send me any further copies of your journal as we do not like your bigoted members of Roman Catholic Evangelism. Thank you."

Fortunately, though, the responses were generally more constructive! Going over all of the questionnaires, various points emerged: 1) There should be more about Miles Jesu and its members, 2) In general, it is thought that the historical articles are more interesting than the conversion testimonies,

3) The *Journal* on a whole can be a bit too wordy and complex, 4) Larger type!

With the upcoming issues, we will try to implement these recommendations and suggestions that you have given us. The *Continuity Journal* is a free publication, whose sole purpose is to help you, our reader, to grow in the Faith – thus, your feedback is important! Here are some of your replies:

*"I think that it is very good as it is. I think 8 pages is enough. It is more important to publish articles of quality as you do, rather than quantity"*

*"The Continuity journal seems very 'highbrow' to me, when I receive it in the post I am struck by how wordy it appears. I am a tabloid newspaper reader and like to read short punchy articles."*

*"I love the historical facts. It's perfect for some of us 'lazy' Catholics or forgetful ones. Revitalizing information... Wasn't impressed when I first received pamphlets (my fault no doubt) now I find it full of edifying material. I love what you stand for!"* "The *Continuity Journal* is O.K. for those in Religious Orders, not for the ordinary person. We would like something of light reading to enjoy."

*"I like the way the magazine is written – and all the information about the Catholic Faith. It is a blessing to know that we can get information on what we believe."*

*"Very good & informative sound Catholic journal. Perhaps a larger journal, less frequent, and cost applies!"* ■

candles for myself. I found it strange and interesting, but not moving in any way. Then when I knelt to receive communion, I suddenly found myself choking back tears [Ed. Although Anglican liturgies are very similar to Catholic liturgies and can be very inspiring, the Church nonetheless teaches that the Anglican Eucharist is not the True Body and Blood of Our Lord].

Something was happening in my heart, something huge! There was something so right in this ancient act of worship, with Christ in the centre instead of a sermon. All of a sudden I could see Christianity in its correct perspective, in its historical and universal context. Prayer, evangelisation, the hierarchy, the Creed, doctrine – all of it was part of an inseparable whole.

I was seeing in colour for the first time. And once a person begins to see in colour he can never go back to black and white. In less than a year my husband Marty and I had resigned from our mission agency. We had no idea where we were going to go. We weren't sure that the true church of Jesus Christ really existed anywhere except in our hopes, but we knew with certainty that it was not to be found in modern evangelicalism. After a short time in the Anglican church we knew that this was not the church of Jesus Christ either.

With fear and trembling I bought a copy of the Catechism of the Catholic Church. Marty and I read it, prayed, studied the Bible, and something wonderful happened. We found the true and fully intact gospel of Jesus Christ in the last place we looked.

God had indeed guaranteed that every person in every time could know the answer to the question, "What must I do to be saved?" He had established His Church and has been guiding and preserving her since the beginning by the power of the Holy Spirit. Every single one of our many questions was answered biblically, historically, logically, and beautifully! Catholic theology had a perfect, continuous unity. The truth has been preserved. The gospel of Jesus Christ has been preserved in the Catholic Church. There is no need for anyone to have the smallest doubt.

After many months of study, we met with a priest and told him our story. He said to us, "Only the Holy Spirit could have guided two persons such as yourselves down this road. Welcome home." On April 15th, 1995, I received my Saviour in Holy Communion for the first time, thirty years after having opened the little door in my heart.

We Catholics have the whole Gospel. The Catholic Church is the Church of Jesus Christ. We have the truth and the answer to life's most important question. Let us take on the work of proclaiming that whole gospel to all people. Let us pray that the Holy Spirit may transform the face of the earth through our humble and faithful witness. If we want to live it, we have to give it. Thank you. ■

show me what God wants.

My dear brothers and sisters, this is a terribly serious dialogue. It is not something superficial: "Well okay, i can do whatever i want." No, it is life. We have only one life, and our life depends on God. We cannot waste it.

Sometimes if we follow one way and then realize that it is false, we have to come back and start all over again. This has happened to a few saints — and to a few of us who are not so saintly but are working to be saints.

May God have mercy on us. I pray for you and you pray for me, that God will guide us, that we will not waste our lives following our feelings, but that we will follow the will of God, who will guide us in life through facts, through realities. Let's ask the Blessed Mother that she will guide and take care of our lives. Blessed Mother, you know exactly what the Lord wants from us; guide us. Don't let me be controlled by my feelings or what i want or what i wish, but by what the Lord wants. ■

**Our Glorious Saints...continued from page 6**

Oswy found himself celebrating Easter when his queen, Roman-trained St Enflada, was still observing Lent! But the crux of the matter went beyond such liturgical niceties to the whole question of how much influence Rome should have over the English Church. This synod, resulting in the victory of the Roman side under St Wilfrid, was hosted by Abbess Hilda. Bede mentions her as a sympathiser of the Celtic 'party', although she happily abided with the decisions of the synod. The fact that Bede bothers even to mention her opinions on the matter shows her considerable prestige as a royal abbess, a woman of deep learning and wisdom, and an adviser of both princes and paupers.

Her last six years were marked by severe illness, though she continued zealously to guide her double community of

monks and nuns. She died in 680, to be succeeded by St Elflada, who ruled with her widowed mother, the former Queen, St Enflada. Whitby's glorious days were, however, numbered. The abbey was sacked by the Danes in around 867, although it would be re-founded in the late eleventh century.

St Hilda's holiness did indeed light Britain by its splendour. Her name already appears in the early eighth-century Calendar of St Willibrord, and fifteen medieval churches were dedicated to her. Her shrine attracted many pilgrims, even though both Glastonbury and Gloucester claimed her relics – itself admirable testimony to her popularity. ■



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B O O K S T O R E



### My Personal Path to Rome

Hear the testimony of the third highest ranking prelate in the Anglican Church, now a Catholic priest! The most prominent Anglican since John Henry Cardinal Newman to become Catholic, Msgr. Graham Leonard shares why he gave up prestige, friends, and honour to enter into the full communion of the Catholic Faith. Realize the great treasure that lies within our Catholic heritage and share this testimony with non-Catholic friends. 45 page booklet.

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### A Man to Move Hearts – A Life of Paul Murphy, MJ

By Joanna Bogle and Stephen Ryan, MJ

This all new book about Paul Murphy is written by Stephen Ryan, MJ and Joanna Bogle – the co-author of “A Heart for Europe”, the life of Emperor Karl of Austria who was recently beatified. She says about the book:

“When I was asked to write a short booklet about Paul Murphy, one of the early members of Miles Jesu in America, I accepted because I thought it might be interesting and that I could produce a neat professional job. What I was not expecting was that I would be touched by Paul’s story – a simple and moving example of a life lived with generosity and, at the end, with great courage. I hope it will touch you as it did me, and that you will feel, as we did, that Paul Murphy’s life is a story worth telling.”

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### Why Apologize for the Spanish Inquisition?

also available in Spanish

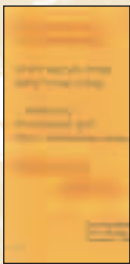
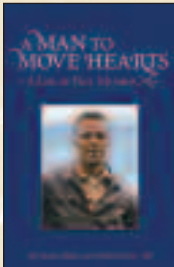
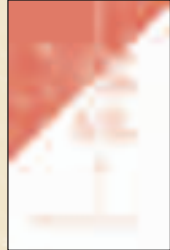
Incorrect depictions of the Spanish Inquisition are often used in arguments against the moral authority of the Catholic Church. Don’t be fooled by the misinformed. Know the historical facts. In 1994, The British Broadcasting Company came out with an unbiased documentary entitled The Myth of the Spanish Inquisition. The authors of *Why Apologize for the Spanish Inquisition* make good use of this documentary and gather a collection of historical facts (many provided by non-Catholic writers) that amply vindicates the Catholic Church from all the calumnious lies that have portrayed false information about the Spanish Inquisition. Paperback, 30 pages.

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