

# CONTINUITY - JOURNAL -



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

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## Continuity Update

Dear members,  
Blessed be the Name of Jesus!

Thank you for your patience. We are sorry for having delayed our communication to you. As you may remember, a new General Director was appointed for Miles Jesu. Because of this change, a period of re-organization began that, unfortunately, caused some delays in communication, not only to many of our members in England, but around the world. Please be assured of our continued commitment in working for the re-conversion of England.

We are resolved once again to send out the Continuity Journal on a regular basis and organize activities for the renewal of the Catholic Faith. We ask for your prayers and continued support.

On Sunday, May 10, we joined pilgrims for the Tyrburn Walk organised by the Guild of Our Lady of Ransom. This starts at the church of St Sepulchre in London, which is near the Old Bailey, where Newgate Prison once stood. Centuries ago, our Catholic martyrs were dragged from this spot to the Tyburn Gallows for execution by the cruel

method of hanging, drawing, and quartering. For many years, the Guild has walked in pilgrimage along the route.

Led by Mgr Stark, Master of the Guild, and Father Timothy Finigan, we walked along, praying in silence. There were several stopping places along the route, each with its own special significance. At St Etheldreda's, a beautiful church in Ely Place with a rich history, Fr Finigan led us in the first two Glorious Mysteries of the Rosary and remembered the martyrs who died near this place – at Smithfield and at St. Paul's. The next stop was at the Church of St Anselm and St Cecilia in Kingsway, where we prayed the Third Glorious Mystery and recalled the martyrs who died at nearby Lincoln's Inn Fields. Then on to St-Giles-in-the-fields, where we said a *De Profundis* for all who died at Tyburn, Catholic and non-Catholic alike, and finally to St Patrick's, Soho Square, where we completed the Rosary and were given a special blessing with the relics of the martyrs St Oliver Plunkett and St Cuthbert Mayne. Here we had a sense of a special link with history as we were shown vestments belonging to the chaplain to Catherine of Aragon – what a privilege to see these beautiful garments, over 500 years and recently restored.

Some of us had to leave the Walk here, but it went on to Tyburn where it finished with Benediction.

The Tyburn Walk has a great tradition behind it, and we at Miles Jesu would like to play our own part in keeping this great heritage alive. The route to Tyburn passes many places of great importance in our country's Christian history, and a Walk of this kind is a wonderful opportunity to witness to the Faith, to learn something of the history, and most importantly, to pray together for the conversion of England and for the future of the Church here. To say the Rosary in a church that has links with the martyrs of times past is a magnificent experience, especially when it is shared with others in a spirit of friendship and solidarity.

Watch for news of plans as they develop for a Martyrs' Walk 2010.

In the hope of sparking some enthusiasm for your participation, we would like to remember again the Apostolic Letter of Servant of God, John Paul II, proclaiming St Thomas More patron of Statesmen and Politicians.

Sincerely in Christ,  
The Board of the Miles Jesu Trust

## Apostolic Letter Proclaiming St Thomas More Patron of Statesmen and Politicians

*Pope John Paul II, given at Saint Peter's, on the thirty-first day of October in the year 2000, the twenty-third of his Pontificate.*

The life and martyrdom of Saint Thomas More have been the source of a message which spans the centuries and which speaks to people everywhere of the inalienable dignity of the human conscience, which, as the Second Vatican Council reminds us, is "the most intimate centre and sanctuary of a person, in which he or she is alone with God, whose voice echoes within them" (*Gaudium et Spes*, 16). Whenever men or women heed the call of truth, their conscience then guides their actions reliably towards good. Precisely because of the witness which he bore, even at the price of his life, to the primacy of truth over power, Saint Thomas More is venerated as an imperishable example of

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moral integrity. And even outside the Church, particularly among those with responsibility for the destinies of peoples, he is acknowledged as a source of inspiration for a political system which has as its supreme goal the service of the human person.

... Highly esteemed by everyone for his unfailing moral integrity, sharpness of mind, his open and humorous character, and his extraordinary learning, in 1529 at a time of political and economic crisis in the country he was appointed by the King to the post of Lord Chancellor. The first layman to occupy this position, Thomas faced an extremely difficult period, as he sought to serve King and country. In fidelity to his principles, he concentrated on promoting justice and restraining the harmful influence of those who advanced their own interests at the expense of the weak. In 1532, not wishing to support Henry VIII's intention to take control of the Church in England, he resigned. He withdrew from public life, resigning himself to suffering poverty with his family and being deserted by many people who, in the moment of trial, proved to be false friends.

Given his inflexible firmness in rejecting any compromise with his own conscience, in 1534 the King had him imprisoned in the Tower of London, where he was subjected to various kinds of psychological pressure. Thomas More did not allow himself to waver, and he refused to take the oath requested of him, since this would have involved accepting a political and ecclesiastical arrangement that prepared the way for uncontrolled despotism. At his trial, he made an impassioned defence of his own convictions on the indissolubility of marriage, the respect due to the juridical patrimony of Christian civilization, and the freedom of the Church in her relations with the State. Condemned by the Court, he was beheaded.

... There are many reasons for proclaiming Thomas More patron of statesmen and people in public life. Among these is the need felt by the world of politics and public administration for credible role models able to indicate the path of truth at a time in history when difficult challenges and

crucial responsibilities are increasing. Today in fact, strongly innovative economic forces are reshaping social structures; on the other hand, scientific achievements in the area of biotechnology underline the need to defend human life at all its different stages, while the promises of a new society — successfully presented to a bewildered public opinion — urgently demand clear political decisions in favour of the family, young people, the elderly and the marginalized.

In this context, it is helpful to turn to the example of Saint Thomas More, who distinguished himself by his constant fidelity to legitimate authority and institutions precisely in his intention to serve not power but the supreme ideal of justice. His life teaches us that government is above all an exercise of virtue. Unwavering in this rigorous moral stance, this English statesman placed his own public activity at the service of the person, especially if that person was weak or poor; he dealt with social controversies with a superb sense of fairness; he was vigorously committed to favouring and defending the family; he supported the all-round education of the young. His profound detachment from honours and wealth, his serene and joyful humility, his balanced knowledge of human nature and of the vanity of success, his certainty of judgement rooted in faith: these all gave him that confident inner strength that sustained him in adversity and in the face of death. His sanctity shone forth in his martyrdom, but it had been prepared by an entire life of work devoted to God and neighbour.

Referring to similar examples of perfect harmony between faith and action, in my Post-Synodal Apostolic Exhortation *Christifideles Laici* I wrote: "The unity of life of the lay faithful is of the greatest importance: indeed they must be sanctified in everyday professional and social life. Therefore, to respond to their vocation, the lay faithful must see their daily activities as an occasion to join themselves to God, fulfil his will, serve other people and lead them to communion with God in Christ" (No. 17).

This harmony between the natural and the supernatural is perhaps the element which more than any other defines the

personality of this great English statesman: he lived his intense public life with a simple humility marked by good humour, even at the moment of his execution.

This was the height to which he was led by his passion for the truth. What enlightened his conscience was the sense that man cannot be sundered from God, nor politics from morality. As I have already had occasion to say, "man is created by God, and therefore human rights have their origin in God, are based upon the design of creation and form part of the plan of redemption. One might even dare to say that the rights of man are also the rights of God" (Speech, 7 April 1998).

And it was precisely in defence of the rights of conscience that the example of Thomas More shone brightly. It can be said that he demonstrated in a singular way the value of a moral conscience which is "the witness of God himself, whose voice and judgment penetrate the depths of man's soul" (Encyclical Letter *Veritatis Splendor*, 58), even if, in his actions against heretics, he reflected the limits of the culture of his time.

In the Constitution *Gaudium et Spes*, the Second Vatican Council notes how in the world today there is "a growing awareness of the matchless dignity of the human person, who is superior to all else and whose rights and duties are universal and inviolable" (No. 26). The life of Saint Thomas More clearly illustrates a fundamental truth of political ethics. The defence of the Church's freedom from unwarranted interference by the State is at the same time a defence, in the name of the primacy of conscience, of the individual's freedom vis-à-vis political power. Here we find the basic principle of every civil order consonant with human nature.

... Therefore, after due consideration and willingly acceding to the petitions addressed to me, I establish and declare Saint Thomas More the heavenly Patron of Statesmen and Politicians, and I decree that he be ascribed all the liturgical honours and privileges which, according to law, belong to the Patrons of categories of people.

Blessed and glorified be Jesus Christ, the Redeemer of man, yesterday, today and for ever. ■

# Christmas in Outer Mongolia

## Well not quite, but close!

By David Lock

*Editor's note: In 2006, David Lock of West Sussex volunteered a year of his life to help the poor in Ukraine. In 2007, after returning to England, he decided to go back for a visit. This is an account of his journey.*

The best thing I have ever done was spend a year helping orphans at the Miles Jesu Boys' Town in Bortnyky, Ukraine. When I decided to go back, I wanted to fly, but my uncle said "why not drive?" I told Nick, my uncle, since it was his idea, it would be best if he came. It's only 1300 miles across five countries.

We packed up his Land Rover with a life-size statue of Mary, a 300 year old life-size Crucifix, medical supplies, clothing, toys and £600 worth of fireworks which had been donated.

Why the explosives you may ask? Well, if problems occurred at the border we planned to blow our way in. No, seriously, we were going to be celebrating New Year's Eve with the children and wanted give them a little entertainment.

The journey got off to a good start. We left the day after Boxing Day and after 27 hours we arrived at the Poland-Ukraine border. We followed the signs until the last

checkpoint when a Ukrainian with a big gun asked us for the car documents. Now, unbeknownst to us, to enter Ukraine you must have the log book for the car in order to prove you are the owner. We didn't have it. Nick told them that it was on his bedside table but unfortunately that, and letters from your mum, are not valid in Ukraine. So, I tried to sweet talk this stern angry Ukrainian telling him that we had toys for orphans and religious statues for a Monastery but to no avail. We phoned our friends in Ukraine hoping they could do something. They called everyone, even the head of Customs, but no one budged. So plan B came into action. Our friends in Ukraine said they would meet us in Poland, bring us over, and collect the car in a few days when the documents had been couriered over. Nick was having none of that. Leave his Land Rover all by its self? He had palpitations and visions of finding only the shell of it when he came to pick it up. No chance. So plan C was hatched. Our friends would pick me up with all the donations and Nick would stay with his car till the documents arrived. We waited for about three hours. By this time the temperature was -2° outside. Then the phone rang. "We're

here," came the voice at the other end. I said, "so am I but I can't see you." We looked around and still couldn't see them. Then, all of a sudden, there was an unwelcome surprise, we noticed on the map that Ukraine has three border crossings with Poland. Onward we go. The Satellite Navigator said the next crossing was only 30 miles up the road. Not far you may think. We followed the voice all the way to a field that was only two miles from where our friends were. Then the road vanished. We checked the Sat Nav. It was certain there was a road. The ploughed field said otherwise. So Nick, seeing an off road opportunity, drove, following the Sat Nav until even a land Rover couldn't go any further. I'm sure we were only a mile away from our friends. We went back and looked for an alternate route. Of course this added another 15 miles. We then arrived and, greeted by our friends, we began to unload the car. The temperature was now -5°. Nick lost all feeling to his hands while untying all the stuff on the roof rack. We then parted. I went into Ukraine and Nick found his way back to the Hotel in Poland to wait for the car documents.

Upon arrival at the Boys' Town, I was greeted by 26 little angels. They surrounded me and bundled me to the floor. Now for those who know me, that's no small feat. These children work as a pack, a bit like the Velociraptor dinosaur. They then started on the car, offering to help take the goodies into the house. Ruslan, the director, knowing all their tricks, quickly locked the car and said dinner was ready. In order to have command over the boys you must know the buzz words. For example, 'bed', 'meal time' or 'wait outside the office' will get their undivided attention. Nick was now going to be in Poland for New Year's. I, on the other hand, was being surrounded by 26 hyperactive children waiting for Christmas. The Ukrainian Christmas, the 6th of January, follows the Julian calendar.

New Year's Eve arrived. It was time for a few fireworks. The children gathered, clothed in every item of clothing they had as it was -5°. I stood, naturally, a safe distance away from the children and began to setup the fireworks. All was going well until a few of



The boys in Bortnyky.

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**Christmas in Mongolia...continued from page 3**

the rockets from a 250 multi-shot rocket began to fire along rather than up. All you could see in the flashes were children running and diving for cover. At this point I thought it was best stop, but the children were having the time of their life and wanted more.

Nick, on the other hand, was having a far more interesting evening. At the hotel bar a wedding was taking place. Nick was at the bar minding his own when the locals dragged him over and tried to make him marry one of their daughters. I think the best offer was five bags of potatoes, two bags of flour and a little Polish money. Not a bad offer, but I think Nick kindly refused. They continued to treat him as a guest and invited him to join the party.

The next day, Nick finally made it to the Boys' Town in Ukraine. He was amazed at the vast contrast between Poland and Ukraine. The roads in Poland are bad but crossing the border into Ukraine is like going back in time. They don't have pot holes, they have craters. Seriously, you enter one of these things and it has its own ecosystem! And road markings? Well, we might have seen one.

Christmas Eve came around and we had Mass at midnight. Well, until the power cut. This happens regularly. This, in the end, made the Liturgy more reverent because it was by candle light. After liturgy, Nick and I went about trying to sort out the power, but found out that the power cut was village-

wide. The local sparky came out to help us as also both the water and sewage system run off electricity. Since it was a main terminal fuse that blew, the sparky suggested, "what about putting a screw driver in place of the fuse?" We thought it would be better to wait until the professionals arrived. Needless to say, without heating, the freezing -10° was beginning to take its toll on the children. To keep the "Yakult," bacteria for the sewage system, alive, we had to use a car battery. Thankfully, an emergency team came out the next day to fix the problem.

After a few more days of recreation with the children and meeting locals, it was time for Nick and I to depart. On our journey home we recalled the experience we had with the power cut. We thought what a great gift it would be if we could get the Boys' Town a generator. Upon our arrival home, we began the mission of soliciting friends to help the children in Ukraine.

*Editor's note: In 2008, David and his uncle approached the Miles Jesu Trust and were granted funds for the purchase of a generator for the Boys' Town. So, thanks to your generosity and the help of others, Christmas at the Miles Jesu Boys' Town in Ukraine, in January, 2009, was a warm one. May God bless you. ■*



The house in Bortnyky in which the boys live.

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*Our Lady of Walsingham,  
pray for us*