

CONTINUITY - JOURNAL -



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

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The Crusades: Seeking the Truth

By Fr. Nicholas Schofield

The crusades capture the imagination – but over the years they have done so in many different ways. Here are three modern examples:

When I was a boy, I spent many a happy hour with my toy soldiers. I was particularly keen on playing ‘knights and castles,’ and remember having a collection of crusader figures, with red crosses on their breasts. Though I wasn’t aware of it at the time, I was following a long tradition of seeing the crusades as a romantic, exotic era of gallant knights – an age celebrated by Sir Walter Scott’s novel, *Ivanhoe*, and given the Hollywood treatment in 1951.

In 1996, a rather different commemoration of the crusades took place when a group of Christians made a ‘Reconciliation Walk’ as they traced the route taken by the first crusaders. They carried with them a message for Muslims:

‘Nine hundred years ago, our forefathers carried the name of Jesus Christ in battle across the Middle East. Fuelled by fear, greed and hatred, they betrayed the name of Christ by conducting themselves in a manner contrary to His wishes and character. On the anniversary of the first Crusade, . . . we

deeply regret the atrocities committed in the name of Christ by our predecessors.’

This is a very different image of the crusades to that suggested by my model soldiers – a series of wars that were anything but heroic and swashbuckling? a shameful travesty of Christian values, ‘fuelled by fear, greed and hatred,’ and marred by bloodthirsty massacres. This view was promoted by Ridley Scott’s recent film, *The Kingdom of Heaven*. Despite the impressive cast and beautiful photography, the film portrays the crusaders as the aggressors, driven by fanaticism and preaching the rather harsh message: ‘killing an infidel is not murder. It is the path to heaven.’

It is no accident that such a film was released in 2005, showing Western forces battling with Islamic armies in the Middle East. Since the beginning of this century, the crusades have certainly been a fashionable area of discussion. Osama bin Laden, in his taped speeches, has warned the Islamic faithful that the West is intent on a new crusade, seizing Muslim lands and forcing our corrupt way of life on the pious adherents of the Prophet. In 1998, he dubbed his network of terrorist groups the ‘International Islamic Front for Jihad

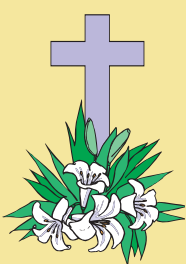
Against Jews and Crusaders’ – note he refers not to ‘Christians’ but ‘Crusaders.’ But bin Laden is not the only one to use crusading rhetoric. In the immediate aftermath of 9/11, President Bush shared his unscripted views with reporters and called the coming war on terror a ‘crusade.’ This caused uproar. The President quickly reviewed his vocabulary and clarified that there was no holy war of Christians against Islam, but rather a war against al-Qaeda and its allies, fought to defend the innocent from terror.

Knights in shining armour? greedy, bloodthirsty fanatics? precursors of the current War on Terror – these are three very different ways of looking at the crusades, but which one is closest to the truth? In this essay, I hope to destroy a few myths and place the crusades in context. Above all, I will be considering what the crusades were, why they happened and what legacy they have left the world.

What were the Crusades?

Let’s begin at the beginning: what were the crusades? Today, the word ‘crusade’ is used for any campaign promoting a good cause. If you put ‘crusade’ into the Google search engine, you get a whole host of references ranging from the AntiCrime Crusade to

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The Continuity Team imparts its Easter greetings to each one of our readers. May God bless you and keep you for your generous prayers and support, which have kept the Continuity Journal a free publication. Despite the recent irregularities in printing, we affirm our commitment to maintaining the Journal as a regular publication. May the light of Christ illumine us all as we continue on our Easter Journey. You are in our prayers!

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Miles Jesu Around the World

Epiphany Greetings

Editor's Note: The Continuity Movement in the British Isles is but a part of an international faith family, Miles Jesu. Each of the members of the Continuity Team is a consecrated layman or priest in Miles Jesu. Recently, the General Director of Miles Jesu wrote a letter to all the members, which we would like to share now with you.

General House, Rome
6 January, 2008
Epiphany of the Lord

Dear Brothers and Sisters,
Christ has appeared to us, come let us adore Him!

On today's celebration of the Epiphany, which is at the heart of Miles Jesu's spirituality and charism, I greet each one of you, praying that God is giving you His grace and consolation.

"And they were filled with joy at the sight of the star." (Mt. 2:10) After having had to journey for some time without the light of the star, the Three Holy Kings rejoiced when it appeared again and led them to Jesus. We have all meditated on this mystery many times in Miles Jesu how the star symbolizes our vocations and how its occasional disappearance symbolizes the difficult

moments we have to go through in order to find Jesus. Today's feast invites us all to rejoice in the beautiful vocation God has given us in Miles Jesu. It is a beautiful light which enlightens each one of us and leads us each day to find Jesus in the arms of Mary His Mother. Recently, God allowed the light of the star to be shrouded from us in our journey together as a Family. But as it did for the Three Holy Kings, it soon reappeared. The first reading of today's Mass, from the Prophet Isaiah, has a special significance for us when it invites us to: "Rise up in splendor...your light has come, the glory of the Lord shines upon you."

Every day in our Miles Jesu Prayer for Vocations we recall the example of the Three Holy Kings and some of the symbolism that the mystery of the Epiphany contains. The Kings left everything—home, family, country; security, comfort, emotional ties—to go to meet Jesus. They followed a star, something that demanded a lot of courage and trust. They had left all they knew, and the star didn't speak—in fact it disappeared after they had been following it for a long time. "Guided by the light of faith," they had no security except their trust in God. But that was enough. Our vocation is the same. We

are called to become detached from things, people, even our own wills, in order to follow a star through a desert. But at the end of the journey we, like the Kings, will find Jesus, the King of Kings, with His Mother.

Miles Jesu's whole charism so imbued with the mystery of the Epiphany is a special gift to our Ecclesial Family. This was a providential inspiration of our Father Founder which came to him during a crucial period in Miles Jesu's history. He was in Rome, praying in the chapel of the General House of the Claretians and the idea of the Epiphany kept coming very strongly into his mind, along with a heightened understanding of the deep symbolism of this mystery. He knew that "Epiphany" should be a part of our name and of our spirituality. Inspired by Our Lady's special role in the Epiphany he came up with the title of "Our Lady of the Epiphany" and incorporated it into our name, "Sons and Daughters of the Immaculate Heart of Our Lady of the Epiphany."

The year 2007 was an important milestone for the history of Miles Jesu. Our Father Founder, after 43 years of tireless and self-sacrificing service in the founding and forging of Miles Jesu in many parts of the world, left the office of General Director this year for reasons of health.

We held an election for the new General Director at the end of August, in Kyiv, Ukraine. Having the election in Kyiv was a testimony to our continued commitment to serving and promoting unity in the Church in the East and in the West. It was also a tribute to our Father Founder, who loves very much the Eastern Church and worked so hard to establish Miles Jesu in it.

He is residing in Spain. Our ladies' community in Madrid is helping to take care of him. Other members and I have been keeping in contact with him through visits and phone calls.

Our Father Founder had foreseen that the time of his transition from office would have its difficulties. He repeatedly urged us to prepare for that day. As we are well aware, his predictions came true; his leaving office was



Miles Jesu Men's and Women's communities in Slovakia celebrate the Feast of the Epiphany with a play.

accompanied by a stormy time which was a real test of faith for us all. A purification sent to us by the loving providence of Our Lord. Let us pray for all our brothers and sisters, especially those in difficulty, that the Good Lord in His infinite mercy, and Our Lady, the Queen and Mother of Miles Jesu, will bring us all one day to our heavenly homeland.

Just as the Three Holy Kings continued their journey even at times without the light of the star, so God also allows us these moments for our purification so that our star of faith, hope, and charity will shine more brightly. Recently a cardinal at the Vatican pointed out to us that he believes we experienced this stormy period because of Miles Jesu's dedication to promoting sanctity among the laity and conversions to the Faith.

Our Holy Father Pope Benedict XVI with his inspired and enlightening words in his new encyclical *Spe Salvi* (*Saved by Hope*) provides light for all of us in this particular moment of Miles Jesu's history, to continue our journey with even greater strength, with our hope firmly rooted in God:

"To pray is not to step outside history and withdraw to our own private corner of happiness. When we pray properly we undergo a process of inner purification which opens us up to God and thus to our fellow human beings as well. In prayer we must learn what we can truly ask of God—what is worthy of God... We must learn that we cannot ask for the superficial and comfortable things that we desire at this moment—that meager, misplaced hope that leads us away from God. We must learn to purify our desires and our hopes..."

"It is when we attempt to avoid suffering by withdrawing from anything that might involve hurt, when we try to spare ourselves the effort and pain of pursuing truth, love, and goodness, that we drift into a life of emptiness, in which there may be almost no pain, but the dark sensation of meaninglessness and abandonment is all the greater. It is not by sidestepping or fleeing from suffering that we are healed, but rather

by our capacity for accepting it, maturing through it and finding meaning through union with Christ, who suffered with infinite love..."

"Truth and justice must stand above my comfort and physical well-being, or else my life itself becomes a lie. In the end, even the "yes" to

love is a source of suffering, because love always requires expropriations of my "I", in which I allow myself to be pruned and wounded. Love simply cannot exist without this painful renunciation of myself, for otherwise it becomes pure selfishness and thereby ceases to be love." (from nos. 32, 37, 38)

I encourage each of you to read this encyclical which can provide for many fruitful meditations. (You can download it from the Vatican website at www.vatican.va. It's available in several languages.)

Over the years, our Father Founder had told many of us that the true test of Miles Jesu's success and his own success would be whether it would continue without him. Our Founder has retired, but his vision and his work continue. Miles Jesu in fact did survive this moment of trial and not only still exists, but even more importantly, continues to grow in spirit, in unity, in good works, and in number.

In addition to this historical transition which we all made together as one united Ecclesial Family, by God's mercy our members and communities around the world have brought forth many other good fruits in 2007. Here are some of them:

On 19 March, feast of St. Joseph, we found a property better than we had even hoped for in an excellent location for the Miles Jesu General House and International Formation Center after many years of being in Rome. It has two



Very Rev. Mark Gelis stands (center back) with the men and boys of Miles Jesu's Boys' Town in India during a recent visit.

buildings (one for men and one for women) and when they are finished they will have a big chapel, General Government offices, study areas, classrooms, libraries, and room for many members to live.

Our men's communities in Banska Bystrica, Slovakia, and Sirsi, India, and women's community in Nimo, Nigeria, all moved into new homes of their own this past year. The house in Sirsi is home for the India Boys' Town and the one in Nimo is our Nigeria Girls' Town. In Ukraine, our boys' school in Bortniky completed its first academic year. The Girls' Town in Birky, Ukraine, is getting ready to expand into an additional building. Our men's community in Nigeria was donated land in Umuoji for their Boys' Town and had a special groundbreaking and blessing ceremony.

More good news from Nigeria is that Lucia Okonofua, Regional Directress, renewed her consecration with the profession of the vows on Easter Tuesday. The local bishop presided at the ceremony. Many members in various countries are preparing to make their consecrations or renew them, deepening their commitments in Miles Jesu. And during 2007 Miles Jesu received new candidates from Czech Republic, Nigeria, Slovakia, Ukraine, the United Kingdom, and the United States.

Our domus and vinculum members helped many young men and women

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Three members of the Miles Jesu Mexico community stand before the Basilica of Our Lady of Guadalupe.

come closer to Jesus through retreats, seminars, summer camps, pilgrimages, Epiphany celebrations, talks, and charitable works.

In faithfulness to our charism of forming consecrated lay professionals, during 2007 Miles Jesu sent thirty-five Domus members from various communities to begin, continue, or complete their studies.

The International Path to Rome Conference took place at the beginning of November, in Mexico City, with about 700 participants. Three cardinals (two from the Vatican) spoke at the conference.

One participant from Puerto Rico summed up well the goal of Path to Rome: "Miles Jesu is doing something very good with this conference. The media always tell bad things about the Church, and to hear [about new converts coming into the Church] is something very good. When one hears about these things they are animated in the Faith and in the work of the Church."

During 2007 many, many favors received through the intercession of the Servant of God Paul Murphy were reported. A remarkable number of them were for sick children and young people. Please keep encouraging people you know to pray for favors through the intercession of Paul Murphy. Our brother, Fr. Paul Vota, MJ, (who actually

knew Paul Murphy and found his vocation partly thanks to him) was diagnosed with stage four (terminal) cancer in September and came very close to death early in December. He asked members and friends to pray for a miraculous healing at Christmas Midnight Mass, the anniversary of both his own profession of vows as well as Paul Murphy's. Since then Fr. Vota's health has improved dramatically, and he believes he has been cured through Paul's intercession. Later this month he will have a CT-scan, and we are all trusting in God and praying

that through the intercession of Paul Murphy the doctors will find that Fr. Vota is now cancer-free.

There are many more beautiful works that God is doing through each of you and your communities, I know... Let us remember though, dear brothers and sisters, that in this great mission Our Lord has given us for the salvation of souls, the faithful living of our consecrated life according to our constitutions is a testimony more valuable than and prior to any particular work we may be called to do. In fact, our life of consecration gives salvific fruitfulness to all that we do.

As we begin this new year of 2008, let us give thanks for all the blessings of the previous year while also looking ahead with anticipation for the blessings God has in store for us this year.

By the grace of God, in spring or early summer we will celebrate the blessing of the General House and International Formation Center, and i hope we will have a good representation from Miles Jesu around the world for this important moment for the future of our Ecclesial Family.

By the time you read this, i will be making, God willing, a visitation to our communities in India to celebrate our Miles Jesu birthday on 12 January with Miles Jesu members at the ladies' community in Sirsi. On 14 January i'll be participating in the official

inauguration and blessing of the new home for the Miles Jesu Boys' Town also in Sirsi. In February i plan to visit our communities in Eastern and Central Europe. Sometime later this year i plan to visit our communities in Nigeria.

During this new year we are looking forward to our ladies' community in Bratislava, Slovakia, getting a house. We watch with great joy the development of Miles Jesu's original foundation (in Phoenix), including the growth of the Paul Murphy Academy and the plans to construct a chapel following the model of the chapel designed and built by the Servant of God Paul Murphy at the Mount Claret Cursillo Center in Phoenix (founded by Father Founder).

We look forward to congratulating and celebrating with all the Miles Jesu members who will be receiving academic degrees in various fields this year.

We are also looking forward in 2008 to working together to giving a renewed impetus and organization for our Vinculum members and to building up each member of Miles Jesu as well as our Ecclesial Family as a whole...

May we journey like the Magi with their wisdom, courage, generosity, trust, and perseverance. Let us pray together that God will enlighten us as to the best way to build up Miles Jesu to be ever more effective for the salvation of souls. As our Father Founder repeatedly taught us, let us continuously strive to improve ourselves individually and as a group to be of greater service to God and His Church. Let us consecrate and commend all the work of our faith family to the Immaculate Heart of Our Lady of the Epiphany.

May Our Lady of the Epiphany, the bright star of our vocation, enfold us in the mantle of her beautiful light and warm our hearts in the immensity of her Heart, so we may love her Son without measure and become every day *more humble, more fervent and more zealous for the salvation of souls*. Please keep me in your prayers as i remember each of you in every Mass and prayer.

In Corde Matris,
Very Rev. Fr. Mark Gelis, MJ
General Director ■

Continuity Books

James, by the Grace of God... by Hugh Ross Williamson

Generations of schoolchildren have been taught to believe that the coming of William of Orange to England in 1688, and the ousting of the legitimate king, James II, from the throne of England, was a “Glorious Revolution”. In reality it was a shabby usurpation brought about by a fickle mob, unscrupulous propaganda and a posse of Protestant grandees. This book, first published by the popular historian and man of letters, Hugh Ross Williamson, in 1955, and now elegantly reprinted, tells the true story. Concentrating on the last 6 months of James’s reign, it is a fascinating, albeit melancholy, chronicle.

James, second son of the ill-fated Charles I, succeeded to the throne in 1685 when his brother, Charles II, died without legitimate heirs. Unlike the so-called “Merry Monarch”, James seems to have been more like his father in temperament: brave, stubborn, autocratic and deeply principled. In contrast to his brother, who cannily converted only on his death-bed, James had become a Catholic several years before his accession; his second wife, Mary of Modena, was a Catholic princess. The birth of a legitimate son in 1688 precipitated the King’s downfall. Although this birth of the Prince of Wales had been witnessed by 40 persons (no prudery in those days) scurrilous rumours were put about that he had been substituted for a stillborn baby and smuggled into the royal apartments in a warming-pan.

Ross Williamson emphasises that the King, though in a difficult position as the Catholic monarch of a country that had been Protestant for over 100 years, recognised and accepted the status quo; all he demanded was liberty of conscience for Catholics and other dissenters. In his Declaration of Indulgence of 1687, he had stated that “conscience ought not to be constrained nor people forced in matters of mere religion.” This was a reasonable view – but formulated in an unreasonable age.

James, anticipating the later Catholic Emancipation, was 150 years ahead of his time. His appeal for tolerance was deliberately misinterpreted by his enemies, hard-faced men who had done well out of the Protestant years and who now saw their power being threatened. They harnessed the hysteria of the London mob, which behaved much as



JAMES II WAS THE LAST CATHOLIC MONARCH OF ENGLAND. TO ENSURE THAT THIS WOULD NEVER HAPPEN AGAIN, PARLIAMENT PASSED THE ACT OF SETTLEMENT IN 1701 TO SETTLE THE MATTER OF SUCCESSION. SKIPPING OVER AT LEAST FIFTY CATHOLIC CLAIMANTS TO THE THRONE, THE ACT OF SETTLEMENT CHOSE THE PROTESTANT HANOVERS OF PRUSSIA TO SUCCEED. THE ACT OF SETTLEMENT, WHICH PROHIBITS ANY CATHOLIC OR ANYONE THAT HAS MARRIED A CATHOLIC FROM INHERITING THE THRONE, IS A LAW STILL IN FORCE IN THE UNITED KINGDOM.

the shallow but highly influential media behaves today towards Catholics when they defend the moral law. The author describes “a glare of bonfires, round which the mob danced in drunken glee, toasting the damnation of Papists.”

What the book brings out is the isolation of the King, estranged from his two (Protestant) daughters, Mary and Anne, at enmity with his son-in-law, William, who was scheming to usurp

him, misunderstood by the country he loved and betrayed by the army in which he had served with distinction as Duke of York during his brother’s reign. “You know that I have often risked my life in the days before I came to the throne”, he proudly reminds his enemies.

Rather than drag his subjects into another civil war – the memory of his father’s battles 40 years before being still raw in the memories of many – James chose to retreat against William’s advance. He was apprehended in Kent and taken to Faversham where, in a sad little anecdote, we learn that “the Mayor...realizing he was penniless, combined with the doctor, the vicar and the schoolmaster to present him immediately with 30 guineas.” Even sadder are James’s words on embarking for France: “I shall come back.” A forlorn hope; he was to end his days in exile. His son, styled the Old Pretender, never set foot in the country of his birth; and his older son, Prince Charles Edward, the darling of the clans at Glenfinnan during the ‘45 uprising and known forever as “Bonnie Prince Charlie”, was to die a drunkard in Rome. Thus the Stuart cause, and a Catholic monarchy, languished and died.

Fr Nicholas Schofield, a priest of the Westminster archdiocese, has written a lucid and informative introduction to this volume. Fisher Press is to be commended for re-issuing a spirited tale by Ross Williamson (himself a well-known convert), one that throws light on a neglected corner of our national history.

Book Review provided by Francis Phillips. To buy a copy (£11.99 + £1.52 postage & packing in the UK) you need to write to Fisher Press, P.O.Box 41, Sevenoaks, Kent TN15 6YN (01732 761830). Cheques can be made out to ‘Fisher Press’. ■

Jamie Oliver's School Dinners Crusade. In the original medieval sense, a crusade was a war, seen as following the will of Almighty God and authorised by the Pope who identified the war's object and granted a number of privileges, such as indulgences, to participants.

Let's see this definition in action. The First Crusade was authorised by Blessed Pope Urban II at the Council of Clermont in 1095. The original text of his exhortation has not survived, but witnesses and commentators depict him calling the crowd to answer the command of God and recover the Holy City of Jerusalem from the infidels. The enthusiastic crowds chanted *Deus lo vult!* – 'God wills it!'

These first crusaders took on the symbol of the cross – indeed the word 'crusade' (which only dates from the eighteenth century) comes from *crucesignati*. The cross was, of course, an emotive symbol – on the one hand, the central truth of the Faith and a reminder of the Christ-like sacrifice that the crusaders were called to make; on the other, a symbol that underlined the differences between Christianity and Islam. Muslims deny the Divinity of Christ and dispute the fact of His crucifixion, arguing that Allah would never have allowed his prophet to undergo such a cruel and humiliating death. Muslims believe that Jesus was miraculously taken up to heaven and that someone took His place on the cross (perhaps even Judas Iscariot). By denying the truth of the crucifixion Islam thus denies the Resurrection. So, as you can see, the symbol of the cross had powerful resonances for both Christians and Muslims.

It's worth pointing out that we have to be very careful when we talk about the crusades as an organised movement. The thousands of Christians who went off to the East in the aftermath of the Council of Clermont had no idea that they were 'crusaders' or that they were participating in the 'First' Crusade. They thought that they were involved in a unique expedition, necessitated by recent events in the Holy Land. However, succeeding centuries were littered by similar wars, and historians have tried to impose order

on events by numbering them. Thus the campaign of 1146, inspired by the preaching of St. Bernard and called by his disciple, Pope Eugenius III, became the 'Second' Crusade, followed by a 'Third Crusade' in 1188 (made famous by the involvement of Richard 'the Lionheart'). The expedition of 1270, led by St. Louis, is the last one to be unanimously numbered – the 'Eighth Crusade.' But in addition to these main campaigns, there were many smaller operations that claimed crusading privileges – the so called Children's Crusade of 1212 or the Shepherd's Crusades of 1251 and 1320. And, as we will see later, the Crusades continued long after the Eighth Crusade – even into the eighteenth century.

Crusades were not necessarily fought in the Holy Land or against Muslims. The enemies of Catholic Europe could be found within. During the thirteenth century, for example, a crusade was fought against the Albigensians (also known as the Cathars), who were dualist, anticlerical heretics based in southern France. Around the same time, the Teutonic Knights fought a crusade against the pagan peoples of the Baltic coast. Even the Spanish Armada of 1588 could be considered, in part, as a Catholic crusade against Protestant England, organised by Philip II of Spain and supported by the Pope.

What caused the Crusades?

The Kingdom of Heaven renewed one of the great myths of the Crusades – that it was an unprovoked act of Christian aggression against the peace-loving, enlightened Islamic world – an arrogant example of proto-imperialism. To the contrary, the crusades were actually a response to centuries of Islamic expansionism. The expeditions to the East were designed to protect the West. It's very easy to forget that the Middle East and North Africa were once strongholds of Christianity: Palestine, the site of the Incarnation; Egypt, the birthplace of monasticism; Asia Minor, where St. Paul planted the seeds of the first Christian communities; North Africa, which produced the likes of St. Augustine, Bishop of Hippo. In fact,

at the time of the Prophet Mohammed, what we now consider to be the 'East' was actually more strongly Christian than many parts of Europe. St. Augustine made his mission to Kent during the Prophet's lifetime, but much of England was still pagan, as was most of Northern Europe. The heart of Christianity was in the East.

The speed of Muslim expansion was remarkable and, unlike the spread of Christianity, it was achieved entirely by the sword. The Prophet died in 632; exactly a century later the Arabs had reached Poitiers in France, where they were decisively defeated by Charles Martel. In the meantime they had captured Jerusalem (637) and defeated the Persians and with them their ancient Empire (642). The same year they were in control of Egypt and busy building a navy that would grow to challenge the Byzantine fleet. In the Spring of 711 Tariq Ibn Ziyad landed on the giant rock that juts out into the Mediterranean at the tip of Spain and called it 'Jabal Tariq' (Tariq's Mountain). This was somehow later corrupted to 'Gibraltar,' now a British dependency. Within a few years most of Spain was in Islamic hands.

Islam even reached Italy: between 827 and 1091 Sicily was under Arab control, and English pilgrims to Rome during the period often complained about Saracen attacks. In 846 a Muslim force actually approached Rome itself and sacked St. Peter's Basilica, which was then just outside the city walls. Consequently the Pope, St. Leo IV, decided to build defensive walls on the right bank of the Tiber protecting St. Peter's – the so called 'Leonine city.' In 849 he organised a fleet that defeated the Muslims in a sea-battle near Ostia.

The facts speak for themselves – the speed of Islamic expansion, which ensured that the new religion stretched from the Atlantic coast to Central Asia within a century of the founder's death, is one of the wonders of history. As G.K. Chesterton wrote, 'when people talk as if the Crusades were nothing more than an aggressive raid against Islam, they seem to forget in the strangest way that Islam itself was only an aggressive raid against

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CONTINUITY PRESENTS
MARTYRS' WALK
- 21ST JUNE 2008 -

One year ago, two-hundred people gathered at Tower Hill in honour of the English Martyrs. Processing through the streets of London, with stops at Greyfriars, St. Patrick's Church in Soho Square, and finally Tyburn Convent, the Walk was a witness to those executed for their Catholic Faith in England. Join us on the 21st of June as we take up the Walk again, with new speakers along the way. The Walk will begin at 11:00 on Tower Hill with a talk by Joanna Bogle, and will close with Mass at 5:30. Please visit www.mjcontinuity.com (click British Isles, then click Martyrs' Walk on the sidebar) for more information, or write to us at info@mjcontinuity.com.



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the old and ordered civilization in these parts. I do not say it in mere hostility to the religion of Mahomet— I am fully conscious of many values and virtues in it— but certainly it was Islam that was the invasion and Christendom that was the thing invaded.' Muslim jurists formed the concept of jihad, or holy struggle, which included the aim of conquering the rest of the non-Muslim world.

Despite this Islamic aggression, there was actually a steady flow of pilgrims to Jerusalem. Pilgrimages especially blossomed from the tenth century. Pilgrims included Duke Robert of Normandy (1035) and Swein Godwinson, the brother of the future King Harold (1051). In 1065 as many as 7,000 German pilgrims made their way to the Holy City, led by the Archbishop of Metz and the bishops of Utrecht, Ratisbon, and Bamberg.

Pilgrims were normally tolerated by the Arabs — they were, after all, a valuable source of income. However, things changed in the second half of the

eleventh century when the Arabs were threatened by the warlike peoples of Central Asia, particularly the Seljuk Turks. In 1071 they captured Jerusalem. The formerly glorious Byzantine Empire had shrunk in size and was limited to little more than Greece. The Emperor, Alexius I, called on the West for help by sending his ambassadors to the Church Council of Piacenza in March 1095. Urban II responded with a call to arms at Clermont the following year. In the eyes of Fulcher of Chartres, Pope Urban emphasised that Islamic aggression was the reason for the First Crusade:

'Your brethren who live in the east are in urgent need of your help, and you must hasten to give them the aid which has often been promised them. For, as the most of you have heard, the Turks and Arabs have attacked them and have conquered the territory of Romania as far west as the shore of the Mediterranean... They have occupied more and more of the lands of those Christians, and have overcome them

in seven battles. They have killed and captured many, and have destroyed the churches and devastated the empire.'

Christendom, then, was bordered by Islam to the east and the south, and the First Crusade was a new stage in a conflict that had already been fought intermittently for many centuries. As Crusades historian Thomas Madden puts it, the First Crusade was to be 'an errand of mercy, liberating the Christians of the East from their Muslim conquerors. In other words, the Crusades were from the beginning a defensive war. The entire history of the eastern Crusades is one of response to Muslim aggression.'

To be continued. ■

This article originally appeared in the May-June 2006 Issue of 'Faith Magazine'. Please visit www.faith.org.uk for more information. Fr. Nicholas Schofield is an assistant priest in the Archdiocese of Westminster and the author of various articles and books, the most recent of which is 'The English Cardinals'.

Our Glorious Saints

ST. ANSELM APRIL 21ST, ENGLISH CALENDAR

St. Anselm was born in Aosta (Piedmont) around 1033. He entered the Monastery of Bec which, under Lanfranc, had become a centre of learning. Anselm succeeded Lanfranc as Abbot and, on a visit to England in 1093, he was compelled by William Rufus to accept the Archbishopric of Canterbury. William, however, continually thwarted and harassed him, by plundering and oppressing the Church, so that Anselm was driven to lay his difficulties before the Pope. The appeal met with little success but, upon the death of William, he was recalled by King Henry I and the voice of all the people. Fresh difficulties arose however, when Henry expressed his desire that Anselm should receive the investiture from his own hands. This, Anselm declined unless it were sanctioned by the Pope. He was inflexible in his determination to protect the rights and liberties of the Church and, finally, the conflict was settled by a compromise, two years before his death which took place on 21st April, 1109.



His honesty of purpose, his undaunted courage, his saintly character and, above all, his great learning, entitle him to be regarded as one of the chief glories of the English Church. He was the author of many theological and philosophical works of which the most famous was *Cur Deus Homo*. He was canonized by Pope Alexander VI in 1494, and declared a Doctor of the Church by Pope Clement XI in 1720. ■

A Song of Anselm

Jesus, as a mother you gather your people to you:
You are gentle with us as a mother with her children;

Often you weep over our sins and our pride:
tenderly you draw us from hatred and judgement.
You comfort us in sorrow and bind up our wounds:
in sickness you nurse us,
and with pure milk you feed us.

Jesus, by your dying we are born to new life:
by your anguish and labour we come forth in joy.
Despair turns to hope through your sweet goodness:
through your gentleness we find comfort in fear.

Your warmth gives life to the dead:
your touch makes sinners righteous.

Lord Jesus, in your mercy heal us:
in your love and tenderness remake us.

In your compassion bring grace and forgiveness:
for the beauty of heaven may your love prepare us

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Miles Jesu/Continuity Movement
Lych Cottage
41 Cokeham Lane
Sompting, West Sussex BN15 9UR
mailto:info@mjcontinuity.com
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www.mjcontinuity.com
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*President of CONTINUITY, Patron
of International Path to Rome,
and member of Miles Jesu*
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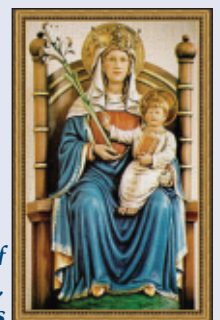
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*Our Lady of
Walsingham,
pray for us*