

CONTINUITY - JOURNAL -



st. thomas more

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

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Giving Witness to Our Faith

Our simplest and most urgent request in the Continuity Movement has been one of prayer for this country, for its conversion. As Our Lord says in the gospel, it is not necessary to pray "with many words" (Mt. 6:7) but only with great confidence and trust. For this purpose we recommend saying everyday the prayer of Our Lady of Walsingham for the conversion of the British Isles (for those who live in England; there are suitable prayers to Our Lady for Wales and Scotland as well). Besides prayer, the Continuity Movement also promotes activities which help to recover an appreciation for the Catholic roots of Europe and of Britain in particular.

The upcoming visit of our Holy Father will be an important moment to further our efforts to re-evangelize the British Isles and to restore it to the fullest extent possible to the fullness of the Catholic faith and to unity with the successor of St. Peter. In preparation for the visit of our Holy Father, it would be appropriate to pray for a great outpouring of grace and for an openness to the gospel

message on the part of people across Britain.

Unlike John Paul II's pastoral visit in 1982, this Papal state-visit to Britain is beginning with an atmosphere of hostility. The cases of abuse and cover-up among the clergy and the hierarchy are a grave scandal for the Church and merit the indignation of all people of good will. Some of the strong reactions of those in the media serve to remind faithful Catholics of the mindset of our contemporary world, a world which looks for reasons not to believe. But for those of us who do believe and who value and treasure our faith and our Church, we trust in Our Lord that the current difficulties which the whole Church now faces are only one stage along the way as Our Lord purifies his Church and leads it to bear ever greater fruit for the glory of God and the salvation of souls.

Pope Benedict XVI's current leadership is in itself evidence of the Church's vitality. As Fr. Frederico Lombardi, the Holy Father's

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2010 Martyrs' Walk Sunday 20th June



**Meet 1.30PM for 2.00PM
start at St Sepulchre's Churchyard**
(Opposite the Old Bailey). Nearest Tube Station is St Pauls.

From there we will be walking along the Tyburn Way to St Anselm's and St Cecilia's Church, (Where we will have a blessing and investiture of the Brown Scapular of Our Lady of Mt Carmel), St Giles-in-the-Fields (ancient Parish Church of Tyburn) and then on to Tyburn Convent for Confession, Benediction and a reception given by the Tyburn Nuns.

The walk will last approximately two and a half to three hours. Some historical talks will be given on the way. Wear comfortable shoes, and suitable clothing - we'll be walking whatever the weather!

Lead Kindly Light

Remembering the Rt. Rev. and Rt. Hon. Mgr. Graham Leonard

By Joanna Bogle, London, England

The Rt Rev and Rt Hon Mgr Graham Leonard, former Anglican Bishop of London and a Patron of Continuity, died on January 6th. He was the most distinguished Anglican churchman to join the Catholic Church in recent decades, and he did so after

a lifetime of service in the Anglican Communion which had included the Bishoprics of Truro and Willesden, and involvement in many crucial debates in the Church of England's General Synod and in the House of Lords. He was the only Monsignor in the Catholic Church who was also a member of Her Majesty's Privy Council.

Bishop Leonard had been a champion of Christian education, speaking often about this in the House of Lords and defending the right and duty of schools in Britain to teach about

the Christian Faith. He was a defender of orthodox Christianity and left the Church of England immediately after its Synod had voted to ordain women, writing a moving statement in the Catholic Herald newspaper announcing that he and others were joining the Catholic Church.

Born in 1921 into a clergy family – his father was a staunch Evangelical – Graham Leonard took a degree in Botany at Oxford, saw war service in the Oxfordshire and Buckinghamshire Light Infantry, and was ordained in

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A Pope Who Thinks in Centuries

Benedict sees the Church as a divine institution with a historical mission.

By Tracey Rowland

In 1963 Columbia Pictures produced the movie *The Cardinal*. According to Wikipedia the Vatican's liaison officer on the project was a young Joseph Ratzinger. In the movie there is a dialogue between a couple of venerable curial officials and a young monsignor. The monsignor explains that if the Vatican could just be a little more flexible on some of its political policies, the social standing of Catholics in the United States could dramatically improve within a decade. The officials exchange "he has so much to learn" looks and reply, "The Church, Msgr. Fermoye, thinks in centuries, not decades."

This is a point no one would ever have needed to make to the young Benedict. One might say that he was born with a nose for history. Many of his early publications were in the territory of the theology of history, soteriology, and eschatology, and even his ecclesiology was framed within these horizons. His vision of the Church is that of a divine institution with a particular mission in history against which the gates of hell cannot prevail.

At least one effect of this vision is that he is less concerned than many others of his generation about popularity polls and political correctness. It is a very brave world leader who dares to suggest that there might be some issues about the relationship between faith and reason that the Islamic tradition rather urgently needs to address. The fact that in his Regensburg speech he also suggested that the will of the individual is no more reliable a standard than the will of Allah, and thus that western liberalism also needs to think more deeply about the faith and reason relationship, went largely unreported, except by Professor Schall from Georgetown. One gets the impression that Benedict's analyses are often too nuanced for the average journalist to digest.

One solution might be for his press office to produce "background briefing" papers for journalists with short historical

memories. For example, it is hard to make sense of his going out on a limb to release the Lefebvrist bishops from the penalty of ex-communication unless one understands how deep is the rift within the Church in France, what happened to French Catholics during the Revolution, and how foolish it was for 1960s-generation ecclesial leaders to present documents like *Dignitatis Humanae* to the French as the Church's endorsement of the French

"In general, one might summarize the first five years by saying that this papacy has been focused on healing the schisms of the 11th and 16th centuries and the problems created by the "hermeneutic of rupture" approach to the Second Vatican Council, including the schism of 1988. It has been a papacy devoted to Christian unity."

Revolution. The 1960s generation was at best indifferent and often quite hostile to history and tradition. This was bad anthropology. Benedict now has to contend with the pastoral mess this "bull in a china shop" behavior created.

Without such an appreciation of the historical background, the Pope's extraordinary efforts to bring back wounded and disgruntled sheep could look like what Hans Küng called "fishing in the muddy waters of right-wing extremists," but it is not. It's his job to go after the lost sheep and care for

them individually, rather than treating them as mere "collateral damage" in the forward march of history toward a more modernity-friendly world-ethos, as Küng would have it.

On the positive side of the ledger his speeches and homilies have been inspirational. Often busy leaders rely on the speeches they are handed by aids which were drafted by committees with all the compromises this inevitably entails. However, when Benedict speaks one senses that he has written the material himself, and it is never bland. His Wednesday audience addresses, or "Catechetics 101 classes," have been immensely popular. Catholics have enjoyed the weekly installments on the adventures of the Apostles and the contributions of the early Church Fathers. They have also taken up reading *Jesus of Nazareth*, a book that has been quite popular with Christians from other denominations.

Indeed, those in the Wednesday audience crowds include many Christians who are not Catholic. Unlike a lot of Italian and Spanish ecclesial leaders who spend their entire childhoods never meeting a Protestant, Benedict comes from the country where it all began. His homilies are also Christocentric and scriptural, and many Protestants warm to his references to Christ and Scripture. He speaks a theological dialect they understand.

Relations with the Orthodox have also improved. Archbishop Alfeyev of the Moscow Patriarchate has even established the St. Gregory Nazienzen Foundation to form a European Catholic-Orthodox Alliance against "secularism, liberalism, and relativism." Like members of the Tradition Anglican Communion, the Orthodox consider magisterial teachings against the ordination of women and homosexual marriage reasons for

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Britain's Got Talent for Giving

By Fr. Robert Nicoletti, MJ

Mr. Ruslan Markiv, MJ, and Fr. Robert Nicoletti, MJ, travelled to the Clapham Park (London) parish of St. Bedes Church on 20-21 of February 2010. Fr. Christopher Basden very kindly allowed Fr. Nicoletti to preach the Lenten parish retreat and make the Lenten charitable appeal on behalf of the Miles Jesu Home for Boys in Bortnyky, Ukraine. While Fr. Nicoletti preached and heard confessions, Ruslan had a stand with photos of the boys and answered questions about the apostolate. The parishioners very generously donated £1500 pounds which went towards the upkeep of the 24 boys that Miles Jesu currently has at the home: food, clothing, medicine, school supplies, utilities etc.

Both Ruslan and Fr. Nicoletti were very grateful for the opportunity to speak, that Fr. Christopher and the other priests of St. Bedes had given them.

Ruslan and Fr. Nicoletti wish to thank the parishioners who were very friendly and generous to them and showed great interest in the life of the boys.



The boys in Bortnyky exhibiting their musical talent.

Each day, all the Bortnyky boys and Miles Jesu members offer daily prayers and Masses for all their benefactors.

If anyone would like to approach their parish priest to organise a similar talk for the boys in Bortnyky, it would be

much appreciated. May God Bless you abundantly.

See the contact information on the back of this journal. ■

A Pope Who Thinks in Centuries...continued from page 2

respecting the Petrine Office and establishing closer relations with it.

The traditional Anglicans are not Protestants in the usual sense. Most often they are people who have been deterred from swimming the Tiber by their knowledge of what Digby Anderson calls “the oikish translation of the Mass” that awaits them on the other side, or because they are not comfortable rubbing shoulders in the pews with Fenian sympathizers. Benedict has been sensitive to these cultural factors. While the Fenian issue is really outside of his jurisdiction he has at least allowed the Anglicans to keep their own rite of the Mass at the same time as he proceeds with the reform of the Roman rite, in particular the reform of those “oikish translations.”

In general one might summarize the first five years by saying that this papacy has been focused on healing the schisms of the 11th and 16th centuries and the problems created by the “hermeneutic of rupture” approach to the Second Vatican Council, including the schism of 1988. It has been a papacy devoted to Christian unity. This has required a certain sensitivity

to historical and theological differences not often possessed by the average secular journalist. Someone with Benedict’s intellectual ability and “nose for history” is very well placed to do this and he has bravely taken the flack, especially from people who either can’t think beyond the present or want it to be forever 1968.

The Communist Party of the Soviet Union thought in terms of five-year plans, not centuries, and today it is out of business. Meanwhile Pravda carries an editorial in praise of a pope who dares to think beyond the next five years. No doubt Benedict could improve the social standing of Catholics in the world if only he would stop complaining about sloppy liturgy and put his energy into the promotion of gay marriage, women priests, publicly funded contraception, and abortion on demand. But then the gates of hell would have prevailed, and this is not possible.

Tracey Rowland is dean of the John Paul II Institute for Marriage and Family in Melbourne, Australia. ■

spokesman, has noted, "Pope Benedict XVI, a coherent guide along the path of rigour and truth, merits all respect and support, testimony of which is reaching him from all parts of the Church. He is a pastor well capable of facing - with great rectitude and confidence - this difficult time." To help our readers better appreciate the particular character of our present Holy Father, we have included in this issue of Continuity a fitting portrait of his pontificate up to now by Tracey Rowland, dean of the John Paul II Institute for Marriage and Family in Melbourne, Australia.

Besides the insightful observations of Tracey Rowland, it is important to mention here the progress Benedict XVI has made in reaching out to all people of good will, including Muslims, Jews, Christians of all denominations, and also atheists, whom the Holy Father is always maintaining dialogues with. It is clear that Benedict XVI does not wish for Catholics to maintain a position of retreat or defense. The establishment of the new Anglican Ordinariate, allowing for Anglicans who wish to enter the Catholic Church while preserving their own particular identity, signaled a more clear form of ecumenism coming from Rome, one that seeks not only to dialogue but also to follow through with practical solutions to the divisions which exist between Christians. Only in the last month, news has surfaced that three Anglican Bishops from England have traveled to Rome for discussions with

the Holy See about transferring to the new Ordinariate. Although the secular media has been critical about the Ordinariate, accusing the Holy See of "poaching," Benedict XVI has made clear that his main concern in the West, in Britain, Europe, and America, is to inspire among Christians a vibrantly lived expression of faith, one that transforms modern culture, rather than being warped by it.

It is precisely such a sense of living our faith that Miles Jesu and the Continuity Movement have been actively promoting in England over these past few months, giving Catholic History Walks in London which have proved very popular. These Walks and Talks give anyone who is interested an opportunity to get to know the Catholic roots of London and Britain in ways that are surprising and refreshing. We plan to continue these throughout 2010, and are already working on an Autumn programme. If some of our readers are interested, why not contact us if you would like something in your area? (see contact information on the last page of this Journal)

Our major event for this summer is the Martyrs Walk in London on June 20th. It starts at 1.30 pm for 2 pm start at St Sepulchre's Churchyard, near the Old Bailey, and finishes at Tyburn Convent at 5pm with Benediction, confessions, and Tea. Posters are with this copy of Continuity. PLEASE COME ALONG and help to make this a great act of witness in London! ■

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the Church of England in 1947. Later, as Bishop of Truro he was a popular figure visiting parishes and supporting his clergy. He was meanwhile becoming known as an opponent of liberal theology, and this came to a climax as the campaign for women's ordination reached its conclusion at the Synod in 1992, by which time he had served as Bishop of London, was a member of the Privy Council, and had become a national figure.

After entering the Catholic Church, Mgr Leonard – he was named a prelate of honour by Pope John Paul

II – became a sought-after preacher and speaker. His wife Priscilla – who became a Catholic alongside him and had told him she would happily have done so some years earlier – continued to support him and their home life was an exceptionally happy one. She survives him, with their two sons, grandchildren and a (newborn) great-grandson.

The Continuity Movement owes a great debt of gratitude to Mgr Leonard for his support, guidance, friendship, and help over the years. He is remembered with great affection as we commit his soul to God. ■

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*Our Lady of Walsingham,
pray for us*