



LAY WITNESS

May 20, 2018

Pentecost

Vol. 36, No. 2

to unite the faithful from all walks of life in order to support, defend and advance the efforts of the teaching Church

From the President

Dear Friends,

“Grace to you, and peace from Him Who is, Who was, and Who is to come” (Rev. 1:4).

I’m always a little behind these days, and this issue is no exception. Gratefully, I have a wonderful staff that does so much to keep both Catholics United for the Faith (CUF) and The Saint Joseph Foundation (SJF) running. Since the last issue, I have travelled for both apostolates. Most recently, I attended the one-day conference on marriage organized and hosted by the St. John Neumann Chapter of CUF in Philadelphia. It was a fantastic day. Cardinal Burke delivered the opening talk, covering a wide range of current issues plaguing the Church’s presentation on marriage today. Father Gill, the Rector of the Philadelphia Cathedral and Director of Liturgy for the Archdiocese, provided us with a beautiful explanation of how the Nuptial Mass expresses the doctrines of marriage. Finally, Father Murray of New York City walked us through key canons from the Code of Canon Law to demonstrate that nothing has changed in regard to the doctrines of marriage.

As I do this time of year, I am finishing my quarterly report to the Board of Directors. They have to wait until I finish this

issue before I finish that report, so you get a sneak preview ahead of them. Financially, CUF is fine. Our income exceeded our expenditures. That’s a big statement, given that we now have full-time staff and are trying to rebuild the infrastructure. I’ll leave the other updates about Information Services (IS) and our planned conference for later in this newsletter. I will add one more thing about my quarterly report. I am grateful for the strong support of all of you, CUF’s greatest resource, our members! You have used our IS service, logged into our new and developing website, and continued to support us with prayers and donations. I am humbled by your service, and grateful for your membership and commitment to the CUF mission.

This issue of Lay Witness contains the content and format that you will continue to see for the remainder of this year. Please, if you have thoughts or suggestions, call us or email us and let us know. We want to make Lay Witness informative and helpful as a member newsletter.

God bless you all; St. Joseph and his Immaculate Spouse keep you!

Peace,
Philip C. L. Gray

Prayer of Catholics United for the Faith

O God our Father, who sent Your only-begotten Son to suffer and to give His life for the life of His Church, rule, protect, and nourish her continually, we beseech You. Teach us of Catholics United for the Faith to direct our zeal first of all to the renewal of our own hearts. Then, if it be Your holy will to allow us to be in any way Your instruments in the wider renewal of Your Church, give us the grace to know what services, small or great, You ask of us, and let the Holy Spirit teach us to perform them in obedience, patience, and charity, leaving entirely to You what fruits they may bear. We ask this through the same Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of that Holy Spirit, one God, forever and ever. **AMEN.**

Most Sacred Heart of Jesus, have mercy on us.
Holy Mary, Mother of the Church, intercede for us.
St. Joseph, Head of the Holy Family and Patron of the Universal Church, pray for us.

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Identity Unites

By: Philip C. L. Gray

“For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers” (Hebrews 4:2; RSVCE).

I don't know about you, but when I read these words from Paul's letter to the Hebrews, they give me quite the wake-up call. How is it that so many hear the same Gospel message, but only some benefit from it? The answer lies in large part in the internal disposition of the hearers. That is why I believe this single verse of Sacred Scripture has much to do with what it means to be a member of Catholics United for the Faith (CUF). To understand this, let's consider a few things. First, we'll look at this passage from a bit broader perspective, taking into consideration this verse's scriptural context. There we'll learn about the Faith *with which* the Good News must be heard so it will take root in and transform the hearer. Second, we'll consider how this Faith is immensely personal and at the same time capable of forming a bond that unites all the faithful. Finally, we'll explore how membership in Catholics United for the Faith (CUF) is aimed at cultivating this fruitful Faith in ourselves and those around us.

Hebrews 4:1-3: The Role of Faith in Receiving the Good News

Before going further, I encourage you to read Hebrews 1-4. Of course, you should read the whole epistle, but for now, if you read chapters 1-4, you will get a better context for what I write below. To recap the first three chapters, consider the following movement by St. Paul.

In chapter 1:1-2, St. Paul begins by reminding us that in times past, God spoke to His people through the prophets. Now, ultimately, God the Father has sent His Son, Jesus Christ, the Word of God made flesh and heir of all, to speak to us as the definitive revelation of God. In chapter 2:1-3, St. Paul explains that we should be very diligent to observe this revelation given by Jesus. If we don't, we will suffer the same fate—or worse—as the angels who acted in disobedience. In 3:1-3, Paul explains that we must recognize Who Jesus is as the faithful, eternal Son of the Father. Then we come to chapter 4, and St. Paul warns us that if we do not keep this revelation and knowledge with Faith, we will be found unworthy to enter God's rest. As St. Paul writes, *“Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it” (Heb. 4:1 RSVCE).*

Then comes chapter 4:2, as cited above. When you take the time to compare several translations of this important

text, as I have below, a beautiful and significant nuance is illuminated in these divinely inspired words:

“For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard” (Hebrews 4:2; DR).

For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened (Heb. 4:2; NRSVCE).

We have indeed heard the good news, as they did. But the word which they heard did not profit them, for they did not receive it in faith (Heb. 4:2; NAB).

The differences in these and other translations could be due to varying source texts, cultural differences that effect word usage at the time of translations, translator bias, or other causes. Despite the translation differences, there are three points in common: 1) All translations make it clear that there are those who hear the Gospel without any profit to their spiritual lives. They will not enter the rest of God. 2) All translations use the word “faith” to describe the vehicle of grace. And, 3) all the translations describe the benefit in a negative dynamic; that is, they describe what listeners did not do and so did not enter God's rest. Those of us wishing to enter God's rest must not make this same omission. Where translations seem to differ is on how the omission occurs.

The Douay-Rheims (DR) translation characterizes the omission as “not mixing” the word received with faith. This implies an action within the mind of the listener to interpret the Gospel in the context of faith itself. The New Revised Standard Version Catholic Edition focuses on a social or communal dimension and points out that those not benefiting from the Gospel are “not united by faith” with those who do benefit. This implies that a unity of faith between believers leads to the benefit of entering God's rest for those who hear the Gospel. The New American Bible (NAB), similar to the DR, focuses on a personal aspect, the intellect of the listener at the time the Gospel is proclaimed. The person who listens without faith does not benefit.

United by Faith

So which is it, personal or social? It is both! Article 1270 of the Catechism sums up this truth:

“Reborn as sons of God, [the baptized] must profess before men the faith they have received from God through the Church” and participate in the apostolic

and missionary activity of the People of God (Art. 1270; quote from *Lumen Gentium*, art. 11).

Just as life is infused into our bodies at conception, so God infuses His Life of Grace within us at Baptism. That Life is the Holy Spirit, Who brings with Himself the Gift of Faith. This miraculous infusion of the Divine Life is a personal and intimate encounter with God, a personal union with Him. By its nature, this encounter of faith demands a response. This response, in keeping with our human nature, is both personal and social. It is personal as it originates in and is shaped by the unique individual adopted by the Father in baptism. It is social by virtue of our social nature as human beings, which is simply to recognize that all we do, or omit to do, affects others. As explained in the Catechism, we “*must profess before men the faith (we) received from God through the Church*”.

Think of it this way. Imagine your mother has spent her life investing money and giving it to the poor and those in need. She tells you how she received a large gift of money in trust with a direction to invest it carefully, take care of herself modestly, but especially to use it for others. According to the trust, the oldest child of the trustee becomes the next executor, and you become the executor of that trust. Now, you can choose to respond to your new position in several ways. 1) You can refuse the money and never act on your responsibilities as trustee, allowing your mother’s legacy to survive only as a memory until your eldest comes of age. 2) You can accept the generous gift and use it only for yourself, effectively ending her legacy. Or 3) you can accept the gift, and the responsibility it entails, and by following her directions, sustain your mother’s legacy.

This generous mother is the Church. The treasure entrusted to her is Faith. The one who gave it to her is God. Just as it takes money to make money, so it takes Faith to make Faith. The Gift of Faith is much the same as a parent’s legacy. If you refuse the gift, you reject God’s blessings for you and for others. If you accept it, but do nothing with it, the gift is useless. If you accept Faith as a gift from God, and choose to use it as He intends, you will pursue activities that pass it along; activities that increase it. If you don’t, the Gift of Faith is meaningless. As it is written,

What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead (James 2:14-17; RSVCE).

For Faith to save, it must be mixed with knowledge of God within us, and it must guide our actions that unite us in a common mission for Christ. As St. Paul writes elsewhere,

I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment...For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power (1 Cor. 1:10, 17; RSVCE).

All these passages of Sacred Scripture and the Catechism say the same thing. There are so many other passages from the Bible, the Catechism, and Church doctrine that reiterate the same message:

Faith is a gift entrusted to each of us by God through the Church at our Baptism. Once given, that gift is not revoked; it is never taken away. If we ignore the gift, or don’t use it, we are not united to Christ and His Church. We will not enter God’s rest. If we use that gift of Faith for the same purpose as the Church, we are united in common bonds of Faith and will share a common inheritance—we will enter God’s rest.

This Unity of Faith is powerful. It moves mountains, even casting them into the sea. It is very much like the Unity of the Trinity. As St. Paul wrote, “Anyone united to the Lord becomes one spirit with him” (1 Cor. 6:13). And, as Jesus Himself said,

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as though has loved me (John 17:20-23; RSVCE).

This is why we can enter into God’s rest. United in a common purpose with Jesus Christ, the Second Person of the Blessed Trinity, and the Bridegroom of the Church, we are united with God and will share His Glory. What a blessed gift, what a wondrous thought! Jesus tells those who proclaim His Gospel and are united in a common mission with Him to rejoice that our names are written in the Book of Life (c.f. Luke 10:20).

A Common Purpose

Unfortunately, there are those who receive the Gift of Faith and reject it. Some hear the Word of God and simply reject it; reject baptism. They are like the pathway where good seed is sown, but the seed is trodden underfoot and eaten by birds. They give no chance for Faith to take root (C.f. Luke 8:5, 12). There are others who, baptized as

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infants, either as a Catholic, Orthodox, or Protestant, are not raised in a way that nurtures this Gift. They did not and do not experience others as pursuing a common purpose of Faith with them. They reject a gift they do not know. They are like the rocks where seeds are dropped. Faith never has a chance to grow because no one nurtures it (C.f. Luke 8:6, 13). Others are baptized as infants or children and nurtured in Faith. Or, they accept baptism as adults. They choose baptism, and the Gift of Faith, for many different reasons, even good reasons. Like the thorn briars, they become distracted by the cares of the world and do not persevere (C.f. Luke 8:7, 14). None of these share a common purpose with Christ and His Church.

Those of us who do pursue a common purpose in Christ have accepted baptism with the power of Faith that it gives. We embrace our common heritage and pursue a Unity of Faith within the Church. We witness to the Faith given by God. If we are truly united to Christ and living in His grace, our witness will pull up the thorn briars, water the shallow seeds, and kick the seeds from the pathway onto fertile ground in the lives of those we encounter. Hopefully, through us, others will encounter the God Who gave them the Gift of Faith and prompt them to recognize what they have. That will only happen if we are united in the Faith with a common purpose congruent with the Church's Mission.

This is where membership is CUF plays a vital role.

Catholics United for the Faith unites the faithful from all walks of life in order to support, defend, and advance the efforts of the Teaching Church. This is our mission. Having been united by Faith, members pursue activities that support, defend, and advance the efforts of the Church's Teaching Office. In order to understand this mission and how it unfolds in the lives of our members, there are three points here to consider: The Church's Teaching Office, Membership, and The Responsibilities of Membership. I will address them in that order.

Teaching Office of the Church: Faith is given by God through the Catholic Church. Living and serving within the Church, the faithful are witnesses of faith and become the salt of the earth. The very fact that we are CUF means we are united to the Catholic Church, and we cannot forget that necessary element. So what constitutes the Teaching Office that CUF members are supposed to support, advance and defend? Why do the Pope and bishops, who are authentic teachers of the Faith, need anyone to support, advance or defend them? Isn't that their vocation?

The Teaching Office emanates from the Prophetic Office of Christ. This is something that all the baptized share. In baptism, we become priests, prophets and kings. While it is true that the Pope and bishops in union with him possess the exclusive magisterial power to define doctrine

and proscribe discipline for the Church, and they alone are authentic interpreters of the Deposit of Faith, these powers are not the full extent of the Teaching Office. All the faithful, in the circumstances and capacity we possess, have an obligation to use baptismal grace and advance the Teachings of Jesus Christ in the world. As it is summarized in the Code of Canon Law.

Canon 204§1: The Christian faithful are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God. For this reason, made sharers in their own way in Christ's priestly, prophetic, and royal function, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each.

To further explain this obligation, Canons 212 and 216 provide:

Canon 212§3: According to the knowledge, competence, and prestige which they possess, they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons.

Canon 216: Since they participate in the mission of the Church, all the Christian faithful have the right to promote or sustain apostolic action even by their own undertakings, according to their own state and condition.

While all authentic Catholic apostolates focus on an aspect of the Church's Mission, CUF's Mission focuses on the Teaching Office. In every time and circumstance, there is a need to support and advance the Teachings of Jesus Christ and His Church. Our very lives fulfill these tasks if we live faithfully for Him. As provided by Canon 759, "By virtue of baptism and confirmation, lay members of the Christian faithful are witnesses of the gospel message by word and the example of a Christian life." As Lay Witness readers would know, there is a great need today to defend the Truths of the Faith against attacks made from inside and outside the Church. Unfortunately, this defense of Truth is often lacking.

That is why CUF and its members are so needed in the Church today.

Membership: As a private association of the faithful under Canon Law, CUF is constituted by members who freely associate to pursue a common mission congruent

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Morsels of Mirth

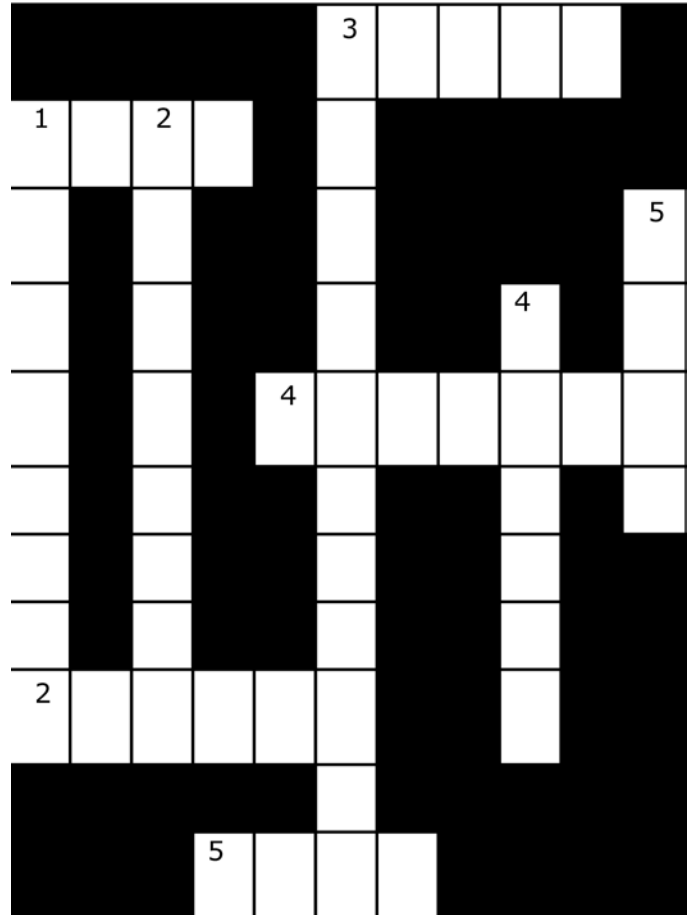
Theme: Book of Tobit

Down

1. City where Sarah lived.
2. Tribe of Israel that Tobit belonged to.
3. Name of the king who sought to kill Tobit.
4. Name of Tobit's cousin who borrowed the money that Tobias recovered.
5. What did Tobit prophecy the towers of Jerusalem would be re-built with?

Across

1. Name of Tobias' Mother-in-law.
2. Name of Tobit's nephew who interceded for him before the king.
3. How many days did Tobit celebrate Tobias' and Sarah's wedding feast in Nineveh?
4. Name of the angel who saved Tobit and Sarah.
5. Precious gem Tobit prophesied would pave the streets of Jerusalem.



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with the Church's Mission. To "freely associate", the baptized faithful choose, of their own accord, to embrace membership with CUF in order to pursue the Mission of CUF through common endeavor. Simply giving a donation to CUF does not make one a member. Rather, an individual must willingly accept the CUF Mission, willingly pursue endeavors to advance that Mission, and be recognized as a member. Because CUF provides apostolic outreach through its international office, it is hoped that members will also support CUF financially. Without your financial support, there would be no CUF.

A substantial element of membership is the CUF Chapter. Through the formation and ongoing development of CUF Chapters, members can gather locally to pursue apostolic activities with other like-minded Catholics in the life-giving context of Christian fellowship. Through the work of CUF Chapters, your local parish and diocese can be engaged in productive activities that support, defend, and advance the Teaching Office of the Church. The Chapters are where the rubber meets the road in CUF's efforts.

It is not necessary for members of CUF to join or from a chapter. Doing so can be a great help. It is for this reason

that I will be placing a significant emphasis on chapter development and formation. We are updating our materials for Chapter formation and development, and hope to use them extensively. We also want feedback from our members and chapters. What can the International Office do to help you?

The Responsibilities of Membership: Whether as individuals or gathered in a chapter, the question still remains, what do CUF members do? The concrete expressions of CUF's mission are as varied as the circumstances that each member finds themselves in. I like to keep things simple, so I will break down the responsibilities of CUF members into three pillars: Prayer, Catholic Formation, and Apostolic Action. I'll also show how each is integral to the others.

Prayer, or ongoing conversation with and conformity to God, is the foundation of the Christian life. For members of CUF this is no exception. There is no way to ensure that our efforts to aid the Mystical Body of Christ are guided by her Head unless we personally unite ourselves to Him. This pillar of Prayer, like the Gift of Faith it nurtures, is both personal and communal. CUF members are expected

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to dedicate time daily to their personal prayer life and to participate in the communal prayer of the Church in the liturgy and sacraments, and whenever feasible, with their own CUF Chapter.

CUF members should use the Bible during their personal prayer. It is fine to use devotional books and other prayer aids, but at some point during personal prayer, the Bible should be opened. It is the Word of God. Anyone who prayerfully reads the Word of God is hearing God speak. Yes, God will speak to each of us in a personal way every day; we only have to listen. And, listening is as easy as opening the Bible and prayerfully reading (c.f. Sirach 37:13-15; Psalm 119:9-16, et al.).

Some will say, “I read, but I do not understand.” So did the Ethiopian Eunuch (Acts 8:26-39). As we know from the story, an angel directed the apostle Philip to help the Eunuch understand. In the same way, our personal, prayerful reading of the Bible can and should include taking time to think about what God is saying, comparing translations, even using study guides. Doing these things in prayer does not make the effort less prayerful; it makes our prayer more fruitful. It allows us to hear and believe. The Eunuch had his “study aids” in prayer, and it led to his baptism. Don’t be afraid to use them as you pray the Bible. When we pray in this way, our prayer becomes formative. It is mixed with Faith. It will transform.

We can be of no assistance to the Teaching Office of Christ’s Church if we ourselves are not well formed in her doctrines and disciplines. At the International Office, we work continually to improve and expand the resources available to all those seeking to learn about the Truth of Christ and His Church, whether they are CUF members or not. However, we know that the answers we provide can only go so far on the way to authentic Catholic Formation.

Recognizing that faith must be mixed with knowledge (reason) for it to be efficacious, I believe that formation—the acquisition of knowledge—is meaningless without a personal relationship with God. The end game is unity with God; entering His rest. Let’s get used to it here on earth! In a similar way, prayer without formation becomes boring and ineffective. For example, God tells husbands that if they do not honor their wives, He will not listen to their prayers (C.f. 1 Pet. 3:7). Husbands, did you ever hear that one? There are other, very similar verses in Sacred Scripture that teach us the importance of joining prayer with formation. Not doing so will eventually draw us into hypocrisy and a lukewarm spirit. God forbid!

Personal prayer and formation are critical, as are communal prayer and formation. The first is lived by one’s own private prayer life and study. The second, by our participation in community prayers and formation, like the

Mass, praying the Office of the Church, or sharing a family rosary. In all these examples, prayer is united to a formative element that should be closely attended to. Through prayer, we are formed in the Faith given to us.

In addition to personal and communal prayer, there is still a third form of prayer CUF members should engage in fervently: Intercessory prayer. It reveals just how indispensable each pillar of CUF’s membership activity is to the others to consider that intercessory prayer serves as a form of apostolic action in its own right. Intercessory prayer has a distinct character that focuses on others in need. It is a work of charity. It provides essential support for those engaged in direct encounters defending or advancing the Faith.

The importance of intercessory prayer was instilled in me from a story I read as a young child. The story begins with an elderly woman surrounded by her family during her last moments of life on earth. With her final strength, she tells her family, “One more rosary.” As the beads are laid in her hands, she finds the strength to begin and lead the family through the fifteen decades (that’s all we had back then) of the Rosary. The story pans to a young woman struggling with her Faith. Tempted to sin, she is passing a church and decides to go in. As a young girl, she had been taken to church regularly, but never considered it necessary or helpful to her. As an adult, she quit attending. On a whim, for reasons she cannot explain, she tries the door and it is open. In she goes. The rosary continues. In the church, she encounters a man who is kind and generous with his time. She is moved to speak about her problems and the weight of her guilt. The rosary continues. She is introduced to the pastor, who hears her confession and reconciles her with the Church. The rosary finishes. As the young woman leaves the Church with a renewed faith and sense of belonging, the elderly woman dies.

As a young boy, I got it. The very real effects of intercessory prayer and the offering of sufferings for the conversion of sinners is something all of us can do, no matter what our condition or circumstance. And, the effects are huge. Not only is grace provided to nudge sinners to conversion, but those who encounter them also receive the necessary grace to speak the right words and be witnesses of faith.

The third and final pillar, as I have already mentioned, is apostolic action. Not content to sit idly by and watch the Church’s saving work unfold, CUF members accept the great commission and its demand for action. Depending on one’s state in life, intercessory prayer may be the only apostolic action one can take. That is great! That prayer helps us move mountains. The other activities CUF members engage in are shaped by each person or chapter’s talents

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and the needs of the Church that are present in their local area. Visiting the elderly, sick, or imprisoned and sharing the Light of Faith with them is a need found everywhere. Some members have reviewed catechisms, and provided their findings to their local bishop, pastors, and parents; always with an intention to advance the Teaching Office of the Church. Others may host Bible or Catechism studies, either in their home or within their local parish. CUF members listen for the Lord to speak to them in the needs of those around them. They are committed to following the promptings of the Holy Spirit and lay their time and unique talents at His disposal.

This third pillar of CUF membership – Apostolic Action – will be the primary focus of the next issue of *Lay Witness*. I will provide greater depth to my explanations of both member and chapter activities. For now, I urge each of you to recommit yourselves to daily prayer, frequenting Mass and Confession, family prayer, and daily prayer with Sacred Scripture. I urge you to unite yourselves to the Church and to other CUF members through intercessory prayer. And, I urge you to think about what needs to be done in your parish, diocese, or the Church. We can talk about what *can* be done only after we recognize what *needs* to be done.

As a final note on apostolic action, the very notion of uniting the faithful from all walks of life demands collaboration with other worthy Catholic apostolates. CUF members should be engaged with other groups, and this can legitimately serve as the apostolic activity they commit to

when they take up membership in CUF. Formed in prayer and making use of our Information Services material, CUF members are strong additions to any authentic apostolic activity in their area.

In closing, I challenge you to consider the circumstances of your life. Has the Light of Faith dimmed in your life? Is your prayer dull and without effect? Would you characterize your faith life as lukewarm? Perhaps you have a strong faith and an active prayer life, but your children do not. Do you have a child, family member, or friend who embraces errors of the culture? Do you feel alone in your Faith, like you are the only one who is a true Catholic in your parish or locality? Do you wonder what the Church teaches about something? Or why? Or how this teaching can make a difference in practical and real circumstances? Do you wonder how the Church will ever make it through its current crisis of faith? You are not alone. These same concerns (like sex education in schools and dissent against doctrinal statements) drove the first members of CUF to form a safe pasture for those without shepherds. The need for CUF today is as great as ever.

More importantly, do you have a desire to know Christ intimately? to pray for and with His Church? to be formed and help form others in the Truth? to take up Jesus' invitation to labor in the fields with Him? That is what it means to be a member of CUF! Join us as we go out to the members of our own families, parishes and communities to nourish the precious Gift of Faith the Sower has generously poured on them.

Yakin' About

MOTHER ANGELICA TOURS

Did you know that Mother Angelica, the founder of the largest religious media network in the world, was born and found her vocation in Canton, Ohio? Learn about what took this very remarkable Poor Clare nun to the south, what prompted her to start EWTN, and much more!

To register for an awe-inspiring tour and for more information go to www.motherangelicatour.com

LIVING BREAD RADIO NETWORK

Proclaiming the Truth to the Canton, Akron, and Cleveland areas at **AM 1060** and **94.5 FM** and in the Youngstown area at **89.5 FM**. Download the free app on your phone, stream on your computer, or subscribe to the local podcast. Check out the website: www.livingbreadradio.com

The **AM 1060** frequency is a daylight-regulated station; whereas, the FM frequencies can be heard 24/7.

SACRED MUSIC RETREAT

Take part in spiritual conferences and rehearsals with world-class musicians over the span of 4 days, culminating in a pontifical Extraordinary Form Requiem on Saturday and a pontifical Extraordinary Form Mass on Sunday. This once-in-a-lifetime retreat includes fourteen Extraordinary Form Liturgies. Registration opens March 12. Contact johnschauble@twc.com for more information.

When: August 8 – August 12
Where: St. Anne Retreat Center, Melbourne, KY (near Cincinnati, OH)
Who: Msgr. Wadworth, Kevin Allen, Nick Lemme and the Oratorian Community of Cincinnati

CUF LINKS

CUF's 50th Anniversary Uniting the Faithful Conference

We are thrilled to announce that our conference, celebrating 50 years of apostolic activity will be hosted on the beautiful grounds of the Apostolate for Family Consecration in Bloomingdale, Ohio. The event will run from Friday, October 5th to Sunday October 7th and all

are welcome, CUF members and guests alike. Look forward to our conference mailing, which will outline all the details from registration to accommodations to a list of speakers!

Chapter News

Since our last newsletter, we have been in touch with another chapter, Fr. John Hardon Chapter in Pensacola, Florida! Our updated Chapter Formation Manual is nearly complete. We're excited to send it to our existing

chapters for feedback and to provide it to several individuals who have expressed interest in starting a CUF chapter in their area. If you would like a free Chapter Formation Manual, please let us know!

Information Services

The first quarter of 2018 brought a steady stream of inquiries by web, phone, and mail for our Information Services Department (a.k.a. Brian). These inquiries manifested themselves in a variety of questions and the mailing of nearly three hundred FAITH FACTS. Our questions for this quarter ranged in nature from the permissibility of eating Halal and Kosher foods, to the Church's teaching

on Transgenderism, to the validity of the Pope's election. In between responding to questions, we are rebuilding the CUF website (cuf.org) and organizing our research materials. While both projects will take some time, once completed they will allow us to respond to your inquiries more efficiently. If you have a question, please don't hesitate to give us a call at 740-283-2484 and ask for Brian.

St. Joseph Foundation Update

Currently the St. Joseph Foundation has over 40 active cases. The start of 2018 saw an influx of inquiries. The end of March marked my first anniversary at the apostolate; and with one year in retrospect, there appears to be continual increase in activity. Parish closures sadly have been normal refrain as American bishops try to streamline their respective dioceses. The primary reason given is "priest shortages." There is also a noticeable trend in inquiries regarding the

development of either lay associations or religious orders. It is a hopeful indication that the laity are responding to the universal call to holiness and apostolic participation in the larger apostolate that is the Church mission. For over a year, SJF has been seeking a Canon Lawyer to work fulltime in our Hopedale office. The growing case load increases that need. Please keep the Foundation in prayer that we may be provided with a canonist. Best regards, Natasha.

Crossword Answers: 1 down-ECBATANA, 2 down-NAPHTALI, 3 down-SENNACHARIB, 4 down-RAGUAL, 5 down-GOLD, 1 across-EDNA, 2 across-AHIQAR, 3 across-SEVEN, 4 across-RAPHAEL, 5 across-RUBY