



# LAY WITNESS

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Solemnity of the Assumption of Mary

Vol. 36, No. 4

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

## United in the Royal Priesthood

*By: Philip C. L. Gray*

**“His sacrifices were consumed with fire every day. Moses filled his hands and anointed him with holy oil. This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name. He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people: And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law” (Sirach 45:17-22, DRV).**

The “he” referred to in the passage above is you. Yes, you read that correctly. Unless you are not baptized, this passage refers to you. Of course, there is a broader context. Let’s take a look at it.

In Genesis 1:26-27, we find the first reference to the Holy Trinity in Sacred Scripture, and it is given in the context of creating man. The passage reads:

*And he [God] said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him: male and female he created them (DRV).*

Unpacking this passage fully would take a lifetime. Almost every time I read it, I gain another insight. Keep in mind; this is in the first chapter of Genesis. These first chapters of Genesis provide us a foundation for understanding the rest of Sacred Scripture. When I read this particular passage, my insights are not always about Genesis 1:26-27. Often, it helps me better understand another passage, or even a doctrine of the Church. Bear with me, and I will offer you how these verses relate to Sirach 45:17-22, and how that latter passage refers to you. To do this, we will look briefly at the nature of the Holy Trinity and the nature of man, investigate how the dispensation of grace changed because of Original Sin, and finally, we will consider how God expects us to participate in that dispensation of grace for the salvation of the world.

### **Blessed by God, the Father, Son and Holy Spirit; and Blessed be Man**

A fundamental tenet of the Christian faith is belief that there is only one God, Who is a Society of Three Divine Persons. The Father eternally begets  
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### **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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## From the President

Dear Friends,

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

It's been tough since Catholics United for the Faith (CUF) affiliated to The Saint Joseph Foundation (SJF) last year. As you know, CUF administration had simply stopped activity in 2014. After almost three years of inactivity, I rolled up my sleeves, hired staff, and began pursuing the Mission of CUF. Since that time, we have pursued both apostolic and administrative reconstruction. We kick-started Information Services, identified our active chapters, began a re-engagement of chapters and individual members, and began publishing *Lay Witness* again. And, we began preparations for our 50<sup>th</sup> Anniversary Conference. Personally, it's also been tough. I've experienced three deaths in my family, and my mother was recently hospitalized three times in as many weeks.

I know it's been a tough year for many of you too. Many of you have suffered personal losses or suffer from personal circumstances that are very difficult. Please know we share your sorrows and unite ourselves to you in solidarity of prayer and thought. We arrange for a weekly, monthly, and annual Mass to be offered for all our members. All intentions sent to us are added to our Prayer Box and remembered daily during the Angelus and weekly during our Adoration Hour. When we hear of a death or serious illness, we arrange a Mass for that specific intention. In solidarity, I ask you to keep all CUF members in your prayers. Though you may not know the intentions sent to our office, and for reasons of confidentiality we cannot publish them, we share a common bond of Faith and our prayers for each other are very powerful.

I know it has been hard for many of you to watch and see what may happen to CUF. You joined because you believed in its Mission of uniting the faithful in fidelity and truth. Its inactivity has led to many questions in your minds. I hope the last three issues of *Lay Witness*, and the previous letters I sent, have answered many of those questions. And, I hope this issue of *Lay Witness* provides an answer to some of your lingering questions. As part of this issue, I have outlined the obligations and benefits of CUF membership. They are aimed at practical fulfillment of our Mission.

Any serious Catholic who reads the news, even the secular news, knows how “scattered” the Catholic faithful are. Confusion on Church Teaching is widespread. Most recently, a change to the Catechism on the issue of the death penalty has caused widespread confusion. More than once, Jesus described the people of His day as

“*sheep without a shepherd*” (c.f. Mt. 9:36, *et al.*). This was the situation in 1968 when H. Lyman Stebbins founded CUF, and it is the situation many Catholics in North America encounter today.

And so we roll up our sleeves and pursue the Mission of CUF together. That is the theme of our 50<sup>th</sup> Anniversary Conference; our Mission of Uniting the Faithful from all walks of life. I really hope you will come. The talks will focus on the how to develop and maintain bonds of unity with the Catholic Church in this fractious age of error. The weekend itself will provide an example of how we should structure our spiritual lives so we do not fail in Faith, Hope or Charity. There will be two Ordinary Form Masses celebrated *ad orientem* by Father Joseph Tuscan, OFM Cap, and an Extraordinary Form Mass offered by Abbot Philip Anderson, OSB. There will be a Eucharistic Procession and opportunity for Confession. And, Our Lady of Fatima will host the weekend. Her national pilgrim statue will be with us for the weekend and will take part in our Eucharistic procession. I recently learned that a generous donor arranged to have a pilgrim image of Our Lady of Guadalupe available for veneration in the Adoration Chapel as well.

**Please come. I would like to meet you all. More so, I would like to introduce you to resources that will encourage and strengthen your faith and refresh you in this tough time. At the writing of this letter, registrations are too low for the conference to occur. If you plan to come, please register before September 3rd. Please come!**

With assurances of prayers and continued Masses offered for each of you, I entrust you to St. Joseph and his Immaculate Spouse. God bless you all!

Peace,  
Philip C. L. Gray



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the Son, and the Holy Spirit eternally proceeds from the Father and the Son as a witness of Their presence and love. This is our profession of faith (cf. Catechism 200, 234, 253-255, *et al.*; John 15-16, Nicene Creed). When God made man in His image and likeness, this image and likeness was more than just an image like a mirror makes. Rather, God gave man an image and likeness that empowered man to act with the attributes of God and interact with the Divine Society. He made man so that man would be one with Him.

With that in mind, let's look at Genesis 1:26-27 again. As many more learned men than me have pointed out in the past, this passage begins with God referring to Himself in the singular (*He said...*), then in the plural (*let us...*), then again in the singular. But wait, He does the same thing with man. The passage refers to man in the singular (*He created him...*), then in the plural (*male and female He created them*). The only difference is, God does not shift back to the singular; not yet. That happens in John 17 and Ephesians 4. For now, let's go to Genesis 2 and the second story of creation.

We recall in the second story of creation how God created Adam, then would later cast him into a deep sleep and create Eve from a rib taken from man (Gen. 2:4-25). There is a lot of imagery here that is often used to explain the relationship between a husband and wife and their respective roles. This is not mere imagery. There is a deeper reality that expresses the image and likeness of the Trinity.

Consider these truths identified in Genesis 1-2. Adam was created before all other men, and no other man was created with him. Yet, at Adam's creation, Eve was present within him as his rib. In time, Eve was begotten of Adam as a creation of God. She is a distinct person, yet of Adam's essence and united to him in the primordial Sacrament of Marriage. The circumstances and acts of their creation and relationship are unique. No one else was ever created as they were. This relationship between Adam and Eve, established within the constraints of time, reflects the relationship of the Father and the Son in eternity. The Son is begotten from the Father eternally; Eve is begotten from Adam in time. Furthermore, just as the Holy Spirit proceeds eternally from the Father and the Son and is a witness of Their

relationship in love, so did God will that the children of Adam and Eve would proceed throughout time as a witness of their unique relationship and love. This is where we come in.

From the birth of their first child to the conception of the last person on earth at the fulfillment of time, all of us are children of Adam and Eve and give witness to their relationship and love. Regrettably, their relationship resulted in sin and their sin resulted in a series of curses we still suffer today. Worse, that sin occurred before Eve conceived a child. As a result, all of her children would proceed as a witness of this relationship of sin. One of the greatest results of that sin is a significant distortion in our minds of how we perceive the realities that surround us. These curses and distortions lead to so many misconceptions and errors. This point is a topic for study in and of itself, but for now, let's just remember that the relationship of Adam and Eve was marked by sin and distortion. Because of sin, and its effects on their children, the Society of Man fell from grace and no longer reflected the Divine Society of the Holy Trinity. As we know, this necessitated a savior.

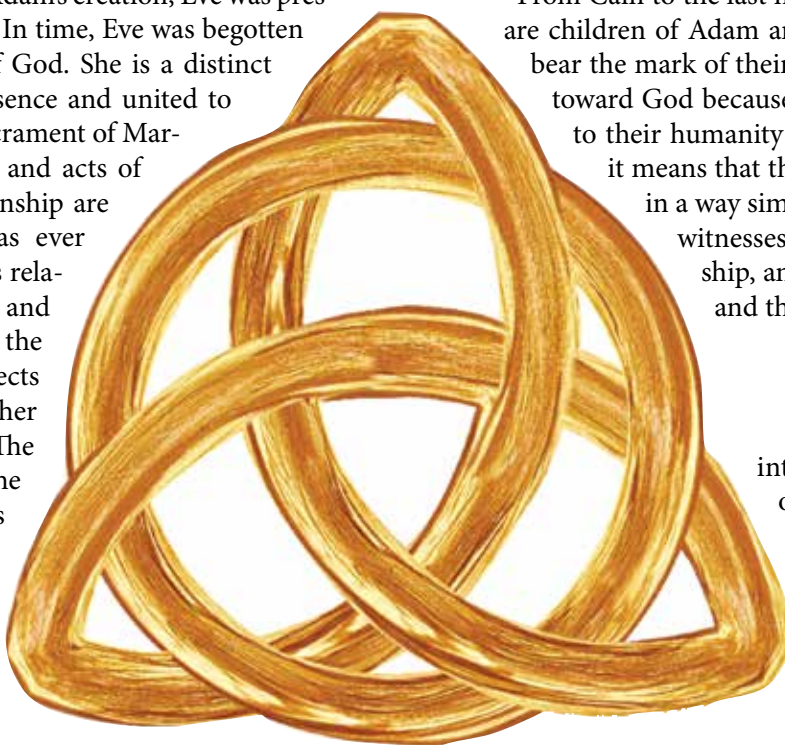
Their relationship was also one of love. Despite their sin, they loved each other. This love was an immediate result of God having given them His image and likeness—not just in their spiritual attributes, but in how they were created and united. It is this love that compelled them to shame, regret, repentance, and to be a comfort to each other (cf. Genesis 3). And it is this love that compelled them to bring forth children “*through God*” (Gen. 4:1).

From Cain to the last human to be conceived, we are children of Adam and Eve. In conception, we bear the mark of their Original Sin, yet we tend toward God because of their love. We witness to their humanity; the very fullness of what it means that they are human. We do this in a way similar to how the Holy Spirit witnesses to the essence, relationship, and love between the Father and the Son.

## Original Sin

As stated above, God intended that the Society of Man would reflect the Holy Trinity. Because of Original Sin, humanity lost communion with God and the Society of Man was not established in grace. We can

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only speculate what it would have been like if there had been no Original Sin. We do know there would have been no death. Adam and Eve would still be alive today, walking among their billions of children, teaching us the things of God as He taught them when He walked with them in the Garden of Eden. If there had been no sin, it would be so much easier for us to understand how we, along with Adam Eve, reflect the Father, Son and Holy Spirit. The dispensation of grace predestined for us from before time (cf. Eph. 1-2) would have been a reality without a need for the death and resurrection of Jesus Christ. Regrettably, Original Sin occurred, and we multiply sin in our own individual lives. Worse, the more a person sins individually, the more a person becomes distorted in his vision of God. Realities that surround us also become distorted, and our pride denies us a true vision of God; denies us an understanding of what it means to be authentically human. Sin gave us the need to have a savior who would restore us to the dispensation of grace intended before creation.

When we read the Old Testament, particularly the Prophets, we see that sin is attributed both to individual persons and to the collective whole of humanity. Undoubtedly, each of us sins, and we are responsible for our own personal sins. Societies also sin (cf. Tobit 13:7, Is. 1:4, *et al.*), as do generations of man (cf. Jer. 2:30, *et al.*). Because of sin, the society of Adam, Eve and their children (Society of Man) is not like the Society of God.

Praised be God, for in our sin, He sent the Son to redeem us; and redeem us He did! The death and resurrection of Jesus Christ removed the eternal effects of sin for those who repent and believe in His Name. Regrettably, the temporal effects of sin remain. We still suffer distortions, temptations, and all other effects of concupiscence. These horrible effects of sin become temptations in and of themselves for otherwise just and holy men. And, this concupiscence is a source of never-ending distortion that causes whole nations and generations to fall. That's where we come in.

## Participating in the Dispensation of Grace

Let me be clear, the death and resurrection of Jesus Christ is the singular source of salvation for all (Catechism 654, *et al.*). Our Church and the Word of God make this clear. I would hope no one reading this article understands or believes otherwise. If not, please call me and we'll talk. He alone is the source of all grace poured out on mankind. As the Bridegroom of the Church, this is as it should be. As Adam should have intervened to save Eve, Jesus did intervene to save His Bride, the Church. As a collective whole

of man in grace, the Church is pure and is united to Christ in the same kind of mystery as Adam and Eve are united in the primordial Sacrament of Marriage; but what about the individual? Jesus died for each of us, right? Absolutely! And there is no other name under heaven by which we are saved (Acts 4:12)! So, how do we participate in the dispensation of grace?

To answer that question we must turn back to Aaron and his Royal Priesthood. He was the first High Priest from the line of Levi; the levitical priesthood. We know from the Book of Hebrews that the priesthood of Aaron is subject to the priesthood of Melchisedech, and that the priesthood of Jesus is in the Order of Melchisedech (Heb. 7). The Sacrament of Orders is an ordination into the priesthood of Jesus Christ, according to the Order of Melchisedech. In contrast, the priesthood of Aaron represents the Royal Priesthood given at Baptism, by which we share in the ministry of Christ (Catechism 784).

How do we share in the ministry of Christ? For an ordained priest, he acts "*in persona Christi*", in the person of Christ. By virtue of his ordination, the sacrament he receives is what it signifies, and in his acts of ministry, Jesus Himself is acting (Catechism 1548). That is our faith. This is not how the Royal Priesthood works. To understand the Royal Priesthood, we must understand the role of Aaron, and so we turn back to Sirach 45:17-22. Please refer back to it again, especially verse 20.

The sacrifice one makes in the Royal Priesthood is one's very life; to give one's life in perfect and total service to our neighbor for the glory of God. The incense offered are the prayers one offers to God, and the sweet savour (smell) are the virtues one develops in life. If we recognize that we are united to all others as children of Adam and Eve, we will also recognize the great need not to let this generation be a generation of sin; not to allow this nation to be a nation of ungodliness. Rather, we must actively make reparation for others as though their sins are ours, and pursue prayer and virtue on their behalf as though it were for ourselves.

We must live and act so the memorial of this generation and this nation will be a remembrance of grace and not evil. We do this by using the power God has given us to be authentically human; that is, to live and act as men destined for judgment under the law of freedom (James 2:12), and in our freedom, choose the dispensation of grace predestined for us before our creation (cf. Galatians 4-5). As Aaron had power in the commandments to teach, so do we have power in our baptism to teach the nations of God. And, as Aaron was destined as a light to his people, so we must be a light to the nations of the grace given us in Christ.

How do we do this? It's both easy and hard. It's easy to understand, and even easy to do—once or twice. The hard part is disciplining ourselves so we keep doing it and develop virtue in what we do. So, the discipline of doing is what's hard. For now, I leave that to you and your spiritual trainer. Here's the easy part.

1. Make a Morning Offering that includes a willful intention to offer all your sufferings for the reparation of sins and the conversion of sinners. You can make up your own or use one of the many morning offerings already written. You can find one online; just do a search for "morning offering prayer". Or, call us and we'll send you one (740-283-2484).
2. When you suffer harm or loss, remember your morning offering and accept the hurt as Christ accepted His cross. Use the opportunity to pray for the person or persons who harmed you. Give witness to truth in charity, rather than retaliation for vengeance sake. On this point, we must remember that we do not have to make ourselves victims or allow ourselves to be victimized. Evil is not something to be tolerated. Rather, we take necessary measures to eradicate evil, but we do it in such a way that the evil inflicted upon us becomes an occasion of grace. This starts by offering the hurt for the reparation of sins and the conversion of sinners.
3. Always think and act as men destined for the kingdom of God for which you suffer (2 Thes. 1:5). Take control of your thoughts and actions, knowing that God sees all we think and all we do. This takes hard work and dedication, but if one disciplines his thoughts and words, virtue will follow.
4. Pray always. Let your very actions be a prayer. This happens when we give purpose to them, and offer what we do for a particular person or situation. So, you have made a morning offering, now offer your commute to work for all those who are stuck in traffic; offer your boring staff meeting for those forgotten in Purgatory; offer your work for your children; make everything you do an occasion of grace.

If we consciously make such offerings through the day, we are doing what Abraham did to interced for Sodom and Gomorrah (Gen. 18:20-32) and what Aaron did in making a sacrifice of sweet incense. Our very lives become a prayer. And, when God looks upon this generation or our nation, He will not ask, "are there any who do good? (Psalm 14:2)." He will see the good and perhaps spare us as He would have spared Sodom and Gomorrah.

In chapter 17 of John's Gospel, we are given the Priestly Prayer of Jesus. During this prayer, Jesus prayed that we

would all be one as He is one with the Father. Stop and think about that. Jesus prayed, asking God the Father to unite all of us as one in the same way as He is one with the Father. And, He asked that we would be preserved in grace, but not taken out of the world. He wants us in the world, but not of the world, and to be one as He is one with the Father. If we live our Royal Priesthood, offering all for the reparation of sins and the salvation of sinners for the glory of God, Jesus prayer will be realized. The children of Adam and Eve will be filled with the Holy Spirit, the Third Person of the Blessed Trinity of Whom our lives are intended to reflect. As St. Paul would summarize (and adds the singular to the creation of man):

*I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. But to every one of us is given grace, according to the measure of the giving of Christ. Wherefore he saith: Ascending on high, he led captivity captive; he gave gifts to men. Now that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: **Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ; that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in him who is the head, even Christ: From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity (Eph. 4:1-16; DRV).***

Pray for me, and I am praying for you, that we will glorify God and be united in the Royal Priesthood we share.

# Obligations and Benefits of CUF Membership

Since we began publishing *Lay Witness* again six months ago, I have used the opportunity to outline the Mission of Catholics United for the Faith (CUF), and I provided theological and moral reflections on lay apostolic activity. I placed those reflections in the context of CUF's Mission and offered practical suggestions on how a member could pursue our Mission in light of the Word of God and Catholic doctrine and discipline. My reflections and suggestions were not exhaustive. Hopefully, they provided a starting point for each of us to begin discerning what God asks of us, both as an apostolate and as individuals. I hope the reflections have stimulated you to consider what He asks of you, personally, in pursuit of Church renewal and the salvation of souls. If that discernment leads you to maintain your membership with CUF, we are glad to have you! And, I promise to do all in my ability to ensure that CUF is here for you. We are in this together and this should not be a solitary effort on anyone's part.

I have received far more positive feedback about the revitalization of CUF than negative. In fact, while I have received one or two notes from people saying they became members only to receive a full-color magazine, and I have received only two notes from people expressing concern over the short-term efforts we have made, I have received many phone calls and encouraging notes from members who are grateful CUF is returning to its roots. I have heard from past officers of CUF (at least two will be present at our conference, and one will be speaking), chapter officers, grass-roots members, and leaders of other Catholic apostolates. More significant, donations have increased and contacts with our Information Services have steadily risen. We have about a dozen outstanding requests for chapter packets and member information. When I pursued the affiliation of CUF to The Saint Joseph Foundation with the intent to revitalize CUF, I did it after prayer and discernment. I believe this is God's Will, and He is blessing our efforts. What better way to celebrate CUF's 50<sup>th</sup> Anniversary than to revitalize its work! Thank you for being part of this necessary apostolate.

When we speak of membership in a lay apostolate, there is an inherent understanding that a member belongs to something, has obligations to that "something", and that the "something" provides a service that makes it worth belonging to. CUF is no different. In its historic beginnings, CUF's focus was "*to unite the faithful from all walks of life, in order to support, defend, and advance the efforts of the Teaching Church.*" The focus was first

on uniting through individual membership formation, chapter development, and proper engagement of ecclesiastical authorities that would encourage an authentic relationship between the laity and clergy. Whether engaged with individual members, chapters, or ecclesiastical authorities, this "*uniting the faithful from all walks of life*" required the establishment of lasting and fruitful relationships. Only within the context of these legitimate relationships could activities to support, defend and advance the Teaching Church be pursued effectively.

Regrettably, there was a shift in emphasis away from the "uniting" part of the Mission of CUF, and the "support, defend and advance" portion was almost exclusively pursued. Yet, we cannot have one without the other. If CUF members are not united to a something that makes us a collective whole, then who is doing the supporting, advancing and defending?

As we revitalize CUF, we must focus on the Mission Statement as a whole and understand that prolonged emphasis on one aspect over another stifles our Mission. It's like cutting off a leg. A person with only one leg can still move, but the options of how to move become greatly limited. To be effective in the current crisis facing our Church today, we must not limit ourselves to only one or another portion of the Mission Statement. We must revitalize the Mission of CUF as a whole. I pray you will join us in that effort.

I have outlined the obligations of membership in the context of moral and theological reflections. It seems prudent to put them in the context of membership itself; membership to a something. So, I offer now a list of obligations and benefits for members. Of course, the benefits express obligations that CUF has to you.

## **Benefits of CUF Membership**

1. Spiritual support and assistance
  - a. Masses offered regularly for members, and as need is identified for specific members and their families.
  - b. Intentions remembered daily during office Angelus and weekly during office Mass and Adoration Hour.
  - c. United in prayer with other members throughout the world.
2. Publication of *Lay Witness* newsletter to connect you with like-minded members and other like-minded

apostolates so you can be a Lay Witness in today's world.

3. Chapter Membership and Development
  - a. Access to local chapters to collaborate with like-minded Catholics in apostolic activities, prayer, and fellowship.
  - b. Assistance to develop and charter a new Chapter if one does not exist in your local area.
  - c. Formation materials for Chapters (currently under revision).
4. Unrestricted access to Information Services (non-members have limited access)
  - a. Access to researched letters and FAITH FACTS without restriction via electronic means (non-members will only receive hard copies mailed to them).
  - b. 270+ FAITH FACTS and an additional 9000+ points of specific research available.
  - c. Access to a staff that will listen to your questions and concerns, help clarify and focus the situation, and collaborate to address any issue impacting you in the Church today. If we cannot help you, we will refer you to someone who can.
  - d. Members are always welcome to visit the CUF office and use our research library. The research library is owned by The Saint Joseph Foundation (SJF) and is one of the resources we share. It includes both books and accumulated documents.
  - e. New to CUF, we are developing a program to make our research library available to members electronically. While the books will not be electronically scanned and made available, an index of books that includes an index of subjects in the many periodicals we have will be available. Specific information from the books could be shared, as allowed in law. Documents will eventually be scanned for possible electronic sharing. This is an extensive project that will take years to complete. Our index of both books and documents is almost complete, and we hope to have a working index for members only sometime in early 2019.
5. Other Member Services
  - a. Speakers Bureau for your local events: Access to speakers who can visit your Chapter, parish, or private group to address a topic of your choosing or a need in your area. If you organize it, there are no fees if the speaker is from our main office.
  - b. Regional and National Conferences organized to address specific issues.

With the exception of regional or national conferences organized by us, there are no fees for membership benefits. They are benefits. Obviously, all this costs money. We may solicit a donation to help defray or cover a cost, but as long as CUF is financially viable, we will not turn down requests for these services to members because a person or group cannot pay for them. And, you can be assured that all we do will be done prayerfully and faithfully in union with Christ and His Church.

## Obligations of CUF Membership

1. Agree with and accept the CUF Mission Statement as a guiding principle in your life
2. Choose to become a member and make that choice known to the CUF International Office. In the past, this was recognized to occur if a person sent a specific donation to CUF. For now, those memberships identified from those donations will be honored. In January 2019, members will be asked to communicate explicitly their intention to remain a member. Members of Chapters will be able to communicate this intent through their local Chapter. Membership will no longer be linked to a specific donation amount.
3. Prayerfully discern apostolic activity (including being a prayer warrior) in keeping with your own state in life and personal circumstances and pursue that activity. No reporting or measuring of your activities will occur. We simply want you to live out your baptismal promises, and we want to help you do that by uniting you to like-minded Catholics and providing you opportunities you may not otherwise find.
4. Support CUF spiritually. We are united in the Faith. Our prayers are powerful. Members should pray for each other daily.
5. Support CUF morally. Use our resources, share them with others, and encourage participation in our apostolate.
6. Support CUF financially. Currently, the CUF annual budget stands at around \$190,000.00. In contrast, in 2015 (the year Emmaus Road was sold) the budget was over \$1,000,000.00. Our current budget is less than most non-profits that do similar work in the secular world. If our programming grows as we anticipate, that budget figure will also grow. This means we have to raise \$190,000.00 every year. Currently, we are doing that. Although no specific membership due is assessed, there is still a moral obligation for a member to support us. We recognize some members are on fixed incomes and others may have more lucrative means. Because we “unite the faithful from all walks of life”, we will not require a specific membership fee and encourage all like-minded Catholics to join. But, as you can, be generous.

# CUF LINKS

## Uniting the Faithful Conference

This memorable event will be held on the weekend of October 5th-7th on the grounds of the Apostolate for Family Consecration (AFC) in Bloomingdale, Ohio. See the enclosed

flyer for more information. You can learn more, register for the conference, and sign up to receive conference updates to your email at [cuf.org](http://cuf.org).

## Chapter News

Sts. Peter and Paul Chapter, currently based in Thaxton, Virginia, is looking for new members willing to carry on the CUF mission. If you know anyone who may be interested in

revitalizing the Chapter in the Roanoke area, please contact [administrativeassistant@cuf.org](mailto:administrativeassistant@cuf.org) or (740) 283-2484.

## Information Services

July has shaped up to be one of our busiest months since my hire in January. In July, we responded to over thirty requests for either FAITH FACTS or research regarding our Faith. A few of the questions that we have fielded this month include: *What is the Scriptural Basis for Purgatory? Are orders within the Anglican Continuum Valid? Will we see our pets in Heaven?* In addition to the questions we receive, we have noticed an increase in the

number of requests for our apologetics materials as well as recommendations for other reliable sources on apologetics. Lastly, I would like to thank our intern, Luke, for all his help this Summer. His internship ended in late July; his presence has allowed us to make considerable progress in our library projects, and I know we will miss him. Remember, 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

The Saint Joseph Foundation caseload totals just over 45 cases!

The Foundation has had a phenomenal intern, Grady Stuckman, to assist the apostolate over the summer months. His primary task was to archive closed cases and help build jurisprudence for the SJF Library. His efforts started the groundwork for developing resource packets the Foundation would

like to offer in the future. Such packets will include categories such as Marriage, Family, Parishes, Priests and Religious. We intend to post them online to help inform the Faithful of their rights and potential for recourse.

The staff of both apostolates is thankful to the work Grady has contributed. We will keep him in prayer. Best regards—Natasha.

## Yakin' About

CUF President, Philip Gray, sat down with Michael Roberts host of Living Bread Radio's *Catholic Close Up* to discuss the mission of Catholics United for the Faith, what brought Philip to his apostolic work, and our upcoming Uniting the Faithful Conference! Listen to the full interview with no commercials by following the link on the homepage of [cuf.org](http://cuf.org).

You're also invited to listen to Philip's recent interview with Dan Cheely, host of *The Dan Cheely Show* on Relevant Radio, about the work of the St. Joseph Foundation. You can find a link to the interview at [stjosephcanonlaw.com](http://stjosephcanonlaw.com).

### **MOTHER ANGELICA TOURS**

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### **JOIN IN THE FUN – AND LEARN ABOUT THE CATHOLIC FAITH**

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