



LAY WITNESS

April 10, 2019

The Prophet Ezekiel

Vol. 37, No. 2

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

A Letter from the President

Dear Friends,

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

As you may remember from our last issue of *Lay Witness*, we are conducting the last phase of reorganization after the affiliation with The Saint Joseph Foundation (SJF); our Catholics United for the Faith membership drive. Before I say too much about that, I wanted to welcome you to Lent!

Knowing my crowd, I believe that many of you spent time praying and pondering what God would have you do for Lent. I did also, but I also had a little help. My pastor asked me to provide three talks at our parish to help parishioners prepare for Lent. The theme was, “The Joy of Penance.” Don’t worry, I will not go into the content of three talks here (just in case your pastor asks me to give the talks in your parish), but I do want to share how it ended.

My talks ended with a challenge. Instead of giving up the second cup of coffee or desserts, try giving up something that is lasting and life-changing. Anyone who has read spiritual books or attended Lenten talks has probably heard that before. It’s very scriptural (c.f. Is. 58). Moving from the scriptural admonition in Isaiah 58 to a personal application today, I made the following challenge. Each day, when you make your Daily Offering, choose one person who has harmed you in any way and forgive that person. Offer the merits of your suffering and Lenten discipline (you should still give up that donut) for that person. Pick a different person each day, or choose the same person each day.

Now, forgiveness is an interesting virtue, and is usually misunderstood. Let me clear up some things about it so this makes more sense. First, we should not wait for a person to apologize before we forgive him; we should forgive as soon as the person offends us. That’s what the Father did immediately after the Fall by promising a Savior in the Protoevangelium (c.f. Gen. 3:15). Jesus did this on the Cross, immediately after being crucified, even before they could cast lots for His clothing (Lk. 23:34). When we withhold forgiveness until a person asks, we take control rather than giving it to God. The effect is usually bitterness or increased frustration and anxiety while we wait for the apology that often never comes. When we follow His example, we open doors of grace that can help correct a bad situation.

Second, forgiveness is not a feeling, and it doesn’t always feel good to forgive. It is an act of the will, and is done principally as a deliberate act,

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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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not as an emotional response. That is all the more understood when one forgives before being asked.

Third, forgiveness does not mean that trust should be given to the offender, or that trust will ever be restored. It does not mean that the other person will change, be liked by you more, or even change the situation. It simply means that when you forgive, you are acknowledging the image and likeness of God in the other person, and opening doors of grace for conversion and healing. The other person still has to respond, but you have done your part. It means you do not allow the sun to set on your anger (Eph. 4:26). It means you do not let bitterness enter your soul because of the hurt another person caused.

Most importantly, it means that God will forgive you. I do not remember when I had the revelation, but for most of my life I have always understood clearly that God forgives us only in the measure that we forgive others (Mt. 6:12-15; 18:21-35; Mk 11:25-26; Lk 6:37). Jesus tells us we must forgive others “*seventy times seven times*” (Mt. 18:22). It must be a way of life. It must not be held-over-someone’s-head as a control to elicit an apology. So, to make it a way of life, I began adding a sentence or two to my Acts of Contrition, particularly in the confessional. It goes like this: “*Father, I forgive all who have sinned against me, and I beg You to forgive them. And, I beg You to heal those hurt by my sins. For I am heartily sorry....*”

So, I challenged my brothers and sisters in the pew to choose the discipline of forgiveness this Lent, and see what happens to their bitterness, anger, fears, and other bad feelings. Do not expect that the discipline will change other people, but if you forgive from your heart, it will change you. If you make this a way of life, as Our Lord commands, your perspective will change. The Holy Spirit within you will sharpen your spiritual senses. The insights from your spiritual exercises will slowly begin to sharpen. Most importantly, if you forgive from the heart, love will begin to penetrate your heart, and your apostolic activities will take on a deeper purpose with greater urgency.

Now let me make a special challenge to you. This one can also change your life and the lives of others. I challenge you to consider becoming a member of Catholics United for the Faith (CUF). Please let me put this in perspective.

Our Church, especially the Church in America, is in great distress. Stop and consider the last four decades of Catholic experience in North America. Here are some “highlights” in no intended order:

1. Rampant liturgical abuse that ranged from holding hands at the Our Father to Women’s

CUF's 2019

MEMBERSHIP DRIVE!

See your response card for details

Convergence Liturgies (these varied celebrations included such things as priestesses offering “mass” and invoking Isis). After much challenge by faithful Catholics, corrections occurred through the late 90’s and the turn of the millennium. They were widely successful, but not entirely so. We still hear of abuses. Worse, those reports are growing.

2. Continued disintegration of Catholic education in parochial schools and the closing of Catholic schools. There has not been a correction. Enrollment has dwindled considerably, and the curriculum in Catholic schools has become decisively non-Catholic in many places.
3. Failed catechesis. While there has been a very strong increase in solid catechetical programs for youth and adults, its delivery has not been properly implemented with a solid moral formation. A growing disparity is shown in the current culture. People attend Bible studies, adult formation programs, parish retreats, and frequent Holy Communion, while also living with a partner (heterosexual or otherwise), voting pro-choice, and voicing support for changes in doctrine such as the ordination of women to the priesthood. In many ways, this is more alarming than when people just didn’t go to church because they held heterodox views. Now, the heterodox (even heretical or atheistic) view is sitting next to you and receiving Our Lord, all in the name of loving inclusivity that excludes objective moral norms given by God.
4. Crisis in the priesthood. This is not just about sexual misconduct with children, homosexual elements in our presbyterate, or money laundering. The formation in many seminaries focuses

on perpetuating an unhealthy clericalism; one that is narcissistic and excludes an integration of the authentic role of the laity. Most alarming, a very large number of wonderful priests and deacons are threatened by a blanket judgment that all priests are untrustworthy. Of course this negatively affects vocations.

5. Failure to fulfill the Mission of the Church. I have not spoken of damaging parish mergers and church closures, nor have I identified any number of elements that quash the life of the Church where the experience occurs—the parish. Ultimately, all these problems and more represent a failure to provide the salvific grace that Christ intends His Church to provide.

CUF members have seen and dealt with all this, and more. Historically, CUF members, especially the CUF Chapters, can be likened to an elite military force. We belong to the Church Militant, and CUF members understand that. CUF members know that being a Catholic brings with it obligations to fulfill our baptismal promises. We must deny Satan and all his empty works and all his empty promises. We cannot fully deny these things without also believing and professing the One True God and the role of His Holy Catholic Church. CUF members understand that to deny Satan and profess God requires us to believe, to know, and to act. Faith leads to knowledge which leads to action in love (c.f. II Pet. 1:5-11).

CUF has begun its membership drive. We have re-organized our Board of Directors, Officers and staff. We have audited our books, re-engaged our Chapters, and restructured our outreach to focus on our original purpose and mission. CUF is not going away. We have a lot of work to do, and we will pursue a renewal within our Church with the vigor and reliance on grace that motivated our first members. Will you join us?

Being a CUF member is not about having a subscription; it's about being engaged in an effort to reject Satan and all his empty works and promises. CUF membership is about professing and living our Catholic Faith in the One True God. Last year, I outlined what that meant. This year, I am asking you to make a decision: Will you be a member?

Enclosed with Lay Witness is a reply card. Please complete and return it. If you have already sent back a reply card with your intention to be a member, THANK YOU! If you have not indicated whether you wish to be a member or not, please send back the reply card and let us know. If you cannot make a donation at this time, that is ok. Please send us the reply card anyway. We are counting members. Here's what you can expect.

If you mark your reply card as a member and send it back, we will send you a member welcome packet that includes, among other things, a membership card (doubles as an emergency contact card) and a refrigerator magnet to remind you of our toll-free hotline to our Information Services department.

If you mark your reply card as an associate, you will continue to receive *Lay Witness* for now, but you will not receive the membership packet. You will not be eligible to receive certain benefits, like electronic access to information.

If you do not wish to be a member or associate, please return your card with a note stating that you do not wish to be a member. We will take you off our mailing list.

If we do not hear from you, we will send two more communications to you. You will receive the third issue of *Lay Witness* this year, sometime in June. That issue will conclude our membership drive. If we still do not hear from you, we will remove you from the mailing list and send you a letter asking your intentions. At that point, only a response from you will put you back on the mailing list.

In this issue of *Lay Witness*, we re-publish a full article from H. Lyman Stebbins on the evangelization of the laity. It represents one, important aspect of our focus. Moving forward, CUF will pursue action to unite the faithful from all walks of life to support, defend and advance the Teaching Church. The CUF International Office will focus efforts on forming individual members, strengthening the integrity and outreach of Chapters, and motivating an authentic renewal determined to encourage Catholics to fulfill their baptismal promises.

Will you become a member? I hope to hear from you soon.

God bless you; St. Joseph keep you; and have a Happy Lent!

Peace,
Philip C. L. Gray

MEMBER DRIVE!!!

Be sure to fill out the reply card and claim your membership if you haven't already.

MEMBER DRIVE!!!

Evangelization and The Laity

By H. Lyman Stebbins

Evangelization and the laity is quite a topic for the short treatment I can give it here. However, I am pleased with it as a topic because, being a layman, and closely associated with a large and growing association of laymen, I think we probably ought to spend more time than we do, talking, thinking and praying about *us* – about the very solemn responsibilities which God has imposed on us, and about the lethargy with which we so often respond to His commands.

I think it not unfair to say that when we look around today upon those members of the Catholic laity who are most awake to the dangers to the faith, we do not very often find a spirit of compunction. Many of us have been conducting examinations of conscience, but the consciences are not always our own! Now, no one can help seeing today the blandness, the lukewarmness, the faint-hearted infidelity and indifference – out there! The trouble is that it makes some of us think, “This lukewarmness is unbearable! Someone, somehow, just has to hot it up. Let *us* at least be decisive, courageous, energetic!” And so we stir up within ourselves emotions which are – let us say it – sinful ones: scorn, self-assertiveness, anger, resentment.

How different the holy Church would be this very day if, years ago, we had been filled with a spirit of humility and compunction, of patience and ready obedience, with the spirit of the Publican, who stood afar off, not venturing to raise his eyes to heaven, but only saying, “Lord, be merciful to me, a sinner” (*Lk.* 18:13). Or if, like St. Paul, we had *begun* by saying, from the bottom of our hearts, “Lord, what wouldst thou have me do?” Or if, like St. Catherine of Siena, we had been able to cry: “Thanks be to Thee, Eternal Father!...I was sick and Thou gavest me...a medicine against a secret infirmity that I know not of, in this precept that in no way can I judge any rational creature, and particularly Thy servants, upon whom oftentimes I, as one blind and sick with this infirmity, passed judgement under the pretext of Thy honor and the salvation of souls.”

If we had all had such a spirit *then*, things would surely be different *now*; but – much more important – with such a spirit *now*, things will be different later on, in the world inherited by our children and our grandchildren. We know that the Holy Spirit has the power to renew the face of the earth, to usher in a new springtime in the Church. Think of that for a second! We know that He can; we know that He will; and we know that He will do it through His instruments, because that is how God has willed to act among His creatures. The Church has even taught us to pray: “Send forth Thy Spirit and they shall be created.” Who are *they*? They are those to whom God’s word is addressed, who hear that word, and do it.

So what I want to talk about just now is: hearing God’s summons to evangelize, and doing it. We have to obey as soon as we have understood. To start at the bottom of the scale, I want to mention what C.U.F. has always believed the Lord is asking of us. In our very first CUF brochure, issued shortly after we started in 1968, we said:

“C.U.F. was formed as a unity of lay men and women whose purpose it would be to bear corporate and public witness to the Faith...(and) to show forth our aspiration to believe, defend, bear witness to, and try to live the faith so gloriously set forth in Pope Paul’s Credo of the People of God.

“Catholics United for the Faith...is convinced that it could do an enormous work even if its members’ only activities were study, prayer, fasting, and works of mercy and love towards our neighbor. We believe that these are, necessarily and objectively, prerequisites for the effectiveness of any Christian work. Thus, they are in no way opposed to action in itself; they are opposed only to impatient, self-assertive or quarrelsome action.”

It is not hard to recognize that that is a call to a evangelization which starts in our own hearts, with a *metanoia*, a turning around, a conversion, an inner, personal renewal, and leads on to our work with catechisms, for instance, with schools, with the National Catechetical Directory, and other such organized apostolic works of evangelization.

Well, C.U.F. may be fine – *I* think its fine! – but it is not the official repository of the word of God. Its only positions are those which can be shown to be the Church’s positions. The call to the laity to take its part in evangelization can be much more authoritatively heard in Scripture, in the Sacraments, in the documents of the Second Vatican Council and, very recently, in the Apostolic Exhortation of Paul VI: *Evangelii Nuntiandi*.

First, then, what does Holy Scripture say about the duty of the laity to evangelize? It was to the Eleven alone that Christ gave the commission to go and make disciples of all nations. And of course it is true that this, like everything else in the Church, was to be under the general authority of the Apostle and their successors. But the laity are a part of that Church – a considerable part! – and Christ Himself said some things directly to us. He said, for instance: “Everyone that shall confess me before men, I will confess also before my Father who is in heaven” (*Matt.* 10:32-33). He said: “So let your light shine before men that they may see your good works and glorify your Father who is in heaven” (*Matt.* 5:16). And at Pentecost the Holy

Spirit did not descend solely on the Apostles but on the entire Christian community gathered there: the Holy Spirit “came upon every one of them” (*Acts* 2:3).

Now, of course, behind all such commissions to evangelize stands the word: “He who believes shall be saved.” So we have been given our assignments, and under terrible sanctions! We must hold the faith; we must confess it before men by our witness and by word; and we must so live it in act that men will see that our natural powers cannot explain it, and that it must be attributable to the Father who is in heaven. *That* is evangelization.

Now, what of the Sacraments? Have they something to do with evangelization and the laity? Indeed! That is precisely what the Sacrament of Confirmation *has* to do with. By its we are given the grace and the strength to assume our public responsibilities as Christians. The grace of Baptism is signified by the white garment representing the personal purity of soul imparted by the sacrament; the symbol of Confirmation is the *vexilla regis*, the royal banner under which we are enlisted, assuming our public responsibilities as soldiers and as missionaries.

Turning now to the Second Vatican Council: it too has extremely important things to say. They are found principally in the Dogmatic Constitution on the Church, the Decree on the Apostolate of the Laity, and the Decree on the Church’s Missionary Activity. The references are so extensive, however, that I can give here only the briefest sampling:

“The laity too share in the priestly, prophetic and royal office of Christ, and therefore...exercise a genuine apostolate...On all Christians, therefore, is laid the splendid burden of working to make the divine message of salvation known and accepted by all men...”

“The very testimony of their Christian life, and good works done in a supernatural spirit, have the power to draw men to belief and to God...”

“...the apostolate of married persons and of families is of unique importance...It has always been the duty” – *always – the duty!* – “of Christian couples, but today it is the supreme task of their apostolate, to manifest and prove by their way of life the unbreakable and sacred character of the marriage bond, to affirm vigorously the right and duty of parents and guardians to educate children in the Christian manner, and to defend the dignity and lawful independence of the family.”

“This witness of life, however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word... in the hearts of all should the Apostle’s words find echo: ‘Woe to me if I do not preach the Gospel.’”

Woe indeed! And yet, how few of us actually do it! Ought we not to learn something from that? How often we hear words of almost savage criticism of these modernist nuns, these disobedient priests, these uncertain bishops, at whose door, it is asserted, all the troubles of the Church are to be laid. We profess not to understand. “Don’t they know that they have responsibilities,” we ask, “responsibilities imposed on them by God Himself? Don’t they know that one day they’re going to have to give an account before the judgment of Him from whom no secrets are hid? Have they simply no fear of His condemnation?”

And then we shake our heads and say, “It simply must be that they’ve lost the faith. There can be no other explanation.” And with that we toddle on home with the warm feeling of having struck yet another blow for Christ and His Church – simply not noticing that we ourselves have given so little thought to our *own* responsibilities!

Why, then, do *we* not fear? Why do *we* not tremble? Is that proof that we too have lost the faith? God forbid! It proves only that we are still far from sanctity, that our response is very often just the spontaneous reaction of our fallen nature, and not the deeper, more fervent, more selfless and loving response required of us as followers of Christ.

People often cite – as a mandate for themselves – the severity of Christ when He drove the money-changers from the Temple. They cite St. Paul who withstood St. Peter face-to-face. They cite St. Catherine of Siena who, they say, publicly hurled criticisms at the reigning Pope. These people deserve an answer; and it should be enough to reply that He who drove the money-changers from the house of His Father was the Only-Begotten Son of that Father. What He commanded *us* to learn from Him was, not to go around with whips in our hands, but to be meek and humble of heart. St. Paul, who withstood St. Peter face-to-face, had been personally appointed by Christ, as a vessel of election, to be His special Apostle to the Gentiles. It is not unimportant that St. Peter fully and reverently recognized that appointment, and also that St. Paul withstood him face-to-face, and *not* on a picket line, or in an open letter to the *National Jerusalem Reporter!*

As to St. Catherine’s publicly hurling criticisms at that Pope, several things must be said. First, she had reached the very highest levels of sanctity; transforming union, mystical death, spiritual marriage. And second, she never did any such thing! The Pope sought her guidance, and she gave it. What she taught *us* was, that even if the Pope were the devil incarnate, we may not lift our head against him, because he holds the keys of the Blood; he is our “little Christ on earth,” she insisted, and must always be obeyed!

St. Catherine of Siena actually wrote, in fact:

“Even though the Pope were Satan incarnate himself, I may not lift up my head against him, but I

must always humble myself and beg for the Blood as a mercy, for in no other wise can I obtain a part in it...Give not ear to what the devil whispers to you, that it is your duty to speak against the bad shepherds of the Church. Do not believe the devil, do not seek to pass judgment, where it is not for you to judge. It pleases not Our Saviour, he says: 'They are my anointed,' and the judgment upon them belongs to Him and not to you nor to any other creature."

Let us, then, by all means learn from Christ and His Saints; but let us learn the right things! I hope no one misunderstands me. There *are* things going on in the Church which can only give intense suffering to those who love her; we cannot but *feel* waves of indignation. The question is, ought we just let ourselves be swept on by those waves? Anyone with experience with surf-swimming knows that although big waves can pound us to death, the one sure way to defeat them is to go deeper; to dive under them.

We are in a comparable predicament. We cannot cope with the Church's problems on the natural level; they'll pound us to death. And it does not help another person in deep suffering to say cheerily, "Take up your cross, my friend." That would be a bit like saying, "Just stand there, my friend, and let those waves crash into you!" No. He who commanded us to take up our cross daily also said, "My yoke is easy and my burden is light." The daily cross can become easy and light only for those who, without losing their supernatural zeal, yet bear their cross with supernatural patience and humility.

We have to learn it. We have to teach it. C.U.F. is trying to do both.

Now, the mention of C.U.F. brings up another point in the Council documents. They point very clearly, as we have seen, to the evangelical obligations that rest on each of us individually. But they do something else; they add: "The faithful...must, however, remember that man is social by nature...The group apostolate is in happy harmony therefore with a fundamental need in the faithful, a need that is both human and Christian...For that reason Christians will be...apostles too in the free associations they will have decided to form among themselves...Organizations created for group apostolate afford support to their members, train them for the apostolate, carefully assign and direct their apostolic activities; and as a result a much richer harvest can be hoped for from them than if each one were to act on his own" (*Laity*, No. 18).

Those words constitute one of the most explicit official mandates for the growing work of C.U.F. I must say that our experience has a thousand times confirmed the wisdom of those words. How often we have seen it! A person

– frequently a person intellectually gifted and deeply pious – suddenly can no longer bear one aspect or another of what he sees happening around him in his beloved Church. He discovers, let us say, that his child is being taught in school things which simply cannot be reconciled with official Church teaching, and that this is going on with acquiescence – explicit or tacit – of the Church authorities. He thinks: "I am overburdened with work already; but this is clearly a call in conscience."

And so he turns all his great talents to writing studies, articles for newspapers, letters to bishops, presentations to national conferences. From all this he elicits some degree of sympathetic understanding, and assurances that the matters will be looked into. But the wheels of bureaucracies turn very slowly when they want to, and meanwhile all that regular work with which our friend was overburdened has been accumulating; so he returns to it. And a year or two later his child graduates from school. And that's the end of that.

A busy individual cannot do it alone. Only an organization formed for the purpose can have the perspective, the continuity, the strength and perseverance that are necessary.

That there are possible dangers inherent in a work like ours is certain, simply because it is in the hands of human beings; and the Council Fathers anticipated one of these when they reminded us that, "Associations are not ends in themselves; they are meant to be of service to the Church's mission to the world. Their apostolic value depends on their conformity with the Church's aims, as well as on the Christian witness and evangelical spirit of each of their members and of the association as a whole." (*Laity*, No. 19)

* * *

That will have to be enough for the Council. Now we turn to our Holy Father's great Apostolic Exhortation of a year ago: *Evangelii Nuntiandi*. I really do believe that every serious Catholic has a duty to study that Exhortation given by the representative of Christ on earth. It's not easy reading. You just can't sit back all comfy with an apostolic exhortation on the rocks! It's work; but I believe it is assigned work.

The Holy Father specifies who it is that he is addressing. He mentions the bishops, then the priests and deacons, then religious. Finally he says:

"We exhort the laity; Christian families, youths, adults, all lay people who are conscious of their evangelizing role in the service of their Church or in the midst of society and the world; Our evangelizing zeal must spring from holiness of life...nourished by prayer and above all by love for the

Eucharist...The world calls for and expects from us simplicity of life, the spirit of prayer, charity towards all, especially towards the lowly and the poor, obedience and humility, detachment and self-sacrifice. Without this mark of holiness, our word will have difficulty in touching the heart of modern man. It risks being vain and sterile.”

Are we listening? It appears to be true of us laymen as well, that a lot of us are just not tuned in. “Yea, rather, blessed are they who hear the word of God and do it.” Few of us seem to be hearing the word; few seem to be doing it.

That is why we have to begin with that inner, total, personal conversion. We’ll never obey the Pope’s exhortation until we come to a deep love of our neighbor; and we’ll never love our neighbor until we really love our God; and we’ll never love our God enough until we put to death the self-love which is – all by itself – the reason why the Father’s Name is not hallowed among us, why His Kingdom is such a long time coming in its fullness, why His will is so little done on earth.

God’s mercy does not exclude severity. Blessed be His Name, He is meek and gentle of heart, He is compassionate, almost insanely indulgent towards us; but the word remains; the wages of sin is death. He is severe with those who refuse His call. Lucifer was the first to say, “I will not serve”; and he didn’t do very well.

Jerusalem did not “hear” the time of her visitation; and she didn’t do very well. St. Peter told the people the words of Moses, referring to Jesus, the great prophet who was to come: “You must listen to everything that he tells you. Anyone that will not listen to that prophet will be annihilated from among the people” (Acts 3:23). It all applies to us too.

To quite an extraordinary degree we layman have been invited to serve; we have received a visitation; God through His Church is telling us things. As we have said in our CUF

brochure, we believe that the Council Documents on the Apostolate of the Laity and on The Church are “prophetic” in having seen that the Church is entering the “age of the laity.” That means the response of large numbers of laymen to the call to perfection; it means an awakening to the depth and totality of Christ’s call; it means a real conversion into that leaven, that salt, that light which Christ has asked – and allows – us to be, so that the world can be permeated by the spirit of the Gospel, can be raised as by leaven, can be given savor as by salt, can be illumined as by a great light shining in a great darkness. That, we believe, is the task of evangelization assigned to the laity.

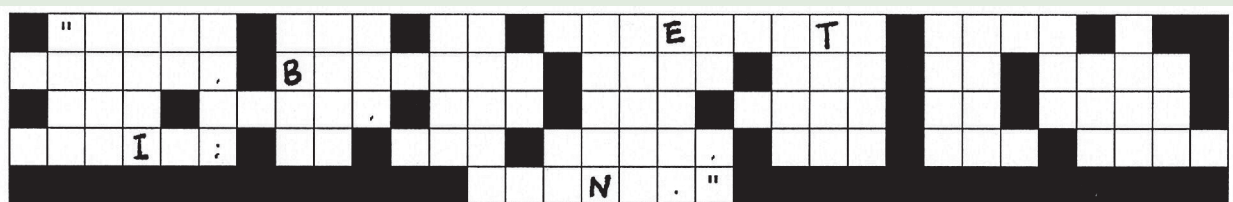
And now, as a little parting *adieu*, let me leave with you ten lines on evangelization, written quite a few years ago by the great German convert, Gertrud von le Fort, entitled *The Voice of the Church Speaks*:

“Come, my children in the world, come and be my witnesses:
I need every mouth that still prays,
I need every hand that still traces the sign of the Cross!
For the day is heavy with storms of temptation –
There are many along the road who no more find the way home:
You must be light to light their way,
You must be watchers to lead them by night –
I will give priestly words into your keeping.
Come, my children in the world, and be my witnesses;
I have blessed you and you must be a blessing!”

“*Evangelization and the Laity*” was originally delivered by H. Lyman Stebbins as an address at a Seminar on Evangelization sponsored by the Immaculate Conception CUF Chapter, in Plandome, Long Island, New York and was originally published in 1977. Mr. Stebbins was the founding President of Catholics United for the Faith, Inc.

Morsels of Mirth

The Prodigal Son: In a “Fallen Phrase Puzzle” the sentence has fallen and along the way the letters have become scrambled, but that they remain in the correct column. Slide the letters back up the existing columns to unscramble our Heavenly Father’s message for us taken from the Gospel for the Fourth Sunday of Lent (Luke 15:1-3,11-32).



F T L

A S H D A S ~~N~~ A T O ~~N~~ T F N

E A ~~T~~ ~~B~~ E A S O C H H I A N E O A L I A E

F W T S N D L E C W U S D L E D S S R S M E W I T M I F E

A G A H E N E A E T A U N E U O S ~~B~~ C A O D H O S H B E E N

CUF LINKS

Chapter News

The next talk slated for the St. Catherine of Siena Chapter (Anchorage AK) speaker series is “Will They Remain Catholic?” by long-time local radio host Glen Biegel. The March 28th presentation will explore how we can raise our kids to develop a faith of their own that will last a lifetime.

In March St. Gregory VII Chapter (Milwaukee WI) sponsored an Afternoon of Lenten Recollection led by Fr. James Kubicki S.J.

Want us to feature your chapter’s activities? Keep us up to date by emailing administrativeassistant@cuf.org

Information Services

Information Services has been hopping since Philip Gray’s January 30th appearance on EWTN Live with Fr. Pacwa. Since his interview, we have received a tremendous number of questions from members of CUF, the Saint Joseph Foundation, as well as EWTN viewers! If you haven’t heard back from us yet, don’t worry, you will, we are still working through all the questions we received since the end of January. Even though we have a bit of a delay in responding to your inquiries, please don’t let this discourage you from sending in a question, and... if you think we might have forgotten you, please don’t hesitate to call us at 1-800 MY FAITH (693-2484) to ask about

the status of your inquiry.

One of the great questions we recently received was, how do you properly dispose of blessed objects once they have been used or broken? This is a great question! If you look around your house, you may find a broken rosary, cross, or other sacramental that you haven’t thrown away because it has been blessed. So, what can we do with these sacramentals once they are no longer usable? Call us and find out! And, if you’re wondering why Easter is so late this year, give us a call and we’ll send you our FAITH FACT on how the Church determines the date for Easter. Brian

St. Joseph Foundation Update

This update comes post-EWTN. Phillip had a successful interview at the end of January that casted a life-line (so to speak) to many of the Faithful. Most were in need of answers to general theological questions, and these were referred to CUF’s Information Services for response. Others had serious canonical issues and became cases. I believe we acquired twelve new cases in response to Philip, many of which required immediate

action. As of now, we have 54 active cases. Church closures remain the predominant category; only now there is new twist arising—*church sales without a process for closure occurring*. It will be an interesting year as we move into unknown territory and hopefully the recourse pursued will help Rome to generate new jurisprudence on this issue. Best regards, Natasha.

Yakin’ About

We want to showcase the spiritual life of our members in *Lay Witness*! Submit your original prayers, meditations, and articles with your reply card or email administrativeassistant@cuf.org. Thank you for sharing!

If you haven’t yet seen CUF president Philip Gray’s appearance on *EWTN Live* with Fr. Mitch Pacwa, find

the link to the complete interview at CUF.org.

Visit cuf.org or stjosephcanonlaw.com to see our latest position paper on censuring pro-choice Catholic politicians.

Got an announcement? If your event is CUF friendly, and we have space to spare, we will gladly post it here!

Morsels of Mirth Answers: “Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.”