



LAY WITNESS

August 15, 2020 The Solemnity of the Assumption of the Blessed Virgin

Vol. 38, No. 4

*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 was, Who is, and Who is to come” (Rev. 1:4).

Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but those who are wise shall understand (Dan. 12:10; RSVCE).

This verse from the Book of Daniel is part of the final words of the Angel who conversed with Daniel in the third year of Cyrus, King of the Persians (c.f. Dan. 10:1). This vision and conversation are related in Chapters 10 – 12. Generally speaking, the Angel tells Daniel about the rise and fall of kingdoms, but also about the spiritual battles that occur with those risings and fallings. If one reads carefully, a merely historical presentation gives way to a deeply spiritual truth; sinful man has a tendency to complicate things.

Truth rightly proclaimed is self-evident. Man is a creature bound by time and space. Because of sin, man labors under distortions of realities that complicate the proclamation of truth and blur the self-evident nature of Truth. Some of these distortions arise because of our own personal choices. Other distortions arise because of the choices made by others. Our social nature is such that the personal choices of others do affect us and how we perceive things. Our own personal choices do the same thing.

When others hold legitimate authority over us, this dynamic of influence can significantly increase, affecting how we think or what we think about. When issuing legislation or directives, those authorities have an obligation to explain their motivations. The laws they promulgate should make sense. To paraphrase St. Thomas Aquinas, all laws should be reasonable. They should address a reality, not a distortion. This is where it can get sticky. From my perspective, it’s where we often experience problems today both in secular society and within the Church. Here, I will focus on one point of growing concern; violations of conscience.

All men possess an intellect and are self-determining. However, many of us are willing to use our free will to choose something without adequately using our intellects to determine the proper good to choose. Put bluntly, many people simply accept what legitimate authority says or does. It’s easier that way. In a pluralistic society distorted by sin, it’s also an easy way to avoid conflict. Just go with the flow. For those who are decidedly pursuing the Truth, it doesn’t work that way; and it shouldn’t.

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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 the 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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I do not have time or space in this short letter to fully explore what happens when a person prudently weighs what's happening around him and voices complaint over unreasonable directives or actions. I believe CUF Members have enough experience or imagination to know what happens. Problems happen. Regrettably, problems happen for people who express concern over bad decisions made by bishops or pastors as well. Even more regrettably, many of the situations being brought to our attention in recent days involve decisions that violate the discretionary use of conscience. For example, we have received a large number of inquiries regarding whether a bishop or pastor can forbid the reception of Communion on the tongue. The short answer is, no; not legitimately.

A reactionary response to the COVID situation leads many to believe that the reception of Communion on the tongue is dangerous. They reason that because of the health concern, the practice should be banned for the good of all. The reasoning fails when the truth is recognized; that is, it is no more dangerous to receive Communion on the tongue than in the hand. This fact was verified by medical professionals and recognized by many bishops. That being true, there is something even more significant to consider in this scenario. The manner in which the faithful receive Holy Communion is a deeply personal decision that each person can make. As long as the manner in which the person receives is consonant with the traditions and practices of their Church *Sui Iuris*, they cannot be denied the Sacrament because of how they choose to receive. Put another way, it is a matter of personal, discretionary conscience.

There are many instances in which the Faithfuls' discretionary conscience is being suppressed by illegitimate actions of secular and ecclesiastical authorities. Within

the Church, we see these violations occurring in decisions regarding Catholic education, parish life, and medical practices in Catholic hospitals. We also see that those who oppose such unreasonable practices are experiencing "problems".

In reality, this is nothing new. "*Blessed are those who are persecuted for the sake of righteousness, theirs is the Kingdom of Heaven*" (Mt. 5:10). The nations will rage, and kings will rise up against God and His Truth, but He will throw them down in time (c.f. Psalm 2; Dan. 10-12). For our part, we must remain faithful to what has been given us. When we experience persecutions and problems because we oppose harmful acts, we must also be patient and let Our Lord work in His mysterious ways. As is written in the Book of Daniel, "*none of the wicked shall understand; but those who are wise shall understand.*"

This is just a short note, but if you are interested in more information about CUF's position on the current Church crisis in America, please visit CUF.org and read our three position papers found on the home page. The enemies of Mother Church are well organized and have a plan. They are the powers of darkness who operate through willing men. As Christ's Faithful, and in pursuit of the CUF Mission, we must also organize and pursue necessary corrections where and when we can, always in witness to the Gospel (c.f. Canons 212, 215-216).

Please know that I remember you daily in my prayers, and I am forever grateful for your efforts to serve Christ and His Church.

God bless you; St. Joseph keep you!

Peace,

Philip C. L. Gray,
President

Popular Piety: Sanctioned Superstition or Spiritual Enrichment?

By: Brian Richards and Therese Valentine

Catholics are often identified in popular culture by our devotional practices. Whether a troubled protagonist seeks clarity in a Gothic Cathedral (lighting a votive candle on the way out for good measure) or grasps for a never before touched Rosary in the moment of his dramatic death, the movie industry loves to use Catholic piety to flesh out a character and heighten dramatic and symbolic meaning. Unfortunately, despite their ardent adherence to Catholic devotional practices, these dramatized Catholics seldom display the same amount of zeal for Catholic morals or participation in the Sacraments.

For those who base their understanding of Catholicism just on these secular portrayals, it's easy to believe that to be Catholic one must simply practice a few of these miscellaneous devotions. Worse still, many non-Catholics assume our devotions are superstitions. For those properly formed in the Faith, we know that nothing could be further from the truth. We also know not to let pop culture explain our Faith or our pious practices. This discrepancy between secular portrayals and faithful practice give rise to a dilemma: How can we best explain these devotional practices to those who do not understand? Could

you convince an unbeliever of the meaningful difference between a pagan talisman and *your* Miraculous Medal?

In this article, we'll explore the meaning of popular piety and how Catholic devotions express that piety. Next, we'll look at how these devotions express our faith and enrich our spiritual lives. We'll also draw a clear distinction between these pious acts and the sin of superstition. Finally, we'll take a closer look at just a few of the Church's most beloved devotions.

Popular Piety and Devotional Practices

The *Catechism of the Catholic Church* (Catechism) speaks of popular piety as:

...a storehouse of values that offers answers of Christian wisdom to the great questions of life... For the people this wisdom is also a principle of discernment and an evangelical instinct through which they spontaneously sense when the Gospel is served in the Church and when it is emptied of its content and stifled by other interests (No. 1676).

When shared by the members of the Church, this "Catholic Wisdom" is capable of creating a vital synthesis between the divine and the human in myriad ways. One of those ways is devotional practice, which are an outward expression of a pious impulse (Catechism, no. 1676). These devotional acts are intended to express one's affection for God, not unlike signs of affection we show to the people we love. Because God is a spirit, we cannot physically hug Him while we say, "I love you", like we do with someone we love; but we can demonstrate our affection for Him by associating physical items and acts with our prayers. Certain devotions which have a proven efficacy and wide appeal have become common throughout the Church. These are rightly considered a general expression of popular piety.

Simply speaking, the faithful show reverence and love to God by use of devotions and popular piety. These acts of love often include the use of sacramentals, the recitation of popular prayers, or the veneration of relics. Some devotions, such as the Rosary or the Brown Scapular, are traceable to the imitation of specific practices of religious orders.¹ Others, such as offering prayers of thanks to God throughout the day, can be traced to Jewish practices in use during Jesus' life on earth. Still others, like the *Chaplet of Divine Mercy*, were adopted from the saints and their practices of prayer.

Despite a variety of origins, acts of popular piety have certain shared attributes that contribute to their adoption by the faithful and increase their effectiveness. Some characteristics from which devotions derive their efficacy include:

1. The strong appeal which they make to man's emotional instincts;

2. Simplicity of form which puts them within the reach of all;
3. The stimulus of association with many others in the same good work;
4. Their derivation from the example of pious persons who are venerated for their holiness.²

The most effective and long-lasting devotions usually rely on a combination of these elements. Consider the act of genuflecting. It is an outward gesture of the inward disposition of humility and reverence we should take in the presence of our Eucharistic Lord. It is a simple act. It takes only a moment and even the youngest of children can comprehend its meaning. When done purposefully, it can affect us emotionally and bring our minds into conformity with our bodies. Done habitually, it increases our belief in and reverence for the True Presence of Jesus in the Eucharist. The same can be said of the Sign of the Cross and the act of blessing yourself with Holy Water. Though all three acts are very simple, each one appeals to our material humanity while connecting us to a spiritual reality. If we allow ourselves to be disposed to them, these devotional acts provide us an opportunity to ponder and express our belief in some of the fundamental truths of the Catholic Faith; namely, the Real Presence, the Paschal Mystery, the Trinity, and our Baptism. These three simple acts are so effective that we find them incorporated into the celebration of Mass and other public liturgies.

Superstition

Unfortunately, to many outside the Catholic Faith, Catholic devotional practices resemble the rituals and superstitious practices of pagan religions. This superficial likeness is enough for some to assume that Catholics embrace superstition. With God's grace we can cultivate the virtue of humility so that unfounded accusations of superstition do not upset us. After all, Jesus told His followers to expect to be ridiculed for His sake (Mt. 5:11). However, the false perception that Catholic devotions are superstitious can serve as a serious obstacle to Faith for those who might otherwise consider entering the Church. Worse still, it is possible for poorly catechized Catholics to fall into a superstitious mindset when practicing otherwise meritorious Catholic devotions. Out of concern for these souls, we must be prepared to explain the difference between properly exercised Catholic devotions and the sin of superstition.

The *Catechism of the Catholic Church* defines superstition as:

The deviation of religious feeling and of the practices this feeling imposes. It can even affect the worship we offer the true God, e.g., when one attributes an importance in some way magical to certain practices

otherwise lawful or necessary. To attribute the efficacy of prayers or of sacramental signs to their mere external performance, apart from the interior dispositions that they demand, is to fall into superstition (No. 2111).

While superstitions and devotions may have a similar *outward* appearance, the key difference rests with the mindset behind the action. When Catholics practice a pious act of devotion, they recognize that any and all grace derived from the act ultimately comes as a free gift of God. This is true no matter the focus of the devotion, be it the Sacred Heart of Jesus, the Blessed Mother, or any of the saints. No act, whether its venerating a relic, blessing a home with Holy Water, or praying a Rosary, has any power in and of itself. However, God has willed that these external practices should be an occasion for Him to gratuitously pour out His grace.

This is in direct contrast to the attitude of superstition. Motivated by the belief that by taking a certain action a person can affect an outcome, superstition removes the essential element of grace from acts of devotion. Even Catholics who understand this distinction on paper can fall into a superstitious attitude if the devotions they practice no longer direct their love and attention towards God but become ends in themselves.

Consider for example the tradition of wearing a medal of a patron saint. The act of wearing a blessed medal is intended to help enrich our spiritual life by serving as a reminder to participate in a devotion or to pray for the saint's assistance. However, when this practice is abused, the wearer focuses only on the need to wear the medal. By doing so, they can begin to believe that the medal itself possess certain powers. When this happens, prayer no longer plays a part in the devotion, and the wearer treats the medal as if it were a talisman. When this is the case, the devotion ceases to enrich their spiritual life and could become an occasion of sin. In fact, there are some superstitious cults that use Catholic medals, statues and devotional pictures as part of their superstitious rituals.

Another attribute that distinguishes devotional practices from superstition is that authentic expressions of piety are an extension of the liturgical life of the Church. They should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them (Catechism, nos. 1674-1675).

The correct relationship between these two expressions of faith must be based on certain firm principles, the first of which recognizes that the Liturgy is the centre of the Church's life and cannot be

substituted by, or placed on a par with, any other form of religious expression. Moreover, it is important to reaffirm that popular religiosity, even if not always evident, naturally culminates in the celebration of the Liturgy towards which it should ideally be oriented.³

Unlike superstitions, the correct practice of popular piety is intended to lead the faithful closer to God through a desire for sacred worship. In this way, devotions increase the efficacy of the Sacred Liturgy in our lives and work in harmony with the sacraments. When we practice acts of devotion, our love for God is expressed and increased. Naturally, our desire to offer Him fitting worship and receive Him in the Eucharist is increased as well.

In addition to drawing the faithful to the Liturgy and the Sacraments, practices of popular piety are also effective tools for passing on the Faith. The same characteristics that make devotions so appealing and effective mean that they are also easily and naturally handed on from one person to another. In doing so, we pass on not just the devotion, but the truths of the Faith that are encapsulated and expressed in it.

Ultimately, to understand the purpose of a devotion and make the fullest defense of it, we will need to understand it. While there are far too many Catholic devotions to treat in this article, a closer look at a few of the most widely practiced and deeply loved devotions will prove helpful in understanding the phenomenon of popular piety more generally. I hope it will also increase your appreciation for the gift the Church has given us in these devotional practices.

The Rosary, Psalter of the Blessed Virgin Mary⁴

The Rosary is perhaps one of the most widely known Catholic devotions. Catholic tradition has long held the Rosary as the "*antidote to heresy and sin*"⁵ and thus this prayer has maintained a strong presence within the Church for hundreds of years. No doubt, Our Lady's apparitions at Lourdes and Fatima, during which she prayed the Rosary with the child visionaries, has done much to spread devotion to the Rosary worldwide.

Using a string of beads to keep count of rhythmic and repetitive prayers has been a practice common among ascetics of many religions since ancient times, including the Christian desert fathers. By the 12th Century, it had become common for religious to recite the 150 Psalms every day. For lay Christians, who's active lives did not allow for such prolonged times of prayer, and most of whom were illiterate, the recitation of 150 Ave Marias served as a simplified *Psalter of the Blessed Virgin Mary*.

Often considered a Marian devotion, the Rosary is a biblically inspired and Christ centered prayer. As the mysteries are announced and prayers offered, the devotion should guide us in contemplation of the salvific events of Jesus' life. Our meditations should consider how these events relate to the Blessed Mother, who models perfectly for us the Christian life, and ultimately turn toward how we must convert our lives to be in conformity with Jesus and Mary.

In the recent past, the Rosary was actively promoted in most parishes through some form of Altar and Rosary society. These societies were, and continue to be, sponsored by the Dominican Order. These groups would sponsor the public recitation of the Rosary in their parishes. While today these groups still exist, their presence is not what it used to be. However, apostolates like the *Confraternity of the Most Holy Rosary* (rosaryconfraternity.org) still work to promote the Rosary and the many spiritual benefits of this beautiful prayer. Another way to increase devotion to the Rosary is through a Diocesan Rosary Congress. You can find out where the Congress nearest to you will be held or receive the materials and guidance you need to organize one in your own Diocese at RosaryCongressUSA.org.

The Scapular of Our Lady of Mount Carmel⁶

While just one of the many devotions involving a scapular, the Scapular of Our Lady of Mount Carmel, or the Brown Scapular, comes to us from the Carmelites. It is modeled after the scapular given by Our Lady to St. Simon Stock in 1251. A Catholic who is enrolled in the Brown Scapular Confraternity by a priest and wears the scapular continually is eligible to receive the benefits of Mary's promise to the Carmelites:

Whoever dies in this garment will not suffer everlasting fire. It is the sign of salvation, a safeguard in dangers, a pledge of peace and of the covenant.⁷

The conditions attached to this privilege by Our Lady herself are 1) wear the Brown Scapular continuously, 2) observe chastity according to one's state in life, and 3) recite daily the Little Office of the Blessed Virgin OR observe the fasts of the Church together with abstaining from meat on Wednesdays and Saturdays OR with permission of a priest, say five decades of Our Lady's Most Holy Rosary OR with permission of a priest, substitute some other good work.

Enrollment in the Brown Scapular Confraternity also allows the wearer to share in all the spiritual benefits of the Carmelite Order. This spiritual reality serves as a perfect example of how Catholic devotions can unite the faithful in

a shared good work. To learn more about how the Brown Scapular can enrich your spiritual life, I encourage you to visit the Sisters of Carmel website at sistersofcarmel.com/brown-scapular-information.php.

The Medal of the Immaculate Conception⁸

Today, there are blessed medals marked with the image of almost every known saint, but this was not always the case. Like scapulars, medals were primarily created in association with specific devotions. The image on the medal was closely tied to the devotion serving as a reminder of its purpose. The Medal of the Immaculate Conception, commonly referred to as the Miraculous Medal, is perhaps the best-known example of this. Fairly young for a devotion, the Miraculous Medal has been in use for almost 200 years and is worn around the world. The Miraculous Medal was designed by the Blessed Mother herself, and she used the opportunity to teach her children:



The medal was struck in accordance with the instructions given by Our Lady and has been described as a "Marian microcosm" because of its extraordinary symbolism. It recalls the mystery of Redemption, the love of the Sacred Heart of Jesus and of the Sorrowful Heart of Mary. It signifies the mediatory role of the Blessed Virgin Mary, the mystery of the Church, the relationship between Heaven and earth, this life and eternal life.⁹

The greatest benefit of this devotion is Our Lady's promise that "those who wear the medal will receive great graces." In her directions to St. Catherine Labouré concerning the medal, Mary also instructed that the medal be given to the "whole world and every person". Today, these instructions are being carried out by the Association of the Miraculous Medal. For more information on the Miraculous Medal, I encourage you to visit the Association of the Miraculous Medal online at amm.org.

The devotions we've chosen to explore above are some of the most widely known and deeply loved that the Church has to offer, but they are by no means the only ones. The number of devotions within the

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Catholic Faith is as diverse as her members. Catholics are not obliged to practice any devotions, but when properly practiced, they express and deepen our love for the things of God. They enrich our prayer life through imagery, gesture and song and focus our attention on the Faith, the Liturgy, and the Sacraments. While all Catholics need not participate in spiritual devotions, popular piety plays an important role in our Catholic heritage. These practices can help unite us in our common Faith. I invite you to explore the rich history of popular piety within the Catholic Faith. You may be surprised by what you find.

Endnotes

1 Herbert Thurston, "Popular Devotions," *The Catholic Encyclopedia*,

- ed. Charles Herbermann, et al., special ed., vol. 12, Philip-Revalidation (New York: The Encyclopedia Press, 1913), 275.
 2 Ibid.
 3 Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy: Principles and Guidelines* (December 2001), no. 5.
 4 *Directory on Popular Piety and the Liturgy*, nos. 197-202.
 5 Herbert Thurston, "Rosary, The," *The Catholic Encyclopedia*, ed. by Charles Herbermann, et al., special ed., vol. 13, Revelation-Simon Stock (New York: The Encyclopedia Press, 1913), 184.
 6 *Directory on Popular Piety and the Liturgy*, no. 205.
 7 Joseph Hilgers, "Scapular: The Scapular of Our Lady of Mount Carmel," *The Catholic Encyclopedia*, ed. by Charles Herbermann, et al., special ed., vol. 13, Revelation-Simon Stock (New York: The Encyclopedia Press, 1913), 511.
 8 *Directory on Popular Piety and the Liturgy*, no. 206.
 9 Ibid., no. 207.

Morsels of Mirth

Through trial and error, and process of elimination, determine what letter of the alphabet is represented by each number, so unlock the secret message. For a big hint, read Revelation 12, NAB.

Answer on page 8.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
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*Diocesan Rosary Congress
October 3 - October 9, 2020*

Seven days of around-the-clock Eucharistic Adoration and Hourly Rosary in response to Our Lady of Fatima's call to conversion, consecration and prayer.

Hosted in dozens of parishes throughout the US.
Your parish can too!
Choose from a Basic Rosary Congress, a Full Rosary Congress or a Traveling Rosary Congress.

The Rosary Congresses are offered in a spirit of reparation for the deep healing of our families, our dioceses and our Church!

Learn more and receive all the materials necessary, visit www.RosaryCongressUSA.org or contact Kristin at kristinb@rosarycongressusa.org or 443-267-7782.



CUF LINKS

Chapter News

You are Called to Holiness, a virtual conference and day of prayer organized and sponsored by Saint John Neumann Chapter of Philadelphia took place on June 20th and was a source of enrichment and consolation for all who participated. We congratulate chapter Chairwoman and CUF Board member, Anne Wilson, on the event's success and thank her for her efforts!

Wish there was a vibrant Catholic community in your area? That desire is a call to action! Contact our office to learn more about how you can charter a CUF chapter or visit cuf.org to find the chapter nearest you!

Help other chapters by sharing how yours has continued to pursue CUF's mission in these difficult times. Send updates and pictures to administrativeassistant@cuf.org

Information Services

Even as the search for CUF's new Research Specialist continues, Information Services remains busy, distributing FAITH FACTS and research on quite a variety of topics. A significant number of inquiries have been related to measures taken by Church and government officials in response to the Coronavirus pandemic, especially surrounding reception of Holy Communion and Confession. Another topic of inquiry has recurred recently as well, most likely tied to the events of the last few months. It regards when the laity are permitted to avail themselves of the irregular administration of the Sacraments by priests of the Society of St. Pius X (SSPX).

We are always pleased to provide our services and research to anyone who requests it. If you would like to learn more about these topics or if you have any question about the Faith, please do not hesitate to contact us at 1-800 MY FAITH (693-2482).

**Have questions about the
Catholic Faith?**

FAITH FACTS

THE ANSWERS YOU NEED

1 (800) MY FAITH

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CUF LINKS

St. Joseph Foundation

It was a bright hot day in July, and the clocks were striking thirteen. It seems apropos to use an Orwellian expression to say previous events should be called into question. The month of July was the time for many events, but a couple caught the attention of the Foundation. The Holy See put forth two new documents pertinent to priests and parishes.

On July 16, the Congregation for the Doctrine of the Faith issued *Vademecum: On Certain Points of Procedure in Treating Cases of Sexual Abuse of Minors Committed by Clerics*. The *Vademecum* (which literally means, ‘Go with me!’) is a brief ‘how to’ that Ordinaries and legal professionals can reference to guide their application of canonical norms in matters of *graviora delicta*. Although it does not introduce new legislation, it does however give broader discretion to bishops on the local adjudication of such cases. In the absence of what is virtuous, discretion often becomes waywardness, and as a result the occasion for violations of law. As many priests know, the common disposition taken nowadays is ‘guilty until proven innocent.’

On July 22, the Congregation for Clergy issued an *Instruction: The Pastoral Conversion of the Parish Community in the Service of the Evangelizing Mission of the Church*. The first half of the document is an ecclesiology which develops the concept of ‘parish’ within the contemporary context citing *Gaudium et Spes* (n. 58); the second half is an instruction manual for diocesan reconfiguration plans, i.e. global parish mergers and church closures. The document announces that “encounter between the Gospel and the culture leads to true progress.” This is true when the Church is faithful to her own tradition. However, the dialectic between the Church and secular contemporary culture has led to a forfeiture of Tradition, and thus a failure in Mission (c.f. Pope St. Paul VI, *Ecclesiam suam*, 26). The document seems to redefine a territorial parish, circumscribed by place and persons, to an existential one amorphous to the culture which will “enrich” the Church rather than the other way around. As many laity know, reconfiguration plans are a sign of the times. How do we rewind the crazy clocks which strike thirteen? -Natasha

Yakin’ About

The Knights of Columbus have released an inspiring new 12-episode video series on men’s spirituality. Inspired by Bishop Olmstead’s Apostolic Exhortation to Catholic Men, *Into the Breach* seeks to provide compelling and challenging answers to the question of what it means to be a man and how to live as a man in today’s world. Watch for free at kofc.org/intothebreach.

Have you invited a family member or friend to become a CUF member? Let’s grow the ranks!

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!

On February 12, in South Bend, Indiana, mourners gathered for the funeral of 2,411 unborn children who died at the hand of an Indiana abortionist. These little ones join the Holy Innocence who gave their lives for Christ. These tragic deaths serve as a testament to the preciousness of every human life and offer an unanswerable rebuke to the culture of death that pervades the U.S. We extend our gratitude to those who attended the

funeral and pray for the mothers, fathers, and children in danger of abortion.

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

Now there is a way to support CUF with every phone call you make! Charity Mobile customers can designate Catholics United for the Faith as their charity of choice using the Charity ID#1198, and Charity Mobile will donate 5% of their monthly plan’s price to Catholics United for the Faith. Charity Mobile is the Pro-Life mobile phone company and has been supporting the Pro-Life, Pro-Family movement for almost 25 years! You can learn more at CharityMobile.com.

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Morsels of Mirth Answer:

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.