



# LAY WITNESS

November 1, 2018

All Saints

Vol. 36, No. 5

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

## From the President

Dear Friends,

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

As I begin this letter, I have one regrettable piece of news to share. Due to substantially low registration, I made the decision to cancel the 50<sup>th</sup> Anniversary Conference. From the feedback we received, the timing and cost were factors for many people. We received many letters encouraging us to continue our efforts and expressing interest in the conference talks. One of our speakers and a former President, Jim Likoudis, sent me the text of his talk. We will publish it in a future issue of *Lay Witness*. I am happy to say, the planned conference was not the only oil in our lamps.

As you know, Catholics United for the Faith (CUF) began publishing *Lay Witness* again at the beginning of the year. For a variety of reasons, I made the decision that it would be published as a newsletter, just as it was in the beginning. I planned only four issues this year. This will be our fifth and final issue, and it celebrates our 50<sup>th</sup> Anniversary. There is reason to celebrate!

1. CUF is re-awakening: The need for CUF is as great or greater now than it was 50 years ago. The Church was in crisis then, and CUF responded. The Church is in crisis now, and CUF is responding. We are not going away. In response to the current crisis: (a) I have prepared a position paper on the crisis; call for a copy. (b) I have re-activated our once famous 1-800-MY FAITH hotline for answering questions about the Catholic Faith and assisting the faithful in addressing concerns in their local church. Though that number has not been operational for many years, the day we reactivated it, we received a call! This is the first public announcement of the number, but over the past few weeks since the line has been operational, we have received several calls. People still have the number on their refrigerators! (c) As promised, I am placing emphasis on you, our members. My office has been pursuing dates for me to visit each Chapter and arrange talks in places where there are no chapters. A key theme I am eager to discuss with members in person is unity within crisis, and our united response to the crisis. CUF is returning to its mission: 50 years ago, CUF had a distinct purpose and pursued it with vigor. I have set out to identify that mission in the last four issues of *Lay Witness*. In this, the 50<sup>th</sup> Anniversary Edition, I have published statements from both H. Lyman and Madeleine Stebbins. The first is a re-publication of a talk Mr. Stebbins gave in 1974

## **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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on the mission and importance of CUF. I hope you see the clear connection between his vision for CUF and my own. The second is a brief note of greeting Mrs. Stebbins sent on the occasion of the planned 50<sup>th</sup> Anniversary Conference. Her words are short and straightforward. CUF was needed then, and it is needed now. Our mission is a lantern in a dark world, and together we can make it burn bright again.

2. Members are responding: In 2001 there were about 11,000 card carrying members who donated to CUF. When I became President in 2017, there were 2,400 on the mailing list but only a few hundred who donated. Since we began publishing *Lay Witness* less than a year ago, only two people have written to me and raised concerns about the “new CUF”. Both have the same concern; they want the full-color magazine back. In contrast, we have received many, many letters of encouragement, gratitude and promises of prayer. Many of you have offered Masses for us. I am so grateful! Thank you! We have added over 600 donors since the beginning of March; people on the mailing list who had not donated in years. In January 2019, our first mailing of the year will be a membership mailing. At that time, I hope each of you will understand what it means to be a member of CUF today and choose membership. God willing, our

membership will swell as quickly as it did between 1968 and 1974. The Church needs you to be a lantern-bearer, and I hope you choose the CUF mission to be that lantern.

Please read Mr. Stebbins’ article with prayerful thought. Then read it again. As you read it the second time, reflect on the current Church crisis and whether you desire to join us as part of the solution. There are many worthy apostolates serving Catholics well. Some are member driven; some are not. CUF is a membership apostolate and we pursue our mission together, united in the bonds of faith for a common pursuit of renewal in the Church and bound through remembrance in prayer. Those of you who are active members, thank you. We have much to do and the CUF International Office is here to help you do it. For those who are on the fence, I encourage you to prayerfully consider where you will purchase oil for the lantern you carry for Christ. It doesn’t have to be from CUF, but you have to get it somewhere or your light will go out. Please don’t let that happen.

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

## **The Essential Meaning and Purpose of Catholics United for the Faith**

H. Lyman Stebbins

*An Address Delivered to the St. Michael the Defender Chapter of CUF, Memphis, Tennessee, December 6, 1974.*

The essential meaning and purpose of Catholics United for the Faith are fundamental and simple, yet I think they must be seen under at least three aspects. I’ll mention the first two without offering much supporting argument, on the general grounds that if they are not evident by now, I don’t suppose any arguments of mine could make them so.

The first is that we live in a time of crisis in the Church. The Holy Father has been referring to it—often with tears—off and on for most of his pontificate; and there are qualified persons who judge it to be the worst crisis in the history of the Church who judge that the visible, structured Church as we have known it is already weakened to the point of near-helplessness, and may disappear from large parts of the scene within a generation.

The second aspect is that there has been a serious weakening of the faith in the hearts of Catholics at every level in the Church. The spirits of disobedience and schism are

almost visible, almost everywhere, as things which have crawled up from the underworld and overspread the continents. It has been said that 1500 years ago “the whole world woke up to find itself Arian.” So, today, we look out and see the face of our holy faith suddenly distorted—battered and bruised, as was the Holy Face two thousand years ago. Again I simply call our Holy Father to witness. Seven years ago he declared a Year of Faith, urgently asking all his Venerable Brethren in the episcopacy, all the clergy and all teachers to explain the Creed, and to collaborate with the hierarchical teaching authority of the Church in preserving the true faith from error. The Supreme Authority in the Church has been asking the same thing—with the same meager or negative results—ever since. A Catholic is driven by events to think of the mysterious verse: “But yet the Son of man, when he cometh, shall he find, think you, faith on earth?” (Lk. 18:8)

### **A “Pervasive Mediocrity”**

CUF came into existence in 1968 as a specific response to those two specific crises. However, CUF was not to be

a mere band of firemen, rushing around to put out one blaze after another. Something else quite extraordinary had been happening all the while. The Fathers of Vatican Council II, with a perception that one can hardly account for on natural grounds, saw that though all appeared to be well with the Church as seen from the outside, that appearance was more a matter of cosmetics than of good health. They recognized that there was a pervasive mediocrity in the Church; that there was little depth of spirituality to be found anywhere, and that the whole Body of Christ, the whole People of God, was weak from undernourishment. And they did an extraordinary thing: they called out to their own flock, to the laity, as if to say, “We are your leaders and shepherds by divine appointment; but you too have your own very real—though very distinct—share in the priesthood of Christ; you too are called to be the salt of the earth, the leaven in the meal, the light of the world; you too are called to holiness. You may no longer be passive hangers-on or lookers-on, but must take up your full responsibility.” And in their Dogmatic Constitution on the Church the Fathers of Vatican II said, quite specifically: “... [The Laity] are called by God...being led by the spirit of the gospel, so that they can work for the sanctification of the world from within, in the manner of leaven.” (*Lumen Gentium*, no. 31) So the laity are *sent*.

No one can understand the simple meaning and purpose of CUF without keeping his eye on this third aspect: the voice of the Church, in a most solemn form, has called the laity to start to play its full role in the life and the mission of the Church. And Catholics United for the Faith is our response. We call ourselves *Catholics* because, as we declared in our opening statement in 1968, “we pledge fidelity to the Roman Catholic Church as the loving presence and authoritative voice of God among men.” We have *united* “in order to offer our unswerving filial support to Holy Church in the persons of the Supreme Pontiff and all bishops in union with him.” And the principal purpose of our uniting is “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.”

### Why “For the Faith”?

It might be asked why we single out faith for special mention in our title. Could we not be Catholics United for Charity? Or for Justice? Or for Peace? Here again our answer is fundamental and simple. When a building shows signs of weakening, we look first to the foundations, the fundamentals. John Henry Cardinal Newman put the case well in an address to his Oratorians in 1848. He said:

The Christian life may be comprised in two words, faith and charity, as we all very well know. Faith is the foundation, charity is the building. Faith is

the first and chief essential—charity the higher and more perfect. Faith is the essential because no building can stand without something to stand upon. Our Lord describes the state of that man who built his house upon the sand ... We see instances of this, alas, all around us in this country—instances, surely without number, of kind, warm feelings, benevolent purposes, and pure intentions wasted and lost, because they are not founded and secured on the true faith ... because they begin with charity, or what seems like charity, when they should begin with faith.

That is one reason why *we* insist that it is necessary to begin with faith. Another reason is this: How many of us Catholics can really and honestly say in our hearts what the British non-Catholic, Malcolm Muggeridge, said in June of 1968:

Surely [faith] is the gift most to be desired on earth. I cannot imagine any price too high to pay for it. Without faith ... there is only night, however brightly the neon lights may shine, however glamorously the colored pictures glow on glossy pages and television and camera screens.

We live in a world of little and waning faith, and of inordinate and waxing cupidity and concupiscence...

There is, it seems to me, no substitute for faith. Without it, life is unlivable. It is the sense which faith gives, of a universal spiritual order, that alone makes it possible to establish some sort of temporal, moral, social or political order. Without the one, as we are now drastically seeing, the others break down. As faith disappears, chaos becomes inevitable; as the light goes out, darkness must fall. (“What is Faith?” *Catholic Herald*, London, June 21, 1968)

We did not know of that declaration when we started CUF three months later; but it does well express one of our basic thoughts. Notice how uncompromising his language is: faith alone makes it possible to establish any sort of temporal, moral, social or political order. Where the light goes out, darkness *must* fall on all things. Consider this for a moment. We are all bombarded by requests for financial and other help for political parties and candidates, for hospitals, schools, colleges, publications, any number of charitable and otherwise worthy enterprises. And all around us we see generous Americans giving generously to such causes, always slow to notice or to believe how easily corruption of one kind or another can creep in.

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A relatively small political party is currently soliciting funds by mail; it suggests a range of twelve suggested contributions of which the highest is \$10,000, and the lowest \$15. It is interesting to note that the smallest amount they can think of suggesting is the amount which we ask of the loyal Catholic laity—over a twelve month period—for help in the defense of the faith! Again, according to reports, there were a number of local candidates in the recent election who received in contributions anywhere from two to ten times as much as the total that CUF has received from the Catholic public of the U.S.A. in all its six years of endeavor!

### **“Keep the Darkness from Falling”**

Of course, this inadequate response saddens and alarms us; but we believe that its very inadequacy is an indication of how much our work is needed. Most Catholics seem not to believe what our non-Catholic friend, Muggeridge, believes: that all other causes dear to us are doomed if the faith is not saved, nourished, and restored to vigorous life.

CUF is dedicated to doing all it can to keep the darkness from falling by keeping the faith shining: by keeping the faith! And Christianity has always taught that that has to mean starting with ourselves, by converting, by repenting, by begging for a new heart, and by taking the indispensable step for receiving one—that is, surrendering it to Christ.

We insist that it is necessary to begin with faith. It is equally necessary not to stop there. In that same opening statement that I have referred to, we said:

Catholics United for the Faith believes so strongly in the primacy of the spiritual and the power of the supernatural that it is convinced 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.

### **Have questions about the Catholic Faith?**

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**(693-2484)**

Then it might be asked why we thought it necessary to form an *organization* with a meaning and purpose so rudimentary. The reasons for that are also simple. There is need for a sustained and organized effort to awaken people to the dangers; then there is need for controlling and channeling into appropriate undertakings the energies which, suddenly awakened, are often vehement; and there is need to give continuity and perseverance to those undertakings, for they almost always peter out if left exclusively to individual initiatives.

This waking up, this becoming responsible, is what is meant by the word *renewal*, to which Vatican II gave such emphasis, and which, as Pope Paul has been stressing with greatest urgency in all he has said about the Holy Year, must be, first of all, “moral, personal, inner renewal.”

### **“Let Us Pray”**

How can we not share that sense of urgency? Who can look around today with open eyes and fail to see that the entire world is engulfed by a moral plague which not only brings immeasurable physical suffering here and now, but carries with it the very thing Our Lord warned about so solemnly: “Fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both body and soul in hell” (Mt. 10:28). Hear how the present view is described by the great priest, Father Werenfried van Straaten:

Take an atlas and open it at the maps of Europe and Asia. Like a monstrous beast sprawls the outline of the Soviet Union. Next to it is China, stretching out grasping arms to enfold the heart of Korea, Vietnam and Tibet ... Look well at the map of these regions, which have been taken away from God and civilization. It represents the ordnance map of hell. Think with sorrow of the people who have to live there—more than one thousand million of them. Wherever your finger touches this map innocent persons are languishing in prisons, concentration camps and places of exile.

Innocent persons who are on the way to hell in cattle trucks, slave ships, gangs of prisoners. Innocent persons in huts, torture chambers and psychiatric annihilation clinics. Innocent persons behind bars and barbed wire. Innocent persons being abused, maimed, tormented, tortured and driven to death...

Should we not be dismayed by this...unscrupulous trampling underfoot of human values? This steamroller crushing mercilessly all that is holy? Are we aware of what is at stake? Are our churches

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full of faithful Christians in prayer? Do we ponder on the reasons why God allows this test? Do we try to persuade the Lord? Do we storm Him with our prayers? Do we appease His anger by fasting, penance, mortification and good works?

Far from it! We dance around the golden calf. We enjoy ourselves and make merry. We destroy the last bulwarks of the beleaguered City of God...

*Christendom awake! The world is burning. The Church is bleeding. Christ is dying in countless millions ...*

*A small bridgehead is all that remains. And in this narrow remnant of the free world prevail indescribable confusion, fratricidal hatred, discord and rebellion against authority...Here the laws of God are thrown on the scrap heap and the Church's commandments ridiculed. Here youth is led astray and corrupted. What is holy is trampled under foot. Total chaos is being deliberately prepared. Humanly speaking the situation is hopeless ...*

*God alone can save us... Let us soothe Him by our guileless trust and by the waves of our prayer, beating confidently on the shores of eternity and breaking like surf on His attentive heart.*

*Let us become better men and pray: ... pray with the faith of children; pray as the ancients prayed, Moses on the mountain and Jonah in the whale; as the youths prayed in the fiery furnace and Job when tested by Satan. The prayer of all these was heard. Let us pray with unshakeable confidence and a heart that embraces the whole world in love. And the Lord will incline towards us and there will be no limit to His mercy.*

So there is need also for a corporate awakening.

### **“Invited and Bound to Holiness”**

The laity have been called to share in the *mission* of the Church. What is her mission? And what is to be our part in it?

Vatican II's Decree on the Apostolate of the Laity spells out the answer with a clarity that is inspiring and challenging even, perhaps, alarming. And the Dogmatic Constitution on the Church sums it up: “All of Christ's followers, therefore, are invited *and bound* to pursue holiness... The Apostle has sounded the warning (for each of us): ‘Let those who make use of this world not get bogged down in it, for the structure of this world is passing away’” (no. 42).

Several things appear sharply from those documents.

*First:* They assume and emphasize the age-old distinction between Christ on the one hand (His glory, His redemption, the whole “world” of Christ in His Kingdom and in His saints) and on the other hand, the fallen world which has not yet been brought into relationship with Him. They assert the existence of the supernatural in its full primacy, as something radically other than the world of fallen nature, and as the only source of life, light, and truth by which the fallen world is to be rescued and transfigured.

*Second:* They assert explicitly and repeatedly that all of Christ's followers are invited and bound to seek holiness with all their energy. Perhaps we have to ask ourselves to what extent we really seek it at all!

### **“Formation and Form”**

Certainly, so far, neither the Holy Father's efforts nor our own have aroused sustained interest in the renewal of the spiritual life. One reason for this is, I believe, that we of the laity have never had what we undoubtedly need: a formation and a form for our spiritual life. For instance, whenever, in the past, a young woman has been moved to follow the call to perfection by entering the religious life, the Church has always recognized that such a soul should have a special and lifelong formation under a Rule; and she has provided it.

And that is not surprising. It is hard work being transformed into Christ: and all along the arduous path devils are assigned to deceive and mislead souls. The question for us is why should it be supposed that we laymen require so much less work? For even the Church seems not to dispute the supposition. Consider another young woman who also burns with love for Christ, but is called to follow the different path, of marriage.

What does the Church propose or offer by way of formal preparation for *her* vocation, her arduous path towards sanctity, and as armament against the devils who lurk along *her* way? “Obey the laws of God and the Church, my child; say your daily prayers faithfully; get to Mass on Sundays; be a dutiful and loving wife and mother. And God bless you now!” And off she goes. She will receive the grace of the Sacrament, yes; very important. But otherwise she will be without special armor, without enclosure, without direction, without any recognized form or formation in the development of her life in Christ, that life which Christ came to convey to all, ever more abundantly.

### **“Answer the Call”**

If the Council is right—since the Council is right—in saying that we of the laity are called, we must prepare

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ourselves to answer the call. We may not wait. We have the right to ask our spiritual leaders to lead us in the paths of holiness. But if, as it sometimes seems, they feel they cannot spare the time for such work, then it has to be a do-it-yourself enterprise on which we shall beg their blessing.

We at CUF have made a small beginning within our drastically limited resources of persons and money. We make a continuing effort to select and make available to our members sound Catholic reading formative of Catholic faith and morality. We have focused on the problem of passing on the faith, intact and living, to our children. In the general assault on orthodoxy today, and the decline in the number and quality of sound Catholic schools, this has been a big task for us.

We have done all we could to evaluate the flood of new catechetics books; we have worked closely with the authorities entrusted with the task of determining the content of Catholic religious instruction; by the tens of thousands we have distributed our analysis of the General Catechetical Directory issued by Rome and the “Basic Teachings” issued by our bishops; we have conducted forums in Hartford, Los Angeles, St. Louis, and New York stressing the unchanging content of the faith; we have made a comparative study of the bishops’ “Basic Teachings” and the so-called “Study-Aid” issued by the U.S.C.C.; here and there, in places where the situation has become otherwise intolerable, we have helped in the founding of small, parent-operated schools, sometimes known as Holy Innocents Schools.

## Passing on a Living Faith

From these quiet, patient efforts, one truth seems to be emerging. Just as we have insisted that the question of faith must come first because it is fundamental, so we come to believe more and more that our focus must be less on the schools than on the families, because the family is the fundamental social unity. The battle for the faith, the battle for a generous response to the call to holiness, must be waged, first of all, in the family. Catholic parents must become much better instructed in the unchanging basics of the faith so that they can teach it fully and in depth to their children, and in that way forearm them against the assaults which may later be made against their faith, even by persons dressed up as priests, brothers or sisters—or, perhaps, not dressed up that way, but calling themselves such!

But knowledge does not, in itself, provide the ability to pass on a living faith. Christ did not say that He had come to cast penny catechisms—or experts—on the earth; He came to cast *fire*—to be fire of the Holy Spirit, the fire of love—and it is His will that that fire be kindled and spread. That Holy Spirit appeared in tongues of flame at Pentecost. And to whom did He appear? And in what circumstances? He appeared to the Apostles who “with one mind continued steadfastly *in prayer* with the women and Mary, the mother of Jesus, and with his brethren.”

In this very connection, hear the words of Pope Pius XII on the subject of lay action for Christ and His Church: “You will fulfill these duties only on condition that you pray. Indeed, only through prayer will you be able to remain steadfast in the faith” (!) “and to act according to the faith in all life’s circumstances. Only a militia of souls in prayer can win victory in the stern war between truth and error,

between good and evil, between the affirmation and denial of God. Only a militia of souls in prayer can bring social peace.” (Sept. 12, 1948: cf. *Documenta-tion Catholique*, 1948, col. 1418)

## “A Spiritual Renaissance”

That is why CUF gives highest priority to the development of prayer, not as an alternative to

action but as an indispensable preamble and accompaniment to action. There simply has to be a spiritual renaissance, a flowering of prayer, among the Catholic laity. And two years ago a well-known and highly respected priest came to us with word that the appropriate authorities in Rome are entirely aware of the need for such a rebirth, and are hoping indeed that some association of the laity—such as CUF—will prepare and present something like a Rule of Life which will meet the need.

This is a very large and difficult task. Indeed, it is way beyond our natural powers in the best of circumstances. For us it is complicated by the question of whom such a Rule should be written *for*. For *all* our thousands of members? Based on what we have been able to see, such a Rule would have to be modest indeed! Or for those—fairly numerous, we might hope—who are prepared to work in the vineyard and who have been standing idle up till now because no man hath hired them—that is, because no invitation has reached them from the pulpit, from the diocesan press, or from any source which has filtered down to them? Or should we compose our Rule for those who have

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already heard the call to holiness, and are fully ready to respond, but are still saying, “Lord show us the way”?

It seems to us that we must address ourselves distinctly and simultaneously to each of all such groupings. So we begin by asking all members of CUF to join their prayers with ours, since the entire project is one which we should be undertaking together. We also venture to believe that some—perhaps many—may find it in their hearts to commit themselves to one or several of the suggestions on the list we enclose this month. I need not say, I’m sure, how glad I would be to hear from all who are interested in this whole project, and who would like to take part in it.

The second stage that we visualize is the development of a regular, unified, country-wide series of retreats and days of recollection. We have already taken the first steps towards developing contact with a group of priests who would be qualified and able to do this for us and with us.

The third stage is one which I touched on in a talk in 1971. Everyone today seems to know for sure and to accept as an ultimate that every young person should go to some college—any college—and study something—anything—with a view to getting a degree which is all-important—for reasons which are unclear! Would it then be wild to suggest that here or there there may be young Catholics who are serious about answering the call to holiness as lay people, and that they might be given a chance to spend a year or two after high school—or after college—at a small center for Catholic lay formation? There they would be given a basic training in philosophy and theology and in other important subjects such as Church history, apologetics, etc. They would be obliged to earn all or part of their maintenance and education by daily labor, following the example of St. Paul; and above all they would be formed in those indispensable habits of prayer and contemplation, so difficult to form in later life, yet so necessary for continued spiritual growth.

### “This Is No Tea Party”

And a final project—perhaps still very distant, perhaps not—is the forming of communities of Catholic Christian families. We have heard the somber description of our surroundings given by Malcolm Muggeridge, and the even more blood-curdling account of Father Werenfried van Straaten. Now let us listen to words of Newman written over a century and a quarter ago. Many of you may know them already, but that will do no harm!

Surely there is at this day a confederacy of evil, marshalling its hosts from all parts of the world, organizing itself, taking its measures, enclosing the Church of Christ as in a net, and preparing the way for a general Apostasy

from it. Whether this very Apostasy is to give birth to Antichrist, or whether he is still to be delayed, as he has already been delayed so long, we cannot know; but at any rate this Apostasy, and all its tokens and instruments, are of the Evil One, and savor of death.

Shall we Christians allow ourselves to have lot or part in this matter? Shall we, even with our little finger, help on the Mystery of Iniquity, which is travailing for birth, and convulsing the earth with its pangs? “O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united” (Gen. 49:6). ‘What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? Wherefore, come out from among them and be separate,’ (2 Cor. 6:14 &17) ... lest you be workers together with God’s enemies, and be opening the way for the Man of Sin, the son of perdition” (The Patristical Idea of Antichrist; *Discussions and Arguments*. Vol. II, 1872).

Yes, it may be necessary for us to “come out from among them, and be separate.” Our Fathers in the faith withdrew from the corruptions of ancient Rome to the desert. Throughout the life of the Church individual men and women have withdrawn in order to give glory to God and to be channels of peace to the fallen world. It may be that in this age—and precisely as a concomitant of evangelization—there must be in one way or another a partial withdrawal of some families together, to keep alive in themselves, and in their children, and for the world, that name of faithful love which Christ came to sow upon the earth not *at all* as a refusal to be the salt we’re invited to be, but precisely in order *not* to lose our savor.

We must think about it because, I believe, it is hardly possible to overstate the seriousness of the situation that confronts us. If it turns out otherwise, God be praised; but one thing seems as clear as anything can be in this murky world—that there is going to be no solution that is *comfortable*. But come to think of it, there is something a little unreal about taking as our model One Who had no place to lay His head and was tortured to death, and expecting to find comfort or ease along the way. Deep inner joys, yes; but not comfort. What CUF proposes to do must absolutely be done; and it *will* be done—done by others if it is not done by us—because God has so clearly declared that it is to be done. It will not go well with those who, having been invited, decline the invitation; who, in the sloth of disobedience, not watching, not praying, refuse to follow Him to glory.

This is no tea party. This is the trial, the test. God give us the grace to meet it!—to be working together with God’s friends, and opening the way for the Son of Man, the King of glory! Holy Archangel Michael, defend us in battle!



Sept. 11, 2018

To: Philip Gray, President CUF

From: Madeleine Stebbins

I will be thinking of you on the 50<sup>th</sup> anniversary of CUF

Though I am now too old and incapacitated and therefore unable to attend, I wish you God's grace to continue the work.

Now perhaps more than ever, though similar to the crisis in the Church after *Humanae Vitae* was proclaimed in 1968, we experience the smoke of Satan entering the Church.

CUF's response has been to support and advance the magisterial teaching of the Church, to spread the faith, in union with the Chair of Peter.

We must redouble our efforts to serve the truth in love. We must pray much more earnestly that the Holy Spirit will enlighten the Holy Father and the Bishops, and that our sins may be forgiven, and that the present great chastisement will purify the Church, and that our Lady will bring the victory.

We must work to make the doctrine of the Church, the truth of Christ shine in all its splendor, its beauty, and goodness, so that it will touch hearts, and save souls.

Spread it with all our hearts, our souls, our talents, our strength.

May Christ Jesus bless us all.

## **Lay Witness Protocol**

*By reason of the knowledge, competence, or pre-eminence which they have, the laity are empowered—indeed sometimes obliged—to manifest their opinion on those things which pertain to the good of the Church. If the occasion should arise, this should be done through the institutions established by the Church for that purpose, and always with truth, courage, and prudence, and with reverence and charity toward those who, by reason of their office, represent the person of Christ.*

—Vatican Council II,  
*Dogmatic Constitution on the Church*, no. 37

To assist the faithful when controversies arise, the Church has given certain procedures that should be used. These procedures respect the “institutions established by the Church,” and are provided for in the Code of Canon Law. There are three types of procedures that can be used: judicial, administrative, and pastoral. In all circumstances, the Church favors pastoral means as a way of resolving disputes (canons 1446, 1676, 1713-1716, 1733). Judicial and administrative recourse should only take place when pastoral means have been exhausted, or the nature of the matter requires immediate and formal action.

### **Guidelines that apply to every step**

- A. Pray. Seek the Wisdom of God. Follow the example of the saints and seek their intercession.
- B. Know the issue. Study Church documents and other writings on the topic. Our Faith Facts are a helpful starting point. They provide relevant citations from Church documents and a list of sources that can be used for further study. The United States Conference of Catholic Bishops (USCCB) has various offices that can provide information on their topic of expertise. Its outreaches include offices on Liturgy, Doctrine, and Canonical Affairs. Information from one of these offices can be obtained by writing to the following address: (Name of the Office), United States Conference of Catholic Bishops, 3211 4th St., N.E., Washington, DC 20017-1194. Use this information to objectively and prayerfully consider the statements made by those you are in conflict with.
- C. The Church presumes good faith unless otherwise proven. You must do the same, always acting with a charitable, objective, and concise manner. A contrary approach may jeopardize an acceptable solution.
- D. Keep copies of all written materials that pertain to the issue, including letters and decrees. Maintain objective, written records of all meetings, phone conversations, and copies of all letters and documents sent. Make sure copies are made after a signature is given. Provide a copy of records and phone calls to everyone present.



- E. The Church favors the principle of subsidiarity. That means issues are to be resolved at the lowest level possible. Always exhaust the possibility of resolution at the lowest level before moving to the next. Do not involve people who are not a part of the solution.
- F. During your first contact with higher authority, make him aware of the materials available that pertain to the issue. If possible, provide him with copies of these materials during this first contact. Without these materials, he cannot objectively consider your request. Never give your copy away. Provide only a copy of the materials.

**Important Note:**

Due to set canonical time constraints related to certain issues (i.e. church, school closures, etc.) we recommend initiating both a collaborative dialogue and the canonical administrative process simultaneously. Utilizing these parallel procedures will help protect the faithful's right to appeal.

If a problem remains unresolved despite following this protocol, resist the desire to speak uncharitably, which will only aggravate the problem. Offer any imperfections and distractions as a sacrifice in union with our Eucharistic Lord for your salvation and that of the Church. Maintain respect for all involved. As Mother Teresa once said, we are called to be faithful, not successful. It is this genuine fidelity to Christ and His Church that is most effective in fostering authentic renewal.

### **Pastoral Process (aka Collaborative Dialog)**

1. As a general rule at each level noted below, allow at least 10 days and no more than 30 days for the person you contact to respond to your request before contacting them again. After contacting them a second time with no response, move to the next level.
2. Contact the person with whom you have conflict. Discuss your concerns and seek a mutually agreeable resolution. Do not hesitate to meet more than once. Only when it becomes evident that no mutual solution will be reached, move to the next level of authority (Mt. 18:15-17).
3. If the first step does not provide a resolution, contact the immediate superior of the person you are in conflict with. If the person is an employee of the parish, approach the pastor. If the person is a teacher, contact the principal before approaching the pastor.
4. If the person is the pastor, or if you have already contacted the pastor without success, approach the dean of your deanery once. He does not have direct authority over the pastor in most circumstances, but he can act as mediator, and in limited instances he can directly intervene (c.f.: canons 553-555).
5. If the dean is unable to help, approach the diocesan bishop. The bishop may refer the matter to a vicar or an office of mediation. This is a normal practice. However, if

the vicar or office of mediation is not addressing the issue properly further requests should be made to the diocesan bishop asking that he handle the issue personally.

6. If the diocesan bishop does not address the matter in a satisfactory manner, the next step is to contact Rome (not the Nuncio). Please call CUF at 1-800-MY-FAITH to get more direction on how to take this step.

### **Canonical Administrative Process**

Canonical advocacy is highly recommended if you need to use judicial or administrative procedures. For help, call the Saint Joseph Foundation at 740-937-2054.

1. A decree is issued by a bishop\* (e.g. your parish is being closed), You have 10 days to respond to Bishop. [Your Action] You send a Remonstratio to bishop. (c.f. can. 1734-1739)
2. When the Bishop receives your Remonstratio, He has 30 days to respond (revoke, emend, deny or ignore).
3. When the Bishop sends his answer: You have 15 days to appeal. [Your Action] You appeal to the Congregation or Dicastery of proper competence.
4. Once the Congregation/Dicastery receives your appeal: They have 90 days to respond. (This is not a strict constraint. They can give themselves extensions)
5. If the Congregation/Dicastery denies your appeal, you have 10 days to respond to the Congregation. [Your Action] You send a Remonstratio to the Congregation/Dicastery.
6. When the Congregation/Dicastery receives your Remonstratio, they have 30 days to respond.
7. If the Congregation/Dicastery denies your remonstratio. You have 30 days to appeal. [Your Action] You appeal to the Apostolic Signatura.
8. The Apostolic Signatura receives your appeal: The Signatura follows its own regulations in a different process that requires appellants to hire an advocate in Rome approved by the Signatura.

\* If the original decision originates at any level below a diocesan bishop, the process begins with an immediate appeal to the diocesan bishop (within 15 days). The bishop has 90 days to respond. Then the process continues with step 1.

### **Judicial Procedures**

The purposes of judicial trials within the Church are: to prosecute or vindicate rights, declare juridic facts (eg: whether a marriage took place), and impose or declare penalties (canon 1400§1). Judicial trials are handled by an ecclesiastical tribunal. Catholics United for the Faith does not provide canonical advocacy, but we can refer you to competent persons who do. If you are uncertain as to what course of action to follow, call Information Services 740-283-2484, and we will assist you in determining the best way to proceed.

# On the Crisis in the Church

Philip C.L. Gray, J.C.L.

Three events this past summer have rocked the Church as never before in this era and perhaps in her entire history. Unless you have been living on another planet, you are aware of them.

First was the finding by the Archdiocese of New York that then-Father Theodore McCarrick was credibly accused of molesting an altar boy in 1971 and 1972 while serving there. This was followed on June 20<sup>th</sup> by the announcement that the Holy See had removed him from ministry, and further revelations that he had abused seminarians and young priests while Bishop of Metuchen and Archbishop of Newark.

Second, on August 14<sup>th</sup>, the Attorney General of Pennsylvania released a state grand jury report that over 300 priests had abused more than 1,000 children in six of the eight dioceses. (The Diocese of Altoona-Johnstown and the Archdiocese of Philadelphia were the subject of earlier grand jury reports.) During the next three weeks, attorneys general in five other states announced they are considering similar actions and I am sure this number will grow.

Third, over the weekend of August 25-26, an eleven page testimony by Archbishop Carlo Maria Vigano, who served as apostolic nuncio to the United States from 2011 to 2016, exposed significant corruption at the highest levels of the Church. The allegations that concern me most are that the Holy See had been alerted to Archbishop McCarrick's sexual misdoings long before they became public knowledge and that a homosexual culture exists in many U.S. dioceses and the Roman Curia itself!

We recognize that the events revealed this summer are not comprehensive and represent symptoms of deeper problems. If only the symptoms are addressed, greater scandals will follow. The foundational problems that allow such corruption and evil acts to persist in the Catholic Church include widespread secularism, antinomianism, and a significant distortion of the identity of the ordained and the laity. These issues discourage the development of

faith in an increasingly atheistic world, reject **necessary structures that protect the rights of individuals**, and discourage the proper relationship that should exist between the ordained and the laity.

Cardinal McCarrick and those whose corrupt performances allowed him to persist in his evil acts must be brought to justice. Those bishops and other ecclesiastical authorities who failed to act on complaints of sexual abuse or misbehavior by members of the clergy must be called to account. Efforts to obtain this justice must also begin a process of correction or these and other scandals will continue.



This is not new news. We have struggled with a sex abuse scandal and other forms of corruption in the Catholic Church for decades, and we have long known it reaches the highest levels of the Church. What must be understood is the connection between these scandals and a pandemic influence of secularism in the Church. The Church no longer informs the culture with her faith; rather, secularism informs authorities in the Church on how to behave. This secularism rejects the laws and structures of the Catholic Church that protect the faith and the people who believe. Ultimately, these problems are rooted in a distortion of identity and roles between the ordained and the laity.

If the correction of the scandalous offences focuses on forming new processes and establishing lay boards to investigate such things, we will only get more of the same. This is what happened in the 1990's and again in 2002. Catholics must insist that the laws of the Church be applied properly, and demand that faith inform the work of our pastors.

A comprehensive statement with a strategy for reform and steps that faithful Catholics can take to protect their rights is being prepared for publication by the Foundation and Catholics United for the Faith. Those interested in a copy can contact either apostolate to receive a complimentary copy at the time of publication.

# CUF LINKS

## Chapter News

CUF president Philip Gray was blest to join St. Gregory VII Chapter of Milwaukee, Wisconsin for their 13<sup>th</sup> annual Rev. Msgr. Alphonse S. Popek Award Dinner. He will be traveling up to Anchorage, Alaska to meet with St. Catherine of Sienna

Chapter this month and hopes to visit Our Lady of Peace Chapter, in Newark, Delaware before the end of the year. If Philip hasn't yet visited your chapter, call our office to schedule at (740) 283-2484. He is eager to meet you!

## CUF Resolution to Archbishop Listecki Regarding "Retreat for Gay Priests"

*The following is an example of one of our chapter's recent engagement with their local bishop. Regrettably, it represents the final in a series of attempts to dialogue and reach resolution, to which the archbishop did not adequately respond.*

WHEREAS, on October 2-4, 2018, the organization "New Ways Ministry" will sponsor "a retreat for gay priests, brothers and deacons" at the Siena Retreat Center in the Archdiocese of Milwaukee; and

WHEREAS, in 2016, the Vatican approved the document *The Gift of the Priestly Vocation* which declared that the Church "cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies or support the so-called 'gay culture'"; and

WHEREAS, in 1999, the Vatican published a *Notification Regarding Sister Jeannine Gramick, SSND and Father Robert Nugent, SDS* which censured these two founders of New Ways Ministry for their lack of adherence to Church teaching on the morality of homosexual acts by permanently prohibiting them "from any pastoral work involving homosexual persons"; and

WHEREAS, in 2010, the United States Conference of Catholic Bishops declared that New Ways Ministry cannot legitimately speak for Catholics, due to its continued lack of adherence to Church teaching; and

WHEREAS, recent events have demonstrated that the American bishops, as a group, have failed adequately to discipline themselves (and their priests) regarding the Church's teachings on sexuality; and

WHEREAS, the aforementioned failure has led to announcements of secular legal investigations of the Church in at least seven states to date; and

WHEREAS, New Ways Ministry has announced that Father Bryan Massingale, a priest of the Archdiocese of Milwaukee, will facilitate the aforementioned October 2-4, 2018 retreat; and

WHEREAS, in 2006, Father Massingale publicly opposed passage of the Wisconsin Marriage Amendment despite its support by all five Wisconsin bishops; and

WHEREAS, in 2017, Father Massingale publicly opposed a draft of a presidential executive action guaranteeing religious freedom, basing his opposition on the demonstrably false claim that "Christians are not under attack in this country"; and

*continued on page 12*



WHEREAS, Father Massingale, at his Ordination, made a vow of obedience to the local ordinary and his successors;

BE IT RESOLVED, in order to prevent further damage to the Faith, and scandal to the faithful, the St. Gregory VII Chapter of Catholics United for the Faith (CUF) hereby urges you, as Archbishop of Milwaukee, to officially prohibit the exercise of

Father Massingale's participation in the New Ways Ministry retreat.

Alfred P. Szews, Ph.D., President St. Gregory VII Chapter--CUF [cufmil@wi.rr.com](mailto:cufmil@wi.rr.com) 414-321-9377

Copy to: Archbishop Christophe Pierre, Apostolic Nuncio to the U.S., 3339 Massachusetts Avenue, NW, Washington, DC 20008

## **Information Services**

It's hard to believe that I have been working here at CUF for 10 months already. In my time here, I've rarely answered the same question twice! I am always interested to receive your next question about the

Faith, so give us a call at 1-800-MY-FAITH (1-800-693-2484) and ask for Brian.

## **St. Joseph Foundation Update**

Hello CUF Family! On the Foundation front, there is never a dull moment. I am happy to report that we have been able to see the resolution of a few cases. At the end of October 2018, the caseload hovers at 43. Although the current crisis is affecting the

Faithful each day and each case, it has also afforded an opportunity to bear witness to the beauty of the Catholic Church and how "the gates of hell shall not prevail" against her.

## **Yakin' About**

Keep an eye out for our Membership Mailing at the start of 2019. Please prayerfully consider the call to join us in CUF's mission.

Got an announcement? If your event is CUF friendly and like-minded to our mission, and we have space to spare, we will gladly post it here. Just call 740-283-2484 and ask for Therese.

**Have questions about the Catholic Faith?**

**GET ANSWERS FROM A TRUSTED SOURCE.**

**1 (800) MY FAITH  
(693-2484)**