



LAY WITNESS

August 15, 2022

Assumption of the Blessed Virgin Mary

Vol. 40, 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 is, Who was, and Who is to come” (Rev. 1:4).

And now, O Lord, Thou art our Father, and we are clay: and Thou art our Maker, and we all are the works of Thy hands (Is. 64:8).

Some of you may remember the 1977 Carey Landry song, “Abba, Father”. It has the lyrics, “*You are the potter, we are the clay, the work of Your hands....mold us and fashion us...into the image of Jesus....*” The song was inspired by Isaiah 64:8. The problem is, the song does not reflect the message of Isaiah 64. The song only reflects on a petition for God to make us like Jesus and omits an important part of life; our conscience and free will.

Before going further, I encourage you to read the whole of Isaiah 64. In the chapter, the Prophet is speaking from the perspective of the Jewish people. He recognizes the sinfulness and mistakes they have made, and he begs God for mercy. Verse 8 is planted right between the recognition of sin and the begging for mercy.

So, what’s the problem with the song? It’s the same problem we often see in our modern culture—even in the lives of Church leaders. Our culture—and many in the Church—have lost the concept of personal responsibility. This personal responsibility is all-too-often removed from any reflection on a need for change or renewal. Too many have lost the need to repent, do penance, and seek mercy. The need for our hearts to open toward God is often missing in the message. What will God do with that?

In Jeremiah 18, the Prophet Jeremiah presents a similar dialogue with God as found in Is. 64. In the Book of Jeremiah, the perspective is shifted. Where Isaiah’s prophecy is given from the perspective of man, Jeremiah’s prophecy is given from the perspective of God. Here’s an excerpt, but while you have your Bible handy, flip to Jeremiah 18 and read the whole chapter.

And I went down into the potter’s house, and behold he was doing a work on the wheel. And the vessel was broken which he was making of clay with his hands: and turning he made another vessel, as it seemed good in his eyes to make it. Then the word of the Lord came to me, saying: “Cannot I do with you, as this potter, O house of Israel, saith the Lord? behold as clay is in the hand of the potter, so are you in my hand, O house of Israel” (Jer. 18:3-6; DRV).

If you keep reading Jeremiah 18, you will find that God challenges His

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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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people to repent and reform their lives, or He will keep smashing the clay to re-form it. That's the scary part. And how does He do this? Through natural means of human institutions and disasters. He lets us live with the consequences of our actions. Reading the headlines, it's not hard for a true Christian to hear God calling us to open our hearts to the truth and repent.

What if we reform our own lives? What if we respond with open hearts and repentance, like the Ninevites in the Book of Jonah (Jonah 3:1-9)? He will rush to heal us, just as He did the Ninevites (Jonah 3:10).

That's the Good News; the message of the Gospel. God has a plan for you; and a plan for all men. He made us in His image and likeness to be one with Him in Heaven; to share a unity with God that He has with Himself (Jn. 17:21). We screwed it up with sin and irresponsibility, but He wants to give it back to us. He set the stage for that to happen with the death and resurrection of Jesus Christ, the Word made flesh. Now, we must take responsibility and confess our sins, ask forgiveness, and reform our lives. If we do that, we claim the grace offered by God for our salvation. He will reform us into the image of His Son.

What about this culture of death? What about our country? Our world? Will God let it destroy itself and us in it? Well, yes and no. We know from Sacred Scripture and history that evil men cause widespread destruction

and harm to culture and to our world; and, they kill the bodies of those faithful to God. But we also know that Jesus is the way, the truth and the life (John 14). Anyone who believes in Him, though he die, will live forever (John 11). So, we should not be afraid of the world, because He has conquered the world (John 17). Rather, we should engage the world and be instruments of healing and light in our culture of death.

We start by taking personal responsibility for our own sins and mistakes; by following the words of Jesus. Repent, be baptized, and receive the Holy Spirit in our lives to make us lights to the world.

God is the potter, and we are His clay, but He molds us according to the fashion of our own choices. And, He will mold our country and our Church according to the choices made by our leaders. So, while you are being responsible in your personal life, be a responsible citizen and use your influences—no matter how small—to shape and mold our culture to be a Culture of Life that respects the image of God in every person. It's how CUF unites the faithful from all walks of life. It's the task of all the Baptized.

God bless you all.

Peace,
Philip C. L. Gray

The Promises of the Lord

By Cassie Brumbaugh and Therese Valentine

His divine power has given us everything needed for life and godliness, through the knowledge of him who called us by his own glory and goodness. Thus he has given us, through these things, his precious and very great promises, so that through them you may escape from the corruption that is in the world because of lust, and may become participants of the divine nature. For this very reason, you must make every effort to support your faith with goodness, and goodness with knowledge, and knowledge with self-control, and self-control with endurance, and endurance with godliness, and godliness with mutual affection, and mutual affection with love. For if these things are yours and are increasing among you, they keep you from being ineffective and unfruitful in the knowledge of our Lord Jesus Christ. (2 Peter 1: 3-8)

What hopeful words! Truly this is good news! We have been given everything we need for life and godliness. What

more can we ask for? In this passage St. Peter reminds us that we are not a people of empty faith. Jesus promises many things, throughout all four of the Gospel accounts of His public ministry. Some of the most central to our Faith are the forgiveness of our sins (Matthew 6:14), God's abiding presence among us (John 14:23), the gift of the Holy Spirit (Luke 11:13), an answer to prayer (Matthew 7:7-11), the Father's providential care for our material needs (Luke 12:22-31), a place in the Kingdom of God (Luke 12:32), Christ's second coming (Mark 13:26), and eternal life (Matthew 19:29).

Christ did not make these promises to cheer us up when we are having a bad day. These promises are the saving message of the Gospel, and as such they must be the foundation of our lives. We encourage you to turn to some, maybe all of, the passages cited above and listen attentively to Jesus speaking His promises directly to you, with you, His beloved brother or sister in mind. We must keep them in the forefront of our minds and share them often. We

must keep our eyes open to the ways God fulfills these promises in our everyday lives. In this way He will teach us to trust more profoundly in the one who has made these promises and live our lives out of this trust. We must do this for our own salvation, but also so that we can participate in the redemption of our Church in crisis and a fallen world in need of a Savior.

Having read through just a few of the promises made in the Gospels, one thing is immediately apparent, regardless of how well you personally know Jesus: He does not shy away from big talk. He doesn't just promise eternal life after an earthly death (as if that weren't enough). He promises to send the Holy Spirit, to answer prayers, to remain with us, to attend to our needs *in this life*. The million-dollar question is do I believe Him? *Should* I believe Him? Ultimately such central questions deserve a clear and definitive answer, yes or no. There is a misconception in our modern world that to answer the question of belief in Jesus and His promises with a resounding "yes" requires a leap of blind faith, but blind faith is not real Faith at all. It is only a caricature of the theological virtue. Let us explain.

There is an image of Faith given by Bishop Robert Barron, then auxiliary bishop of the Archdiocese of Los Angeles (now, Bishop of Rochester, MN). He speaks of the "leap of faith" required by our intellectual and willful assent to the Truths of the Faith using the image of a budding friendship. When I make a new acquaintance, he tells me about himself. His name, where he is from, the kind of work he does. Normally, I would accept these things at face value, but they are the kind of information, that if I had doubts, I could verify from an outside source. As we spend more time together and get to know each other, I share about myself, he shares about himself, and a friendship is nurtured. If we allow this friendship to deepen there would come a time when this friend would share something about himself that I could never have guessed, something that is really remarkable and personal. Since we have come to know and trust each other well, my accepting this revelation about my friend is not a "blind leap of faith". No third party looking from the outside in would characterize it that way. Instead one friend believes another with very good reason.

Our Christian Faith has its foundation in just such a friendship. We speak with and listen to God daily in Scripture, in our personal prayer, in the Sacraments, in the Tradition of the Church. Over the course of our journey of Faith, God proves Himself faithful, just, loving, trustworthy again and again in myriad ways. So when He says "I am the way, and the truth, and the life" (John 14:6), we take note. When He says "Heaven and earth will pass away, but my words (which mean all of my promises too) will not pass away" (Matthew 24:35), we respond, "I believe; help my unbelief!" (Mark 9:24).

We need grace to move beyond our unbelief in the promises of the Lord because we are the frail, sinful, finite, shortsighted, impatient creatures of an infinitely good, wise, loving Creator who (much to our chagrin) is outside of time. When the prayer we continue to bring to the Lord for weeks, months, even years appears to go unanswered we wonder if He has gone deaf. When we are faced with far more suffering and tribulation than any benevolent God has a right to give us, our trust starts to waver.

I am not telling you anything you do not already know. St. Peter wrote about just this problem in the same letter this article opens with. In it he warns against scoffers who say, "Where is the promise of his coming? For ever since our ancestors died, all things continue as they were from the beginning of creation!" (2 Peter 3:3-4). Yes, sometimes these jeers are directed at us by unbelievers; more often they come as temptations to doubt the promises of the Lord that we entertain in our own hearts and minds. We must not fall prey to these temptations. These doubts can only appear reasonable to us when sin, fatigue, and discouragement cause us to lose perspective. Like a good father, St. Peter knows that we need to be reminded, "that with the Lord one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance" (2 Peter 3:8-9). Any attempt to force God into our shortsighted timeline and narrow expectations necessarily limits Him Who was, Who is, Who will be; Who continues to will all of creation into existence at every moment; Who works all things for the good of those who love Him because they are called according to His purposes (Romans 8:28); and His purposes are not limited to this week, or this millennium for that matter. His purposes extend back to before time was created and will not rest until they culminate in the wedding feast of the Lamb. His benevolence is not circumscribed by our small, immediate needs; His generosity is not satisfied with the kind of gifts instant gratification can accommodate.

We can only dimly guess at the pattern our Father is weaving through the tapestry of salvation history. How might the sufferings I endure today serve in His hands to redeem deep wounds in my family's past that span generations? In what hidden ways has He already laid the groundwork for miracles He does not will to bring to fruition for many more years? What kind of cultivation must the Lord accomplish within me before I have the eyes to see what new thing He is doing (c.f. Isaiah 43:19)? What if my good works, my long suffering in faith, merit graces that do not only bless me, but those I will never meet in this life? What if His plans for my life will not be fully understood until the end of time? Am I willing to wait? Am I willing to trust Him?

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We must be willing to trust God and to sing His praises when we ourselves, or someone very dear to us, continue to suffer from chronic health problems; when we find ourselves unemployed and plagued with worries for the future; when we are grieving the loss of a loved one taken from us too soon; even when we are scandalized, sickened, and outraged by the latest development in the Church's unfolding crisis. Do not misunderstand, trust in the promises of God does not excuse us from action in this life. When we come face to face with suffering, we have an obligation to do what is within our power to alleviate it. We should do what can reasonably be expected to solve the problems of life. Working concretely to improve our lives and the lives of those around us is one way the Kingdom of God is built on this earth. By all means, go to the doctor, brush up your resume and keep applying for jobs, remain present in the life of a grieving friend so they know that they are not alone in their loss, and please, please continue to demand and work for justice to be done in the Church. In all of this, do not lose sight of our crucified Savior and do not let your hearts be troubled (John 14:1).

This last example of the Church in crisis is, I would imagine, painfully close to all our readers. CUF is taking seriously the grave responsibility to work for renewal in the Church and we are convinced that the laity must play a vital role. We've published a position paper on the proper response to the crisis and you are invited to read it at CUF.org or contact our office to request a hard copy. Lasting, pervasive spiritual and institutional change will not happen overnight,

but we have hope because Jesus has promised us that, "you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it" (Matthew 16:18).

It is only when we are deeply rooted in the truth of this promise of the Lord that we can still act on the conviction that the Church, in spite of the brokenness of her members and the evil some of them have committed, has something (really the only thing) of immense value to offer the world: the Good News of Salvation. We have spoken to many Catholics who love their Faith, but who

feel that the current crisis somehow prohibits them from evangelizing. They think, "Answering the jabs of my anti-Catholic relative was hard enough already, but now?" We do not pretend that there is only one way to evangelize. Each of us must use the gifts we have been given with discretion in each unique time and place when sharing the Gospel. We should not confuse the introspection and reparation so needed in this season of the Church's life for an excuse to neglect the Church's salvific mission of evangelization.

This point is so important because we are not the only ones suffering. Every soul in this world was created for, and will not be satisfied with anything less than, Jesus Christ. The current

climate of secularism and moral relativism promises that following your emotions, your whims, and your unformed conscience as guideposts, you will find a happy and fulfilling life. A seven-year-old recuperating from last night's candy binge the morning of November 1st could tell you this is not a good roadmap for life. While the Church teaches that we have an obligation to follow our conscience, she,



The Assumption of the Virgin, c. 1658/1660 by Juan de Valdés Leal

in the same breath, impels us to properly form it.¹ Despite what mainstream culture tells us, “conscience is not an independent and infallible faculty.”² All too often, we allow our emotions and biases to cloud our judgement. Add to this the rejection of an objective moral standard to conform your conscience to (as many in our society do), and the “right” thing to do often translates to the path of least resistance: whatever makes those involved feel good (most comfortable, included, accepted) at the moment. This unfortunately is a misuse of the power God gifted us to recognize good from evil.

Underlying this abuse of conscience is another modern misconception: the false idea that personal conscience is the arbiter of truth. It is clear that determining truth is far above the purview of personal conscience, because Truth (from which all smaller, particular truths are derived) is an infinite and unchanging reality, while personal conscience is finite and changeable. Because of this, it is proper for our personal conscience to be informed by objective Truth, not the other way around. As Christians, we understand that in the Ten Commandments are the revealed Truth that is to inform our conscience.

In the Decalogue, God articulates by Divine Revelation what He has already made known to us through the Natural Law. Although they are expressed in the form of negative commands, the Ten Commandments can rightly be understood as the most fundamental promises of the Lord. The Ten Commandments are our Father’s way of saying, *“I created you; I know you better than you know yourself; I promise you that if you do these things, they will unravel you; they will lead you to unhappiness and death.”* It is in His Son’s Sermon on the Mount that this promise is brought to its natural fruition in its positive formulation. Jesus invites us to reject the conventional wisdom of the world and become poor in spirit, meek, merciful, pure in heart, peacemakers, who mourn, hunger, and are persecuted. He says, like His Father did before Him, *“I know you; I love you, and I promise you that these are the things that will lead you to my heart, to peace beyond all understanding, and to eternal life.”*

In a confused world, we who have received the gift of the Gospel have an obligation not only to live in obedience to the Ten Commandments and Beatitudes, but to embody them in such a way that our life says, “Yes, I truly believe that my Father keeps His promises.” A believing Christian, rooted in the promises of Christ, maintains his Faith, Hope, and Charity in the midst of the turmoil of this life and serves as a guiding light to others. Those who have tried and failed to navigate life’s slings and arrows relying on nothing more than their own relativism

will wonder how they can abide in a similar peace and constancy.

This witness cannot be manifest unless we believe, and act on, the promises of the Lord. As our opening passage from Peter’s second letter says, these promises have the power to save us from the corruption of this world and bring us safely to participate in the Divine Nature. Peter exhorts us that it is not enough to say inwardly, “I believe”. We must, “make every effort to support your faith with goodness, and goodness with knowledge, and knowledge with self-control, and self-control with endurance, and endurance with godliness, and godliness with mutual affection, and mutual affection with love” (2 Peter 1: -7). CUF’s mission is to empower our members to do just this. We provide research, resources, prayers, community, and guidance all with the aim of helping our members fulfill their baptismal promises as they support, defend, and advance the efforts of the teaching Church.

We are grateful not only for the hundreds of *Lay Witness* readers who’ve chosen to support CUF’s revitalization with a financial gift. We are still more grateful for the hundreds of you who have requested research, FAITH FACTS, and other resources from our office and shared them with those you know. Still more of you have reaffirmed your commitment to CUF’s mission by renewing or establishing for the first time, your CUF membership. Thank you. If you haven’t already, it is never too late to join us.

We ask you to consider one more way of furthering CUF’s mission, which is the mission of the Church: participate in your local CUF chapter. With members and chapters across the world, CUF provides the spiritual support network so many Catholics are looking for. You can visit CUF.org and find the chapter nearest you under the “Support Our Work” tab on the homepage. If there is not a CUF chapter in your area, consider establishing one. We have a Chapter Formation Manual that will walk you step by step through the chartering process and our staff is ready to help with your questions and concerns.

We do not pretend that membership in a CUF chapter is the only way to embody your Faith in Jesus and His promises in your everyday life. Nor is it enough on its own. But CUF chapters are designed to be places of prayer, study, action, mutual support and encouragement, so that we can grow in goodness, knowledge, self-control, endurance, godliness, mutual affection and love. It is a place where our belief is manifested in action, so that our knowledge of Christ will not prove ineffective and unfruitful. God forbid.

1 *Catechism of the Catholic Church*, 1778, 1783.

2 *Donum Veritatis*, 38.

Since we just celebrated her feast day on August 5th, now is a wonderful time to introduce our CUF members to a lesser known patroness of our work, Saint Nonna. Below is an excerpt from our FAITH FACT on this remarkable woman. Let us pray that by her intercession our Church, our nation, and our world will be filled with holy and loving families that pass on the faith to generations to come.

Saint Nonna: **Patroness of CUF's Information Services**

Saint Nonna lived in Cappadocia during the early fourth century A.D. Raised in a Christian family, she married a pagan named Gregory Nazianzen. Through prayer, fasting, admonition, and her example of faith, she brought about Gregory's conversion. They had three children: Caesarius, Gregory, and Gorgonia. Nonna, Gregory, and their children all became saints. Gregory Nazianzen the Younger became both a Father and Doctor of the Church (also known as St. Gregory the Theologian).

Although famous in her own time, most of what modern Catholics know of St. Nonna is found in the writings of her son, St. Gregory the Theologian. This Doctor, renowned throughout Christendom for his own wisdom, called St. Nonna "supremely wise." Recognizing her virtue and piety, he also called her "my Mary." According to St. Gregory, St. Nonna's chief virtue was her total devotion to God. So contagious was her devotion, St. Gregory attributed the faith and virtues of Sts. Caesarius, Gorgonia, and Gregory the Elder to Nonna as gifts received from her own devotion. Letting the Doctor speak for his mother, the following excerpt about St. Nonna are taken

from the funeral orations of St. Gregory Nazianzen the Younger.¹

Excerpts from St. Gregory's Funeral Oration for St. Gregory, St. Nonna's Husband

She who was given to Adam as a helper like himself, for it was not good for man to be alone, proved to be an enemy rather than a helpmate and an opponent rather than a consort....But [Nonna] who was given by God to my father became not only a helper—for this would be less wonderful—but also a leader, personally guiding him by deed and word to what was most excellent. Although she deemed it best...to be overruled by her husband in other respects, she was not ashamed to show herself his master in piety. While she is deserving of admiration for this, he is to be admired all the more for willingly yielding to her.

While beauty, natural as well as artificial, is wont to be a source of pride and glory to other women, [Nonna] is



St. Gregory of Nazianzus
by Peter Paul Rubens

one who has ever recognized only one beauty, that of the soul, and the preservation and, to the best of her power, the purification of the divine image in her soul....She recognized only one true nobility, that of piety, and the knowledge of our origin and destiny. The only wealth she considered secure and inviolate was to strip one's self of wealth for God and the poor, and especially for kinsfolk whose fortunes had declined. Assistance merely to the extent of their need she regarded as a reminder of misfortune rather than as a release from it, but more generous benefaction [she regarded] as a means of giving honor and lasting consolation.

While some women excel in the management of their households and others in piety—for it is difficult to achieve both—[Nonna] nevertheless surpassed all in both, because she was pre-eminent in each and because she alone combined the two. She increased the resources of her household by her care and practical foresight according to the standards and norms laid down by Solomon for the valiant woman [Proverbs 31], as though she knew nothing of piety. She devoted herself to God and divine things as though she were completely removed from household cares. In no wise, however, did she neglect one duty in fulfilling the

other; rather, she performed both more effectively by making one support the other.

What time or place for prayer escaped [Nonna]? This was the first thought of her day. Rather, who has more confidence in gaining a petition as soon as it was made? Who had such reverence for the hands and countenances of priests? Who showed such honor for every form of philosophy? Who subdued her flesh more by fastings and watchings, or stood like a pillar during the night-long or daily singing of the psalms? Who had greater admiration for virginity, although she herself was under the bond of matrimony? Who was a better champion of widows and orphans? Who relieved to a like degree the misfortunes of the distressed? These things, small perhaps, and, it may be, even despised by some...I esteem highly, for they were the inventions of her faith and undertakings of her spiritual fervor...

1 All quotations of St. Gregory Nazianzen the Younger are taken from *Fathers of the Church Volume 22: Funeral Orations by Saint Gregory Nazianzen and Saint Ambrose* translated by Leo P. McCauley, S.J., et al. (New York: Fathers of the Church, Inc.; 1953). All of these funeral orations were composed while St. Nonna was still alive.

CUF LINKS

Chapter News

Family chapters are small but mighty! Under the patronage of Saint Nonna, establishing a family chapter of CUF is a wonderful way to pass on the faith to our children. In addition to attending Mass together and praying before shared meals, engaging in works of mercy as a family is a powerful way to instill in the next generation the conviction that our Catholic Faith is not just for Sundays. Whether your family witnesses to life outside an abortion mill or visits the residents of a nursing home, embracing CUF's call to apostolic action will model for your children or grandchildren what it

means to be light and salt to a world that doesn't know Christ and needs Him tremendously.

Do you want us to feature your chapter's activities and pictures? Keep us up to date by emailing administrativeassistant@cuf.org

We have several groups and individuals around the United States prayerfully considering whether or not they will establish CUF Chapters. Please remember them in your prayers as they discern what needs God is asking them to fill and whether a CUF Chapter is the means by which He is asking them to work.

Information Services

It's not unusual for CUF's Information Services to see a slight lull in inquiries during the summer months, but just because we are taking a break from school or other responsibilities doesn't mean we should stop learning about our faith! The Solemnity of the

Assumption of the Blessed Virgin Mary is just around the corner. Why not request a free copy of CUF's FAITH FACT on the topic and dive more deeply into this glorious Marian dogma? Call 1-800 MY FAITH (693-2484) or visit CUF.org to request copies.

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Saint Joseph Foundation Update

From the perch of the Foundation, a lot happened on the one-year anniversary of *Traditionis custodes* (TC). TC, a. 2 states, *It is the [diocesan bishop's] exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.*

On July 15, outcry about the Chicago-based Institute of Christ the King Sovereign Priest (ICKSP) coursed its way through the internet. Catholic pundits have published tweets, blog posts, and news articles reporting that Cardinal Blasé Cupich has revoked the faculties of the ICKSP priests as of August 1. The act, if true, effectively ends the priestly ministry of the ICKSP within the Archdiocese of Chicago. It also calls into question the fate of the other eighteen locations throughout the USA. What will these bishops do? Neither the Cardinal nor the ICKSP has issued a public statement.

Also on July 15, the Bishop of Savannah, the Most Reverend Stephen Parkes, publicized his

communications with the Dicastery of Divine Worship and the Discipline of Sacraments (DDWDS). Despite TC, a. 2, Bishop Parkes sent a letter to the DDWDS "to request permissions for specific parishes in our diocese" to offer the traditional liturgy which had also been celebrated at the cathedral. Based on the DDWDS's response, the traditional liturgy will cease at the cathedral on August 7 and at three parishes in May 2023.

A week later, on July 22, Cardinal Archbishop Wilton Gregory issued a letter and seven-page policy that restricts the use of the 1962 Missal in accord with the norms of TC. Whether this is a coordinated effort to achieve collegiality among American bishops or not, it has nevertheless caused much uneasiness and questions from the laity who are attached to the 1962 Missal within the ordinary life of the Church. Be sure to inquire about the two-part SJF article, "After *Traditionis custodes*: Where Do We Go from Here?" It appears that TC will remain relevant for some time. -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!

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.

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

Diocesan Rosary Congresses October 1-7, 2022

For seven days and nights, the faithful will pray the rosary hourly during perpetual Eucharistic adoration with special Masses, processions, confessions, and conferences, immersing believers in the sacramental life of the Church. Visit RosaryCongressUSA.org to learn more.

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



Have questions about the Catholic Faith?

FAITH FACTS

THE ANSWERS YOU NEED

1 (800) MY FAITH