



LAY WITNESS

December 25, 2019

The Nativity of the Lord

Vol. 37, No. 6

*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).

For while gentle silence enveloped all things, and night in its swift course was now half gone, Thy all-powerful word leaped from heaven, from the royal throne, into the midst of the land that was doomed (Wis. 18:14-15; RSVCE).

In my daily prayer, I have been meditating on the Books of Wisdom and Ecclesiasticus (aka: Sirach). This particular passage caught my attention. Occasionally, I see this passage from the Book of Wisdom cited in Christmas greetings or used in Advent meditations. It also serves as an entrance antiphon for Mass during the Octave of Christmas. I believe these uses are appropriate. I also believe the context of this passage makes such uses even more appropriate.

In context, this section of the Book of Wisdom describes the Plague of Darkness that enshrouded the Egyptians. This was the Ninth Plague, and the Tenth would be the death of the firstborn. As Wisdom explains, this darkness imposed upon the Egyptians did not affect the natural world. The sun still rose and spread its light. The Egyptians alone experienced absolute darkness (Wis. 17:20-21). In their darkness, they came face to face with their greatest nightmares. The natural sounds of life and world around them became phantoms of fear (Wis. 17:12-19). The actual darkness they experienced was unnatural and represented the utter darkness of their souls (Wis. 17:21). As God’s Word explains, this Plague proved that “*wickedness is a cowardly thing, condemned by its own testimony; distressed by conscience, it has always exaggerated the difficulties. For fear is nothing but surrender of the helps that come from reason; and the inner expectation of help, being weak, prefers ignorance of what causes the torment*” (Wis. 17:11-13).

In that context, Wisdom 18:14-15 is written and moves the message to the Tenth Plague, the death of the firstborn. The second half of verse 15 and verse 16 complete the passage. The full message reads:

For while gentle silence enveloped all things, and night in its swift course was now half gone, Thy all-powerful word leaped from heaven, from the royal throne, into the midst of the land that was doomed; a stern warrior carrying the sharp sword of thy authentic command, and stood and filled all things with death, and touched heaven while

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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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standing on the earth (Wisdom 18:14-16).

In Luke 12, Jesus admonishes against hypocrisy and a number of other evils. The end of that chapter is about Jesus causing division and the need to settle with your opponent before you stand before the judge. In this passage from Wisdom, we see a close parallel to Wisdom 18:14-16. Jesus was born into a world darkened by sin. He brings Divine Light to those disposed to receive Him. To those who are not disposed, who ignore His admonitions and grace, they live in a perpetual darkness of soul that causes them unrealistic fears. We all suffer because of this, but not without Hope!

In 1 John 4:16, we are told that perfect love casts out all fear. Well, we know that “perfect love” is the Second Person of the Blessed Trinity, the Word of God made flesh in the womb of our Immaculate Mother Mary; He is Jesus, the Son of the Eternal Father. That’s why Wisdom 18:14-16 is so appropriate to meditate on at this time of year.

Jesus was born into a world darkened by sin. He brings Divine Light. As He stands upon Earth, He reaches also into Heaven. His Light is not accepted by all, and to those who refuse His Divine Light, He will execute judgment and justice. Gratefully, He already accepted the Plague of Death of the Firstborn. He accepted it so we could pass through the waters of Baptism and not be

killed by a raging flood sent against us. His acceptance saved the Jewish Nation and established His Church, and it can save each of us individually. We have to accept it.

As we enter this Season of Christmas and a New Year, I encourage you to open the Book of Wisdom and meditate on Chapters 17 -18. Read through the Book of Exodus and the story of the Ten Plagues. Read how the Jewish Nation passed through the waters of the Red Sea unscathed and remember your own Baptism as you passed through the waters of death into new Life. Most of all, open your hearts to the Light of Christ that allows His Love to offer forgiveness and Hope, even for those who harm us.

We are blessed to have a Mass offered weekly for all members and associates of Catholics United for the Faith. For you and your families, we pray that this Season of Light and New Year will provide beacons of Divine Light to dispel fears and bring Hope as we unite in our wait for Jesus’ return. Thank you for helping us by your prayers and support.

A Blessed Christmas and New Year to all!

God bless you; St. Joseph keep you!

Peace,

Philip C. L. Gray,
President

The Church is One: Of the Trinity and the Love that Binds Them

By: Philip C. L. Gray

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing (1 Cor. 13:1-3 RSVCE).

The Mission of Catholics United for the Faith (CUF) is “to unite the faithful from all walks of life in order to support, defend and advance the Teaching Office of the Church.” As in the case of all authentically Catholic apostolates, this Mission is part of the Mission of the Church herself. With this in mind, the apostolic work of CUF members is nothing less than a pursuit to fulfill their obligations to Jesus and His Bride arising from Baptism.

Regrettably, many in the Catholic Church, both the ordained and laity, neglect that first part of the Mission. At times, CUF has neglected this aspect of its Mission. Recognizing that negligence, the last three issues of *Lay Witness* have offered a fresh look at the Three Visible Bonds of Unity for the Pilgrim Church on Earth; that is, “*profession of one faith received from the Apostles; common celebration of divine worship, especially of the sacraments, and apostolic succession through the sacrament of Holy Orders, maintaining the fraternal concord of God’s family*” (Catechism 815). In each article, we offered practical ways in which these theological realities can and should be exercised so true Unity exists among the members of Christ’s body.

In reality, these three visible bonds of unity for the Pilgrim Church are not adequate in themselves to ensure the unity of the Church founded by Jesus Christ. True unity

only occurs in the context of redemption made, salvation offered, and grace accepted. Without the dynamic reality of what happened on the Cross, at the foot of the Cross, and after the empty tomb, the three visible bonds of unity have no meaning, and can actually distort the Truth that underpins each of them. The realities that give meaning to these visible bonds can be summed up in one word, Love. It was Love for the Father that motivated Jesus to accept His death when He wanted the cup to pass from Him (Mt. 26:39). It was Love for us that motivated God to offer all men the fruits of redemption won by Jesus Christ (Jn. 3:16). And we must love so to share the grace we have received (Jn. 13:15). As written in Sacred Scripture, *“And above all these put on love, which binds everything together in perfect harmony”* (Col. 3:14; see also Catechism 815).

In this article, I will attempt three things. First, I will give a summary of Love as the source of authentic Unity. Second, I will identify ways this wondrous and ultimate Bond of Unity are neglected. Finally, I will offer some practical ways we can accept the graces of redemption and salvation so the three visible bonds will affect what Our Lord intends.

The Ultimate Source of the Church's Unity

The Church is one because of her source: “the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit. The Church is one because of her founder: for “the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body.” The Church is one because of her “soul”: “It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church’s unity.”

Unity is of the essence of the Church:

What an astonishing mystery! There is one Father of the universe, one Logos of the universe, and also one Holy Spirit, everywhere one and the same; there is also one virgin become mother, and I should like to call her “Church” (Catechism 813, references omitted, emphasis added).

Unity is the essence of the Church because Love is the essence of God. As expressed by Pope St. Paul VI in his *Credo of the People of God* (Credo), *“He is He who is, as He revealed to Moses; and He is love, as the apostle John teaches us: so that these two names, being and love, express*

ineffably the same divine reality of Him who has wished to make Himself known to us” (Art. 9).

Put another way, Love is the being of God. This Divine Love that is God is also the unity between the Persons of the Holy Trinity. Because God is the source of the Church and her unity, and because God is Love, it can also be said that Love is the source of the Church and her unity.

Think of it this way. The Father eternally begets the Son in Love. God is pure act, and His acts are always Love. His eternal act of Love is the Sole Begotten Son, the Second Person of the Blessed Trinity, Who is the perfect image of the Father (c.f. Jn. 14:8-11). As they spend eternity gazing upon each other in Love, that Love between them is the Holy Spirit, Who *“proceeds from the Father and Son as Their eternal Love”* (Credo, art. 10).

Most simply put, *“God is Love”* (1 Jn. 4:8), and *“Love never ends”* (1 Cor. 13:8).

Because God is the source of the Church, He is the source of the Church’s unity, and the essence of that source is Love. Unity is because of Love.

Unity is the First Mark, or characteristic, of the Church because Love is its essence.¹ The source of her unity is God Himself. Being a Trinity of Persons in one God, His unity within Himself is the reality to which Man is intended to be a unity of persons (Jn. 17:21). This Trinity of Persons being One God is not something we can understand. Nor can we fully understand the mystery of the unity of Man. We simply call that mystery “Love”.

Visible Bonds without Love

Without Love, the three visible bonds of unity have an adverse effect on the People of God. Without Love, knowledge of the Faith means nothing, and can lead to errors such as Modernism or moral relativism. Without Love, common worship turns into personal expressions lacking authentic beauty and the mystery of prayer. Without Love, apostolic succession becomes a clericalism that diminishes the dignity given to all at Baptism. Keep in mind, the Devil knows the Truth, understands true Worship, and recognizes the power of Holy Orders. He rejects these things in pride and makes every effort to distort these realities. Just as he used Sacred Scripture to tempt Jesus (Mt. 4:5-6), he uses the very elements of the Church to tempt us and destroy authentic unity. If we lose our First Love, we lose our light and our salvation (Rev. 2:4-5). In many places within the Church, we have lost that Love. In this article, I will focus only on three general areas of concern. Before I proceed I must say that it is easy to find fault with others, especially with those who hold authority over us, but if we intend to affect authentic unity in the Church, we must

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examine our own consciences and measure ourselves with the same measure that we so easily apply to others.

1. Hypocrisy

In Matthew 5:17-20, Jesus warns that unless a man actually lives what he preaches, he will “*never enter the Kingdom of Heaven*.” Jesus’ last great discourse in the Gospel of Matthew spans chapters 23, 24, and 25. Our Lord begins with a scorching judgment on the Jewish leaders in which the theme of hypocrisy features prominently.

When we act with the desire to be noticed for what we do, we are hypocrites (Mt. 6:2, 5, 16). Bishops, priests, deacons, religious, and lay leaders in the Church who make a point of grandstanding their appearance and lauding their own works should be avoided. That’s not to say that those in legitimate authority should not appear in public or perform their office well. On the contrary. It simply means that in performing their office, doing their duty should be the priority; not being noticed when they do it. This often accompanies clericalism.

In the same breath, we must each ask ourselves, “Which of my duties are motivated by this same prideful desire for recognition?”

When we condemn others for sins we commit, we are hypocrites (Mt. 7:5). I have defended many parishioners in cases involving the closure of their parish churches. In almost all of those cases, the bishops involved claim there are insufficient funds to keep the church open. In many of those cases, I learn that the “debt” is caused by the same bishop taxing the parish into debt. In one case, the diocesan authorities admitted that the only debt held by the parish in question was a debt to the diocese because it could not pay the 28% diocesan tax demanded by the bishop.

In the same breath, we must each ask ourselves, “Which of my own faults am I quickest to identify in others?”

When we demand adherence to human laws but violate divine laws, we are hypocrites (Mt. 23:23-29). Regrettably, we see this frequently in Right to Life issues. While space does not permit a full explanation here, there are many examples of “Catholic” medical ethicists claiming that no violation of the Moral Law occurs in certain cases of abortion and euthanasia. The Texas Advanced Directives Act (aka: Texas Futile Care Law) is more commonly referred to as the Ten-Day Euthanasia Law. This multi-faceted law violates several principles of the Natural Law and has been challenged by Texas Right to Life for the past 20 years. Regrettably, the Texas Catholic Conference supported its passage and continues to claim it does not violate moral norms. A more common but less recognized issue is the continued merger of Catholic medical facilities

with abortion providing medical entities. Whether the hospital in question has abortions occurring within their four walls is not the only issue. An additional issue is the financial support such mergers give to the abortion mills so they can continue their work. An excellent example is the recent *nihil obstat* given by the Bishop of Manchester for the merger of Catholic Hospital of Manchester with Dartmouth-Hitchcock Health.

In the same breath, we must each ask ourselves, “On what occasions do I neglect or remain willfully blind to Church teaching out of convenience?”

2. Lying

A lie occurs when someone who has a right to specific knowledge is denied that knowledge. Lies take many forms. Sometimes, information is simply withheld. Other times, information is manipulated or changed entirely. Tragically, in my canonical practice, I have seen far too many situations wherein Church authorities manipulate ecclesial processes and information in order to avoid a ruling against them. There is a commonly held error that if an errant bishop is corrected publicly the dignity of the Church will be harmed. This belief is a form of hypocrisy that encourages lies. It places external appearance over internal grace, even to the point of allowing an absence of grace (c.f. Mt. 23:25-27).

In the same breath, we must each ask ourselves, “How often do I hide the truth from others? From myself?”

3. Negligence

This all too human lack of love can also manifest in a lack of concern for the salvation of souls. Too often, the pastoral care of the faithful is neglected in favor of personal whims. When we read of a parent neglecting a child to the point of the child’s ill health or death, we decry the negligence. We should do the same when our pastors neglect us. One of the most common ways this negligence occurs is when a pastor is fearful of a response he may receive if he preaches hard truths. As we know from God’s Word, “perfect Love casts out all fear” (1 Jn. 4:18). And we find ourselves back to Love. The remedy of fearing reprisal for acting rightly is to act rightly with Love.

It is a bitter season in the Church’s life when the instances of failure in Church leadership are so numerous and so varied. The press has already catalogued, and I have no doubt will continue to catalogue, a far lengthier list of problems than I have here. Suffice to say that in all these examples, the visible bonds of unity may be present, but Love is absent. Hypocrisy still occurs within the men who hold legitimate apostolic succession in Holy Orders, and it’s no different than the hypocrisy of the scribes and pharisees. Valid sacraments and the common worship of the Mass can still occur alongside a bad homily or irreverent liturgical practices. A Catholic leader may have knowledge

of the Faith but choose not to live by it. In all these situations, the visible bonds of unity become distorted by sin and drive people from the Catholic Faith. Love is the essence of Unity. When Love is removed from the visible bonds of unity, they no longer unite Christ's Faithful.

The failings of the Church Hierarchy are too blatant and too serious to be ignored. God has given us His Law and discerning minds; it is only natural that we should see, and reject the sinful and hypocritical behavior around us, especially when it is found within the Church. It is right too, that we speak against it, and when it is within our power, act for its correction. However, we must keep in mind that God has only entrusted us with complete authority over the actions of one individual: ourselves. There is only one field in which we have the power, in Christ, to root out all hypocrisy, all deceit, and all indifference to the salvation of souls; that is in our own souls.

And the Greatest of These is Love

1 Corinthians 13 is a favorite choice for a wedding Mass reading. Perhaps it should be a daily meditation. To meditate on this passage daily would not be too often. The solution to the problems rocking our Church today is Love; is to allow the essence of Unity to manifest in the three visible bonds. If Love does not drive the practical presentation of common faith, common worship, and apostolic succession, the results are what we experience today.

Gratefully, many *Lay Witness* readers have an experience of the Church that is imbued with Love. Many priests, deacons, bishops, religious and lay leaders make real attempts to allow the essence of Unity to exist within the practical expression of the visible bonds. In reality, that's not good enough. Each of us, not just those in authority, must pursue the bonds of unity in Love. We cannot allow ourselves to be negatively influenced by the bad actions of others; especially the bad actions of those in authority who cause scandal today. Too many Catholics are leaving the Church because of the scandals. We must be witnesses of authentic Unity and stand as bright lamps placed on lampstands to attract them back; and, to encourage the conversion of those causing the scandal.

What should that look like? There are two aspects that must be considered. Each balances the other. The first is orthopraxy; that is, right conduct. How we act must give an expression of the Love of God. The second is an evaluation of conduct by the fruits it bears. As Jesus says in Matthew 12:33, "*Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit*" (see also Mt. 3:10; 7:15-19).

In St. Paul's First Letter to the Corinthians, what right conduct looks like is clearly explained. He places the expression fully in the context of virtue; a manner of living

that takes personal effort to improve who we are as expressions of the image and likeness of God.

Love is patient and kind; Love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things (1 Cor. 13:4-7).

Brought to fulfillment in the New Testament, the conversion of the heart is first revealed by God in the Old Testament. It is not the action of sacrificing that pleases God, but the rightness of heart—the Love expressed—that pleases God (c.f. Gen. 4:3-7; Is. 1:1-17). He does not want us to simply perform good acts, He wants us to be good in our acts. Don't grudgingly agree to drive an elderly neighbor to the grocery, resenting the strain they are on your time all the while. Be grateful to God for your own good health and independence. Remind yourself that "your time" is really a gift from God entrusted to your stewardship. Manifest patience, kindness, and good humor towards your neighbor, even when you don't feel like it. The internal act of the will, including our efforts to develop a charitable disposition, are the difference between *doing* good and *being* good. The reward of *being* good in our acts is the development of virtue.

In my experience within the Church, one of the main reasons *practicing* Catholics quit attending Mass or leave the Church altogether is because bishops, priests, deacons, or lay leaders perform acts that are technically "correct" or fall within their discretion, but do so without concern for how the acts will affect the people involved. Many cite "the good of the Church" as the motivation for these divisive acts. What many experience is not a good, but a harm to their spiritual lives or the lives of their children. The people understand that "the good of the Church" is not a vague notion or some sixth sense given to those in authority. Rather, it must be a concrete expression of "good" as shown by the Love given by Christ. If there is not a concrete and practical connection to an authentic "good", the term loses all efficacy, and people consider the decision an act of hypocrisy.

This leads to the second aspect of what Love should look like. Right conduct always contributes to the salvation of souls. When actions result in giving Hope, encouraging Faith, and bringing about conversion of souls, the conduct is authentically Love. When actions discourage the faithful, result in erroneous ideas, or drive people from the true worship of God, souls are lost. This measuring stick—the salvation of souls—must be the standard by which all decisions are made in the Church, all conduct is directed by a family in the home, and all manner of living is exemplified by the faithful in the world.

When we make the salvation of souls the primary motivation for our action, we fulfill the Two Greatest Commandments; Love of God and Love of neighbor. When that happens, the fruits of Hope and Faith become apparent. Those who are smoldering wicks in the Faith become encouraged, and conversions to the Faith occur. When those in Church authority make the salvation of souls an evident priority for all decisions, respect for that authority and the enlivening of Faith occurs. In those places, God will bless such a diocese with vocations.

When authentic love for souls is replaced by financial or discretionary decision making, the continued decline in respect for the sacraments and other visible bonds of unity will continue. We are seeing such bad fruits today. The most recent statistics demonstrate a continued plunge in Mass attendance, support for the Church, respect for Church authorities, belief in God, and confidence that the Catholic Church really cares.² The bad trees must be cut down. Good trees must be planted (c.f. Mt. 7, 13, *et al.*).

As members of Catholics United for the Faith, but more importantly as baptized Catholics, we must learn to pursue authentic Love for God and neighbor rooted in a desire for the salvation of souls. We must train ourselves to ask, “How is my decision or action going to instill Hope, encourage Faith, or bring about conversion?” We have to take time to consider the short and long-term effects of what we say and do. Most importantly, we must allow God to light a fire in our souls through personal prayer and study of His Word. From there we must trust that Our Heavenly Father will bless our small efforts to build up the Unity of His Church thirty, or sixty, or a hundred fold.

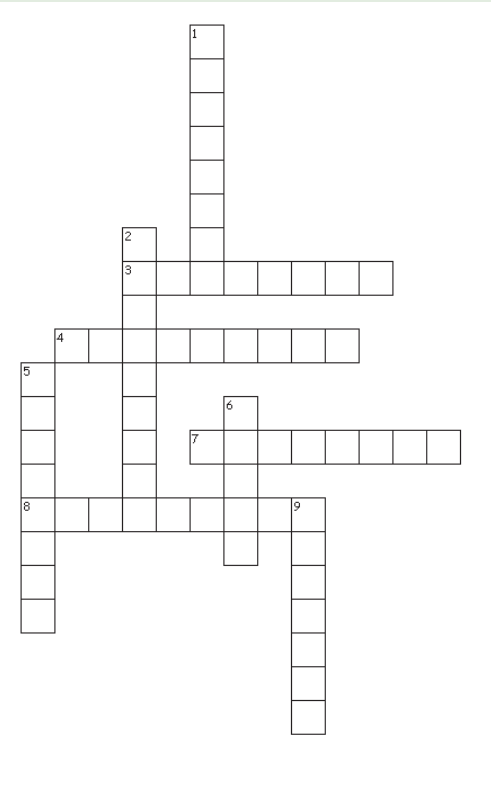
(Endnotes)

- 1 The Catechism of the Catholic Church addresses this topic of unity in articles 811-822. Readers are encouraged to review these articles and the sources cited for further explanation on the Mark of Unity.
- 2 Gallup Poll, April 9, 2018; Pew Research Center, October 10, 2018; Archdiocese of Philadelphia, “CatholicPhilly.com”, September 4, 2019.

Morsels of Mirth

Luke 2:1-7

In those days a decree went out from Caesar (5 DOWN) that the whole world should be enrolled. This was the first enrollment, when Quirinius was (1 DOWN) of Syria. So all went to be enrolled, each to his own town. And Joseph too went up from (9 DOWN) from the town of (7 ACROSS) to Judea, to the city of (6 DOWN) that is called Bethlehem, because he was of the house and family of David, to be (3 ACROSS) with Mary, his (2 DOWN) who was with child. While they were there, the time came for her to have her child, and she gave birth to her (4 ACROSS) son. She wrapped him in (8 ACROSS) clothes and laid him in a manger, because there was no room for them in the inn.



Family Chapters of CUF!

CUF members are so widely scattered in many areas of the country that the possibility of their forming a local chapter is quite remote. A few months ago, we received a letter from a husband and wife which has given all of us a wonderful idea on how our members may serve the Church and CUF by forming “mini-chapters”, or Family Chapters of CUF. We would like to share a portion of that letter with you.

“We consider ourselves a CUF Chapter (Our Lady of Perpetual Help), just the two of us...A general report would include the distribution of over a dozen ‘Trojan Horse in the City of God,’ by you know who, also his booklets on sex,

sensitivity training and his essay on Humanae Vitae...Fr. O’Connell’s ‘Science Today’...and dozens of his booklets on ‘Original Sin’, several subscriptions to The Wanderer, Dr. von Hildebrand’s ‘expose’ of Chardin and about 36 of Fr. Schumacher’s ‘The Truth About Teilhard’. We’ve written quite a few letters and served on the anti-abortion speakers bureau. That’s about it except for the most important act – prayer.”

It would be a wonderful development of their spirit and concept if the Family Chapter would grow and flourish among all our members!

– Taken from a 1972 Newsletter



*Adoration of the Shepherds by Giorgione
c. 1500 – 1510*

CUF LINKS

Chapter News

On December 14th, Philip paid a visit to our newly chartered St. John Henry Newman Chapter in the Diocese of Wheeling-Charleston, West Virginia to discuss the proper response of the laity to the current Crisis in the Church. If you or someone you know is interested in joining the chapter, please contact our office.

Tell everyone you know to mark their calendars. St. John Neumann Chapter of Philadelphia has announced You Are Called to Holiness, a conference and day of recollection is scheduled for Saturday, April 4th, 2020. His Eminence Cardinal Burke, Most Reverend Joseph E.

Strickland, Bishop of Tyler, Texas, and Reverend Gerald Gill, Rector of the Cathedral Basilica of Saints Peter and Paul will be speaking. For more information and to register, visit stjohnneumannchapter.org.

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!

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

Information Services

Information Services has recently had an increase in requests for our FAITH FACTS on the Liturgy and particularly for those dealing with the Eucharist. While I can't say for sure why we've had an increase in requests, perhaps it is due to a recent survey which only included a sample of 1,835 Catholic participants (out of approx. 70 Million U.S. Catholics) that concluded that just 1/3 of U.S. Catholics now believe in the Real Presence. Whether or not you believe the accuracy of surveys like this, we

have some great resources on the Real Presence. If you would like to brush up on explaining how Christ is present in the Mass, or why we as Catholics believe in the Real Presence, please contact us and I would be happy to send you our *Christ's Presence in the Mass* and *This is My Body: Christ's Real Presence in the Eucharist* FAITH FACTS.

If you would like to know more about this topic or have your own questions, please don't hesitate to contact us at 1-800 MY FAITH (693-2484). - Brian

St. Joseph Foundation

At the close of 2019, the Foundation has 46 active cases. We have exhausted all avenues in some church closure cases that have now concluded before the Supreme Tribunal of the Apostolic Signatura. Five are still under study. We anticipate definitive Decrees at the start of 2020. While church closures remain a large portion of our caseload, two cases in particular have commandeered most of the resources from the Foundation. In the

last issue, I mentioned one. We are working with members of a Catholic Hospital that has been made vulnerable to a takeover by the diocesan bishop. The second one is a case whose innovative process was put forth by Pope Francis in his 2016 Motu Proprio, *As a Loving Mother*. Please pray for conclusions that will lead to a fortification of all the Faithful.

Yakin' About

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!

If you haven't already, be sure to visit cuf.org for interviews, articles, upcoming chapter events and more.

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

Morsels of Mirth Answer: 1 DOWN - governor, 2 DOWN - betrothed, 3 ACROSS - enrolled, 4 ACROSS - firstborn, 5 DOWN - Augustus, 6 DOWN - David, 7 ACROSS - Nazareth, 8 ACROSS - swaddling, 9 DOWN - Galilee