



LAY WITNESS

November 1, 2019

Feast of All Saints

Vol. 37, No. 5

*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).

I have travelled a lot lately, both for Catholics United for the Faith (CUF) and for The Saint Joseph Foundation (SJF). Regrettably, my schedule did not allow me to attend the annual Msgr. Popek Award Banquet hosted by Milwaukee’s St. Gregory VII Chapter. My Administrative Assistant, Mrs. Therese Valentine, attended in my absence. Our largest and oldest standing chapter honored Archbishop Viganò for his courageous exposure of scandals that directly harm our Catholic Faith and drive souls from the Church.

The address of scandalous situations is not something new to CUF. In fact, to paraphrase a recent statement made by Madeleine Stebbins, the scandals in the Church today are proof that CUF is needed more than ever before. It was because of the scandal of dissent that CUF was founded in 1968. The scandal of injustice flowing from that dissent led to the founding of SJF in 1984. The continued irreverence in worship, the threats against the rights of the faithful by those in ecclesial authority, and the ever developing lies in catechesis, moral arguments, and spiritual writings continue to threaten the Gospel of Life in every experience of Catholic life. The more recent controversies surrounding bishops and cardinals from the United States and even Vatican officials at the highest levels serve as wake-up calls for Catholics committed to their Faith. Were the doomsday prophets of the late 20th Century off their rockers as many suggested at the time?

Regardless of how one may answer that question, everywhere I travel, people speak with great concern over the situation in our Church today. The Faith is not being encouraged or fostered in most places. Political controversies have taken center stage, and these controversies deeply influence and alter the presentation of the Gospel. Instead of hearing the Gospel of Jesus Christ, we hear the gospel of the family, or the gospel of green earth. Don’t get me wrong, the family and the earth are very important subjects addressed in the Gospel; but that’s the point. They are subjects addressed in the Gospel; they are not gospels of themselves. Our Lord made this clear in St. Paul’s letters to the Corinthians and Galatians (c.f. 2 Cor. 11:3-5; Gal. 1).

We can easily be led astray when matters are taken out of the context of the Gospel of Jesus Christ. The truths associated with the family, the earth, and any other truth for that matter, flow from the Eternal Law, the Word of God, which is the Gospel of Jesus Christ crucified. The further we

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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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get from that Gospel, the further we get from the Truth. How is this happening today in the Church? Just as it did from earliest times. Men and fallen angels use the same words to mean different things. The unsuspecting, hearing the same words as those used in the Gospel of Jesus Christ, believe the lies associated with those same words. If you read Genesis 3 and Matthew 4, you will see how the devil craftily did this with the First Woman and the New Man (Jesus). She believed him; He used the Gospel in truth to repel the temptations. We must do as He did.

And so CUF continues its vital mission in the Church and world today. In the midst of climate change gospels, family change gospels, person change gospels, and so many other gospel changes, I urge you, do not be led astray simply because someone in authority makes a statement that uses familiar words. We have an obligation to know our Faith and own it. This obligation is the mission of CUF, to unite the faithful from all walks of life in order that we might support, defend and advance the Teaching Office of the Church. If you are not sure, call us (1-800-MY FAITH).

We must be steadfast, upright, and faithful to Christ and His Church. And, during this dark time of our

Church, we must encourage each other to remain steadfast, upright and faithful. As given us in Psalm 11

*In the LORD I TAKE REFUGE;
how can you say to me,
“Flee like a bird to the mountains;
for lo, the wicked bend the bow,
they have fitted their arrow to the string,
to shoot in the dark at the upright in heart;
if the foundations are destroyed,
what can the righteous do”?*

*The LORD IS IN HIS HOLY TEMPLE,
the LORD’S THRONE IS IN HEAVEN;
his eyes behold, his eyelids test, the children of men.
The LORD TESTS THE RIGHTEOUS AND THE WICKED,
and his soul hates him that loves violence.
On the wicked he will rain coals of fire and brimstone;
a scorching wind shall be the portion of their cup.
For the LORD IS RIGHTEOUS, HE LOVES RIGHTEOUS DEEDS;
the upright shall behold his face.*

God bless you;
St. Joseph keep you!
Peace,

Philip C. L. Gray, President

We Are What We Believe: The Profession of One Faith

By: Brian Richards

Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her.¹

In light of this awesome responsibility, this mandate to work for the unity of Christ’s Church, a person might ask, “How can I maintain something that I don’t know much about?” To be a good steward of something entrusted to my care, I need to understand just what the thing is and how it works. I had to learn about cars to know that they need their oil changed regularly before I could keep mine running smoothly. Just so, we need to continue to learn about the Church’s unity in order to maintain, reinforce and perfect it. With this need in mind, the purpose of this article is to continue our series on the three *visible bonds of unity*. In the past two issues we have addressed the bonds of *Apostolic Succession* (Lay Witness 37.3) and *Common Worship* (Lay Witness 37.4). Now, we move on to the final bond: the *Profession of one Faith received from the Apostles*. In this article, we will examine what it means to *profess one Faith*,

how this profession brings about the unity of the Church, and how we, the faithful, can participate in this reality.

More than Mere Words

If I were to survey members of the congregation after a Sunday Mass with the question, “What is the Profession of Faith?” I’m confident I would get a range of answers like, “It’s a prayer in the middle of Mass,” or, “It’s the Creed,” or, “It’s what converts say as they join the Church,” – and none of these statements would be wrong, but neither would they capture the full meaning of the Profession of Faith.

To understand what is meant when we speak of the Profession of Faith as one of the three bonds of unity that effects and maintains the Church’s oneness, we must define what is meant when we say *profession* and what is meant when we say *Faith*. Unwrapping the meaning of each of these words will help us to comprehend what it means when Catholics *Profess One Faith* and how this Profession of Faith unites us together.

A *profession* (both without and within an ecclesial context) is “***an act of openly declaring or publicly claiming a belief, faith, or opinion***”.² It is important to note that the formal definition of *profession* cannot be equated to merely saying something out loud, but denotes something much stronger – that is, ***an act of openly declaring, publicly claiming***. We’d laugh to hear another say, “I *profess* that I’ve run out of shampoo and need to make a quick trip to the store.” Most of the things we say are too transient and superficial to merit being *professed*. A profession can only be made about a belief that is held deeply by a person, so deeply in fact that they *claim it* as their own. To hear me make a profession is to learn something intimate about me.

Think about how a man professes his love for his wife. I’m not talking about the quick “Love ya!” that peppers the conversations of most couples (as it should), but the rarer moment when he attempts to actually convey to her with his words all that she means to him. It is not a bland statement of “I love you”, but rather a statement that is filled with loving sentiment, usually followed by a hug or kiss. This profession of love is demonstrated on several levels. The manner in which one says the words “I love you” followed by the physical action of a kiss.

Now, what if the same profession of love was made without the emotion and feeling behind the words. The statement, “I love you”, even though using the same words, would somehow be empty of its meaning. In the same way, when we *profess* our Faith, our profession should not be simply saying “*oh yeah, I believe in that*”, but rather, the words should be an outward sign of the internal assent of our intellect, our will, and our whole person to the truth professed. It should be a genuine act of declaration that we are willing to support through visible actions. Our profession must become a pledge to act, because Sacred Scripture warns us:

*What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead.”*³

And again, “*Therefore we must pay the closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation?*”⁴

There are countless ways to transform our shared profession of Faith into concrete action. I will explore some simple ways near the end of this article. However, before

we can discuss participating actively in the Church’s profession of one Faith, we must define the second and most central of these terms, Faith.

What We Believe

Firstly, a point must be explained before the full meaning of the *Profession of Faith* can become clear. When being used to describe the bond of unity, the word Faith is not referring to the *virtue of faith*.⁵ The virtue of faith is *the personal act of believing an assertion based on the authority of the person asserting it* – or in a Catholic understanding, when *man submits his will and intellect to God*.⁶ Rather, when we speak of a *Profession of Faith*, we are speaking of The Faith, or those truths that God has revealed, given to us by Christ and handed down through His Apostles.

With these two definitions in mind, the Profession of Faith **is the act by which Christ’s Church, in her members and as a whole, publicly declare that all the truths that God has revealed through Our Lord Jesus and handed down through His Apostles are true**. This definition, while direct and concise, begs the question, what are the tenets given to us by Christ and handed down by His Apostles that make up this capital-F Faith?

From the beginning, the Church Fathers formulated syntheses of the central teachings of the Church. These creeds (from the Latin word *credo*, meaning ‘I believe’) help hand on the Faith by articulating the essential elements of the Faith clearly and concisely. The Apostles Creed, perhaps the most well-known example, is organized into three parts and reflects on the persons of the Most Holy Trinity and Their unique and complimentary work. The first part of the Creed speaks of God the Father, and His work as creator; the second part speaks of the Son, His incarnation and His redemption of mankind; and the last part speaks of the Holy Spirit, the origin and source of our sanctification.⁷

1) I believe in God, the Father almighty, creator of Heaven and Earth. 2) I believe in Jesus Christ, his only Son, our Lord. 3) He was conceived by the power of the Holy Spirit and born of the Virgin Mary. 4) He suffered under Pontius Pilate, was crucified, died, and was buried. 5) He descended into hell. On the third day he rose again. 6) He ascended into heaven and is seated at the right hand of the Father. 7) He will come again to judge the living and the dead. 8) I believe in the Holy Spirit, the holy catholic Church, 9) the communion of saints, 10) the forgiveness of sins, 11) and the resurrection of the body, 12) and the life everlasting. Amen.

While the Apostles Creed appears to be a simple prayer, its synthesis encompasses the twelve articles of Faith (numbered above) that are at the heart of all other

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Church teaching. Though later Creeds were written,⁸ they do not supersede those that came before, but rather deepen our understanding of various aspects of the Faith already articulated in earlier formulas.⁹ All of these creeds work to serve as an aid to us in handing down the Faith to others.

Giving What We Have Received

*The believer has received faith from others and should hand it on to others. Our love for Jesus and for our neighbor impels us to speak to others about our faith. Each believer is thus a link in the great chain of believers. I cannot believe without being carried by the faith of others, and by my faith I help support others in the faith.*¹⁰

While our deeply held faith is intimately personal, we must share it with others. We witness to the truth of the Faith by personal acts of faith (*responding to God*). It is this outward action that manifests our personal faith in the world and unites us to those who hold the same Faith. Our Profession of Faith unites us in common cause with all followers of Christ.

The mandate to share the Good News is pithily captured in an early 20th Century Gospel hymn by Harry Dixon Loes. The lyrics go like this:

*This Little Light of Mine, I'm gonna let it shine. (3x)
Ev'rywhere I go, I'm gonna to let it shine. (3x) Jesus
gave it to me, I'm gonna to let it shine. (3x)*¹¹

Despite the many painful memories associated with learning and performing this song in elementary school (I'm sure I am not alone), this simple children's song relays a powerful message that directly reminds us that we must share the Faith that Christ has given us. This act of letting

our Faith shine as a light for the World unites us in both a common belief and a common cause.

Sharing our Faith is mandated explicitly by Christ in the Great Commission:

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.*¹²

It is also intrinsic to the gift of faith given us by God to desire to share it.

*He said to them, "Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand? For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light."*¹³

Our need to share the Faith given to us by Christ reveals the true interconnectedness of the *three visible bonds of unity: Profession of Faith, Apostolic Succession, and Common Worship and the Sacraments*.

Safeguarding the One True Faith

We could not live and share the truths of the Faith if they had not first been shared with us. Despite centuries of turmoil, these truths remain intact. This is possible through Apostolic Succession within the Church. The gift of Apostolic Succession ensures that the Church's Traditions and doctrines are safely passed from one generation to another. Through our active participation in the Church's apostolic mission, we too play a part in the



safeguarding and transmission of the Faith. In our obedience to the authentic Magisterium of the Church (the pope and the bishops in communion with him) we obtain access to the unaltered truths contained within the Deposit of Faith. It is this safely guarded deposit that we share when we join our own efforts with those of the whole Church. In this union with the Church and her ordained leaders we seek to continue the work of the Apostles and create that “great chain of believers”.

Indeed, the Church, though scattered throughout the whole world, even to the ends of the earth, having received the faith from the apostles and their disciples...guards [this preaching and faith] with care, as dwelling in but a single house, and similarly believes as if having but one soul and a single heart, and preaches, teaches and hands on this faith with a unanimous voice, as if possessing only one mouth.¹⁴

Professing the Faith in Worship

We participate in the Church’s mission and profess the Faith primarily through common celebration of liturgy and the seven sacraments. The Mass and the Sacraments are visible signs of our Faith. When we partake of them, they become active and visible expressions of our Faith. No matter where in the world we live, the Sacraments are in form and matter the same, signifying and affecting the same realities, and nurturing the same Faith.

For though languages differ throughout the world, the content of the Tradition is one and the same. The Churches established in Germany have no other faith or Tradition, nor do those of the Iberians, nor those of the Celts, nor those of the East, of Egypt, of Libya, nor those established at the center of the world. . .” The Church’s message “is true and solid, in which one and the same way of salvation appears throughout the whole world.¹⁵

The Rippling Effects of Our Shared Belief

As Catholics we are united in a Faith that has been handed down over the centuries. Over time, the Faith and those who practice it have become recognizable to those who do not share in it. This is because the Profession of Faith, when sincerely made, affects every dimension of our lives. Catholics, because they know Christ, should eat, talk, work, and play differently than those who are of the world. By living according to our Faith, our habits distinguish us from others. In fact, there was a time that even the state of a Catholic’s shoes would give them away! A shoe shiner once mentioned to a relative of mine that he could tell which of his customers were Catholic by the scuff marks on the toes of his shoes (from kneeling), especially on the right foot (from genuflecting).

In past decades our Catholic identity was much more easily identified in public. In fact, the public practice of our Faith was such that even commercial businesses took notice. A Cincinnati McDonald’s was struggling to survive Lent because the population of the neighborhood it was located in was 87% Catholic. Their burger sales had dropped dramatically because so many practicing Catholics were abstaining from meat. The owner of the restaurant did some research on how other restaurants were making ends meet during Lent, and afterward proposed introducing the (now famous) Filet-O-Fish sandwich to the McDonalds menu in 1962. His actions not only accommodated his Catholic customers religious practices, but also led to his store’s survival.¹⁶

Our active participation in the Faith will always impact the world around us. This is what Our Lord intended when He entrusted the Faith to us. Rather than try to hide these signs in order not to offend others, we should embrace these practices in order to encourage others who share our Faith and introduce it to those who do not. These practices not only demonstrate a unity of purpose among God’s people, but also bring our attention back to the reasons behind our ways, the Faith. In examining how we practice our Faith, what visible signs are we leaving behind? Perhaps some of the following are practices that have, or could have, a place in your life as part of your daily expression of the Faith.

- *Praying before meals in public*
- *Placing a statue of Mary or Jesus outside of your home*
- *Displaying an outdoor nativity*
- *Wishing others a Merry Christmas, Happy Easter, etc.*
- *Displaying Crucifixes and Catholic art in our homes and offices*
- *Having your home, car, or pets blessed by your priest*
- *Participating in traditional feast day activities (e.g. May Crowning, St. Lucy, St. Nicholas, etc.)¹⁷*
- *Wearing a scapular, miraculous medal, etc.*
- *Dressing up as a Saint for Halloween*

Signs of participation in the Faith are not limited to actions and objects; they are present in language as well. For example, in Austria and parts of Southern Germany the typical greeting is grüß Gott (gruss gott) which means ‘God’s grace’. This is not a local peculiarity, variations of this type of salutation are present throughout the world’s languages. Our own English goodbye is a shortening of God be with ye. Other Western languages also use words

that find roots in our Faith, such as the French word adieu, and the Spanish word adios, both of which have etymologies rooted in the practice of commending a person 'to God' on parting with them. Our Faith not only influences our salutations, but also our songs, folk lore, and literature. This influence demonstrates how active participation in the Faith can visibly unite us into a common culture. If properly practiced, our Faith will form a way of life, a way of life that will lead us, and those around us, to salvation.

The truths of our Catholic Faith continue to be safeguarded and handed down through Apostolic Succession. Every day they are celebrated throughout the world in acts of common worship in the Liturgy and Sacraments. So too are they professed by all believers. These bonds of unity are not only outward signs of the unity of the one, holy, catholic, and apostolic Church; these bonds are the means by which Our Lord has chosen to maintain, reinforce and perfect this unity. Because this unity, like all good things, awaits its perfect fulfillment in Christ, we must continue to claim our Faith through a public "I believe," so as to serve as a light in the darkness of a world that does not know him.

You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.¹⁸

(Endnotes)

- 1 Catechism of the Catholic Church, no. 820.
- 2 "Profession." Merriam-Webster. 2019.
- 3 James 2:14-17, RSVCE.
- 4 Hebrews 2:1-3, RSVCE.
- 5 For more information on the Theological virtue of Faith, please call 1-800-MY FAITH and request our Faith Fact: *The Theological Virtue of Faith*.
- 6 Catechism, no. 143.
- 7 Catechism, no. 190.
- 8 For a side by side comparison of the Apostles and Nicene Creeds, I recommend the chart in the USCCB Second Edition of the *Catechism of the Catholic Church*.
- 9 Catechism, no. 193.
- 10 Catechism, no. 166.
- 11 *This Little Light of Mine*. Harry Dixon Loes, circa 1920's. Scripture References: Matthew 5:14-16, Matthew 5:43-44, Mark 4:21-23, Mark 9:2-13, Luke 8:16-18, Luke 9:28-36, Luke 11:33-36, John 8:12, Ephesians 5:8-14
- 12 Matthew 28:18-20, RSVCE.
- 13 Mark 4:21-22, RSVCE.
- 14 Catechism, no. 173, St. Irenaeus, *Adv. haeres. 1, 10, 1-2:PG 7/1, 549-552*.
- 15 Catechism, no. 175, St. Irenaeus, *Adv. haeres. 5, 20, 1: PG 7/2, 1177*.
- 16 Smith, K Annabelle. *The Fishy History of the McDonald's Filet-O-Fish Sandwich*. Smithsonian.com
- 17 If you have questions about specific traditions, please give us a call at 1-800 MY FAITH.
- 18 Matthew 5:14-16, RSVCE.

Morsels of Mirth Lost in Translation...



Does anything strike you as odd about the way Elizabeth's neighbors communicate with Zechariah after the birth of their son, John the Baptist? For a hint, compare the passage below to Luke 1:20.

Now the time came for Elizabeth to be delivered, and she gave birth to a son. And her neighbors and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. And on the eighth day they came to circumcise the child; and they would have named him Zechariah after his father, but his mother said, "Not so; he shall be called John." And they said to her, "None of your kindred is called by this name." And they made signs to his father, inquiring what he would have him called. And he asked for a writing tablet, and wrote, "His name is John." And they all marveled. Luke 1:57-63

Under the Patronage of St. Joseph...

H. Lyman Stebbins founded Catholics United for the Faith in 1968 to support, advance, and defend the teachings of the Catholic Church. He recognized that families and Catholic morality were under attack in our culture. As he explained in the twentieth anniversary issue of *Lay Witness* (1988): "Saint Joseph is invoked as Patron of the Universal Church. The head of the Holy Family and least of its members is a powerful intercessor for us in an age when the Church Universal and the Domestic Church are assailed on every side."

CUF's staff prayer the below prayer every day, following the Angelus:

To you, O blessed Joseph, do we come in our tribulation, and having implored the help of your most holy Spouse, we confidently invoke your patronage also.

Through that charity which bound you to the Immaculate Virgin Mother of God and through the paternal love with which you embraced the Child

Jesus, we humbly beg you graciously to regard the inheritance that Jesus Christ has purchased by His Blood, and with your power and strength to aid us in our necessities. O most watchful guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be kind to us and from heaven assist us in our struggle with the power of darkness.

As once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die in holiness, and to obtain eternal happiness in heaven. Amen

*St. Joseph, Patron of the Universal Church,
pray for us!*

CUF LINKS

Chapter News

CUF is thrilled to announce the chartering of St. John Henry Newman Chapter in the Diocese of Wheeling-Charleston, West Virginia. For those local to the area, please contact our office to learn how you can get involved.

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

R.C.I.A. season has begun, and as a result, CUF's Information Services is receiving questions from candidates asking us if they need to believe everything the Church teaches or if they can pick and choose which teachings to accept. Even though most who contact us keep the question general, it is likely many have concerns about abortion, contraception, or divorce and remarriage, in mind. How these questions are answered will often determine whether or not a candidate is ready to join the Church.

The Rite of Christian Initiation, and indeed, Catholicism itself, is a journey of faith. This journey begins at different places for different people. For some, it is a short journey, for others, it takes longer. One's formation in the Catholic Faith requires an openness of heart and mind to truly assent to the truths that Christ has revealed to the Church. This assent is called faith. The *Catechism of the Catholic Church* teaches us that:

143) By faith, man completely submits his intellect and his will to God (cf. DV 5). With his whole

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being, man gives his assent to God the revealer. Sacred Scripture calls this human response to God, the author of revelation, 'the obedience of faith' (cf. Rom 1:5; 16:26).

144) To obey (from the Latin ob-audire, to 'hear or listen to') in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth itself. Abraham is the model of such obedience offered us by Sacred Scripture. The Virgin Mary is the most perfect embodiment.

The R.C.I.A. Profession of Faith made by a candidate entering the Church that requires them to publicly attest that they **"believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God"** (R.C.I.A. no. 491) **demonstrates their intention and willingness to assent to the Church's teachings. This assent to Church teachings is not just required of**

converts, but of all Catholics. A Catholic's profession of faith joins them in communion with the Church and Christ. "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being" (CCC no 1325).

Attempting to join the Catholic Faith without making a full profession of faith will only result in a broken relationship with the Church. Without full assent to the Church's teaching, a person's experience of the Catholic Faith will be dissatisfying and less meaningful. **Many Catholics whose faith formation was insufficient tend to leave the Church. Those who consciously pick and choose which Catholic teachings to believe are not really united with her.**

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

This year, the Foundation has taken on a very large case involving the merger of a Catholic Hospital and a secular medical entity. This is the third attempt in the last 25 years of the secular medical entity to pursue this merger; it is also the first step in the approval process by the Attorney General, Consumer Protection Bureau, and Federal Trade Commission. The Bishop of the Diocese in which the two medical facilities are located recently signed a formal agreement. He also issued a *nihil obstat* (a declaration of no objection) to the union of these two entities. To local Catholics, the acts of the Bishop are outrageous because the secular entity is a notorious promoter and provider of abortion, contraception, euthanasia, and other practices associated

with the Culture of Death. By signing and issuing his declaration, he has formally aligned the local Church with an organ of sin. Worse, the agreement appoints the Catholic Hospital as the teaching locus for abortive practices. We ask your prayers as the case will have pervasive ramifications not only for the locals, but also the whole of the American Catholic Church. Even if efforts to thwart the merger are successful, to correct the scandal of an ecclesiastical authority, who visibly and voluntarily entered into an agreement (however preliminary) which permits the loss of innumerable souls and is so contrary to the doctrines of our Faith, is already a battle in and of itself. - Natasha

Yakin' About

The results of CUF's 2019 Membership Drive are in and we are over 1,200 strong! Thank you to all of you who responded. Be sure to invite friends and family to consider CUF membership. 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: Zechariah is struck *mute* by the angel Gabriel, but his neighbors make signs to him as if he is *deaf*!