



# Catholics United for the Faith

Affirming Authentic Catholicism in Milwaukee

St. Gregory VII Chapter  
December, 2016

## Plan to attend the annual Christmas/Birthday Luncheon on Sunday, Dec. 11

Our annual "Christmas/Birthday" get-together is an extension of a custom that began as a celebration of Msgr. Alphonse Popek's December 9<sup>th</sup> birthday during his time as Spiritual Advisor of this Chapter. The tradition has continued since his death on December 16, 1986. There will not be a formal address, or "speaker," but there will be a short time after lunch for anyone who wishes to share a fond memory of this holy and dedicated priest who touched the lives of many during his generous service to Christ's Church.

PLEASE NOTE: The Board has moved this celebration to a 1:00 p.m. luncheon.

### PLEASE JOIN US FOR LUNCH ON SUNDAY, DEC. 11

WHERE: Open Flame Restaurant and Bar

5081 South 108<sup>th</sup> Street

Hales Corners, WI 53228

WHEN: Sunday, December 11

TIME: 1:00 p.m. - Lunch

**YOUR DINNER RESERVATION MUST BE POSTMARKED BY WEDNESDAY, DECEMBER 7**

If you plan to attend this dinner on December 11, please fill out the registration form and mail it by Dec. 7 to:

ANN TAUCHER  
6235 Walnut Lane, Unit A12  
Cudahy, WI 53110

*Merry Christmas from your friends at Catholics United for the Faith. May Our Lord bring you much love, laughter, and many blessings during this Holy Season, and always.*

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***Healing Mercy*, by Kath-**

**leen Beckman, L.H.S.**

**2 Contact CUF**

**3 "On request for clarifica-**  
**tion of *Amoris Laetitia...*"**

**By Phil Lawler**

NAME (please print): \_\_\_\_\_ DATE: \_\_\_\_\_ PHONE: \_\_\_\_\_

ADDRESS: \_\_\_\_\_ CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_

Select choice, and indicate number: ½ Wood Roasted Chicken \_\_\_\_ Pork Tenderloin Medallions \_\_\_\_ Pecan Crusted Sea Bass \_\_\_\_

Number of dinners: \_\_\_\_ Dinner(s) @ \$20 per adult: \$ \_\_\_\_\_

\_\_\_\_ Dinner(s) @ \$16 per student: \$ \_\_\_\_\_

\_\_\_\_ and/or Chapter donation: \$ \_\_\_\_\_

Total enclosed: \$ \_\_\_\_\_

Make check payable to: "St. Gregory VII - CUF"

For questions, call Al Szews at 414-321-9377

## The December 2016 Prayer Intentions published by Pope Francis

During December, Pope Francis has asked that we pray for two intentions: **End to Child Soldiers**. That the scandal of child-soldiers may be eliminated the world over, and, **Europe**. That the peoples of Europe may rediscover the beauty, goodness and truth of the Gospel, which gives joy and hope to life. For information regarding the Apostleship of Prayer, contact Fr. James Kubicki, S.J., Director, at 414-486-1152, or visit: [apostleshipofprayer.org](http://apostleshipofprayer.org)

### "On request for clarification of *Amoris Laetitia*..." Continued from page 3...

"The Pope has 'clarified.' Those who don't like what they hear pretend not to hear it!" Father Spadaro wrote. He attached a link to an informal letter the Pope wrote to bishops in Argentina, approving of their interpretation of the document. But of course a leaked letter, even from the Roman Pontiff, is not a magisterial document. And the Argentine bishops' reading of *Amoris Laetitia* left plenty of questions unanswered; it did not, for instance, address the *dubia* raised by the four cardinals. Later Father Spadaro tweeted again: "*Amoris Laetitia* is an act of the Magisterium (card. Schonborn) so don't keep asking the same question until you get the answer 'you want...'" Now, obviously, he was taunting the beleaguered cardinals. He was certainly not answering their questions about how this "act of the magisterium" should be understood; he was telling them to stop asking pesky questions. Father Spadaro plays a special role here – indeed he might be accused of conflicts of interest when he responds to critics of the papal document. The Jesuit priest is widely acknowledged as one of the closest advisers to Pope Francis, and often credited with a major role in drafting *Amoris Laetitia*. So if he wants cardinals to stop asking difficult questions, it is not unreasonable to suspect that the Pope himself wants to bury those questions. And the Pope's silence conveys the same message. Why would the Pope avoid answering questions? Why would he allow the confusion to persist? Perhaps because he wants to allow something that goes beyond experimentation: a *de facto* change in Church discipline, which will entail a *de facto* change in Church teaching. Perhaps because he realizes that if he makes his intentions clear, loyal Catholics will not accept them. Thank God for four stalwart princes of the Church who, without accusing the Pope of an attempt to change Catholic doctrine, have made it clear that if that *is* his intention, they will resist. Stay in touch!

### Plan to attend the "All-Night Vigil" on Dec. 2 and 3 at Holy Family Parish in Whitefish Bay

The December All-Night Vigil will be held at Holy Family Parish in Whitefish Bay on Friday and Saturday, Dec. 2<sup>nd</sup> and 3<sup>rd</sup>. Confessions will be heard, beginning at 7:00 p.m., until the opening Mass at 8:00 p.m., followed by exposition of the Blessed Sacrament. Adoration, talks, community prayers and confessions will continue throughout the night, concluding with First Saturday Mass at 5:00 a.m. Come spend an hour or stay all night. For questions, or for a ride, call 414-254-2790.

### Catechetical Corner: Is it possible to lose "*Sanctifying Grace*," the life of the soul?

Answer: To gain eternal salvation, one must be "in the state of sanctifying grace" at the time of death. Sanctifying grace is lost when one commits a mortal sin, and is retrieved only through the Sacrament of Confession/Reconciliation.



**C**atholics **U**nited for the **F**aith

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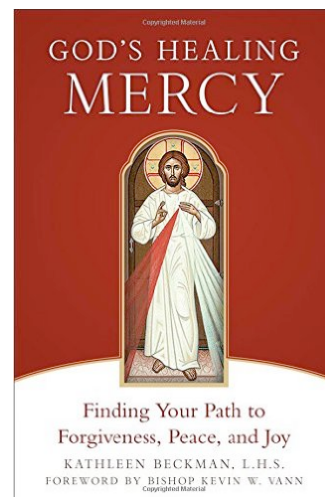
### Book of the Month: *God's Healing Mercy*

Author: Kathleen Beckman, L.H.S.

Publisher: Sophia Press, 2015

"A heart in need of healing carries a heavy burden. As we struggle to overcome fear, anxiety, loneliness, shame, trauma, and sin, we also dream of being well loved. Only Jesus can heal our hearts and offer inexhaustible love, and He stands ready to open the floodgates of His mercy upon our aching souls. In *God's Healing Mercy*, experienced retreat master and trained spiritual director Kathleen Beckman offers a guide for a healing retreat based on divine mercy in Scripture and in the lives of the saints. She shows how divine mercy can heal festering wounds and universally transform lives. You'll learn how to confront your weaknesses and create a plan for letting God's mercy heal your heart. Along the way, you'll meet saints who overcame deep-seated wounds and became mighty vessels of God's mercy. Each chapter concludes with powerful yet practical spiritual exercises and discussion questions to foster inner healing through group or personal reflection..."

Contributors of \$12 or more per year to the Chapter receive discounts on books displayed at CUF meetings, and receive the Newsletter by First Class Mail.



# “On request for clarification of *Amoris Laetitia*, the Pope’s silence speaks volumes”

<https://www.catholicculture.org/commentary/otn.cfm?id=1185>

**By Phil Lawler**

**November 16, 2016**

We should not be surprised that the Pope has declined a request for clarification of *Amoris Laetitia*. Are faithful Catholics confused by that document? Absolutely. That is the Holy Father’s intent. The confusion is not a bug; it’s a feature. The defenders of the papal document (and those defenders are becoming downright belligerent; see below) insist that the notorious 8<sup>th</sup> chapter is clear enough, and that the four cardinals who have raised questions about its meaning are merely being argumentative. But if that were the case, the Pontiff could have avoided this public embarrassment by answering the cardinals’ questions. He chose not to do so.

There are only two possible ways to interpret the Pope’s silence. Either he is being remarkably rude to the men who are his closest counselors, flatly refusing to answer their honest request, or he does not want to give a straight answer. Or both. The one possibility that can be quickly excluded from our discussion is that the Pope believes the interpretation of *Amoris Laetitia* is already clear to the faithful. It is not. After two years of intense debate on the most controversial question involved – whether divorced and remarried Catholics may be admitted to Communion – intelligent and informed Catholics are still unsure as to what, exactly, Pope Francis has taught us. If the papal teaching is clear, how can it mean one thing in Poland, and another in Germany? If the final answer to that vexed question is No in Philadelphia and Portland, how can it be Yes in Chicago and San Diego? If some bishops are interpreting the papal document incorrectly, why have they not been corrected? Since the revelation that this massive confusion prompted four conscientious cardinals to press the Pope for clarification, several people have

asked me how long it ordinarily takes for a Pope to respond to *dubia* of this sort. There is no good answer to that question, because there is no precedent for this query. Ordinarily, papal documents are clear. If any confusion arises from papal statements, a clarification usually follows quickly – long before any formal *dubium* could be raised – because the very *point* of papal teaching is to provide clarity. Usually. But this is a different case. In any case, nearly two months have passed since the cardinals raised their questions.

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**“Thank God for four stalwart princes of the Church who...have made it clear that if [the Pope’s intention is to change Catholic doctrine], they will resist.”**

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During that span the Pope has found time for at least two lengthy conversations with his friend, Eugenio Scalfari, the leftist journalist. Is it unreasonable to suggest that he should have also found time to speak with four troubled members of the College of Cardinals? Actually, the Pontiff *did* meet with one of those prelates, Cardinal Raymond Burke, in a private audience on November 10: just a few days before the cardinals made their query public. I have no special knowledge about what took place during that audience, but it is inconceivable to me that Cardinal Burke, who is punctilious in his observance of ecclesiastical propriety, would have failed to raise the matter directly. (The next day, the Pope met in another private audience with Cardinal Gerhard Muller, the prefect of the Congregation for the Doctrine of the Faith (CDF), who had also received the cardinals’ letter with its list of *dubia*. Was the topic raised again, I wonder? If so, what instruction did the Pontiff give Cardinal Mueller? All we know is that the four cardinals did

not receive a response to their questions.) Cardinal Burke and his three confreres have interpreted the Pope’s silence as an invitation to further discussion of the questions among the faithful. That is, frankly, a charitable reading – especially since the topic has already been discussed so exhaustively for so many months. John Allen of Crux has a different reading of the Pope’s intentions: “Maybe this is his version of Catholic R&D, letting things play out for a while on the ground before he says anything irreversible.” In other words maybe the Pope is deliberately creating room for pastoral experimentation, to see what works. Archbishop Mark Coleridge of Brisbane, Australia seems comfortable with that approach. “Pastoral care moves within ambiguity,” he wrote on his Twitter account. In a bit of a slap at the four cardinals, he added: “We now need a pastoral patience not the quick-fix anxiety voiced here.” (Speaking of quick-fix anxiety, could I digress for a moment, to ask why the leadership of the Catholic Church has been fixated on this question for the past two years? Where – outside of Germany – is the enormous demand for a change in Church discipline on this matter? Where are the outcries from the faithful? At a time when families are imploding, children are abandoned, and a steadily decreasing number of Catholics even bother with sacramental marriage, how can any rational cleric believe that *this* is the question most urgently in need of attention?) However, if John Allen and Archbishop Coleridge believe that the Pope is encouraging experimentation by leaving matters unsettled, another observer – one much closer to the Pope – insists that the meaning of *Amoris Laetitia* has been settled. Father Antonio Spadaro, the editor of *La Civiltà Cattolica*, reacted to the four cardinals’ public letter with a multi-lingual Tweet-storm of harsh statements.

*...Continued on page 2*

**THE FALL – WINTER – SPRING SCHEDULE:**

- December 11**    **MSGR POPEK BIRTHDAY/CHRISTMAS DINNER.**
- January 22**    **FEBRUARY STATE SCHOOL SUPERINDENTENT RACE, by Dr. James (Duke) Pesta**
- February 19**    **AFTERNOON OF RECOLLECTION, by Fr. James Kubicki, S.J. (at Sacred Heart Church)**
- March 19**    **AN AMERICAN KNIGHT, by Norman Fulkerson (at St. John Church Hall)**
- April 9**    **VOCATIONS IN THE HEART OF THE CHURCH, by Fr. Luke Strand (St. John Church Hall)**
- May 21**    **TO BE ANNOUNCED**
- September 17**    **THE WORLD OF G. K. CHESTERTON, by Dr. James (Duke) Pesta**
- October 15**    **MSGR. POPEK AWARD DINNER**
- November 19**    **TO BE ANNOUNCED**



**C**atholics **U**nited for the **F**aith

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Join us January 22  
Dr. Duke Pesta on “Education”

Come and bring a friend to the

**Annual Msgr. Popek  
Christmas/Birthday Luncheon**

Sunday, December 11  
1:00 p.m.

Open Flame Restaurant and Bar  
5081 South 108<sup>th</sup> Street  
Hales Corners