



Catholics United for the Faith

Affirming Authentic Catholicism in Milwaukee

St. Gregory VII Chapter
January, 2019

The next meeting will be held on Sunday, February 17 with Fr. Nathan Reesman

During the past thirty-six years that we have been a part of this Chapter, the question of having a January meeting has always been under discussion, primarily because of the problems related to weather. Along with cold temperatures and the potential for major snowstorms, come travel difficulties for both the scheduled speaker and those who might want to attend. As a result, it has not been unusual for the Chapter to forgo a January meeting, which we have done this year.

Our next meeting will be on Sunday, February 17, with Fr. Nathan Reesman, a priest of the Archdiocese of Milwaukee, who was ordained in 2006. He is the Shared Pastor of Immaculate Conception Parish and Saint Frances Cabrini Parish, both in West Bend. He is also the “**Courage**” and “**EnCourage**” chaplain for the Archdiocese of Milwaukee. In addition, he currently serves on the **Executive Board of Courage International**, an apostolate of the Catholic Church that ministers to men and women who experience same sex attraction.

Mark your calendar now, and bring a friend, to hear Fr. Reesman discuss:

“Clarity and Charity: Ministering to People with Same-Sex Attraction”

WHERE: St. John the Evangelist Parish

8500 West Cold Spring Road (Enter from north parking lot.)

Greenfield, WI 53228

WHEN: Sunday, February 17

TIME: 2:00 p.m. – Program

1:45 p.m. Rosary

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An important message regarding the Chapter from our president, Dr. Al Szews

In 1978 Msgr. Alphonse S. Popek, and several lay people, established the Saint Gregory VII Chapter of Catholics United for the Faith (CUF). The international organization was established in 1968. Margo and I have been members since 1982. I have been Chapter president for most of that time. I am 86 years old. Thanks be to God, Margo and I are in relatively good health today. At some point of course, within the next twenty years, I will be gone. However, I do not want our Chapter to die any time soon. So, it seems reasonable for me to step aside, and for you to elect a new president. This will allow Margo and me to be available to pass on whatever knowledge the new president may find valuable.

Over the years I have invited many of you to join the Board; some have accepted but most have declined the invitation. I think I know the thoughts of some of those who have said “no.” You just completed the intense parenting of your children and have decided that you are now free to “retire.” I had the same idyllic idea about thirty years ago, but here I am instead, asking you to help perpetuate the Chapter. Think about what God would want from you, and call me. Many of you have talents that would greatly benefit the Chapter. God bless you.

Because of the current turmoil in the Church, and especially in Catholic education, it is more important now than ever before, for each one of us to do what we can to “*affirm authentic Catholicism*” whenever, and wherever, we can. The CUF Chapter offers that opportunity by making Catholic Truth available, through promotion of Catholic reading material and through knowledgeable and informed speakers presented free of charge at our monthly meetings. This apostolate is particularly important in this diocese that was damaged for many years by an archbishop who failed in so many areas.

The "Chesterton Gala" will be held on Saturday, Feb. 9 at Wis. Club Country Club

The "Chesterton Gala," to benefit the students of Chesterton Academy, will be held at the Wisconsin Club's Country Club, 6200 Good Hope Road, on Saturday, February 9, 2019. The Cocktail Reception, with a Silent Auction and Cash bar, will begin at 5:00 p.m., and the Dinner Program is scheduled for 6:30 p.m. Ticket prices are \$100 per person, or \$750 for a table of eight. Chesterton Academy provides a classical education in the Catholic tradition, with Daily Mass, Award-Winning Great Books, Classical Curriculum, and the Socratic method of learning the art of persuasion with speech and rhetoric. For more information Visit Chestertonmke.org or call 262-264-8660. To contact by mail: P.O. Box 1686, Brookfield, WI 53008. Program advertising available. Please call Bonnie at 262-264-8660.

Women's Support Center's "Celebrate Life Banquet" to be held Feb. 2 at Ingleside Hotel

Deacon Harold Burke-Sivers will be the Keynote Speaker at the Women's Support Center's 8th annual "Celebrate Life Banquet," to be held on Saturday, February 2, 2019, at the Ingleside Hotel (formerly Country Springs Hotel), 2810 Golf Road, Pewaukee, WI 53072 (Eastside Parking and Entrance). The cost is \$60 per person, \$550 for a table of ten, and Priests and Religious attend free. Cocktail Hour begins at 5:00 p.m., with Dinner at 6:15 p.m. Keynote Speaker, Deacon Harold Burke-Sivers - known around the world as the "Dynamic Deacon" - is one of the most sought-after speakers in the Church today. He is a powerful evangelist and preacher, whose no-nonsense approach to living and proclaiming the Catholic faith is sure to inspire those who hear him. RSVP by Jan. 23 at 414-934-8888, or visit Women's SC

Catholic convert, Steve Ray, responds to those who like to "hold hands" at Mass

In an article titled "Holding Hands at Mass," by Steve Ray (11-28-18 at catholicconvert.com), Ray quotes Karl Keating, who explains that, "Periodically, on 'Catholic Answers Live' I am asked about hand-holding during the "Our Father," and [I] explain that it is contrary to the rubrics. Usually I get follow-up emails from people who say, 'But it's my favorite part of the Mass,' or 'We hold hands as a family, and it makes us feel closer,' but you can hold hands at home or at the Mall...The Mass is not a social event. It is the re-presentation of the sacrifice of Calvary...the loftiest form of prayer...[that requires] solemnity."

Catechetical Corner: Can we always resist temptation?

Yes. We can always resist temptation if we wish, for God always gives us sufficient grace and never permits us to be tempted above our strength. (*Baltimore Catechism III, #20*)



Catholics United for the Faith

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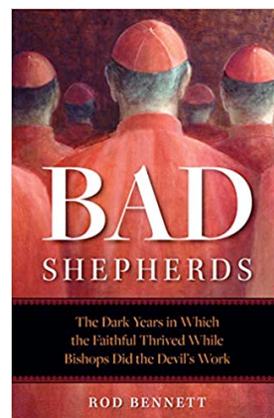
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Book of the Month: *Bad Shepherds*

Author: Rod Bennett

Publisher: Sophia Institute Press, 2018

"Shocked to find corruption widespread in the ranks of their shepherds today, too many good Catholics are tempted to leave the Church, unaware that ever since the days when Jesus' own treasurer, Judas Iscariot, had his hand in the till, the Good Shepherd and His faithful followers have regularly been betrayed by bad shepherds. In these eye-opening pages, Church historian Rod Bennett introduces a number of those bad shepherds, including Bishop Eusebius of Nicomedia, who regularly sold out the Church to the Roman emperor; Pope Stephen VII, who so hated his late predecessor that he had him dug up, put on trial, and flung into the Tiber; Benedict IX, who bought and sold the papacy (twice!); and Pope John XII, whose debauchery rivaled that of the corrupt emperor Caligula. Those were very bad shepherds indeed, but while they did the Devil's work, good Catholics not only survived - they thrived. They outlasted their bad shepherds, preserved in their ranks the Faith of our fathers, and served in each instance as the foundation for a cleansing of the House of God and a vigorous renewal of the faith."



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.

“Guitars have no place in the Catholic Mass. Here’s Why”

By Peter Kwasniewski

LifeSiteNews, March 20, 2018

March 20, 2018 (LifeSiteNews) Why are traditional Catholics opposed to the use of guitars for music in church? Why, in general, do we think that a popular, contemporary musical style is incompatible with the spirit of the liturgy? I take as my point of departure the following words of St. Paul: “Do not model your behavior on the contemporary world, but let the renewing of your minds transform you, so that you may discern for yourselves what is the will of God – what is good and acceptable and mature” (Rom 12:2).

My basic objection to the popular idiom of guitar music in church, whether the tunes are sentimental or snappy, is that it is nothing other than a conforming of our minds to a secular age, to the artistic, psychological and spiritual standards of our times. It is a sort of aping of Bob Dylan and Billy Joel – though such “folksy” singers seem straight-laced in comparison with the noise pollution, the grinding violence and abject sensuality, of the music many young adults now listen to. It is as if the mass-marketed “rock anthem” is implicitly recognized as a new standard of excellence, to which even music for the worship of God must be conformed.

God, too, must be wooed by a street-lamp lover; he has to be cajoled and whined at about sin and grace, much as a popular singer cajoles and whines about whatever cause is in the air – the Vietnam war, Third World poverty, the AIDS epidemic. The sound has to gesture towards the misty-eyed ballad or the happy-cat hop. However one may describe the music, its origin and likeness to secular forms is unmistakable. This is not the first time we have faced this problem in the history of the Church’s liturgical music. The last great epidemic of musical secularism was the age of opera, lasting through

the eighteenth and nineteenth centuries, when nearly all church music was dashed off in strict operatic style, a hardly-disguised relative of the tiresome epics and predictable romances played out on the stage night after night, when the audience assembled mainly to hear the gorgeous voices of the lead tenor or soprano. When Pope Pius X sought the reform of church music, he had in mind principally its *resacralization*, its recovery from the worldliness of opera. He wanted to restore a music that was crafted *for the Church and for her liturgy*, a tranquil and soul-search-

“Nothing secular, banal, superficial, or noisy is worthy of the holy, immortal, awesome, life-giving mysteries of Christ.”

ing music that channels attention not to performers but to divine mysteries, fostering an atmosphere of contemplative prayer – a music of many moods and modes, gently and subtly playing upon the emotions, yet always at the service of something greater than itself, something *essentially non-emotional*: the “rational worship” (*logike latreia*) of which St. Paul speaks in the letter to the Romans (12:1). For Paul, the “true circumcision” belongs to those who “worship God in spirit, and glory in Christ Jesus, and put no confidence in the flesh” (Phil. 3:3). The point is this: although our baptized bodies are the temple of the Spirit and we are to worship the Lord with heart and voice, our worship is not at the level of body, it is not a sensual moving and being-moved, but a spiritual sacrifice and adoration served by a well-disciplined body whose passions are chastened, whose emotions are purified. The glory of truly Catholic sacred music is that it has power to move us, in accord with the dignified “dance” of the liturgy, to an ever-higher love of the Lord with our heart, mind, soul and strength. It is thus a humble instrument of man’s divinization, his becoming God-like in grace and charity. Music should either help, or at least not hinder, the progressive maturation

of the soul in her journey through the Teresian mansions, in her arduous ascent of Mount Carmel, up to the summit, the transforming union, the mystical marriage. Music that remains stylistically at the level of sensuality, thereby stimulating and supporting “everyday” emotions within the souls of its listeners, is not music fit for divine worship, because it does not help the soul to mature in spiritual dignity, it does not purify the passions and elevate the mind to a more heavenly plane of existence. Indeed, a casual, talkative style of celebrating Mass coupled with a popular musical idiom will give rise to a stunted psyche, an artificially prolonged adolescence of the emotions, out of keeping with the spiritual perfection the Lord intends to impart through the sacred rites and mystic sacraments of the Church. It does not provide the optimal environment for that quieting of the heart, that subsiding of the hyperactive will, which St. Teresa sees as indispensable preparations for the trials and blessings God has in store for souls who persevere through the first three mansions. The soul, she says, has to grow more and more *receptive*, not getting caught up in a sort of mental activism that makes it nearly impossible for the God who speaks with a “still, small voice” to act sovereignly, on His own initiative.

The Christian has to develop a heightened capacity for waiting and listening, for welcoming and receiving, and finally, please God, for surrendering to His delicate invasion into the soul, to bask in the warmth of His light. Gregorian chant and Byzantine chant, the polyphony and homophony they inspired, and modern sacred music wrought in the same tradition have the necessary qualities of sacredness, artistic excellence, and universality that the Church’s authentic liturgy itself possesses and demands. Nothing secular, banal, superficial, or noisy is worthy of the holy, immortal, awesome, life-giving mysteries of Christ.

THE WINTER-SPRING-FALL SCHEDULE:

January 20 No Meeting This Month

**February 17 CLARITY AND CHARITY: MINISTERING TO PEOPLE WITH SAME-SEX ATTRACTION
By Fr. Nathan Reesman**

March 17 AFTERNOON OF RECOLLECTION, by Fr. James Kubicki, S.J. (at Sacred Heart Church)

April 15 TO BE ANNOUNCED

May 19 TO BE ANNOUNCED

September 15 TO BE ANNOUNCED

October 13 TO BE ANNOUNCED

November 17 TO BE ANNOUNCED

December 15 MSGR. POPEK BIRTHDAY/CHRISTMAS LUNCH



Catholics United for the Faith

To Support, Defend and Advance the Efforts of the Teaching Church

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this e-Newsletter, please type

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Join us on Sunday, February 17
Fr. Nathan Reesman
“Courage” and same-sex attraction

Come and bring a friend to hear
Fr. Nathan Reesman
Discuss

“Clarity and Charity: Ministering to people with
same-sex attraction”

Sunday, February 17

St. John the Evangelist Parish
8500 West Cold Spring Road
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