

# EPIPHANY

CATHOLIC CHURCH

Palm Sunday of the Lord's Passion

March 28, 2021

# FROM POPE FRANCIS

## PALM SUNDAY OF THE PASSION



Jesus “emptied himself, taking the form of a servant” (Phil 2:7). ...

But how did the Lord serve us? By giving his life for us. We are dear to him; we cost him dearly. Saint Angela of Foligno said she once heard Jesus say: “My love for you is no joke”. His love for us led him to sacrifice himself and to take upon himself our sins. This astonishes us: God saved us by taking upon himself all the punishment of our

sins. Without complaining, but with the humility, patience and obedience of a servant, and purely out of love. And the Father upheld Jesus in his service. He did not take away the evil that crushed him, but rather strengthened him in his suffering so that our evil could be overcome by good, by a love that loves to the very end.

The Lord served us to the point of experiencing the most painful situations of those who love: betrayal and abandonment.

**Betrayal.** Jesus suffered betrayal by the disciple who sold him and by the disciple who denied him. He was betrayed by the people who sang hosanna to him and then shouted: “Crucify him!” (Mt 27:22). He was betrayed by the religious institution that unjustly condemned him and by the political institution that washed its hands of him. We can think of all the small or great betrayals that we have suffered in life. It is terrible to discover that a firmly placed trust has been betrayed. From deep within our heart a disappointment surges up that can even make life seem meaningless. This happens because we were born to be loved and to love, and the most painful thing is to be betrayed by someone who promised to be loyal and close to us. We cannot even imagine how painful it was for God who is love.

Let us look within. If we are honest with ourselves, we will see our infidelities. How many falsehoods, hypocrisies and duplicities! How many good intentions betrayed! How many broken promises! How many resolutions left unfulfilled! The Lord knows our hearts better than we do. ... He healed us by taking upon himself our infidelity and by taking from us our betrayals. Instead of being discouraged by the fear of failing, we can now look upon the crucifix, feel his embrace, and say: “Behold, there is my infidelity, you took it, Jesus, upon yourself. You open your arms to me, you serve me with your love, you continue to support me... And so I will keep pressing on”.

**Abandonment.** In today’s Gospel, Jesus says one thing from the Cross, one thing alone: “My God, my God, why have you forsaken me?” (Mt 27:46). These are powerful words. Jesus

had suffered the abandonment of his own, who had fled. But the Father remained for him. Now, in the abyss of solitude, for the first time he calls him by the generic name “God”. And “in a loud voice” he asks the most excruciating question “why”: “Why did you too abandon me?”. These words are in fact those of a Psalm (cf. 22:2); they tell us that Jesus also brought the experience of extreme desolation to his prayer. But the fact remains that he himself experienced that desolation: he experienced the utmost abandonment, which the Gospels testify to by quoting his very words: *Eli, Eli, lama sabachthani?*

Why did all this take place? Once again, it was done for our sake, to serve us. ... Jesus experienced total abandonment in a situation he had never before experienced in order to be one with us in everything. He did it for me, for you, to say to us: “Do not be afraid, you are not alone. I experienced all your desolation in order to be ever close to you”. That is the extent to which Jesus served us: he descended into the abyss of our most bitter sufferings, culminating in betrayal and abandonment. Today, in the tragedy of a pandemic, in the face of the many false securities that have now crumbled, in the face of so many hopes betrayed, in the sense of abandonment that weighs upon our hearts, Jesus says to each one of us: “Courage, open your heart to my love. You will feel the consolation of God who sustains you”. —Francis, 2020



# FROM THE PASTOR

HOLY WEEK 2021

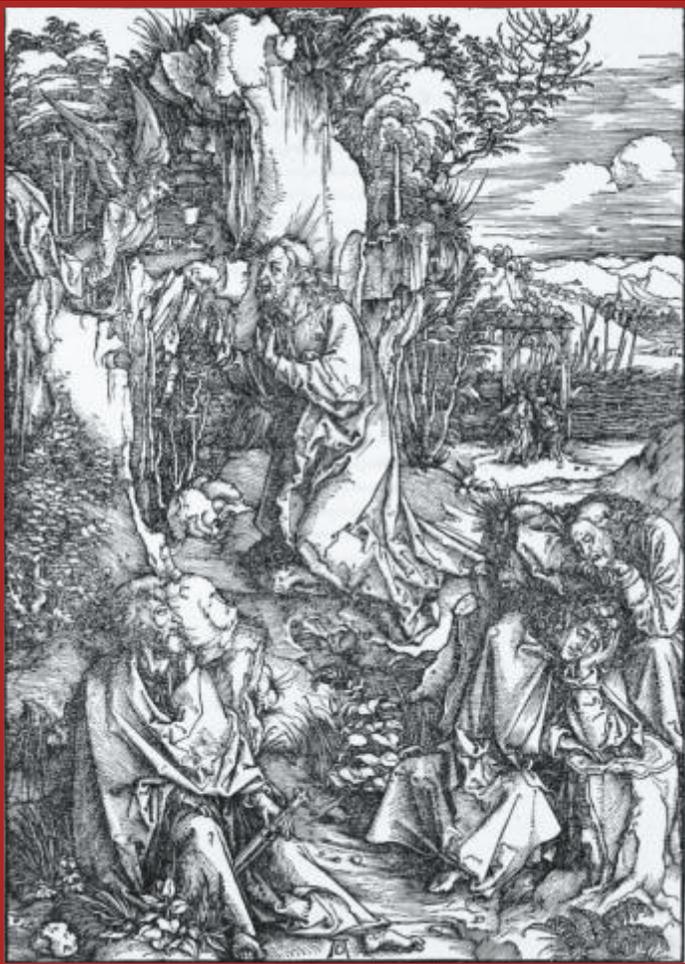


Dear Brothers and Sisters in Christ,

Next Sunday, Easter, we will add another morning Mass to Sundays. The schedule will be 7:30, 9:30 and 11:30am. I wish you all a prayerful, peaceful Holy Week, resting in the goodness of God seen in the passion play of Jesus Christ culminating in his resurrection. Immersed in Him through the waters of rebirth, our future is guaranteed and beautiful, no matter the struggles, challenges and

passion plays that intersect or envelop our lives. God is good. All the time. Join us this week for Morning Prayer from the Liturgy of the Hours, on Holy Thursday, Good Friday and Holy Saturday mornings.

Please read carefully Cardinal Dolan's critique of the "Equality Act" found on page 8. Passed by all House Democrats, and three Republicans, it now goes before the US Senate. —Fr. Eric



# CELEBRATING OUR FAITH

SACRAMENTS SCHEDULE

## Mass Times

Incense is used at 10:30am Sunday Mass. All Ministers have Gluten-free Hosts. 7:30 am Sunday Masses are Broadcast on Facebook at Epiphanyparish.com Drive Up Communion is available Sundays till 8:30am (Canopy). **8:15am School Masses** are currently closed to the public due to the Pandemic.

### Sunday, March 28, Palm Sunday

4:00pm Helen Larkin  
7:30am Kenny and Roni Flener  
10:30am Mary Lou Guernsey

### Monday, March 29, Monday of Holy Week

7:00am Elsie Stokes

### Tuesday, March 30, Tuesday of Holy Week

7:00am Juliann Stoewer

### Wednesday, March 31, Wednesday of Holy Week

7:00am Carolee Pretet

### Thursday, April 1, Holy Thursday

7:00am Morning Prayer from Liturgy of the Hours  
5:30pm Tom Van Deven

### Friday, April 2, Good Friday

7:00am Morning Prayer from Liturgy of the Hours  
3:00am Stations of the Cross  
5:30pm Friday of the Passion of the Lord Service

### Saturday, April 3, Holy Saturday Morning

7:30am Morning Prayer from Liturgy of the Hours

### Sunday, April 4, EASTER SUNDAY

7:30pm Richard Voirol  
7:30am Kathy Albee  
9:30am Mark Krause  
11:30am Lisa Emmert

## Confession Times

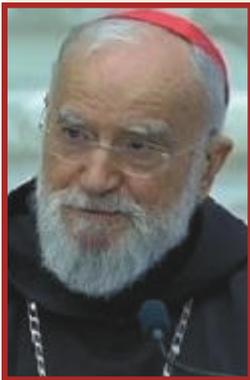
5:00pm Friday and 3:00pm Saturday in the Parish Hall. Please enter from the Corridor and depart out the South Door onto the Parking Lot.

## Adoration Chapel News

Monday-Friday: 7:30am to 6pm. **Holy Week:** Adoration ends Holy Thursday night until Monday of Easter Week.

# CARD. CANTALAMESSA

## I BEAR WITNESS TO WHAT I SAW



"When they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness - his testimony is true, and he knows that he tells the truth -that you also may believe." (Jn 19:33-35).

No one could convince us that this solemn attestation does not correspond to historical truth, that the one who says he was there and saw it was really not there and did not see it. What is at stake, in this case, is the honesty of the author.

On Calvary, at the foot of the cross, was the mother of Jesus and next to her, "the disciple whom Jesus loved." We have the testimony of an eye-witness!

He "saw" not only what was happening as everyone looked on, but in the light of the Holy Spirit after Passover he also saw the meaning of what happened: in this moment the true Lamb of God was sacrificed and the meaning of the ancient Passover was fulfilled; Christ on the cross was the new temple of God from whose side, as the prophet Ezekiel predicted (47:1ff), flowed the water of life; the spirit that he gave up at the moment of death began the new creation, just as in the beginning "the Spirit of God," hovering over the waters, had transformed the chaos in the cosmos. John understood the meaning of Jesus' last words: "It is fulfilled" (see Jn 19:30).

But why, we can ask ourselves, this unbounded concentration on the significance of the cross of Christ? Why is the Crucified One omnipresent in our churches, on altars, and in every place frequented by Christians? ... On the cross God reveals himself as he really is, in his most intimate and truest reality. "God is love," John writes (1 Jn 4:10), a love that consists in self-giving, and only on the cross does God's infinite capacity for self-gift manifest the length to which it will go. "Having loved his own who were in the world, he loved them to the end" (Jn 13:1); "God so loved the world that he gave [meaning to death!] his only Son" (Jn 3:16); "The Son of God . . . loved me and gave himself for me" (Gal 2:20).

In this year in which the Church will hold

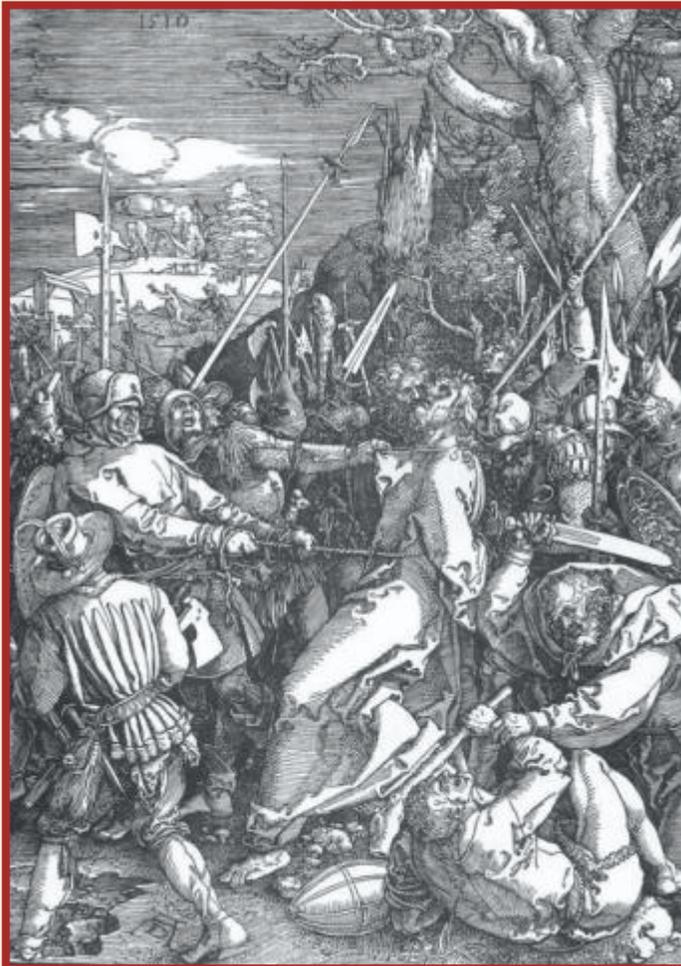
a Synod on Young People and aims to have them as the center of pastoral concern, the presence on Calvary of the disciple that Jesus loved holds a special message. We have every reason to believe that John joined Jesus when he was still quite young. It was a real falling in love. Everything else suddenly took second place. It was a "personal," existential encounter. Whereas at the center of Paul's thinking is the work of Jesus—his paschal mystery of death and resurrection—at the center of John's thinking is the being, the person, of Jesus. This is the source of all the "I am" statements with divine resonance that punctuate his Gospel: "I am the way, the truth, and the life"; "I am the door"; simply "I am."

John was almost certainly one of John the Baptist's two disciples who, when Jesus appeared on the scene, followed him. When they asked, "Rabbi, where are you staying?" Jesus answered, "Come and see." "They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour" (see Jn 1:35-39). That hour decided the course of John's life, and he never forgot it.

It is appropriate during this year that we make an effort to discover together with young people what Christ

expects from them, what they can offer the Church and society. The most important thing, however, is something else: it is to help young people understand what Jesus has to offer them. John discovered it while staying with him: "fullness of joy" and "abundant life." Let us do this in such a way that, in all the speeches about young people and to young people, the heartfelt invitation of the Holy Father in *Evangeliium gaudium* will resonate as an under-current:

I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unflinchingly each



day. No one should think that this invitation is not meant for him or her, since no one is excluded from the joy brought by the Lord" (EG, n. 3).

To encounter Christ personally is still possible today because he is risen; he is a living person, not a personage. Everything is possible after this personal encounter; without it nothing will be stable or enduring.

Besides the example of his life, the evangelist John has also left a written message to young people. In his First Letter we read these moving words from an elder to the young people in the churches he founded: "I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. Do not love the world or the things in the world." (1 Jn 2)

The world that we must not love ... is the world as it has become under the dominion of Satan and sin, the "spirit of the air," as St. Paul calls it (see Eph 2:1-2). It plays a decisive role in public opinion, and today it is literally a spirit "of the air" because it is spreads itself in infinite ways electronically through airwaves. One famous exegete writes that this spirit "is so intense and powerful that no individual can escape it. It serves as a norm and is taken for granted. To act, think or speak against this spirit is regarded as non-sensical or even as wrong and criminal. It is 'in' this spirit that men encounter the world and affairs, which means they accept the world as this spirit presents it to them."

This is what we call an adaptation to the spirit of the age, conformity. One great believing poet from the last century, T. S. Eliot, has written three verses that say more than whole books: "In a world of fugitives / The person taking the opposite direction / Will appear to run away."

Dear young Christians, if you will allow an old man like John to address you directly, I would exhort you: be those who take the opposite direction! Have the courage to go against the stream! The opposite direction for us is not a place but a person; it is Jesus, our friend and redeemer.

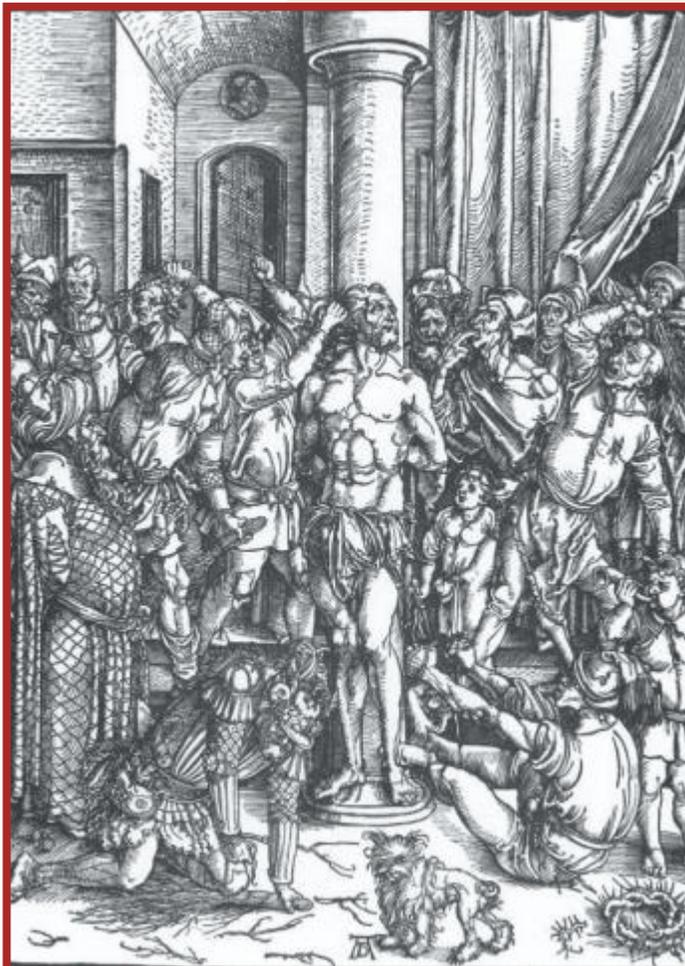
A task and a mission are particularly entrusted to you: to rescue human love from the tragic drift in which it had ended up: love that is no longer a gift of self but only the possession—often violent and tyrannical—of another. God revealed himself on the cross as agape, the love that gives itself.

But agape is never dissociated from eros, from a love that welcomes, that pursues, that desires, and that finds joy in being loved in return. God not only exercises "charity" in loving us, he also desires us; throughout the Bible he reveals himself as a loving and jealous spouse. His love is also "erotic" in the noble sense of that word. This is what Benedict XVI explained in his encyclical *Deus caritas est*:

Eros and agape—ascending love and descending love—can never be completely separated. . . . Biblical faith does not set up a parallel universe, or one opposed to that primordial human phenomenon which is love, but rather accepts the whole man; it intervenes in his search for love in order to purify it and to reveal new dimensions of it. (nos. 7-8)

It is not a question of renouncing the joys of love, attraction, and eros but of knowing how to unite eros and agape in the desire for another, the ability to give oneself to the other, recalling what St. Paul refers to as a saying of Jesus: "It is more blessed to give than to receive" (Acts 20:35).

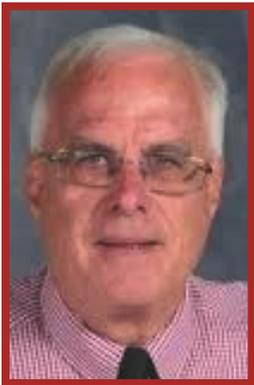
This ability, however, does not come about in one day. It is necessary to prepare yourselves to make a total gift of self to another creature in marriage, or to God in consecrated life, beginning by making a gift of your time, of your smile, and of this period of your lives in the family, in the parish, and in volunteer work. This is what so many of you are already quietly doing.



On the cross Jesus not only gave us an example of self-giving love carried to the extreme; he also merited the grace for us to be able to bring it to pass, to some extent, in our lives. The water and blood that flowed from his side comes to us today in the sacraments of the Church, in God's word, and even in just looking at the Crucified One in faith. One last thing John saw prophetically at the cross: men and women of every time and place who were turning their gaze to "the one who was pieced" and who wept tears of repentance and of consolation (see Jn 19:37 and Zac 12:10). —Card. Raniero

# FROM THE PRINCIPAL

## CATHOLIC SCHOOL DIFFERENCE



Dear friends,

As we move into Holy Week and our faith's most sacred period, I have been thinking a great deal on what it means to be part of a Catholic school. How and why are we different from public schools? A great deal has been written lately about Catholic identity and how it relates to our schools. It means more than simply adding Catholic in between Epiphany and School...is our school an institution that truly practices the faith?

As I contemplate this question, I have come up with a number of indicators that hopefully truly indicate that we are, in fact, perpetuating our faith for the children that attend Epiphany Catholic School.

We need to insure that the values of the Gospels are taught and practiced daily in the classroom, on the playground and in the lives of our students and our faculty and staff. The joy of being Catholic should be evident as soon as one steps foot on our campus. Does our staff, students, athletic teams and everyone associated with Epiphany behave in a manner that reflects our Catholic beliefs? Are we a place that loves its neighbors, respects human life and treats all people with dignity and respect? Does our school educate the whole person, connecting significant life experiences with reflective, spiritual conversations and using a Catholic outlook to view the world? Are we producing "saints"?

We are also about the expectation of excellence. We need to constantly assist our students in becoming the very best that they can be both academically and spiritually. Are we accomplishing this lofty goal?

Hopefully these thoughts present us with goals that need and deserve our daily attention. With the assistance of Jesus Christ, we will continue to offer the best education and spiritual development possible.

We continue to strive to make Epiphany Catholic School a source of pride for our parish community. Please keep us in your prayers.

May the blessings of God the Father be with our school and the entire Epiphany community,

Mike Lootens

GO KNIGHTS!!!

# PARISH UPDATES

## CATCH UP HERE

### Epiphany Youth Ministry

**High School Youth Group** meets on Sundays from 6:30-8 pm in the Parish Hall. Join us this weekend for a relaxed social night with food, music, dancing, and fun. We will not meet on Easter Sunday (4/4).

**Junior High Youth Group** (grades 6-8) meets once a month to play games, share faith, and grow together in our journey towards Christ. The next Junior High Youth Group is Friday, April 23rd from 7-8:30 pm.

To receive Youth Ministry updates, join our Flocknote group or email [kara.esker@epiphanyparish.com](mailto:kara.esker@epiphanyparish.com) to be added to the email list!

### Sacraments this Spring

CCD and School students have been preparing to receive their Sacraments of Initiation. Please remember our students receiving First Reconciliation, Holy Communion, and Confirmation in your prayers. **First Reconciliation:** Various dates have been scheduled in the month of April. **First Communion:** Sun. April



25th @ 2 pm (LIMITED ATTENDANCE: Mass closed to the public)  
**Confirmation:** Sat. May 8th @ 7 pm (LIMITED ATTENDANCE: Mass closed to the public) **Homeschoolers:** Those preparing to receive these sacraments and wish to participate in the mass, please contact Kara Esker, CCD Coordinator (kara.esker@epiphanyparish.com).

### Discerning Priesthood or Consecrated Life?

“Morning by morning He awakens my ear to listen as those who are taught.” Listen in prayer daily to the promptings of the Holy Spirit; seek to know your vocation. If He is asking you to consider the priesthood or consecrated life, call Fr. Chase Hilgenbrinck at (309) 671-1550, or e-mail: fr\_hilgenbrinck@cdop.org. For the faithful response of all men and women called to follow Christ and His passion through a vocation to the priesthood or consecrated life, we pray to the Lord. .

### Retrouvaille for Marriage Help

Marriage Help – Retrouvaille (pronounced retro-vi) has helped tens of thousands of couples at all stages of disillusionment or misery in their marriage. This program can help you too. For confidential information about or to register for our next program beginning with a weekend on April 16-18, 2021 call 815-351-6968 or email: RetrouvailleJoliet@gmail.com or you can visit our web site at [www.HelpOurMarriage.com](http://www.HelpOurMarriage.com)



## PARISH CONTACTS

### Parish Office

(309) 452-2585  
Epiphanyparish.com

### School Office

(309) 452-3268  
Epiphanyschools.org

### Parish Staff

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309-660-7860

Deacon Mark Cleary  
(Baptisms)  
mcleary08@comcast.net

Cindy Myers, Kara Esker (Pastoral Team)  
Pastoral.assitant@epiphanyparish.com

Kara Esker (Youth, CCD)  
kara.esker@epiphanyparish.com

Domine King, Joyce Tellman (Office Staff)  
office@epiphanyparish.com

Angie O'Connor (Parish/School Books)  
business.manager@epiphanyparish.com

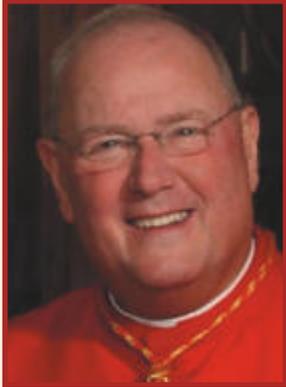
Sean and Jennifer Stevens (Music)  
music@epiphanyparish.com



Albrecht Dürer d. 1528 was a German painter, printmaker, and theorist of the German Renaissance. Born in Nuremberg, Dürer established his reputation and influence across Europe when he was in his twenties due to his high-quality woodcut prints. He was in communication with the major Italian artists of his time, including Raphael, Giovanni Bellini and Leonardo da Vinci, and from 1512 was patronized by Emperor Maximilian I. He is one of the most important figures of the Northern Renaissance.

# FROM CARD. DOLAN

## OPPOSE THE EQUALITY ACT



**The Equality Act goes far beyond the noble desire to protect vulnerable people. It burdens consciences, severely curtails the rights of people to practice their faith, smuggles in an abortion mandate, and explicitly exempts itself from respecting religious freedom.**

Americans have long been a tolerant people. In recent years, there has been much concern and lament about how divided we have become, and we are right to be concerned about the divisions that are opening up in our public life. At the same time, considering this country's extraordinary diversity, we might marvel at the way the vast majority of us accept difference and show hospitality and respect toward our neighbors, even amid our deep disagreements.

The Equality Act takes us in a different direction. While the name sounds appealing—who is not in favor of equality?—the Equality Act is actually deeply intolerant. It forces a highly contested understanding of human nature on all people, and it goes out of its way to target people of faith.

The idea behind the Equality Act seems simple enough. It makes “sexual orientation” and “gender identity” protected categories in the Civil Rights Act. The goal is to protect people who identify as LGBT from discrimination.

The desire to protect people from unjust discrimination is a laudable one. We Catholics believe that every individual is created in the image of God, and so we have an obligation to treat all people with dignity, respect, and compassion. All Catholics should stand against unjust discrimination. But the Equality Act goes far beyond its ostensible goal.

The desire to protect people from unjust discrimination is a laudable one. We Catholics believe that every individual is created in the image of God, and so we have an obligation to treat all people with dignity, respect, and compassion. All Catholics should stand against unjust discrimination. But the Equality Act goes far beyond its ostensible goal.

### A Christian Understanding of Sex and Gender

One need not profess the Catholic faith to find problems with the Equality Act. Reason and natural law provide ample grounds for

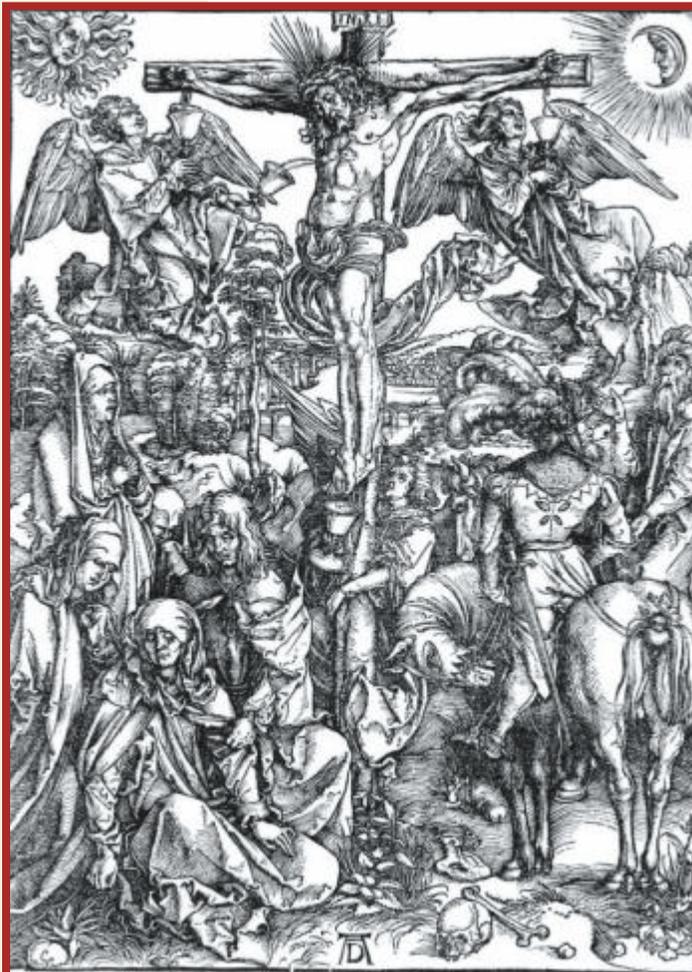
rejecting it. But a Christian perspective can illuminate how the codification of gender ideology into law is harmful.

A Christian understanding of sex and gender is not about following arbitrary rules. It is about human flourishing, the common good, and respecting the integrity of nature. The Church has long understood that the human person is a unity of body and soul. I am not a mind that happens to have a body. I am a body animated by a soul, a whole person. One's identity is inseparable from one's body. Gender ideology presents a counter anthropology, claiming that one's given body could somehow contradict one's identity.

Christians recognize that there is a distinction between the sexes. Sexual difference is a fundamental, sacred, and beautiful dimension of human nature, and the complementarity between male and female finds meaning in the “the flourishing of family life.”

Much of the language of Scripture and sacred tradition builds on the natural understanding of marriage as a fruitful union between male and female. Christianity becomes incomprehensible if we accept that marriage is based merely on strong affection or that gender can be untethered from biological sex. While Catholics must accompany all individuals, we cannot accept an ideology of gender, which, as Pope Francis says, “denies the difference and reciprocity in nature of a man and

a woman and envisages a society without sexual differences, thereby eliminating the anthropological basis of the family.” In fact, the Holy Father seems to be speaking directly to the problem represented by the Equality Act when he says, “This ideology leads to educational programmes and legislative enactments that promote a personal identity and emotional intimacy radically separated from the biological difference between male and female. Consequently, human identity becomes the choice of the individual, one



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which can also change over time.”

## Imposing Gender Ideology

Of course, many Americans may reject a view of sexuality rooted in the natural law, and perhaps many more do not accept a Christian understanding of the human person. The United States is highly pluralistic. One of the great benefits of living in a free society, though, is that we can reason together about how best to live together with our differences. As I noted earlier this year, Pope Francis offers much wisdom in *Fratelli tutti* when he teaches that dialogue allows us the room to seek the truth together in a pluralistic society. The Equality Act brings an end to dialogue. It forces all of us to accept the tendentious claims of gender ideology.

Allowing for room for discernment is especially important here. Consider a scenario involving female spaces at a school. A young male informs a teacher that he now identifies as a female, and that he wishes to be treated as a female. How should an educator respond?

Proper discernment entails taking full account of the whole situation. What is going on in this student’s life? What would be fair to all students? What sort of accommodations are possible? What kind of counseling options are available? It is not difficult to imagine several ways that a teacher could respond to this situation in a way that is both truthful and compassionate, faithful and empathetic. But the Equality Act allows for only one way to handle this situation, and it is a way that is unfair for the female students who want privacy and ultimately uncompassionate to a student in need of accompaniment that is both loving and honest. By forcing gender ideology on schools, charitable services, and hospitals, the Equality Act shrinks the space in which people of good will can discern how best to help persons experiencing gender dysphoria.

## Targeting Religion

Religious freedom is a fundamental right, enshrined as the first in the Bill of Rights. All people of good will deserve the space to seek the truth about God and to respond to the truth when it is grasped. Certainly, ordering society toward the good while respecting the freedom of all can be a challenge. But at a minimum, no one should be forced by the government to do something that she or he understands to be against his or her deeply held convictions. The Catholic Church teaches this clearly:

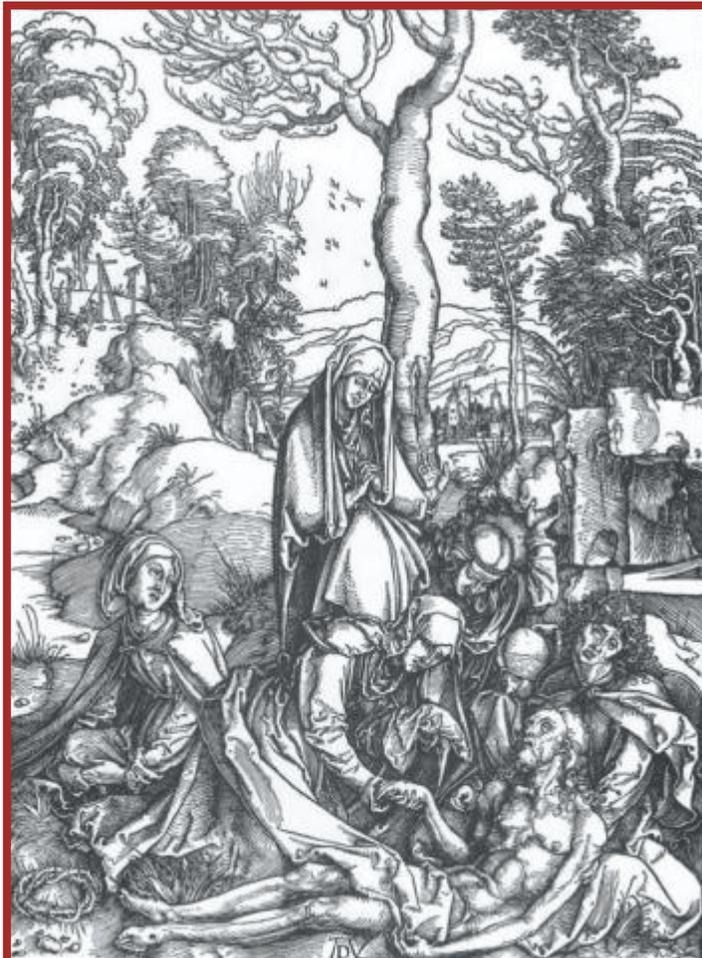
[Religious] freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

“Justice Anthony Kennedy once put it, “Tolerance is most meaningful when it’s mutual.” The Equality Act codifies intolerance, not only for religious people, but for people who have serious, good-faith questions about the transgender political movement. As inheritors of a long tradition on what human flourishing looks like, Christians have a unique contribution to make to today’s conversations about sex and gender. We should have space to make it.” —Dolan

The Equality Act seems to go out of its way to target religion. It exempts itself from the Religious Freedom Restoration Act (RFRA), a bill that was passed nearly unanimously by Congress and signed into law by President Bill Clinton in 1993. RFRA basically says that if the government is going to burden religion,

it needs to have a very good reason, and it needs to show that it did everything possible to avoid over-burdening the religion.

RFRA has been invoked by Muslims seeking to wear short beards in prison, American Indians using eagle feathers in religious ceremonies, humanitarians leaving water for migrants in the desert, and—yes—nuns who do not want to pay for contraceptives. RFRA protects people of all faiths. But under the Equality Act, a religious ser-



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vice provider is not protected by RFRA if it “discriminates” on the basis of “gender identity.” So, if a Catholic women’s shelter decides that it would be best not to house a biological man self-identifying as a woman in the same space as women who have been victims of domestic abuse, that ministry would not be protected under the Equality Act.

The Equality Act also expands the meaning of public accommodations. What this means is that some institutions we would not normally think of as public are considered public under the Equality Act. For example, a church is obviously a religious building. But what if the church has a banquet hall that it rents out for events? Most reasonable people would say that the law should not force a church to host an event that it considers to be immoral. But under the Equality Act, if the church is open to the public, then disallowing the celebration of a same-sex civil marriage would be discrimination on the basis of sexual orientation. Of course, in this instance, the church objects to the activity of the participants, not the “orientation” of the individuals, but the Act does not make that distinction. Our recognition of the inherent dignity of all persons does not entail that we must celebrate conduct contrary to our beliefs.

The Equality Act also sneaks in an abortion mandate by defining “sex” to include “pregnancy, childbirth, or a related medical condition”—a phrase that courts have interpreted

to include abortion. With this trick, the Act can effectively say that refusing to perform an abortion constitutes discrimination on the basis of sex. Consider a Catholic doctor working at a Catholic hospital. She is not protected from being forced to perform abortions by virtue of working at a Catholic hospital, because the hospital is a public accommodation. Her individual conscience rights are less protected, because she has no recourse to RFRA. It seems that whether the issue is abortion, gender ideology, or marriage redefinition, the activists are not content to simply do what they want. With the Equality Act, they are saying, “no matter what you believe, you are going to support these things.”

The Equality Act goes far beyond the noble desire to protect vulnerable people. It burdens consciences and severely curtails the rights of religious people to be free to practice their faith.

—Cardinal Dolan is Archbishop of New York and Chairman of the Committee for Religious Liberty at the United States Conference of Catholic Bishops.

### **Stand Against Unjust Discrimination: Oppose the Equality Act—Card. Dolan**





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