Young adults seek a sense of belonging at critical time for them and the Church

By John Shaughnessy

It’s a generation of Catholics that struggles with staggering student debt, the pressures of society and the anxieties of trying to discover their place in the world.

It’s also a generation of Catholics—ages 18 to 35—that desires to find and develop lasting relationships with others and with God.

And it’s a generation of Catholics that believes its energy, vision and passion can make a tremendous impact on the Church and society—now and in the future.

That’s the overall picture that emerges from the responses of the young adults in the archdiocese who accepted Pope Francis’ invitation to answer a survey that will contribute significantly to the Synod on Young People, the Faith and Vocational Discernment that will take place at the Vatican in October.

The synod is in response to a critical reality in the life of the Church. It’s a reality expressed in this assessment from the archdiocese’s summary of all the people in central and southern Indiana who responded to the survey:

“About 25 percent of our teens and half of our young adults do not sense that our Church is adept at listening to their lived situations. This consultation process is a good step in that direction.”

As the synod nears, The Criterion is sharing some of the feedback that was provided by youths and young adults who answered the survey. Today, we share thoughts and insights from the 91 young adults who responded to the following questions on the survey:

What are one or two of the biggest

See YOUNG ADULTS, page 8

Bishops OK directives, revisions protecting young people at meeting

FORT LAUDERDALE, Fla. (CNS)—New medical directives governing health care partnerships and revisions to the charter on the protection of young people were approved during the U.S. Conference of Catholic Bishops’ (USCCB) spring general assembly.

During their June 13-14 meeting, the bishops also approved what is described as a “pastoral response” to Asian and Pacific Island Catholics and, after a long discussion, they decided to supplement their quadrennial document on Catholic participation in public life with a short letter, a video and other supplementary materials.

The meeting opened with a statement decrying Attorney General Jeff Sessions’ decision that asylum seekers fleeing domestic or gang violence cannot find protection in the United States.

“At its core, asylum is an instrument to preserve the right to life,” the bishops’ statement said. They urged the nation’s policymakers and courts “to respect and enhance, not erode, the potential of our asylum system to preserve and protect the right to life.”

Sessions’ decision “elicits deep concern because it potentially strips asylum from many women who lack adequate protection,” the bishops said. “These vulnerable women will now face return to extreme dangers of domestic violence in their home country.”

Just after the opening prayer, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, read the statement from the dais, and
Synod working document: Young Catholics need Church that listens

VATICAN CITY (CNS)—Young Catholics are looking for a Church that listens to their concerns, accompanies them in discerning their vocations and helps them confront the challenges they face, said a working document for the upcoming Synod of Bishops on young people.

The synod’s instrumentum laboris (working document), published by the Vatican on June 19, stated that young people “want to see a Church that shares their situations of life in the light of Gospel rather than by prescribing.”

Quoting a preynsyn gathering of young people who met at the Vatican on March 19-25, the working document said young Catholics “want an authentic Church. With this, we would like to express, partly in our own particular to the Church hierarchy, our request for a transparent, welcoming, honest, attractive, communicative, accessible, joyful and interactive community.”

The working document is based mainly on comments given in a questionnaire last June from national bishops’ conferences around the world as well as the final document of the preynsyn meeting. An estimated 305 young adults participated in the weeklong preynsyn meeting, which allowed them to discuss “young people, faith and vocational discernment.” Some 15,000 young people also participated in the meeting through a process through Facebook groups online.

The meeting, the working document says, “highlighted the potential that younger generations represent” as well as their “hopes and desires.” Young people are great seekers of meaning, and everything that is in harmony with their search to give value to their lives attunes their attention and motivates their commitment,” it said.

Presenting the “instrumentum laboris” to the public in a press conference on June 19, Cardinal Lorenzo Baldisseri, secretary-general of the Synod of Bishops, said the synod’s working document “ought to be an instrument that may find ‘the beauty of life, beginning from the happy relationship with the God of the covenant and at the same time developing those areas, there is freedom for people to express themselves—on the right, left, center, north and south. And this openness is possible” if the Church “why we are willing to listen to people with different opinions.”

Young men and women are also hoping the Church can help them “find a simple and clear understanding of the meaning of vocations,” which are often misunderstood as referring only to priesthood and consecrated life.

While the Church has confirmed that marriage is also a vocation, the document confirms the need for “a youth vocational ministry capable of being meaningful for all young people.”

The responses collected by bishops’ conferences around the world cited a need for ways to help young men and women confront the choices of cultural changes that sometimes disregard traditions and spirituality.

The working document also states that while the Church highlights the importance of the body, affection and sexuality, many young Catholics said women “do not follow the directions of the sexual morality of the Church.”

Although no bishops’ conferences offer solutions or indications, many [conferences] believe the issue of sexuality should be discussed more openly and without judgment,” it said.

Young people attending the preynsyn meeting said issues such as contraception, abortion, homosexuality, cohabitation and marriage are often debated both by young Catholics and non-Catholics.

The working document also highlighted the need to reaffirm Church teaching on the body and sexuality at a time when biomedical advancements have pushed a more “technocratic approach to the body,” citing examples such as egg donation and surrogacy.

Moreover, precarious sexuality, sexual promiscuity, digital society, and the exhibition of one’s only body online and sexual tourism risk disfiguring the beauty and depth of empirical and sexual life,” the “instrumentum laboris” said.

Church leaders, it said, must “speak in practice about controversial subjects such as homosexuality and gender issues, which young people are already freely discussing without the Church.”

Also, “LGBT [lesbian, gay, bisexual and transgender] youths, through various campaigns recognized in the secretariat of the synod, want to benefit from a greater closeness and experience greater care from the Church,” while some bishops’ conferences are asking what they can recommend to young people who enter into a homosexual relationship, but want to be closer to the Church, the document said.

Regarding the use of the initials “LGBT” in a major church document, Cardinal Baldisseri told journalists that it was a term used in one of the documents given by the bishops in reference to “and we quoted them.”

“We are open. We don’t want the synod to be closed in itself,” Cardinal Baldisseri said. “And in the synod, there are many areas, there is freedom for people to express themselves—on the right, left, center, north and south. And this openness is possible” if the Church “why we are willing to listen to people with different opinions.”

Young men and women are also hoping the Church can help them “find a simple and clear understanding of the meaning of vocations,” which are often misunderstood as referring only to priesthood and consecrated life.

While the Church has confirmed that marriage is also a vocation, the document confirms the need for “a youth vocational ministry capable of being meaningful for all young people.”

detention Continued from page 1

detention

detention

In a June 15 statement, he compared the distance from his other dioceses to other localities in Guatemala and Mexico, saying that “if Jesus of Nazareth returned, as at that time, from Galilee to Judea, … we dare say he would not get as far as Sacred Heart Basilica downtown” in Indianapolis before being detained.”

Cardinal Baldisseri announced a public prayerful procession “in solidarity with our sisters and brothers who continue to migrate to our border” planned for the evening of July 20 in El Paso but did not release other details. The U.S. bishops also are talking about the possibility of a delegation of prelates going to the detention centers where many children are being held.

In mid-June, the Associated Press reported this year nearly 2,000 children have been separated from their families at the U.S.-Mexico border, a week period during a crackdown on illegal entries,” according to documents from the Department of Homeland Security, which operates Immigration and Customs Enforcement.

A statement from Colorado, Denver Archbishop Samuel J. Aquila and Denver Auxiliary Bishop Jorge Rodriguez, reaffirmed what other bishops said in June 18 statement, saying that while border guards must be protected, the policy of separating families is “immoral,” and urged that it be terminated immediately, saying those being detained are in need of protection.

“These children and their parents are often fleeing violence, and our country should not add to the inhumanity of their situation,” they said.†
Archbishop Thompson’s engaging approach stresses ‘tremendous, transformative effect’ of confirmation

By Natalie Hoefner

Nearly 50 teenagers rose from their chairs in the former gym and faced the stage where Archbishop Charles C. Thompson stood.

“My new job is to help young people feel comfortable with our faith,” he said. “I want to help them understand that faith starts with pen and paper, not with all the other things that have been thrust on them.”

The meetings also offer “a chance to interact” with youths, Thompson said. “I want to see their faces, to hear their stories, to share their experiences.”

He adds that the meetings have helped him to understand the needs of the young people in his diocese.

“I’ve been impressed with the ways they’ve adapted their faith to their own situations,” he said. “I’ve been amazed at their resilience in the face of challenges.”

When asked about his own personal experiences with confirmation, Thompson said, “I believe in the power of the sacrament. It changes lives and helps people find their place in the church.”

He also emphasized the importance of confirmation in preparing young people for their role in the church.

“Confirmation is the sacrament that empowers young people to share their faith with others,” he said. “It is a moment of grace that helps them to understand their identity as members of the church.”

The meetings also serve as an opportunity for Thompson to get to know the young people in his diocese.

“I want to be a source of support and encouragement for them,” he said. “I want to offer them a listening ear and a helping hand.”

Through these interactions, Thompson has come to realize the importance of building relationships with young people in order to help them grow in their faith.

“I’ve found that young people are hungry for connection and for a sense of belonging,” he said. “I think that’s why confirmation is so important to them.”

As the meeting came to a close, Thompson encouraged the young people to continue to share their faith with others.

“Keep pushing yourself out of your comfort zone,” he said. “Keep reaching out to others, and you will find that God is always there to support you.”

With these words of encouragement, the young people rose from their chairs and made their way to the stage for a group photo. The meeting was over, but the impact of the confirmation meetings would continue to be felt for years to come.

The Criterion Friday, June 22, 2018
A hope—and prayer—for peace

Like many of you, we witnessed the endless media coverage of President Donald J. Trump’s June 12 meeting with North Korean leader Kim Jong Un in Singapore. Various pundits immediately began weighing in, sharing the pros and cons they believe will result from the historic gathering.

We echo the words of Archbishop Alfred Xuereb, apostolic nuncio to South Korea and Mongolia, who said he prayed the first-ever summit between a sitting U.S. president and a North Korean leader begins a new era of peace.

“It marks the beginning of a still long and arduous journey, but we are hopeful because the start has been very positive, very good,” Archbishop Xuereb said. According to Trump, Kim agreed to work to end North Korea’s nuclear program. Trump promised to end joint military exercises with South Korea.

While we applauded both leaders’ words, we hope and pray what was discussed comes to fruition. We also pray this beginning of North Korean openness to the world might lead to a greater respect for human rights than especially religious liberty.

We repeat the words that Pope Francis said while leading prayers about the summit in St. Peter’s Square on June 10.

“May the talks be conducted, he said, “contribute to the development of a positive path that assures a future of peace for the Korean peninsula and the whole world.”

—Mike Krokos

Reflection/Sean Gallagher

Court case shows importance of Christian vision of humanity

As I’ve grown into parenting over the years, I’ve learned to embrace as an everyday part of my life the fact that my sons are not defined by their actions—and that neither am I.

I’m far from a perfect father, as I suppose my boys would tell you. And I’m reminded each day by the typical trouble that they get into as boys that they’re not angels either. But all of us live with the underlying conviction that we’re all good people at heart, despite our limitations and daily failings.

Distinguishing between specific moral actions and the inherent worth and dignity of a person is a longstanding part of the Christian vision of humanity.

It helps us to humble when we do great things, knowing that it has happened through the help of God’s grace and not simply our own power. And it gives us hope when we fail, for God’s mercy is always near and that our sins don’t eliminate the fact that we’re created in God’s image and in his likeness.

But this time-proven understanding of the human condition is being challenged significantly in our contemporary society.

There’s a trend in our culture that equates faith traditions, with at least one very strong connection—a passion for “fútbol”—with our neighbors in Hispanic countries, all walks of life, and various countries, as our friends in Hispanic countries.

“May this important sports event become an occasion for encounter, dialogue and fraternity between different cultures and religions, promoting solidarity and peace between nations,” said the Argentine pope, who is an avid soccer fan.

It is the first time the quadrennial tournament, which began in 1930, is being held in Eastern Europe. The ball was used in the first match—Russia vs. Saudi Arabia—had been taken to the International Space Station by a Russian cosmonaut in March and returned to Earth on June 3. Talk about spanning the globe.

While we realize global challenges cannot be solved in such a venue, we believe the gathering offers the world—including countries like the U.S. that did not qualify to participate in the event—a chance to learn a bit more about the life and traditions of many of our brothers and sisters in Christ—in Russia, Germany, Argentina, Brazil, Senegal, Tunissa and 26 other countries.

It is another opportunity, as Pope Francis has said on more than one occasion, to “promote the culture of encounter.”

If we are truly to be followers of Christ striving for solidarity and peace, our faith teaches us to do no less.

—Mike Krokos

Letters to the Editor
Ending abortion must top life issues, reader says

In his column, “Pope’s exhortation calls us to defend all human life,” in the June 1 issue of The Criterion, columnist Tony Magliano suggests that Pope Francis “is crystal clear that we are not to subjectively rank the life issues, but rather to objectively link them together.” The issues he uses to support his conclusion are abortion and war.

With respect to his argument about war, I know of no one who would “have no hesitancy about going to war.” Furthermore, our Church provides us with the “just war doctrine” to guide our hesitation and decision-making. However, when Magliano compares (i.e., makes comparable) abortion with other life issues, it is a false comparison.

It assumes the impoverished, the immigrant, the imprisoned and others who are actively and purposefully killed legally just as unborn children are killed in their mother’s womb by legal action and purposefully.

It is not the lives of others already born that are not just as precious and as worthy of our protection. It is that we must first stop the killing before adding the quality of life of those already born. It is that our first concern should be to end the killing, before arguing the proper structure of the welfare system. It is that we should make the killing of precious human life unthinkable before we discuss the merits of our border laws.

If the argument were a life for a life, if it were an authentic comparison, then we would be having a different discussion.

Yes, we need to serve. In fact, it is our duty to serve those already born, but not in exchange for the concern for lives of those not yet born.

Mary Elizabeth Young Indyapolis

Priest’s column on understanding of sex very much appreciated

I subscribe to The Criterion, and I want to thank Father Ted Paretti for his recent column in the May 25 issue, “Consenting to Sex.”

Sex is about understanding of sex and the sex act got lost in our changing society. Thank you, Father Ted, for clarifying so succinctly what things really mean.

Your writing, research and preaching are amazing. Please stay the course.

Bob Bestvina

Indianapolis
El nacimiento de Juan Bautista apunta a Jesús

“Soy lleno del Espíritu Santo y de los profetas desde el vientre de mi madre, y volveré a muchos de los que están en pie para que los hable de la justicia, y estén dispuestos a oír su palabra al Señor su Dios” (Lc 1: 15-16).

Cada nacimiento es un milagro. Dios comparte su energía con el hombre y se los entrega como testimonio a la humanidad, como una señal de que Dios es el autor de toda vida. Elizabeth y Zacarías fueron elegidos como padres de aquel que traería la verdad, la vida eterna y la divinidad. Dios les habló a ellos en un momento de redución y tribulación. La historia de Juan Bautista no solo es un relato de un milagro, sino que es un testimonio de que cada nacimiento, incluso el más sencillo, es un regalo de Dios que debe ser cultivado, protegido y amado. Es un regalo que viene a recordarnos que cada niño que nace es una bendición y un regalo que necesitamos honrar con reverencia y amor.

Celebramos el nacimiento de san Juan Bautista porque nos recuerda que Dios es el autor de toda vida. La historia de Juan Bautista es una enseñanza para todos nosotros. Es un recordatorio de que cada vida, de cualquier circunstancia, es un regalo de Dios que debe ser honrado y cultivado. Así como Dios eligió a Zacarías y a Elizabeth para ser los padres de Juan Bautista, él también nos ha elegido a nosotros para cumplir nuestras propias vocaciones en la vida. Que cada uno de nosotros veamos en nuestras vidas el milagro de la vida, el milagro del nacimiento de un niño, y que honremos y amemos cada vida con la que nace.

Celebramos el nacimiento de san Juan Bautista porque es un recordatorio de que cada vida es un regalo de Dios que debe ser honrado y amado. Que todos los padres y madres honren cada vida de la manera que Dios les ha dado a cada uno de ellos. Que todos los padres y madres honren cada vida con la misma reverencia y amor con que Dios nos ha dado a cada vida. Que todos los padres y madres honren cada vida con la misma reverencia y amor con que Dios nos ha dado a cada vida.

Celebramos el nacimiento de san Juan Bautista porque es un recordatorio de que cada vida es un regalo de Dios que debe ser honrado y amado. Que todos los padres y madres honren cada vida con la manera que Dios les ha dado a cada uno de ellos. Que todos los padres y madres honren cada vida con la misma reverencia y amor con que Dios nos ha dado a cada vida. Que todos los padres y madres honren cada vida con la misma reverencia y amor con que Dios nos ha dado a cada vida.
VIPs

David A. and Eleanor J. (Petrosky) Williams, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 29.

Carmelite nuns to host novena on July 8-16 for feast of Our Lady of Mount Carmel

In advance of the feast of Our Lady of Mount Carmel, the Carmelite nuns of St. Joseph Monastery invite all to come join them for nine evenings of prayer at their monastery, 59 Allendale in Terre Haute, on July 8-16.

Evening services begin at 7 p.m. with the rosary and Our Lady of Mount Carmel novena prayer, followed by Mass celebrated by Benedictine Father Thomas Griscoe of St. Meinrad Archabbey. He will present on the topic of “From Dust to Heaven,” focusing each day on an aspect of how God makes us holy, using the lives of Jesus and as examples.

The sacrament of reconciliation will be available from 6-7 p.m. each evening.

For more information, call 812-299-1410 or visit www.heartsaweake.org.

Events Calendar

Retreats and Programs

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/retreats.

June 26

Marion University, Events Center, 3200 Cold Spring Road, Hospece and Palliative Care Conference. 8:30 a.m.-noon, opening prayer with Bishop Charles C. Thompson, presentations and discussions with Franciscan Health and St. Vincent Health palliative care and hospice professionals, light refreshments, free, walk-ins accepted but online pre-registration preferred at www.hospicepalliativeconference.org. Information: Keri Carroll, 317-236-1521, 300-832-9836, ext. 1521 or kcarr1521@archindy.org.

June 30


July 3

Mission 27 Resale, 132 Lesta St., Indianapolis Senior Discount Day, every Tuesday, seniors get 30 percent off all purchases, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and charity Live Forever program. Information: 317-687-8260.

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis. Fourth of July Oz! Festival. 4-11 p.m., Latino and American food, family games, beer garden, live music by “Classic Music Indy” and “Sounds of Mike Proctor,” disc jockey, face painting, balloon sculpture, mimes, stilts, waltz and Zumba dance exhibition, children’s area, view of downtown fireworks. Information: 317-637-3983.

July 6

Fairbanks Park, South First St., Terre Haute. Wahash Valley Rubber Duck Regatta, benefiting Catholic Charities in Terre Haute. 5 p.m., ducks available at Catholic Charities, 1801 Polaris St., Terre Haute, 5 each, 6 for $25, 12 for $50 and 24 for $100, winner receives $10,000. Information: joshualah@wahashrubberducks.com, 312-232-1447.

July 7

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday celebration of the Most Sacred Heart of Jesus Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrement of reconciliation available. Information: info@olggreenwood.com.

July 8

St. Michael Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Renewal Praise and Mass, prayer and worship 7 p.m., Mass 7:30 p.m. Information: 317-647-5462.

July 9

St. Bridget of Ireland Parish, 404 E. Vine St., Liberty. Yard Sale, new and homemade items, antiques, concession stands, 8 a.m.-2 p.m. Information: 317-658-4161 or info@libertyindy.org.

July 10

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Personal Day Retreat, 9 a.m.-4 p.m. $35 includes room for the day and lunch, spiritual direction available for $30. Information and registration: 317-545-7681, ext. 101 or 317-327-7729 or arcfad2014@gmail.com.

July 13

St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. A Step 11 Retreat for Recovering Addicts and Alcoholics; Dave Maloney presenting, $25 single, $42 double. Information: 812-558-7955 or moseley@stmeinrad.edu.

July 14-15

Saint Meinrad Archabbey, St. Meinrad. Silent Directed Retreats, choose from a three- to eight-day retreat, prices range from $215-$545 per person, includes accommodations, all meals and snacks, use of common areas, daily Mass and meeting with spiritual director. Information and registration: Dustin Nelson, 317-345-7681, ext. 101 or www.archindy.org/fatima.

July 20-22

Our Lady of Fatima Retreat House, 5355 E. 66th St., Indianapolis. Twelve Week Weekend Retreat for Women. Information and registration: Nancy, 317-970-4200.

July 31-August 2


August 3-5


St. Elizabeth Catholic Charities in New Albany to host ‘An Evening of Art in the Park’ on June 28

Archbishop Charles C. Thompson will be the principal celebrant at the 35th Annual Golden Jubilee Mass on Monday, July 10.

For more information, contact Keri Carroll at 317-236-1521, 300-832-9836, ext. 1521 or kcarr1521@archindy.org.

St. Elizabeth Catholic Charities (SECC) is hosting “An Evening of Art in the Park” at Holy Trinity Church, 702 E Market St., in New Albany, from 6:30-7 p.m. on June 28.

July 8

Harson County Fairgrounds, 341 S. Capital Ave., Cardinal. St. Joseph Tri-Parish Picnic, 10 a.m.-3 p.m., chicken dinner, homemade pies, games, children’s area, archery, children’s games, face painting, silent auction, Granny’s Attic, wine and beer, $15 dinner tickets $10 adults, children and free, for 50,000 first, $1,000 second, $500 third family activities. Registration 812-738-2742.

July 10

St. Lawrence Parish, 542 Waltz St., Lawrenceburg. Chicken Fest, 11 a.m.-3 p.m., chicken, $6 adults, $5 ages 10 and younger, grand raffle, jumbo split the pot, bid-by-bid. Information: 317-532-3979.

July 13-20

Our Lady of Fatima Retreat House, 5355 E. 66th St., Indianapolis. Silent Directed Retreats, choose from a three- to eight-day retreat, prices range from $215-$545 per person, includes accommodations, all meals and snacks, use of common areas, daily Mass and meeting with spiritual director. Information and registration: Dustin Nelson, 317-345-7681, ext. 101 or www.archindy.org/fatima.

July 20-22

Our Lady of Fatima Retreat House, 5355 E. 66th St., Indianapolis. Twelve Week Weekend Retreat for Women. Information and registration: Nancy, 317-970-4200.


August 3-5


Archbishop Charles C. Thompson will be the principal celebrant at the 35th Annual Golden Jubilee Mass on Monday, July 10.

For more information, contact Keri Carroll at 317-236-1521, 300-832-9836, ext. 1521 or kcarr1521@archindy.org.
Pope Francis: Critic, comforter and promoter

“Now the real goal is … an increase in the real presence of the Gospel in the Church,” said Pope Francis. “And I would sum up this goal under three headings: to inform, to correct, and to promote.” (Joseph Ratzinger, now Pope Emeritus Benedict XVI.)

When the pope speaks, whether from a prepared speech or off-the-cuff, he speaks with and for Christ, the head of the Church. The same can be said for all bishops who are successors of the Apostles and who are responsible—first and foremost—for the pastoral governance of their dioceses but who, when united with the bishop of Rome and with each other, also share responsibility for the universal Church.

Joseph Ratzinger, now Pope Emeritus Benedict XVI, has written insightfully about the teaching role of the pope and bishops. He concludes that there is—or should be—no tension between the pope as the vicar of Christ and the bishops as the successors of the Apostles.

The teaching authority of the pope was one of the main subjects of the First Vatican Council. The role of the bishops was a major topic of the Second Vatican Council. Together, teaching in a collegial manner that does not divide the primacy, the bishops can speak forcefully, when in union, about faith and morals, and about the major questions of our time.

In his recent apostolic exhortation, “Gaudete et Exsultate” (“Rejoice and Be Glad”), Pope Francis fulfills the three functions that his predecessor, Pope Emeritus Benedict XVI, says are fundamental to a bishop’s teaching ministry: to inform, to correct and to promote.

Information does not simply mean the communication of data. It means, above all, the formation of conscience. Every Christian is required to act according to a well-formed conscience. The teaching authority of the Church cannot impose its doctrine on anyone, but it can, and must, propose its understanding of the truth to all believers and to the whole world. The following is an example of Pope Francis’ efforts to inform consciences.

“Our defense of the innocent unborn, for example, needs to be clear, firm and passionate, for whoever is responsible for directing public opinion cannot plead ‘technicalities’ when the defense of life is at stake. It is a moral obligation for all citizens to propose their understanding of the truth to all those who are sincerely seeking the good of society. The teaching authority of the Church cannot impose its doctrine on anyone, because it is a matter of calling everyone to make a personal decision, an act of free will. It can, however, propose its understanding of the truth, so that people of good will can understand the reasons that lead the Church to propose a certain course of action.” (Gaudete et Exsultate) #58)

Pope Francis has been accused of being intolerant of those whom he disagrees with, but in fact he is simply exercising his apostolic duty as a shepherd to rebuke those whom he believes are endangering his flock by leading them astray. What Pope Benedict XVI called “the prophetic ministry of rebuking” is essential to the Church’s teaching ministry because it allows the pope and the bishops to speak forcefully and in union about the most controversial issues of our time.

Finally, and perhaps most importantly today, Pope Francis actively promotes the Gospel of joy. He makes it very clear that holiness is not something that only a saint can achieve. All are called to experience joy, and all have the potential—aided by God’s grace—to become holy.

No one should be discouraged. God loves us as we are, even as he calls us to be better.

(Daniel Conway is a member of The Criterion’s editorial committee.)
Hoping to strengthen your Catholic faith?

For young adults hoping to deepen their Catholic faith, here is a short list of resources recommended by the staff of the archdiocese’s Young Adult and College Campus Ministry:

- Indycatholic.org: “If you are looking for community and ways to get involved, this is where you want to go. You will find all of our events including intramurals, speaker series, Bible studies, retreats, as well as ways to connect with a parish near you with an active young adult group. Fill out a contact form and we’ll be in touch personally.”

- University of Minnesota Duluth (UMD) Newman Catholic Campus Ministry podcast with Father Mike Schmitz: “A compilation of Father Mike’s Sunday homilies given to the students at UMD. Blends truth, reason and humor to help anyone better connect with their Catholic faith.”

- St. John Paul the Great: His Five Loves by Jason L. Evert: “Want to learn more about the life of an awesome saint who was alive during our lifetime? This book will walk you through JPII’s life and explain his five loves: young people, who was alive during our lifetime? This book will walk you through JPII’s life and explain his five loves: young people, human sexuality, Mary, the Eucharist and the Cross.”

- The Real Story: Understanding the Big Picture of the Bible by Edward Sri and Curtis Martin: “If you would like to better understand the Bible and the culture it was written in, this is an excellent resource.”

- Ascension Presents YouTube page: “This YouTube channel brings faith-filled, entertaining and dynamic presenters straight to your news feed.”

What are one or two positive things that young adults can offer the Church or society today?

“Energy” was the most frequent response. Other often-mentioned qualities included empathy, enthusiasm, a fresh perspective and skills in technology.

- “They can offer an enthusiasm and a fire for the Church that not many people have. The Church in the United States needs to be revitalized, and the young adults today can do that. They really care about what’s going on, but at the same time they want to be engaged.”

- “Young adults are typically energetic and passionate. They come from a generation that wants to make a difference in the world so they typically bring a passion for—and a focus on—social justice and service.”

- “We can think of new ideas and help follow them through. We are flexible and maybe not as set in our ways as older people can be. The Church is a family that has room for everyone. That doesn’t mean that the Church condones sins, but it does mean that we should have open doors and suspend judgment about someone’s potential. We are meant to all work together, across demographics.”

Why do some young adults drift away from the Church?

At the archdiocesan level, the young adults’ responses to this question filled many pages more than their answers to any other question on the survey. Their responses also seem more wide-ranging than this question than any other.

- “I think lack of faith is the biggest factor. Also, many people see Christians/ Catholics acting no different than non-churchgoers. There’s an idea that one can just be ‘a nice person’ without all the extra responsibilities of a faithful Christian life.”

- “Some don’t agree with social teaching—for example, gay marriage—and are against the Church. (Please note that myself and friends strongly in the Church understand our teachings and embrace them, but we are the few.)”

- “As a young adult, I have to put in an extreme effort to be part of the Church community. It can feel like we are not needed there. The adults seem to be the biggest force, and the focus is on them. If I didn’t have strong roots in my faith and I felt unwelcome, I would slowly stop trying.”

- “Honestly, ‘it isn’t fun’ is what I hear. Or, ‘the only people I see are old or young families. No one my age goes.’”

- “I think many young people are too busy to devote the time to develop their spiritual selves. Or they are simply not interested because they don’t understand how doing so could help them. It’s a lot easier spending that time catching up on studying, work or your latest Netflix binge.”

- “Lack of connection to other young adults. Music at Mass that doesn’t call to us. Lack of opportunities to get involved.”

- “They think faith is something between them and God, and not something they need to come to church for.”

- “Most parishes do not have a young adult program. If they did, I think there would be more that would come back.”

- “The reasons are many, but the one I notice the most has to do with the changing culture of young adulthood in the U.S. For past generations, the Catholic Church in America has relied on sacramental milestones to keep young adults engaged in the Church. ‘People may have drifted in early youth adulthood, but were quickly brought back to the fold when they were engaged to be married and needed membership at a parish to embark on pre-Cana and ultimately have a Church wedding. Then once children came along, young adults found themselves again in need of being registered, active members of a parish to have their child baptized. However, the culture in the U.S. is shifting, and many young adults are now getting married and having children later in their young adult years—late 20s, 30s. This leaves a 10+ year gap between the time the young person is under the guidance of parents to when they reach the traditional milestones of marriage/baptism that ensure continued parish involvement.’”

- “Catholic young adults who are not married or do not have children often have a hard time finding a place to fit into parish life, and may find themselves floating from church to church without a parish community anchoring them, or worse, drifting away from the Church entirely.”

What do young adults want from the Church?

The overwhelming repeated response to this question can be summarized in these three connected desires: acceptance, community and a sense of belonging.

Continued on the next page
Continued from the previous page

• "A community to pray with, to challenge me, to listen.”
• "Help to grow. Encourage to try things within our communities. Support during our times of struggle, especially within our economy and starting families. And prayer.”
• "Salvation, and a sense of being needed as part of the congregation.”
• "The same as anyone else: the Gospel of Jesus Christ and the teachings of the Church. Secular society has made its way into the pews, and if we submit to this, I believe it will be detrimental to the Church.”
• "More support on marriage, career choices, faith, adjusting to adulthood.”
• "Involvement. Young adult groups that are led by young adults and people who are on fire and excited to be there! More praise-and-worship nights.”
• "Opportunities that make them feel valued, resources to help us learn teachings, and how to live them in our daily lives.”
• "They want to feel they are becoming a better person because of their Church involvement. More service and community engagement opportunities.”
• "To experience true mercy, love and passion as Christ did/showed for us.”

What would help more young adults grow and stay involved in their Catholic faith?

• "Someone to walk with, and be PATIENT with them. I can’t begin to thank the people who were—and are—patient with me in my journey. It can be lonely trying to grow in faith, and we really are meant to be in community with other believers. What has helped me tremendously is the older parishioners I have become friends with through ministries. A parish really ought to be a family.”
• "Community activities within the Church that are both faith-based and fun. Young adults like the good and being with other young adults, meeting new people and having a good time.”
• "P eer Bible studies. Parish mentors. Digital, easy-to-understand media to continue study of faith.”
• "An exciting service, better music, shorter and concise homilies. Younger people involved in the Church.”
• "Helping asked to take on responsibilities in the parish.”
• "Appeal to their need to change even a small part of the world.”
• "Better catechesis. We need to learn why the Church says the things they say.”

Intentional community. Young adult parish staff or volunteers reaching out to them, meeting them where they are. Provide childcare so parents can come to gatherings. Make them and their young families feel welcome at Sunday Mass. Stay true to the teachings of Jesus. Acknowledge the state of life they are in, and be patient with them.”

Considering a religious vocation.

For young adults considering a priestly or religious vocation, here is a short list of resources gathered by Andy Miller, associate director of vocations for the archdiocese.

• Discerning the Will of God by Timothy M. Gallagher. “A general book that’s good for all Catholics who are asking basic discernment questions,” Miller notes.
• Lord Teach Us to Pray by Father Jeffery Kirby. “This resource is about developing a prayer life, which is foundational to all Christian life.”
• To Save a Thousand Souls by Father Brent A. Bramen. “Great resource to be used in a group or for individual discernment.”
• HopeCatholicCall.com. “The archdiocese's voice office’s website is a great local resource. One can find information about events, spiritual direction, religious communities and seminars—really all aspects of discernment.”
• DiocesanVocations.com. “The website for the National Conference of Diocesan Vocation Directors. Created to be a one-stop shop for diocesan priesthood discernment. Great links to books, Church documents and other resources.”

Seeking to make your marriage closer?

For young adults preparing for their marriage or wanting to deepen their marriage, here is a list of resources compiled by Scott Seibert, director of the Archdiocese’s Office of Marriage and Family Life.

• “Amoris Laetitia” (The Joy of Love). “Pope Francis’ apostolic exhortation on marriage and family life is a great summary of the Church’s understanding of the truth and beauty of marriage and family life,” Seibert notes.
• Seek and Settle: Being present on spiritual leadership of husbands and wives as well as practical tools for leading and getting our loved ones toward heaven.”
• “Three Secrets to Holiness in Marriage” by Dan and Amber Dematte. “A 33-day-at-home retreat for couples that will strengthen your marriage, your relationship with God, and improve your walk with Jesus. It’s a book with many prayers and practical tips.”
• “For Your Marriage” website by U.S. Conference of Catholic Bishops (USCCB). “A great website with resource lists, blogs, reflections and more to help you enrich your marriage and family life.”
• “Marriage: Unique for a Reason”, website by USCCB. “Offers resources to assist with the education and catechesis of Catholics on why marriage is unique, and why it should be promoted and protected as the union of one man and one woman. This website is full of compelling videos and a companion guide for group discussion/reflection.”

Searching for fun and faith-filled evenings with other young adults?

Food trucks, local breweries and insightful speakers will combine to create a relaxed atmosphere this summer for young adults to consider how the Catholic faith can touch their lives and deepen their relationship with God. It’s all part of the archdiocese’s Theology on Tap series, an outreach of its young adult and college campus ministry. The five remaining evenings will focus on:

• “Being engaged in the Church.” A presentation by Archbishop Charles C. Thompson. “Where do we as young adults find our place in both the Church and the world?” June 27 at 7 p.m. in the Knights of Columbus’ McGowan Hall at 1305 N. Delaware Street in Indianapolis.
• “Dating” A screening and discussion of “The Dating Project” documentary that examines the challenges of dating in today’s culture. “Traditional dating has become outdated, yet men and women still seek meaningful relationships. People are frustrated in love, but does anyone really know how to connect in today’s virtual world?” July 11. Location hasn’t been confirmed yet. Check www.indycatholic.org, for updated information.
• “Being Present.” A presentation by Marcus Murphy. “How do we open ourselves up to grace and beauty of what is before us in every moment and not define ourselves by what we are not or do not have?” July 25 at 7 p.m. in McGowan Hall.
• “Making A Decision” A presentation by Father Coady Owens. “Does God care what decision we make? Even deeper, can God help us make these decisions—and how?” Aug. 8 at 7 p.m. in McGowan Hall.
• “My Sexuality” A presentation by Vicki Thorn. “As the late St. John Paul the Great told us, ‘The body and only the body makes visible the invisible realities of God.’ What does it all mean? We are starving for the truth, beauty and goodness our humanity represents.” Aug. 22 at 7 p.m. in McGowan Hall.

The New Albany Deanery offers Theology on Tap on the first Tuesday of every month at Wick’s Pizza, 225 State St., in New Albany from 6:30 to 8:30 p.m. For more information, call 812-923-8355.

The archdiocese’s young adult and college campus ministry has an intramural sports program that’s designed to offer young adult Catholics a combination of community, friendly competition and faith-building. The volleyball and bowling leagues have drawn about 380 participants in the past year. (Submitted photo)
the meeting: catechesis. “I have them practice the [1 do] answers to the profession of faith because I want them to take [the profession of faith] seriously, and I want them to see me [as someone who truly takes it seriously],” he explained. “It’s easy to make a profession of faith when your family and church [members] are around you. But it’s not so easy to live that faith when you’re out on your own.”

“Even though it’s just five simple ‘I do’s,’ it’s profound. I think sometimes culturally we tend to equate simplicity with not being too important or too profound. In our Church, some of the most profound things we do may seem very simple, but they have a tremendous, transformative effect.”

During the meeting, Archbishop Thompson also explains that of the 24 Catholic liturgical traditions, only the Latin rite separates confirmation from baptism. The reasons are two-fold, he told the youths.

The first reason, he said, was for bishops to stay connected with their flock as the Church spread and local priests were commissioned to administer the other sacraments. The second reason was “so that the bishop’s presence would remind those being confirmed of their bond beyond the parish to the universal Church,” he explained.

Archbishop Thompson later told The Criterion that the same is true of him. “I hope my presence to confirm the sacrament helps the young people and their families [realize] that the sacrament is part of something bigger than the parish, that they’re becoming not just full members of their particular parish, but full members of something much larger—the larger Church,” he said.

Teens, parents, sponsors and priests alike have expressed appreciation for the confirmation Mass. “His ability to be comfortable with them has got to be the most profound thing we do may seem as simple as it is,” he said. “He’s very open, has a sense of humor.”

“I’m trying to do all the confirmations, but the schedule doesn’t always work out,” he said, noting there were three or four confirmation Masses he was unable to celebrate.

During the spring months, the archbishop was “doing three or four confirmations a week, which gets a little overwhelming with all the other stuff I have to do,” he said. “We may try to spread them out more during the fall and winter so I can do as many as possible.”

Through his continued involvement in the confirmation process, Archbishop Thompson said he hopes to help youths and families understand the importance of the sacrament and its profound effect.

He encapsulated that impact at the close of his homily on April 25:

“I’ll make you this one guarantee: If you dare to embrace the gifts of the Holy Spirit in your lives, if you dare to live your life to the full, to leave your mark on the world; if you dare to be bold like those first Apostles—not that it will be easy, not that there won’t be challenges, not that you will be popular—but in the end you will have no regrets, and you will realize just how much better you are for it, as well as the world.”†

Serra Club Vocations Essay

Student sees priest as a guide to heaven and a deeper faith

By Mary Kate Ketcham

Special To The Criterion

Men and women who are in the priesthood or consecrated life are an inspiration for all people to follow God’s will.

One man that is not only an amazing priest but also a close family friend who is accompanying me through my life journey to get to heaven is Father Pascal (Ndukia).

I believe that God has sent Father Pascal into my life to speak to me and to help me in my journey to heaven by helping me grow in my faith and by ministering to my family.

When I was in the second grade, Father Pascal came to St. Nicholas Parish in Ripley County and St. Anthony of Padua Parish in Morris to become our new priest. My family and grandparents became close family friends with him.

The first week he moved here, I learned that he loved eating at Golden Corral, reading Scripture and competing in games.

He always taught me something new about the Bible. A Bible verse that always sticks out to me because of Father Pascal is Psalm 23:1: “The Lord is my shepherd, I shall not want.”

When I was 8, Father challenged us to memorize the entire book of Moses and he made it more personal so that when they go up to get confirmed, hopefully it will be a more personal experience.”

It seemed to be so far, Erin, said it was “really nice to get to know [Archbishop Thompson] a little bit, his sense of humor.”

“Three or four confirmations a week”

The season for confirmations comes to an end in an archdiocese that consists of 39 counties and 11 deaneries. Archbishop Thompson has had time to review the process.

“I’m trying to do all the confirmations, but the schedule doesn’t always work out,” he said, noting there were three or four confirmation Masses he was unable to celebrate.

During the spring months, the archbishop was “doing three or four confirmations a week, which gets a little overwhelming with all the other stuff I have to do,” he said. “We may try to spread them out more during the fall and winter so I can do as many as possible.”

Through his continued involvement in the sacrament, his homily on April 25:

“I’ll make you this one guarantee: If you dare to embrace the gifts of the Holy Spirit in your lives, if you dare to live your life to the full, to leave your mark on the world; if you dare to be bold like those first Apostles—not that it will be easy, not that there won’t be challenges, not that you will be popular—but in the end you will have no regrets, and you will realize just how much better you are for it, as well as the world.”†

Prior to confirming youths of Nativity of Our Lord Jesus Christ and Our Lady of Lourdes parishes, both in Indianapolis, Archbishop Charles C. Thompson walks among the teens and their sponsors during his homily on April 25 in SS. Peter and Paul Cathedral in Indianapolis. (Photo by Nicole Tucker)
Data on Mass attendance is more complex than it seems

By Mike Nelson

“Facts are stubborn things,” said Mark Twain, “but statistics are pliable.”

With that in mind, let us examine a recent Gallup survey that reported a continued and disappointing (or so it would seem) drop-off in Mass attendance by Catholics, continuing a trend that has been going on for decades.

Approximately every 10 years—beginning in 1955—Gallup has reported a steady decline in the percentage of Catholics who report attending Mass regularly. From a high of 52 percent in 1955 to 29 percent in 1983-86, and reached an all-time low of 39 percent in 2014-17, according to the most recent survey issued in early April. The disappearance of younger Catholics from Sunday Mass continues to show up in Gallup’s survey. Only 19 percent of Catholics ages 21-29 attend Mass once a week or “almost every week,” versus 44 percent who say they “seldom attend” and 11 percent who “never” attend. The “weekly or almost weekly” figures are higher, but tremulously higher, among Catholics ages 30-39 (47 percent), 40-49 (37 percent), 50-59 (33 percent) and 60-plus (49 percent).

“Given that young Catholics are even less devout,” Gallup reported, “it appears the decline in church attendance will only continue. One advantage the Catholic Church has is that the overall proportion of Americans identifying as Catholic is holding fairly steady. However, that too may not last, given the dwindling Catholic percentage among younger generations.”

A particularly jolting—and, to those who claim any religious faith, disconcerting—finding of Gallup’s survey is the response among U.S. adults ages 21-29 to “religious affiliation.”

The segment claiming Catholic as their “affiliation” has declined in the past six decades by a third—from 29 percent in 1955 to 19 percent in 1983-1964 to 2014-17. Conversely, a full one-third of those ages 21-29 currently claim “none” or “undesignated” as their faith affiliation, according to Gallup; six decades ago, that figure was “none” or “undesignated” as their faith affiliation, according to Gallup; six decades ago, that figure was “none.”

None of this should be taken lightly, of course, if the Church in the U.S. is expected to maintain and even flourish in the years ahead. But let’s take, for example, the 56 percent of Catholics ages 21-29 who (according to Gallup) attended Mass regularly in 1965-66 and follow them to the present.

In 1957 when those Catholics were in the 30-39 age bracket, 52 percent attended. A decade later, when they were 40-49, Mass attendance was 48 percent—declines, dramatically.

But in the mid-1990s, when they were 50-59, Mass attendance among those Catholics jumped to 58 percent. As in 2005-08, when they were 60-plus, it increased to 59 percent—a higher percentage than when they were ages 21-29.

Let’s follow another group, the 35 percent of Catholics ages 21-29 in 1975, who regularly attended Mass. In the 1983-86 survey, when these folks were in their mid-30s, the figure climbed to 49 percent, and in 1995-96 to 52 percent.

It declined to 46 percent in 2005-08 (immediately following the clergy sex-abuse scandal reports), but it increased again in 2014-17, when they were 60-plus, to 49 percent—again, higher than when they were 21-29.

Looking at two other groups whose age ranges mesh with these surveys, we see similar results:

—There were 25 percent of Catholics ages 21-29 who attended Mass regularly in 1995-96; in 2014-17, when this group was 40-49, the figure is 40 percent.

—The 29 percent of regular Mass attendees in the 21-29 age bracket in 2005-08 are now 43 percent in 2014-17 as 30-39-year-olds.

Granted, it is unlikely that Gallup has surveyed the exact same people every decade, and the decline in Mass attendance is not to be taken lightly. But these decade-to-decade progressions do suggest a faith “stability” among many Catholics that should not be dismissed.

Still, the greater question may not be how many attend Mass, or get involved with their parishes, but why—or why not?

Is the Catholic faith irrelevant, in today’s world? Is the Church too political? Not political enough? Did its opposition to birth control, its social justice advocacy, its male-only clergy, its sex-abuse scandal, its Second Vatican Council, turn people away, or prevent them from coming in? Or was it something as simple (and disturbing) as a run-in with a particular pastor, principal, religious education director or person in the pew?

All have been cited in various surveys over the decades, but after 2,000 years, there is precious little that has changed about the faith and how it operates in the real world. Given that, then, how do we, as Catholics, make our parishes, liturgies, programs and processes more appealing to Catholics and non-Catholics alike?

Numerous books, articles, studies and surveys have addressed that subject. What they boil down to, however, is relatively simple: Welcome. Invite. Empower. Appreciate. Celebrate. In other words, be the Catholic joyful, faith-filled presence Jesus calls us to be to one another.

(Catholic journalist Mike Nelson writes from Los Angeles.)

Parishes can take various steps to attract more people to Mass

By Fr. Herbert Weber

I recognized the man in the pew as an active member of a neighboring parish. After Mass, I greeted him and asked what brought him to our parish, somehow of a neighboring parish. After Mass, I greeted him and asked what brought him to our parish, somehow.

The parish staff often gives feedback on my preliminary liturgical music list, all sent out through e-mail blasts or on our Music can make a major difference in a Sunday celebration. There are different tastes, but the common denominator is that it has to be done well and have the invitation to include others’ participation. Pastors must make liturgical music a high priority and invest in it accordingly.

Worshippers are scattered among pews at a church during Mass. Approximately every 10 years—beginning in 1955—Gallup has reported a steady decline in the percentage of Catholics who report attending Mass regularly. From a high of 75 percent in 1955, the figure tailed to 46 percent in 1983-86, and reached an all-time low of 39 percent in 2014-17, according to the most recent survey issued in April. (CNS photo/Herbert Weber)

Parishes can take various steps to attract more people to Mass. Nonetheless, parishes can take special steps to improve attendance. With the provision that we already have the Eucharist, parishes can improve in several ways. The first is hospitality. This means much more than simply offering coffee and cookies after Mass. We emphasize welcoming all people, making room for visitors, helping people feel at home and consciously greeting people from parking lot to entrance to participation to departure … and coffee and cookies after every Mass.

One young couple who had attended another parish for several weeks said after their first visit to our parish that 13 people had said “hello” to them by the time they sat down. What’s more, they felt warmth and welcome. Second, the preaching at every Mass has to be worth listening to. As a weekly homilist, I work on the homily all week long. But I don’t work alone. I explore the Sunday readings with a Tuesday morning group, as I do with the Rite of Christian Initiation of Adults program. The parish staff often gives feedback on my preliminary homily thoughts.

In short, I try out various ideas on anyone who will listen. It takes time for ideas and appropriate illustrations to surface.

Added to those three big challenges, Sunday liturgies become more inviting if the following three steps are also taken: basic needs are met, children are welcomed and weekly preparation for Sunday Mass is done by all parishioners.

Basic needs include good sight and good sound in the church building as well as air conditioning, accessibility and a clean environment. When people don’t have to overcome such obstacles, they more quickly make the effort to come.

Children are an important part of any parish. We have children’s Liturgy of the Word, child care with trained staff and a Sunday morning preschool. What’s more, we welcome kids and never complain if kids cry out. There is a “respite space” for parents to take their little ones who need to run or make noise, where the kids’ noise disrupts no one while the parents can still see and hear. And finally, parishioners have to do their own preparation for Sunday Mass. During each week, we provide reflections on the readings and a taste of the music list, all sent out through e-mail blasts or on our parish app. Our weekly podcast allows people to hear the readings with a simple commentary. And multiple parish groups study the readings well before coming to church. This, along with all the other steps, helps attendance and conscious participation.

(Father Herbert Weber is the founding pastor of St. John XXIII Parish in Perrysburg, Ohio.)
Father Eugene Hemrick writes for The Journey/ Effie Calladitora

Sacramentals as a door to be opened

It was near the end of a long vacation, a road trip that had taken us to the University of Notre Dame, the sights and sounds of South Bend, and finally visiting my husband’s extended family. We had covered hundreds of miles, but we were mercifully spared the packs of extraneous errands, picking up household necessities for a daughter moving into a new apartment.

The crash came, like they all do, suddenly. We must have been in the lady’s blind spot, the lady who suddenly swerved on her blinker and turned directly into our path. Despite my action, my husband swung the car dramatically to the right.

Like a movie car chase, we bumped roughly over a curb and came to an abrupt stop. Unlike a movie, we did not slam the car into reverse and speed off merrily down the street. Two tires were collapsed, and fluid leaked ominously.

The other driver was irritatingly nonchalant. I don’t think she realized that our car was close to being totaled from this misadventure.

When events like this happen, we often wonder where God was. Of course, we were very grateful that we and the other driver and her passengers were unharmed.

But still, I recalled that at the beginning of our road trip, I had taken a little vial of holy water that I had bought in Ireland and blessed our car with it. The water came from the site at Knock where an apparition of Mary had occurred in the 19th century as the country was recovering from famine.

I had stored the vial in a corner of my purse as a reminder of my active devotion. I love the sacramentals of our faith—the symbols that the Catechism of the Catholic Church defines as “sacred signs that signify effects, particularly of a spiritual nature, which are obtained through the Magisterium.”

I have a lively Catholic imagination, and love the bells and whistles—the medals, pilgrimages, images of famous churches, the relics, the holy water. It’s not your cup of tea, that’s OK. But for me, it’s a source of comfort and nourishment.

The important thing is to remind myself that these sacramentals open my heart to God, and are not superstitious assurances that I am somehow magically protected from the world’s threats.

In his new book, Backing to the Choir, Jesuit Father Greg Boyle, who has made a career out of helping ex-gang members receive their lives, offered a comment I have meditated over.

“God does not protect [us] from anything,” he wrote, “but he sustains [us] through everything.”

Father Boyle was remembering how, during the World Trade Center bombings, many people were killed in the towers but many, for reasons as mundane as overleeping or stopping to buy donuts on the way to work, were spared death. Did God somehow “protect” some people? No, God’s peace is not a guarantee we will survive, even if we are the ones who died and with those who lived. How this works is part of the mystery of our God.

We have a nautical term for God to protect us. In tight situations, I say the Hail Mary a million times, I believe, if anything, God only strengthens me or allows me to be the evil one, the very real presence of wickedness that pursues us.

But we’re all going to die. We’re all going to die. We don’t ask to be spared this, just as Jesus was not spared, but we ask to trust the will of God who sustains us.

(Effie Calladitora writes for Catholic News Service.)
The Sunday Readings
Sunday, June 24, 2018

- Luke 1:57-66, 80

The scheduling of celebrating a saint’s feast day on any Sunday sends a message. The Church long has preferred to observe Sundays in their proper sequence in its various liturgical seasons. When a saint’s feast pre-empts this pattern, the Church is saying that the saint and his or her life have extraordinary lessons for us.

This weekend, instead of observing the Twelfth Sunday in Ordinary Time, the Church calls us to reflect upon St. John the Baptist, prominent in the Gospels, a kinsman of Jesus and Mary, and highly revered among Christians since the time of the Lord on Earth.

The readings for this feast enable us to think about John the Baptist’s special place in Christian minds and hearts all through the centuries, and about the reasons for this ancient devotion.

In the first reading, the Book of Isaiah sets the stage. Typically eloquent, this book fairly soars in its expectation for the time and place salvation will come in the person of Jesus. This special role of John the Baptist, and of its origin even in his conception and birth, is emphasized in the fact that God names him.

Naming of persons, as of things, for the ancient Jew had a proprietary quality. Parents asserted this, and still assert it in this culture, when they name their children, one of the most cherished privileges of being parents.

John the Baptist belonged to God. In turn, this aspect of John the Baptist’s life and mission reflects the fact that God wills that people be saved. He wills that they have eternal life. God sent John.

Of course, we may circumvent or negate altogether God’s will.

Reflection
The Church offers John the Baptist as a great model of discipleship. He is a figure, human in every respect as we are, who fully understood the purpose of life, namely to be with God, and who devoted everything in his life, and finally his life itself, to serving this purpose.

John’s life calls us to imitation, to see nothing as more important than to be with God.

The readings remind us that God wills that we experience eternal life. He never impedes us in our way to salvation. The exact opposite is true. He gave us Jesus, his Son, as our Saviour.

The choice remains with us, Paul would insist. We must accept the fact that eternal life is everything. We must will to be with God. †

A variety of security forces protect the Holy Father in public settings

Q Who are the men protecting Pope Francis who are wearing suits and ties? Are they part of the Italian national police force, Swiss Guards or a private security firm? They seem to protect the pope not only at the Vatican, but they travel with him on papal trips. (New Jersey)

A The men you see in suits and ties protecting the pope—especially on trips outside of Rome—come from a variety of security forces. The storied 500-year-old Swiss Guard, clad in colorful uniforms when they guard the entrances to the Vatican, also have armed plainclothes members to wade into the crowd on the sidewalk and tie protecting the pope, but you’ll never be able to see the pope, but you’ll never be able to keep this pope away from the people.”

I saw this exemplified in 1995 when St. John Paul visited New York City. I had been charged with managing the movements of the “tight pool,” the handful of videographers and still photographers who were given close-up access at each of the papal sites, and I had a U.S. Secret Service agent assigned to me.

When the pope came out of St. Patrick’s Cathedral, the plan had called for him to get into the popemobile and ride the one long block to the residence of the archbishop of New York. Instead, St. John Paul decided to wade into the crowd on the sidewalk and begin shaking hands. I said to the agent, “That must terrify you when he departs.”

“Actually, it’s the safest thing of all. If we don’t know what he’s going to do, then we don’t know what he’s going to do, then nobody else can know either.”

(“John gave him on papal trips. (New Jersey)”

My Journey to God
All I Need
By Luke Skarvedt

If I was a flower, beaming very bright
The world would turn to me for beauty
And turn away at night
But instead I am a small shrub, blinded by the sunlight

As my dreams are as big as a tree
My worries take away my might

If I was a lion, the leader of the crowd
The animals would be nervous around me,
Forcibly, forcing them to bow down
But instead I am a small rodent, ugly and profound

Nobody wants to see me for I am not worthy
to even touch a crown in
As my thoughts make me feel like a lion
My looks bring me down

(Luke Skarvedt is a member of St. Barnabas Parish in Indianapolis, and will be in the eighth grade at St. Barnabas School this fall.)

Daily Readings
Monday, June 25
2 Kings 17:5-8, 13-15a, 18
Psalm 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 26
2 Kings 19:9b-11, 14-21, 31-35a, 36
Psalm 49:2-8, 10-11
Matthew 7:6, 12-14

Wednesday, June 27
St. Cyril of Alexandria, bishop
and doctor of the Church
2 Kings 22:8-13; 23:1-3
Psalm 119:33-37, 40
Matthew 7:15-20

Thursday, June 28
St. Irenaeus, bishop and martyr
2 Kings 24:8-17
Psalm 79:1b-5, 8-9
Matthew 7:21-29

Friday, June 29
SS. Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Saturday, June 30
The First Martyrs of the Holy Roman Church
Lamentations 2:2, 10-14, 18-19
Psalm 74:1-17, 20-21
Matthew 8:5-17

Sunday, July 1
Thirteenth Sunday in Ordinary Time
Psalm 30:2, 4-6, 11-13
2 Corinthians 8:7, 9, 13-15
Mark 5:21-43
or Mark 5:21-24, 35b-43

Question Corner/ Fr. Kenneth Doyle

A variety of security forces protect the Holy Father in public settings

Q Who are the men protecting Pope Francis who are wearing suits and ties? Are they part of the Italian national police force, Swiss Guards or a private security firm? They seem to protect the pope not only at the Vatican, but they travel with him on papal trips. (New Jersey)

A The men you see in suits and ties protecting the pope—are especially on trips outside of Rome—come from a variety of security forces. The storied 500-year-old Swiss Guard, clad in colorful uniforms when they guard the entrance to the Vatican, also have armed plainclothes members to wade into the crowd.

In addition, the Vatican has its own 130-member police force, the gendarmerie corps, who are assigned to accompany the pope. Domenico Giani, the inspector general of this corps, is the pope’s personal bodyguard and is often seen off the front of the popemobile. Also, on foreign visits, the host nation’s own security force—as per diplomatic protocol—is heavily involved in orchestrating the pope’s protection.

The difficulty comes in trying to balance security interests with a pope’s desire to minister in a personal way to his flock. Once, shortly after the 1981 attack on St. John Paul II’s life at an audience in St. Peter’s Square, I asked a Swiss Guard if there would be stricter security protocols in place going forward. The guard said, smiling but with a touch of frustration, “You can keep people away from the pope, but you’ll never be able to keep this pope away from the people.”

I saw this exemplified in 1995 when St. John Paul visited New York City. I had been charged with managing the movements of the “tight pool,” the handful of videographers and still photographers who were given close-up access at each of the papal sites, and I had a U.S. Secret Service agent assigned to me.

When the pope came out of St. Patrick’s Cathedral, the plan had called for him to get into the popemobile and ride the one long block to the residence of the archbishop of New York. Instead, St. John Paul decided to wade into the crowd on the sidewalk and begin shaking hands. I said to the agent, “That must terrify you when he departs.”

“Actually, it’s the safest thing of all. If we don’t know what he’s going to do, then nobody else can know either.”

(“John gave him on papal trips. (New Jersey)”

Aloysius Gonzaga
C. 1568-1591

Feast: June 21

Born to a noble Italian family, Aloysius served as a page in Spain and Italy. His father opposed a religious vocation, planning instead a military career for his oldest son. But Aloysius joined the Jesuits in Rome in 1585, taking his vows two years later. His health had been compromised by kidney disease, but he served in a Jesuit hospital opened in Rome when plague struck the city. He died of plague while ministering to the sick. St. Robert Bellarmine, his spiritual director, said the young Jesuit’s austere religious practices and penances were so extreme that others should not follow them. canonized in 1726, Aloysius later was declared protector of young students and patron saint of Catholic youths.
Vatican team returns to Chile to ‘ask forgiveness’ for clergy sex abuse

VATICAN CITY (CNS)—Arriving on June 12 in Santiago, Chile, Archbishop Scicluna of Malta said his mission to the country was a sign of Pope Francis’ closeness to Chileans following devastating reports of sexual abuse and cover-ups by members of the clergy.

Speaking to journalists in Santiago on June 12, the archbishop said his team’s pastoral mission includes providing “concrete technical and legal assistance to the dioceses in Chile so they may give adequate response to each case of sexual abuse of minors committed by clergy or religious.”

Archbishop Scicluna, president of a board of review handling abuse cases within the Congregation for the Doctrine of the Faith, referred to fathers Jordi Bertomeu Farnos, an official of the doctrinal congregation, visited Santiago on June 12-13 before going to Osorno on June 14-17.

On June 11, Pope Francis accepted the resignation of 61-year-old Bishop Juan Barros of Osorno and two other Chilean bishops. Bishop Barros’ appointment as head of the Diocese of Osorno in January 2015 sparked protest because of the bishop’s connection to Father Fernando Karadima, his former mentor. Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys.

Several of Father Karadima’s victims alleged that Bishop Barros—then a priest—was present when the abuse occurred.

Pope Francis named Auxiliary Bishop Jorge Concha Caycuveiro of Santiago as apostolic administrator for the Diocese of Osorno.

On June 13, police raided the offices of the Archdiocese of Santiago’s judicial officials—a move archdiocesan officials told media were not expected—and the offices of the bishop of Rancagua. Bishop Alejandro Goez of Rancagua was forced to suspend 14 of the diocese’s 68 priests on May 19 after an investigative report for the Vatican’s teach the diocese of Osorno. Archbishop Scicluna said he and Father Bertomeu have “the task of manifesting the pope’s closeness” to the diocese and the people of the city “in a sign of service and communion in a context of prayer, liturgical celebration and mutual listening and cordiality.”

Upon his arrival in Santiago, Father Bertomeu told journalists, “We have come to ask forgiveness in [the pope’s] name.”

Among the other resignations accepted by Pope Francis were Archbishop Cristian Caro Cordero of Puerto Montt and Bishop Gonzalo Duarte Garcia de Cortazar of Valparaiso. Both had reached the customary retirement age of 75.

However, several former seminarians in Valparaiso reacted negatively to the announcement that Bishop Duarte’s resignation was accepted due to age and not for allegedly covering up abuse at the hands of members of the clergy.

In an interview with Chilean radio station Radio Bio Bio, Marcelo Soto, a former seminarian who studied at the San Rafael de Lo Vasquez seminary, alleged his report of abuse by Father Humberto Henriquez was ignored by the bishop, who at the time served as vicar general of the Diocese of Valparaiso.

He also claimed that he was asked by Bishop Duarte what he did to provoke the priest’s sexual advances and was advised “to keep quiet.”

Several other former seminarians also accused Bishop Duarte of sexual abuse and abuse of conscience and power; they said they sent their complaints directly to the Congregation for the Doctrine of the Faith after the Diocese of Valparaiso and the apostolic nunciature refused to accept them.

In a June 6 statement, the Chilean bishops’ conference denied receiving complaints against Bishop Duarte and said there was “only one complaint made to civil authorities several years ago against him and other bishops and priests that were dismissed.”

However, Father Eugenio de la Fuente Lora, a survivor of abuse who along with several Chilean priests met with Pope Francis on June 2, said the bishops’ statement “did not conform to the truth.”

An ecclesiastical complaint dated May 19, 2010, was delivered to the apostolic nunciature in Santiago de Chile, Father de la Fuente told the Chilean newspaper El Mercurio.

When asked by journalists whether any more resignations from the country’s bishops will be accepted, Father Bertomeu said that decision was up to Pope Francis.

“We must leave that in [Pope Francis’] hands, but we must be very hopeful that things will go well,” he said.

The Criterion Friday, June 22, 2018

Rest in peace

PEOPLE

June


June


June

Performers in Moscow dance during the opening ceremony of the World Cup on June 14. Pope Francis said he hopes the monthlong world soccer tournament promotes “solidarity and peace between nations.” CNS photos/Grigory Dukov, Reuters
Catholics continue MLK’s legacy in latest march for the poor

WASHINGTON (CNS)—For almost 40 days, and some nights, a group of religiously affiliated people have prayed, marched, rallied, faced arrest or been arrested—often to call attention to what they believe is one of the fiercest battles waged by the powerful against the poor. And that battle, to many of them, seems to have gotten harder, not easier to fight.

When civil rights leader Martin Luther King Jr. first organized a national movement made up of churches and their advocates, who publicly shared their stories of injustice and camped them at the doorstep of lawmakers in Washington, D.C., the plan was to bring about the promise of the nation’s capital for the poor.

Back then, King began what he called the Poor People’s Campaign in Memphis, Tenn., and he had planned to bring lawmakers of the United States to Washington D.C. with a large-scale march on Washington, disrupting the nation’s capital until lawmakers moved to use the country’s resources not to fund war nor to enrich those who already were rich, but for adequate housing, health care, education, jobs and fair wages for all. This year, organizers of a modern-day Poor People’s Campaign plan to carry out what King was not able to finish in 1968.

His plan was disrupted when he was assassinated on April 4, 1968, before the planned event took place. Then the campaign and its activities were momentarily postponed, advocates still headed for Washington and met with lawmakers, hosting a list of demands. But the killing of Robert F. Kennedy weeks later, along with influencing among organizers, brought King’s original vision to a halt on June 19, 1968. However, 50 years later, those who believe King’s battle remains relevant have brought the campaign back to life, organizing events around the country prior to a large-scale march on June 23 voicing King’s original concerns and adding new ones.

Even after King’s victories against desegregation in the south, poverty remained a great obstacle on the path toward the promised land he yearned for, and he saw economic justice as just as critical to achieve.

“We aren’t merely struggling to integrate a lunch counter now,” King said in Los Angeles in 1967. “We’re struggling to buy a banana. Now we need to buy a hamburger or a steak when we get to the counter.”

In Washington and around the country, Catholics have just been among those fighting for economic justice. The economic justice King wanted and have participated nationwide in the modern Poor People’s Campaign, which organizers of a modern-day Poor People’s Campaign plan to carry on before the promised land he yearned for, and he saw economic justice as just as critical to achieve.

“I believe that it’s going to take both advocacy and direct action to bring about change, and the Poor People’s Campaign has given me hope,” he said in an e-mail interview with CNS. “This is a broad coalition [of faith-based and some other folks] who have come together for this massive undertaking that is going on in state capitals across the country and they’re asking for a lot.”

Fighting for causes such as the environment, immigration, against military spending and for health care, is “a really tall order,” he said.

“But I have the belief that together we can work to improve the lives of the most vulnerable in our country and around the world, and these direct actions are bringing attention to these important issues which will bring about further progress,” he said.

Trenton bishop decries mass shooting that took place during N.J. arts festival

TRENTON, N.J. (CNS)—No motive “can justify the shooting” and the “seemingly relentless acts of gun violence plaguing our cities,” Bishop David C. O’Connell of Trenton said after a mass shooting took place in the early morning hours of June 17 during a city arts festival.

“The epidemic of gun violence has struck once again, this time close to home,” he said in a statement.

Gunfire broke out at 2:45 a.m. on June 17 during a 24-hour festival called “Art All Night Trenton 2018.” Police confirmed on June 18 that 22 people had suffered gunshot wounds. Of that number, a 13-year-old boy and three other people were hospitalized and remained in critical condition.

Police also said there were three suspected shooters. One identified as Tahaj Wells, 33, was killed. Mercer County Prosecutor Joseph Bocchini told the Press of Atlantic City’s Homicide Task Force was investigating if he was fatally shot by police.

Two other suspected shooters also were shot. One identified as Armstron Armstrong, 23, remained hospitalized in stable condition. The third suspect, who was not identified, remained in critical condition.

“How many times can our hearts break over such violence,” Bishop O’Connell asked.

“Once again, we fail to use our knees to beg the Almighty to help us end these senseless based on innocent life in our communities,” he said.

“We pray for the injured and their families, for comfort and healing. We pray in silence for our friends, for the first responders and emergency workers who responded,” he said.

“We pray for our community here in Trenton that God’s peace and our love for one another might prevail,” the bishop added.

“The epidemic of gun violence is ongoing, and we are still investigating what the shooters’ motive may have been. According to News reports, Wells was recently released from prison and had been on parole since February on hearing a weapon charge. Armstrong was charged with a weapons offense. No information was released as to whether the third suspect was charged.”

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

Employment

Catholic Radio Indy has an opening in our Sales/Marketing/Placement Department. Duties involve contacting area businesses to secure underwriting announcements (somewhat similar to advertising sales) and building relationships with area Catholic parishes.

Position also involves planning and participating in station fundraising events.

Send resume to: Jim@CatholicRadioIndy.org or call 317-870-8400 for details.
Scientists, believers should admit how little they know, pope says

**VATICAN CITY (CNS)—Scientists and people of faith always must admit they don’t know everything, and they must never be afraid to explore and discover more, Pope Francis told astronomy students and experts.**

“As people who love what we do, we can find in our love for this universe a foretaste of that divine love which, in contemplating his creation, declared that we can find,” he said on June 14.

The pope spoke to dozens of young astronomy students who were taking part in a monthlong summer school sponsored by the Vatican Observatory.

The summer program in astrophysics, held every two years, accepts a small group of promising university and graduate students, mostly from developing nations, who are specializing in astronomical sciences.

During a private audience in the apostolic palace, the pope praised the way the study program brings together people from so many different countries, cultures and areas of specialization.

This endeavor shows how “diversity can be united by a common goal of study,” and how success in that work depends precisely on this diversity, he said.

“The more as scientists or believers, it is always important to start by admitting that there is much that we do not know. But it is equally important to never be satisfied with sticking with a ‘complacent agnosticism,’ the pope said. **‘Just as we should never think we know everything, we should never be afraid of trying to learn more,’ he said.**”

**BISHOPS continued from page 1**

The bishops voiced their support.

In his remarks, Cardinal DiNardo said he joined Bishop Joe S. Vasquez of Austin, Texas, chairman of the bishops’ Committee on Migration, “in condemning the to-dooms of family separation at the U.S.-Mexican border as an implementation of the administration’s zero tolerance policy.”

“Our government has the discretion in our laws to ensure that young children are not separated from their parents and exposed to irreparable harm and trauma,” the cardinal said. **“Families are the foundational element of our society and they must be able to stay together.”**

“Separating babies from their mothers is not the answer and is immoral,” he added.

The bishops voted 183-2 with two abstentions to revise ethical and religious directives governing key moral questions when Catholic and non-Catholic institutions are preparing to cooperate or merge.

Under development since 2015, the changes are limited to Part 6 of the “Ethical and Religious Directives for Catholic Health Care Services” developed by the USCCB.

Bishop Robert J. McManus of Worcester, Mass., chairman of the bishops’ Committee on Doctrine’s Subcommittee on Health Care, told the assembly the new directives will help bishops decide whether a health care partnership can occur under the Church’s moral teaching.

The revisions offer more specific guidance to health care administrators confronted with an increasingly complicated business environment and widespread consideration within the industry.

The bishops also approved changes in language to clarify several articles of the “Charter for the Protection of Children and Young People.” The changes are the first since 2011 as the work to update the document took several years longer than planned to wind through the review process established by the bishops.

The vote was 185-1 with one abstention to enact the changes.

Bishop Timothy L. Doherty of Lafayette, Ind., member of the Committee for the Protection of Children and Young People, presented the changes, saying that they will strengthen protections for young people.

A provision changing the charter from every two years to seven years among the approved changes.

The changes generally tighten requirements for all individuals working with children and adding wording to individual articles of the charter or clarifying terms used in the document.

In a separate lead up to the vote, Francesco Cesareo, chairman of the National Review Board, cautioned the bishops to guard against complacency in carrying out the charter’s requirements. He urged them to “never waver” in their commitment to protect minors and vulnerable adults from sexual abuse.

Cesareo said signs of complacency surfaced in some dioceses and eparchies as auditors compiled an annual report on compliance with the charter during the period of July 1, 2016-June 30, 2017. While progress is being made as the number of allegations during the period decreased from the two previous years, he cautioned the bishops to remain vigilant.

“Despite the progress we have made in the Church and the ongoing efforts of dioceses, many of the faithful and in society at large question the commitment of the church, and particularly the bishops, in addressing the sexual abuse of children,” he told the assembly.

At a previous vote, the bishops accepted a new document focused on guiding the Church in America in addressing the pastoral needs of Asian and Pacific Island Catholics.

Adopted 187-2 with two abstentions, “Encountering Christ in Harmony” is meant to provide support and offer ideas for ministry to the nation’s nearly 3 million Asian and Pacific Island Catholics.

Bishop Oscar A. Solis of Salt Lake City, chairman of the bishops’ Subcommittee for Asian and Pacific Islander Affairs, told the assembly the document addresses the fastest growing minority community in the Church in the U.S.

“Asian and Pacific Islanders are ready for pastoral engagement in the Church’s mission of evangelization,” he said.

“Our approval of this document is indicative of an essential pastoral outreach to the mission of the Church in the United States. It’s a response to the call of Pope Francis to go to the peripheries to proclaim the Gospel,” he added.

The document has been in the works for more than two years.

The bishops engaged in an 85-minute discussion before agreeing to develop new supplementary materials and a video to complement its long-standing document guiding Catholic participation in public life.

The new materials were proposed by a working group that included the chairmen of USCCB committees that work on public policy issues. They would supplement the bishops’ “Forming Consciences for Faithful Citizenship,” and will “apply the teaching of Pope Francis to our day.”

The document traditionally has been updated and released around a year before the presidential election every four years, with the last update in 2015. The new materials are expected to be completed in time for the bishops to approve them, with their November 2019 general assembly.

The bishops heard a planned pastoral letter addressing racism is on schedule for their November vote during their fall meeting.

Bishop Sheldon J. Fabre of Houma-Thibodaux, La., chairman of the bishops’ Ad Hoc Committee Against Racism, said the pastoral letter is on schedule for their November 2019 general assembly.

He said drafts of the document have been reviewed by various parties, and that some suggestions have been incorporated into it.

The document will focus on contemporary concerns affecting Native Americans and African-Americans and the “targeting” of Hispanics with racist language and actions, he said.

The pastoral letter will be noted in the clear message of the prophet Micah, who calls on the faithful “to act justly and to love mercy and to walk humbly with your God” (Mic 6:8), he added.

On the religious freedom front, Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the bishops’ Committee for Religious Freedom, said challenges to religious liberty continue to emerge, and the Church in the U.S. will remain steadfast in addressing them to serve the common good.

In response, he explained, the committee has developed a plan to change the narrative about what religious freedom truly means.

The effort will include “choosing our language carefully” through the use of “inspiring and reliable language” that promotes the “gift” of religious freedom, he said. He used the example of faith-based agencies that are threatened with shutdown because of their religious or moral convictions.

A second component will focus on telling stories of people facing questions of conscience, such as a nurse who was forced to assist in carrying out an abortion.