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■WORK FOR JUSTICE NEEDS CONTINUING PROGRAMS, SPEAKERS SAY

■By Patricia Zapor

■Catholic News Service

○ CHICAGO (CNS) -- The future of the Campaign for Human Development depends upon continuing programs that are based on the work of justice, said Los Angeles Cardinal Roger M. Mahony and other speakers at CHD's 25th anniversary celebration Aug. 25-28.

○ ''Our activities must be guided by a clear vision and a prophetic spirit that will continually animate those we work with to shape society so that it begins to resemble God's commonwealth,'' said Cardinal Mahony during an Aug. 27 ceremony to commission the workers of the church's anti-poverty program.

○ ''We must be able to view the world through the eyes of Jesus Christ and his saving mission,'' Cardinal Mahony said.

○ He challenged conference participants, who represented diocesan agencies and CHD grantees, to be guided by principles that affirm human dignity and protect human life; to develop the capacity for ethical decision-making as the basis of long-term progress for the poor; and to help community institutions become effective in fostering civic participation.

○ Earlier that day panelists in a plenary session on future strategies for CHD expressed similar sentiments.

○ Father J. Bryan Hehir, pastor of St. Paul's Church in Cambridge, Mass., and professor in religion and society at Harvard Divinity School, said CHD should be able to take advantage of the church's institutions.

○ ''We've got the largest school system, the largest private health care system, the largest social action networks in the country,'' he said. Those institutions can particularly help CHD in turning its work into a part of the global mission of the church.

○ Journalist and author William Greider said CHD should place more emphasis on empowering people elsewhere in the world whose struggles with poverty are interrelated to those of people in this country.

○ Machinists in China who earn \$50 a month making parts for 747 aircraft and the 180 or more toy factory workers who died in Thailand's worst industrial accident because conditions were unsafe have a role in the eroding prosperity felt by people of the United States, Greider said.

○ If employers find they can move jobs out of the United States to where wages are low because of the way workers are treated ''we are somehow responsible,'' Greider said. ''The economics of it might not be so obvious. But to protect living wages in the United States we need to bring the bottom up as quickly as possible.''

■END

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4 Without reference to political candidates, parties, or platforms, we wish to offer a listing  
5 of some principles and issues which we believe are important in the national debate during  
6 1996. These brief summaries are not intended to indicate in any depth the details of the  
7 positions we have taken in past statements on these matters. For a fuller discussion of our point  
8 of view we refer the reader to the documents listed in the summaries that appear below.

9 **A TRADITION OF CONCERN**

10 These concerns are rooted in a tradition of social teaching which has taken on increasing  
11 importance and urgency over the last century. In a statement on the 100th Anniversary of Pope  
12 Leo XIII's Encyclical *Rerum Novarum*,<sup>13</sup> our Conference outlined six basic principles which are  
13 at the heart of these issues:

14 1. *The life and dignity of the human person*

15 In the Catholic social vision, the human person is central, the clearest reflection of God  
16 among us. Each person possesses a basic dignity that comes from God, not from any human  
17 quality or accomplishment, not from race or gender, age or economic status. The test of every  
18 institution or policy is whether it enhances or threatens human life and human dignity. We  
19 believe people are more important than things.

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<sup>12</sup> Papal Address in Nairobi, Kenya, May 7, 1980. (*Origins*, Vol 10, No. 2)

<sup>13</sup> *A Century of Social Teaching*, 1990

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1 2. *Human rights and responsibilities*

2 Our dignity is protected when human rights are respected -- the right to life and to those  
3 things which make life truly human: religious liberty, decent work, housing, health care,  
4 education, and the right to raise and provide for a family with dignity.

5 3. *The call to family and community*

6 The human person is not only sacred, but social. We realize our dignity and achieve our  
7 rights in relationship with others in our families and communities. No community is more  
8 central than the family -- the basic cell of society.

9 4. *The dignity of work and the rights of workers*

10 Work is more than a way to make a living; it is a vocation, participation in creation.  
11 Workers have basic rights -- to decent work, to just wages, to form and join unions, to economic  
12 initiative, among others. The economy exists for the human person, not the other way around.

13 5. *The option for the poor*

14 People who are poor and vulnerable have a special place in Catholic teaching. The  
15 Scriptures tell us we will be judged by our response to the "least of these." We need to put the  
16 needs of people who are poor first.

17 6. *Solidarity*

18 As Pope John Paul II reminds us, we are one human family despite differences of  
19 nationality or race; the poor are not a burden, but our sisters and brothers. Loving our neighbor  
20 has global dimensions in the 1990s.

21 The issues which follow are not the concerns of Catholics alone; in every case we are  
22 joined with others in advocating these concerns. They represent a broad range of topics on

1

2 which the bishops of the United States have already expressed themselves and are recalled here  
3 to emphasize their special relevance in a period of national debate and decision.

#### 4 ABORTION

5 Human life is a gift from God which all of us are called to protect, nurture and sustain.  
6 The right to life, the most basic of all human rights, must be protected by law. Abortion has  
7 become the fundamental human rights issue of our day because it is the deliberate destruction of  
8 a human being before birth.

9 The United States, avowedly a defender of the weak, has one of the highest legal abortion  
10 rates and the most extreme abortion policy of any industrialized Western nation in the world.  
11 There are now more than 1.5 million abortions every year in the U.S., over 4,400 a day, with  
12 well over 95% performed for economic or social reasons. Thousands of unborn children are  
13 killed each year in the final months of pregnancy.

14 We support policies and laws that encourage childbirth over abortion, and urge  
15 government and the private sector to provide programs that assist pregnant women and their  
16 children, especially those who are poor. We support efforts to prohibit domestic and foreign  
17 abortion funding, as well as efforts to protect states from having to fund abortions contrary to  
18 their own laws. We reject the 1973 Supreme Court abortion decisions which deny legal  
19 protection to unborn children, and we support efforts to prohibit or restrict abortion legislatively,  
20 and to provide constitutional protection for unborn human life. Laws and policies on medical  
21 research, health care and related issues must respect and protect human life from the moment of  
22 conception. (*Documentation on the Right to Life and Abortion*, 1974, 1976, 1981; *Pastoral*

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2 *Plan for Pro-Life Activities: A Reaffirmation*, 1985; *Resolution on Abortion*, 1989; 1995;  
3 *Faithful for Life: A Moral Reflection*, 1995)

#### 4 **ARMS CONTROL, ARMS TRADE AND DISARMAMENT**

5 While some progress has been made in recent years, additional steps are needed if nuclear  
6 policies and priorities are to keep up with the dramatic changes in world politics. An active  
7 commitment by the United States to progressive nuclear disarmament and the strengthening of  
8 collective security is the only moral basis for our deterrent and our insistence that other nations  
9 forego these weapons. Ratification and implementation of the arms treaty are essential, but  
10 much deeper cuts in nuclear arms are both possible and necessary. We support the current  
11 moratorium on nuclear testing as our nation pursues an effective global test ban.

12 The end of the Cold War still provides an opportunity to reduce substantially military  
13 spending. Diverting scarce resources from military to human development is not only a just and  
14 compassionate policy, but also a wise long-term investment in global and national security.  
15 Concern for jobs cannot justify military spending beyond the minimum necessary for legitimate  
16 national security and international peacekeeping obligations.

17 Neither can jobs at home justify exporting the means of war abroad. The United States  
18 has a special responsibility to undertake more serious efforts to control and significantly reduce  
19 its dominant role in the scandalous global trade in arms. The unemployment and economic  
20 disruption caused by defense cuts must be addressed concretely through economic development  
21 and adjustment programs, a stronger non-military economy, and other programs to assist those  
22 affected. The United States should take a leadership role in reducing reliance on, ending export

1 of, and ultimately banning anti-personnel landmines, which kill some 26,000 civilians each year.  
2 *The Challenge of Peace: God's Promise and Our Response*, 1983; *A Report on the Challenge of*  
3 *Peace and Policy Developments 1983-1988; The Harvest of Justice Is Sown in Peace*, 1992;  
4 *Confronting a Culture of Violence*, 1993)

## 5 CAPITAL PUNISHMENT

6 The Church's commitment to the value and dignity of human life leads us to oppose the  
7 use of the death penalty. We believe that a return to the use of the death penalty is further  
8 eroding respect for life in our society. We do not question society's right to protect itself, but  
9 we believe that there are better approaches to protecting our people from violent crimes. The  
10 application of the death penalty has been discriminatory toward the poor, the indigent, and racial  
11 minorities. Our society should reject the death penalty and seek methods of dealing with violent  
12 crime which are more consistent with the Gospel vision of respect for life and Christ's message  
13 of healing love. This principle is set forth in the new *Catechism of the Catholic Church*: "If  
14 bloodless means are sufficient to defend human lives against an aggressor and to protect public  
15 order and the safety of persons, public authority must limit itself to such means, because they  
16 better correspond to the concrete conditions of the common good and are more in conformity to  
17 the dignity of the human person." (*Community and Crime*, 1978; *U.S. Bishops' Statement on*  
18 *Capital Punishment*, 1980; *Confronting a Culture of Violence*, 1993.)

## 19 COMMUNICATIONS

20 The telecommunications industry has undergone a significant transformation with the  
21 advent of new technologies and changing governmental policies and regulations. The battle for  
22 ratings and a singular emphasis on profits have too often replaced the commitment to legitimate

1 public interest standards. We are deeply concerned about the glorification of violence and  
2 exploitation of sexuality in some television programing, movies, and other newer media. Since  
3 the deregulation of the industry that began in the early 1980s, the amount of time and resources  
4 the industry has devoted to issues of community importance has declined.

5 Three principles must be maintained: (1) the communications industry, considering its  
6 widespread influence, needs to operate in the public interest as well as its own ownership  
7 interests; (2) citizens must be able to participate effectively in defining and enforcing services in  
8 the public interest; and (3) fairness and diversity must be assured in ownership, employment,  
9 and public access in these services.

10 We support requirements for the telecommunications industry to air more educational and  
11 informational children's programs and to curtail violence and commercialization during  
12 children's television programming. We strongly advocate measures which will lead to the  
13 improvement of moral standards in the media and an increase in values-based programming.

14 We also support reasonable and constitutionally acceptable regulations which prohibit the  
15 distribution of obscene material and which restrict the distribution of indecent material over the  
16 electronic media, so that this material is not accessible to minors. We oppose advertising and  
17 public service announcements which have the effect of impinging on the right of parents to  
18 teach their children about responsible sexuality. (*Statements and testimony by the USCC*  
19 *Department of Communications before the Congress and the Federal Communications*  
20 *Commission.*)

## 21 DISCRIMINATION AND RACISM

22 Discrimination based on sex, race, ethnicity, or age continues to exist in our nation. Signs  
23 of increased racial hostility poison our society. Such discrimination constitutes a grave injustice  
24 and an affront to human dignity. It must be aggressively resisted by every individual and rooted

1 out of every social institution and structure. Discrimination on the basis of race, sex, or other  
2 arbitrary standards can never be justified. Where the effects of past discrimination persist,  
3 society has the obligation to take positive steps to overcome the legacy of injustice. We support  
4 judiciously administered affirmative action programs as tools to overcome discrimination and its  
5 continuing effects.

6 Racism is a particularly serious form of discrimination. Despite significant strides in  
7 eliminating racial prejudices in our country, there remains an urgent need for continued  
8 reconciliation in this area and continued commitment to move forward to overcome more  
9 subtle but still destructive forms of discrimination and intolerance. Racism is not merely one sin  
10 among many. It is a radical evil dividing the human family. (*Brothers and Sisters to Us*, 1987)

## 11 THE ECONOMY

12 Our pastoral letter *Economic Justice for All* insists that every economic decision and  
13 institution should be judged in light of whether it protects or undermines the dignity of the  
14 human person. The economy must be at the service of all people, especially the poor. Society  
15 as a whole, acting through private and government institutions, has the moral responsibility to  
16 enhance human dignity and protect human rights.

17 The most urgent priority for domestic economic policy is to create jobs with adequate pay  
18 and decent working conditions. High levels of unemployment and underemployment are  
19 morally unacceptable in a nation with our economic capacity. The minimum wage should be  
20 raised to help workers and their families live decent lives. We reaffirm the Church's  
21 traditional teaching in support of the right of all workers to organize and bargain collectively  
22 and to exercise these rights without reprisals.

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1 The fact that so many people are poor in a nation as wealthy as ours is a social and moral  
2 scandal that must not be ignored. The disproportionate impact of poverty on children, women,  
3 and members of racial and ethnic minorities must be addressed through just policies on  
4 employment, taxes, welfare, and family life. Wage discrimination against women and other  
5 economic consequences of sexism must be overcome. Vigorous efforts are needed to  
6 overcome barriers to equal employment and pay for women and minorities. Dealing with  
7 poverty is not a luxury to which our nation can attend when it finds the time and resources.  
8 Rather, it is a moral imperative of the highest priority.

9 In the area of tax policies, we support effective incentives for charitable giving, an earned  
10 income tax credit which assures that working families will not have to raise their children in  
11 poverty and a tax code which reflects traditional Catholic teaching that tax rates should reflect a  
12 person's ability to pay.

13 It is essential that all aspects of international economic policy -- trade, aid, finance and  
14 investment -- reflect basic moral principles and promote the global common good. The United  
15 States has a moral obligation to take the lead in helping to alleviate poverty through sustainable  
16 development, supporting programs that emphasize greater participation of the poor in grassroots  
17 development rather than large-scale government projects. We have a humanitarian obligation to  
18 support victims of war and natural disaster. We also support long-term development initiatives  
19 for poor countries undergoing transition from civil war or authoritarian regimes. We continue to  
20 emphasize human development over military assistance in the priorities of U.S. foreign aid  
21 programs. We must reform foreign assistance, not abandon it. (*Economic Justice for All*, 1986;  
22 *Relieving Third World Debt*, 1989, *Putting Children and Families First*, 1991; *The Harvest of*

1 *Justice is Sown in Peace, 1993.)*

2 **EDUCATION**

3 All persons of whatever race, sex, condition or age, by virtue of their dignity as human  
4 beings have an inalienable right to a quality education. The provision of a quality education,  
5 that helps prepare each person to address the complex challenges of our society and world, is a  
6 life-long process and is the responsibility of all members of our civic society. We advocate  
7 public policies that provide for:

- 8 • adequate public and private funding to make a quality education available for all citizens  
9 and residents of the United States in an orderly and respectful environment;
- 10 • the development and implementation of a form of moral education integrated into the total  
11 public school curriculum that responds to student needs and is respectful of the variety of  
12 beliefs found in our nation;
- 13 • government and voluntary action to reduce inequalities of educational opportunity by  
14 improving the opportunities available to educationally, economically and socially  
15 disadvantaged persons;
- 16 • orderly compliance with legal requirements for racially integrated schools and additional  
17 voluntary efforts to increase racial and ethnic integration in public, private and religious  
18 schools;
- 19 • equitable tax support for education of pupils in public, private and religious schools to  
20 implement the natural right of parental freedom of choice in the education of their  
21 children;
- 22 • salaries and benefits of teachers and administrators that reflect the principles of economic  
23 justice;

1 • the principle that private and religious school students and professional staff have the right  
2 and opportunity for equitable participation in all government programs to improve  
3 education, especially those which address the needs of the educationally, economically  
4 and socially disadvantaged.

5 (To Teach As Jesus Did, 1972; Sharing the Light of Faith: National Catechetical Directory,  
6 1979; Value and Virtue: Moral Education in the Public School, 1987; Economic Justice for All,  
7 1986; In Support of Catholic Elementary and Secondary Schools, 1990; Principles for  
8 Educational Reform in the United States, 1995)

## 9 ENVIRONMENTAL JUSTICE

10 Pope John Paul II has called the environmental crisis fundamentally a "moral" challenge.  
11 The whole human race suffers as a result of environmental blight and generations yet unborn  
12 will bear the cost for our failure to act today. What is needed is the will to make changes in  
13 policy and life-styles, to arrest, reverse, and prevent environmental decay and to pursue the goal  
14 of sustainable, equitable development for all. Our call to environmental justice includes  
15 supporting policies that:

- 16 • promote sustainable economic practices that reduce the current stress on natural systems,  
17 remain consistent with sound environmental practices, and establish common ground  
18 between the needs of workers and the environment;
- 19 • place the needs of the poor as a priority through a more just and more equitable sharing of  
20 the earth's resources;
- 21 • foster environmental justice and the elimination of environmental racism and  
22 discriminatory practices which place a disproportionate burden on communities of color  
23 and the poor for pollution;

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- 2 • promote policies which insure a fair balance between public and private costs of
- 3 environmental protection;
- 4 • seek alternative agricultural and energy sources that rely less on chemical intensive
- 5 agricultural practices and non-renewable energy resources; and
- 6 • sustain and enhance the biological and ecological diversity of God's creation. (*Renewing*
- 7 *the Earth, 1991; Economic Justice for All, 1986.*)

## 8 EUTHANASIA

9 We affirm public policies that respect the life and dignity of those who are dying: legal  
10 safeguards against direct killing by action or omission, policies that enable mentally or  
11 physically disabled patients to receive the same basic care accorded others, and funding policies  
12 to ease burdens on families whose members are in need of long-term care. We reject any law or  
13 social policy that sanctions suicide or assisted suicide or any deliberate and direct hastening of  
14 death for seriously ill patients. (*Pastoral Statement of U.S. Catholic Bishops on Handicapped*  
15 *People, 1978; Guidelines for Legislation on Life-Sustaining Treatment, 1984; Statement on*  
16 *Uniform Rights of the Terminally Ill Act, 1986; NCCB Administrative Committee Statement on*  
17 *Euthanasia, 1991; Faithful for Life: A Moral Reflection, 1995.*)

## 18 FAMILIES AND CHILDREN

19 We urge a reordering of priorities to focus more on the needs and potential of the nation's  
20 children. If society seeks to help children, it has to support families, since children's lives are  
21 nurtured or neglected, enhanced or diminished by the quality of family life. The undeniable fact  
22 is that our children's future is shaped both by the values of their parents and the policies of our  
23 nation. Our nation must move beyond partisan and ideological rhetoric to support families in

1 their essential roles and insist that public policy protect poor and vulnerable children.

2 We continue to advocate policies, and priorities which meet these basic criteria:

3 1. *Put children and families first.* Analyze every policy and program for its impact on  
4 children and families;

5 2. *Help; don't hurt.* Insist that policies support families rather than undermine them;  
6 encourage self-help rather than promote dependency;

7 3. *Those with the greatest need require the greatest response.* While every family needs  
8 support, poor families and families facing discrimination carry the greatest burdens and  
9 require the most help.

10 4. *Empower families.* Help families meet their responsibilities to their children in  
11 education, child care, health, and other areas. Tax, workplace, divorce, and welfare  
12 policies must help families stay together and care for their children.

13 5. *Fight economic and social forces which threaten children and family life.* Efforts to  
14 overcome poverty, provide decent jobs, and promote equal opportunity are pro-family  
15 priorities.

16 6. *Build on the strengths of families; reward responsibility and sacrifice for children.*

17 7. *Recognize that foreign policy is increasingly children's policy.* Global poverty,  
18 armed conflict, and systematic injustice threaten the lives of millions of children and their  
19 families around the world. (*Putting Children and Families First, 1991; Family*

20 *Perspective in Church and Society, 1988*)

## 21 **FOOD AND AGRICULTURE**

22 In a world where 800 million people, half of them children, are starving or malnourished,  
23 we support food and agriculture policy that makes food security for all people its first priority.

1 U.S. agriculture policy should:

- 2 • offer farmers the opportunity to make a decent living while providing safe and affordable
- 3 food to consumers;
- 4 • work to keep farmers on the land and encourage broad-based ownership of farmland by
- 5 targeting farm programs to small and moderate-sized farms.
- 6 • ensure that farmworkers receive a just wage and are provided with decent housing and
- 7 safe working conditions;
- 8 • continue to provide food aid to the poorest countries and the neediest people.

9 Ensuring adequate nutrition for low-income pregnant women, children, the elderly and the  
10 unemployed continues to be a cornerstone of food security at home. We support Food Stamps,  
11 WIC, school lunches and other federal programs that provide for the nutrition needs of low-  
12 income people. International food and development aid should be focused on the neediest  
13 people and poorest countries in ways that contribute to economic and human development and  
14 promote self-reliance. International agricultural policy should emphasize equitable distribution  
15 of benefits and broader participation in land ownership, and should help other nations move  
16 toward food self sufficiency.

17 We support food and agriculture policy that promotes food security not only for the  
18 present but for future generations. As such, we urge policies that support sustainable agriculture  
19 and careful stewardship of the earth and its natural resources. (*Economic Justice for All*, 1986;  
20 *Food Policy in a Hungry World*, 1989; *Putting Children and Families First*, 1991; *The Harvest*  
21 *of Justice is Sown in Peace*, 1992)

## 22 **HEALTH, AIDS AND SUBSTANCE ABUSE**

23 Our nation's health care system still serves too few and costs too much. Decent health

1 care is an essential safeguard of human life. We believe reform of the health care system must  
2 be rooted in values which respect the essential dignity of each person, ensure that human life is  
3 protected and recognize the unique needs of the poor. Our criteria for reform includes: respect  
4 for life, priority concern for the poor, universal coverage, pluralism, cost containment and  
5 controls, and equitable financing.

6 Genuine health care reform is a matter of fundamental justice. We urge our national  
7 leaders to look beyond special interest claims and partisan differences to unite our nation in a  
8 new commitment to meeting the health care needs of our people.

9 The continuing crisis of AIDS within our society requires policies which emphasize  
10 continuing research, routine voluntary testing, compassionate care, responsible education,  
11 effective support for persons with AIDS and their families, and respect for the dignity and rights  
12 of persons with AIDS.

13 Substance abuse is a nationwide problem of immense proportions. Our Conference  
14 advocates effective, compassionate policies to turn the tide of addiction in this country,  
15 including public policy and funding to ensure access to adequate, affordable, and appropriate  
16 treatment and services for all those in need, especially pregnant women. (A Framework for  
17 Comprehensive Health Care Reform, 1993; Called to Compassion and Responsibility: A  
18 Response to the HIV/AIDS Crisis, 1989; New Slavery, New Freedom: A Pastoral Message on  
19 Substance Abuse, 1990.)

## 20 **HOUSING**

21 Housing is being seriously neglected as a priority of national concern, governmental  
22 action, and federal investment. Shelters cannot substitute for real housing for low-income  
23 families and poor individuals. The major goals for national housing policy should include:

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- 1 • *Preservation*: Effective policies to help preserve, maintain, and improve low-cost, decent  
2 housing;
- 3 • *Production*: Creative, cost-effective, and flexible programs that will increase the supply of  
4 quality housing for low-income families, the elderly and other vulnerable people.
- 5 • *Participation*: Encourage the active and sustained involvement and empowerment of the  
6 homeless, tenants, neighborhood residents, and housing consumers, building on American  
7 traditions of home ownership, self-help, and neighborhood participation.
- 8 • *Opportunity*: Stronger efforts to combat discrimination in housing. (Homelessness and  
9 Housing, 1988)

## 10 HUMAN RIGHTS

11       Respect for fundamental human rights is necessary if nations are to serve human dignity  
12 and the common good, including civil, political, social and economic rights. Religious freedom,  
13 a cornerstone for human rights, is a priority concern for us given the extent of its suppression or  
14 disregard in many parts of the world, including China, East Timor, Vietnam, Cuba, Sudan, and  
15 parts of the Middle East. We condemn once again the evil of "ethnic cleansing," which  
16 requires the effective action by the international community to banish it forever. The  
17 destruction of people because of their religion, race, ethnicity or nationality is a crime against  
18 humanity.

19       With respect to international human rights, there is a pressing need for the United States to  
20 pursue a double task: (1) to strengthen and expand international mechanisms by which human  
21 rights can be protected and promoted; and (2) to give greater weight to the human rights  
22 dimensions of U.S. foreign policy. Therefore, we support U.S. ratification of the International  
23 Covenant on Civil and Political Rights as well as the Convention on Race and Torture, and we

1 support ratification of the remaining Covenant on Economic, Social, and Cultural Rights, and  
2 other sound mechanisms to implement the UN Declaration of Human Rights. Further, the  
3 United States has a responsibility to use its power and influence consistently and creatively in  
4 the effective service of human rights throughout the world. (*The Harvest of Justice Is Sown in*  
5 *Peace, 1993.*)

## 6 IMMIGRATION

7 Catholic tradition defends basic human rights, including the right to work. The United  
8 States bishops support a generous U.S. immigration policy and a U.S. commitment to providing  
9 temporary safe haven for those in need. The bishops have expressed concern at the surge of  
10 anti-immigrant sentiment reflected in California's Proposition 187 and proposals to restrict  
11 immigration and deny nearly all basic social services to immigrants. The U.S. bishops have  
12 reaffirmed several basic immigration principles. First, persons fleeing persecution have a  
13 special standing and thus require special consideration as emigrants. Second, workers have the  
14 right to live and work without exploitation. Third, family reunification remains an appropriate  
15 basis for just immigration policy. Fourth, every effort should be made to encourage and enable  
16 highly skilled and educated persons to remain in or return to their homelands. Fifth, efforts to  
17 stem migration that do not effectively address its root causes are not only ineffectual, but permit  
18 the continuation of the political, social and economic inequities that cause it. These principles,  
19 including a particular pledge of solidarity with the undocumented, form the core of Catholic  
20 priorities regarding U.S. immigration policy. (*One Family Under God, 1995.*)

## 21 INTERNATIONAL AFFAIRS AND THE UNITED NATIONS

22 Building peace, combating poverty and despair and protecting freedom and human rights  
23 are not only moral imperatives, but also wise national priorities. They can shape a world that

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1 will be a safer, more secure and more just home for all of us. The U.S. Catholic Conference  
2 urges:

- 3 -- Creative, engaged and responsible U.S. leadership that rejects the illusion of  
4 isolationism and avoids the dangers of unwise intervention;
- 5 -- A reshaped foreign aid program designed to combat poverty with sustainable  
6 development and economic opportunities for the poor;
- 7 -- Accelerated progress toward a nuclear test ban, preventing nuclear proliferation,  
8 eliminating nuclear weapons, and restraining the conventional arms trade;
- 9 -- Legal protection for selective conscientious objectors and improved protection for  
10 conscientious objectors;
- 11 -- Review of economic sanctions as an alternative to war and a means to enforce  
12 fundamental international norms, in light of the suffering they inflict on innocent  
13 people;
- 14 -- Clarification of the right and duty of humanitarian intervention in exceptional cases,  
15 by means consistent with Catholic teaching when the survival of whole populations is  
16 threatened.

17 Political leaders and citizens have a positive duty to support the development, reform, and  
18 restructuring of regional and global political and legal institutions, especially the United  
19 Nations. As Pope John XXIII observed in Pacem in Terris, a world-wide public authority is  
20 necessary, not to limit or replace the authority of states, but rather to address fundamental  
21 problems that nations alone, no matter how powerful, cannot be expected to solve. The United  
22 States should play a constructive role in making the United Nations and other international

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1 institutions more effective, responsible and responsive. At a minimum, the United States must  
2 pay in full its U.N. assessments. Preventative diplomacy, peace-building after war and  
3 peacekeeping all deserve special support and attention. (*The Harvest of Justice is Sown in*  
4 *Peace, 1992*)

## 5 REFUGEES

6 In response to what Pope John Paul II has called "perhaps the greatest tragedy of all the  
7 human tragedies of our time," the Catholic community operates the largest refugee resettlement  
8 system in the United States and is deeply concerned for the fate of the millions of oppressed and  
9 dispossessed persons in the world today. As the number of refugees has doubled over the last  
10 decade and continues to grow and as the post-Cold War world has also seen an even greater  
11 growth in the numbers of internally displaced persons in refugee-like circumstances, the United  
12 States must continue to take the lead in bringing an adequate response from the international  
13 community. Refugee resettlement of those in particularly difficult situations who cannot return  
14 home remains one important component of the United States' response. In addressing this  
15 problem, special attention must be paid to unaccompanied refugee children, single women and  
16 women head of families, the disabled, and religious minorities. United States policy must  
17 respect and seek to ensure the preservation of temporary asylum for all refugees and assistance  
18 at levels adequate to ensure the safety and dignity of the world's 40 million refugees and  
19 displaced persons. Voluntary return home is a possibility, this should be encouraged and  
20 provided adequate material support, where possible. (*One Family Under God, 1995*)

## 21 REGIONAL CONCERNS: EASTERN EUROPE, MIDDLE EAST, LATIN 22 AMERICA AND ASIA

23 The USCC is concerned about human rights and regional conflicts throughout the world,

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1 but four areas are of particular concern, in part due to the involvement of the Church, the  
2 substantial influence of U.S. policy and the region's importance for international order: Eastern  
3 Europe, the Middle East, Latin America and Africa.

4 Eastern and Central Europe

5 The advent of a new era in Central and Eastern Europe has created radically new  
6 opportunities and challenges, both for the nations of that region and for a new, more just  
7 international order. U.S. policy should continue to promote religious liberty and human rights  
8 and press for necessary political and economic changes where authoritarian regimes or their  
9 structures remain in place or reappear. We support a major undertaking by the United States to  
10 assist the emerging democracies of the region in their monumental task of constructing a new  
11 political, economic, social and moral order. This should include support for peaceful,  
12 democratic, and negotiated efforts for peoples to realize their legitimate aspirations for self-  
13 determination in ways compatible with greater stability and justice in the region.

14 A special tragedy and moral challenge has arisen in the Balkans. The United States and  
15 the international community must do more to bring about a just and lasting resolution to the war  
16 in the Balkans. Any political solution should avoid, as far as possible, the partition of Bosnia-  
17 Herzegovina and other countries of the region along ethnic lines; and should continue to insist  
18 on the equal rights and equal legitimacy of all ethnic, religious and national groups there. The  
19 international community has a right and duty to intervene, including with the limited use of  
20 force, to protect vulnerable civilian populations, to enable relief supplies to get through, and to  
21 implement a peace settlement. U.N. peacekeeping and humanitarian protection should be  
22 strengthened so that they can more effectively prevent "ethnic cleansing" and meet its  
23 commitments to humanitarian protection. While we do not believe this is a religious conflict,

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1 any crime committed in the name of religion is a crime against religion. (War in the Balkans:  
2 Moral Challenges, Policy Choices, 1993; *The New Moment in Eastern and Central Europe*,  
3 March 1990; *The Harvest of Justice Is Sown in Peace*, 1992)

4 **The Middle East**

5 **Israel, Jordan and the Palestinians.** We have worked for, prayed for and supported the  
6 peace process in the Middle East. Peace comes slowly to this troubled region of the world. The  
7 peace agreements between Israel and the PLO and between Jordan and Israel have been  
8 welcome steps toward peace in the region. A great deal remains yet to be accomplished  
9 between Israel and the Palestinians. We continue to support:

- 10 -- full support of Israel's right to exist within secure borders;
- 11 -- recognition of Palestinian rights, the right to self-determination,
- 12 including their option for an independent homeland;
- 13 -- fulfillment of U.N. resolutions 242 and 338 on the Middle East.

14 The parties ought to be scrupulous in fulfilling their stated obligations to one another and  
15 in their observance of human rights. The international community ought to be generous with  
16 aid to preserve and foster the peace, especially in helping establish the basic humanitarian  
17 services to the Palestinian people.

18 **Jerusalem.** Our Conference has particular concern for the holy city of Jerusalem, a city  
19 sacred to Jews, Christians and Muslims. Special care must be taken to guarantee the rights of  
20 the three Abrahamic faiths in Jerusalem including the rights of the living religious communities  
21 in the city. Access to the holy places and religious liberty in the city ought to be guaranteed  
22 internationally.

20

1       **Lebanon.** The world must not forget Lebanon. We strongly support a permanent end to  
2 violence, effective reform and reconciliation, and the final withdrawal of all foreign forces from  
3 Lebanon, as well as significant economic assistance for Lebanon's recovery. (*Toward Peace in*  
4 *the Middle East, 1989*)

5       **Latin America and the Caribbean.** The ties between the Churches of Latin America  
6 and the United States continue to be strong and enduring. For two decades, issues of human  
7 rights, religious liberty, economic justice and armed violence have been priorities for our  
8 Conference. We remain concerned about the slow process of economic recovery and have  
9 continuing concerns about human rights in Central America and the Caribbean. Nicaragua, El  
10 Salvador, Haiti and Panama continue to need sustained U.S. assistance and attention to protect  
11 human rights, promote development and foster democratic values.

12       The Church in Cuba has called for greater dialogue within Cuba and between Cuba and  
13 the United States. Our priorities remain support for the aspirations of the Cuban people for  
14 greater religious liberty, democracy and economic freedom. We support efforts to provide  
15 humanitarian and medical assistance to the Cuban people and to link relaxation of the embargo  
16 to concrete steps toward democracy, human rights and religious liberty.

17       Mexico has assumed a more significant place in U.S. foreign and economic policy.  
18 Continued U.S.-Mexican cooperation is essential in the areas of trade, migration, narcotics  
19 control, and environmental protection as well as concern for human rights. Mexico's troubled  
20 democracy and the peace process in Chiapas need the encouragement from the U.S.

21       In other parts of Latin America, require U.S. policy should continue to promote  
22 democracy, respect for human rights, religious liberty and demilitarization. Debt and  
23 development remain central issues for the future of Latin America. U.S. policy must also

1 address the broader forces at work in much of Latin America -- poverty, debt, lack of  
2 development and the drug trade -- which diminish respect for the lives, dignity and rights of so  
3 many people. (*USCC Statement on Central America, 1987; The Harvest of Justice is Sown in*  
4 *Peace, 1992*)

5       **Africa.** The African continent has been plagued with armed conflict, often of long term  
6 duration, that has resulted in millions of displaced persons, tens of thousands maimed both  
7 physically and mentally, and untold devastation of human life and physical resources. Ethnic  
8 and civil conflicts in Rwanda and Burundi continue to rise, potentially escalating to the  
9 proportions of 1993-94 when more than a million civilians were brutally massacred, while the  
10 civil conflicts in Liberia and the Sudan continue to rage out of control. These conflicts have  
11 created tremendous refugee problems in neighboring countries and a pressing need for an  
12 international response to violence and human rights violations occurring in these and other  
13 countries of the African continent. The difficult transition to democracy in many countries  
14 requires the diplomatic assistance of the U.S. And in the aftermath of the United Nations  
15 withdrawal from Somalia, the international community must continue to guard against an  
16 escalation of violence. Our Conference remains concerned that too many African countries  
17 engage in arms races they can ill afford, often with the encouragement of the more powerful  
18 nations. More steps are necessary to curb the arms trade, not only in Africa but throughout the  
19 world.

20       We welcome the first free and democratically elected government of South Africa. We  
21 renew our call for dioceses and religious bodies, the United States government, business,  
22 investors and all interested parties to use every available and practical means to insure the  
23

1 success of non-racial democracy in south Africa. (*Economic Justice for All*, 1986; *The Harvest*  
2 *of Justice is Sown in Peace*, 1992; *Statements on South Africa*, 1993, 1994).

### 3 VIOLENCE

4 Violence in our culture is fed by multiple forces -- the disintegration of family life, media  
5 influences, growing substance abuse, the availability of so many weapons, and the rise of gangs.  
6 Traditional liberal or conservative approaches by themselves cannot effectively overcome this  
7 plague. In confronting a culture of violence our Church calls for:

- 8 -- opposition to the violence of abortion;
- 9 -- curbing the easy availability of deadly weapons;
- 10 -- supporting community approaches to crime prevention and law enforcement;
- 11 -- pursuing swift and effective justice without vengeance and effective reform of
- 12 our criminal justice system;
- 13 -- attacking the root causes of violence, including poverty, substance abuse, lack of
- 14 opportunity, racism, and family disintegration;
- 15 -- promoting more personal responsibility and broader social responsibility in our
- 16 policies and programs;
- 17 -- overcoming the tragedy of family violence and confronting all forms of
- 18 violence against women;
- 19 -- continuing to work for global disarmament, including curbs on arms sales and a
- 20 ban on landmines.

### 21 WELFARE REFORM

22 The Catholic community brings strong convictions and broad experience to welfare  
23 reform. We support genuine welfare reform that strengthens families, encourages productive

1 This is not an exclusive listing of the issues that concern us. As Pope John Paul II has  
2 said, the Church cannot remain insensible to whatever serves true human welfare any more than  
3 she can remain indifferent to whatever threatens it...<sup>14</sup> Thus, we are advocates on many other  
4 social justice concerns such as the civil and political rights of the elderly and persons with  
5 disabling conditions and the reform of our criminal justice system.

#### 6 IV. CONCLUSION

7 In summary, we believe that the Church has a proper role and responsibility in public  
8 affairs flowing from its Gospel mandate and its respect for the dignity of the human person. We  
9 hope these reflections will contribute to a renewed political vitality in our land, both in terms of  
10 citizen participation in the electoral process and the integrity and accountability of those who  
11 seek and hold public office.

12 We urge all citizens to use their franchise by registering to vote and going to the polls.  
13 We encourage them to get information from the campaigns as well as from the media coverage  
14 of those campaigns and to take stands on the candidates and the issues. If this campaign year is  
15 to engage the values of the American people, the campaigners and voters alike must share the  
16 responsibility for making it happen. We urge each person to become involved in the campaign  
17 or party of their choice, to learn about the issues, and to inform their conscience.

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<sup>14</sup> *The Redeemer of Man*, 13.

1 work, and protects vulnerable children -- born and unborn. We are not defenders of the welfare  
2 status quo; however, we oppose abandonment of the federal government's essential role in  
3 helping families overcome poverty and meet their children's basic needs.

4 Welfare reform needs to be comprehensive in analysis, but targeted and flexible in its  
5 implementation. We seek a new approach which promotes greater responsibility and offers  
6 more concrete help to families in leaving poverty behind through productive work and other  
7 assistance. We advocate for welfare reform which:

- 8 o protects human life and human dignity (We, therefore, oppose family cap and  
9 child exclusion measures which encourage abortion without addressing the  
10 fundamental contributors to illegitimacy).
- 11 o strengthens family life
- 12 o encourages and rewards work
- 13 o preserves a safety net for the vulnerable
- 14 o builds public/private partnerships to overcome poverty
- 15 o invests in human dignity and poor families.

16 For the Catholic community, the measure of welfare reform is whether it will enhance the  
17 lives and dignity of poor children and their families. The target of reform ought to be poverty,  
18 not poor families. The goal of reform is reducing poverty and dependency, not cutting resources  
19 and programs. (Moral Principles and Policy Priorities for Welfare Reform, 1995)

20 *(For copies of the full texts of the documents referred to in this statement, contact: USCC*  
21 *Office of Publishing and Promotion Services, 3211 Fourth Street, N.E., Washington, DC,*  
22 *20017, or call 1-800-235-USCC)*



EMBASSY OF THE  
UNITED STATES OF AMERICA

To: Alexis Herman  
White House  
From: Raymond L. Flynn  
U.S. Embassy to the Holy See  
Date: September 15, 1995  
Re: Catholic roundtable

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I hope that this doesn't appear to be self serving, but the President has to publically say how much he understands the importance of the relationship between the Catholic Church and the U.S. government. That is why he chose one of his closest and effective confidantes to be the U.S. Ambassador to the Holy See.

"The Holy Father and the Holy See play a key role in the world and, as President, I intend to keep that relationship open and professional. Ambassador Flynn represents what the Catholic Church in America stands for, compassion and concern for the poor and needy, not only in America, but throughout the world.

The U.N. Conference on Women in Beijing was a universal success and I was so pleased the way my wife, Hillary, the U.S. delegation, and the U.S. Embassy to the Holy See were able to work cooperatively with the Vatican."

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BEIJING FOR MRS. CLINTON FROM AMB. RAY FLYNN

WHITE HOUSE FOR MR. ICKES

DEPT FOR G/CS, IO, AND EUR/WE

FROM EMBASSY VATICAN/MESSAGE NO.253/95

E.O. 12356: N/A

TAGS: KWMN, PHUM, SOCI, PREL, PREF, UN, US, CH, VT

SUBJECT: VATICAN "DELIGHTED" BY MRS. CLINTON IN BEIJING

1. ARCHBISHOP GIOVANNI BATTISTA RE, THE SECOND-RANKING OFFICIAL IN THE HOLY SEE GOVERNMENT AND ONE OF THE POPE'S CLOSEST ADVISORS, TOLD ME TODAY THAT THE VATICAN WAS "DELIGHTED" BY FIRST LADY HILLARY RODHAM CLINTON'S ADDRESS AT THE BEIJING CONFERENCE. RE SAID VATICAN OFFICIALS BOTH AT THE CONFERENCE AND IN ROME WERE PARTICULARLY GRATEFUL FOR HER WORDS IN SUPPORT OF THE FAMILY. "MRS. RODHAM CLINTON SPOKE VERY WELL; HER INTERVENTION WAS BEAUTIFUL", RE ADDED WITH EVIDENT ENTHUSIASM.

2. I THANKED RE.FOR HIS REMARKS AND TOLD HIM IN TURN THAT THE U.S. WAS FULLY AWARE OF THE POSITIVE AND LEADING ROLE THAT PROF, MARY ANN GLENDON, THE VATICAN DELEGATION HEAD, HAD BEEN PLAYING AT THE CONFERENCE. I ADDED THAT I CONSIDERED PROF. GLENDON TO BE A RESPECTED LEGAL SCHOLAR

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AND WORKING MOTHER WHO SPEAKS EXTREMELY WELL ON BEHALF OF  
CATHOLICS, AND WHO HAS GARNERED RESPECT AND APPRECIATION  
FROM WOMEN AROUND THE WORLD.

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ROME 12327

# Congressman Thanks Pope, Flynn For Helping Free Americans In Iraq

By NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — Pope John Paul II and U.S. Ambassador to the Vatican Raymond Flynn were "enormously helpful" in expediting the release of two Americans from Iraq in mid-July, according to the U.S. congressman who brought the Americans out of Iraq.

In an interview with Catholic News Service in his Capitol Hill office July 28, Rep. Bill Richardson, D-N.M., said he had hoped to stop in Rome to thank Pope John Paul and Flynn for their help but had not been able to because of the Pope's vacation and his own busy schedule in the House of Representatives.

"I missed 20 votes as it was"

during his July 13-17 trip to Baghdad, said Richardson, who is Catholic.

"I wasn't able to thank them then, but I want to thank them now," he added.

On July 16, Richardson gained the release of William Barloon of Iowa and David Daliberti of Florida, who had been sentenced to eight years in an Iraqi prison for crossing the border between Iraq and Kuwait on March 13. He got a standing ovation from his House colleagues upon his return.

Richardson, who had eight meetings with the Iraqi ambassador to the United Nations before flying to Baghdad, said the Vatican helped him by giving him "important strategic advice" and by telling him that Iraqi Deputy Prime Minister



Rep. Bill Richardson

Tarek Aziz was a Chaldean Catholic.

Aziz's Catholicism gave him an "important personal con-

nection" with Richardson, who belongs to the Cathedral of San Francisco de Asis in Santa Fe, N.M. Richardson attended Mass at a Chaldean Catholic church in Baghdad with Aziz's wife just hours after Iraqi President Saddam Hussein had agreed to release Barloon and Daliberti.

Richardson said Pope John Paul and other Vatican officials had "laid the necessary groundwork" for his diplomatic efforts by sending several messages to Saddam "raising the humanitarian aspects" of the situation.

The wives of the two Americans also had contacted the Vatican seeking help in securing their husbands' release, Richardson said.

Now in his seventh term as a congressman, Richardson

also was instrumental in obtaining the release of a helicopter pilot shot down in North Korea last year and in convincing the Burmese government to end the house arrest of Nobel Peace Prize winner Aung San Suu Kyi in July.

Such efforts are grounded in the Catholic Church's tenets such as humanitarianism and the importance of communication, he said. "Instead of always considering one another as adversaries, sometimes we need to talk," he said.

Richardson, who met with Pope John Paul in 1989 at the Vatican and went to Denver "as one of the spectators" for the 1993 papal visit for World Youth Day, said he admires the Pope for his globe-trotting ways and his messages on peace, human rights and poverty.

## Boston Pastor Receives National Diaconate's Philbin Award

By REV. JOSEPH O'BRIEN  
PILOT STAFF

ST. PAUL-MINNEAPOLIS, MN — The National Association of Diaconate Directors (NADD) has presented the 1995 Rev. William L. Philbin Award to Rev. Frank Silva,

on May 15, 1976. After serving at St. Mary Parish, Randolph, where he was active in archdiocesan youth activities, he was appointed to the faculty of St. John Seminary as dean of students. In 1983 he was appointed director of the archdiocesan vocation office, and in 1986 was named direc-



tor of the National Diaconate Institute for Continuing Education. The Father Philbin Award

is named after a priest of the Chicago Archdiocese who was the first Executive Secretary of the Bishops' Committee on the Permanent Diaconate. Father Philbin died in a 1972 plane crash as he headed from Washington, DC, to attend the first ordination of deacons in Chicago.

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References to your Catholic education and study of the scripture are entirely appropriate. Note that Michael Novak and other prominent Catholic thinkers have noted that Catholic voters appreciate your talk about family, personal responsibility and the importance of religion.

Media represented includes three national outlets, and the Catholic News Service. Also represented are fourteen diocese newspapers serving key Catholic constituencies across the country. The majority of these newspapers are weeklies serving the lay Catholic readership throughout the diocese. These are the specialty outlets most read by lay Catholics. Note that in many of these diocese, churchgoers are encouraged to subscribe to these newspapers. The combined circulation of all outlets represented is over 1.2 million.

A summary of the U.S. Bishop's Conference positions on key domestic, social and foreign policy issues is attached.

### III. PARTICIPANTS

18 participants. (List attached.)

### IV. PRESS PLAN

Covered by participants only.

### V. SEQUENCE OF EVENTS

- You greet the participants who will be seated in the Cabinet Room.
- You make opening remarks.
- You take one question from each participant.
- You depart.

### VI. REMARKS

Remarks to be provided by speechwriters. Questions and answers attached. Foreign policy questions and answers to be provided by the NSC.

#### Attachments:

Tab A - Remarks

Tab B - Sample questions and answers

Tab C - Summary of U.S. Bishop's Conference positions on key issues

Tab D - Issues and concerns raised at Beijing Women's Conference

## PARTICIPANTS

\*Pat Zapor - Catholic News Service  
National Publication

\*Michael Barbara, National Catholic Register  
National Weekly - cir. 26,058

\*Tom Fox, Editor, National Catholic Reporter  
Kansas City, MO  
National Weekly - cir. 47,000

\*Greg Erlandson, Editor, Our Sunday Visitor  
Huntington, IN  
National Weekly - cir. 100,000

\*Tod Tamberg, Editor, The Tidings  
Los Angeles, CA  
Weekly - cir. 37,400

\*Father Christopher Walsh, Editor Fairfield County Catholic  
Bridgeport, CT  
Monthly - cir. 31,980

\*Deacon Henry Libersat, Editor, The Florida Catholic  
Orlando, FL. (publishes for Palm Beach, Pensacola, Tallahassee,  
St. Petersburg and Miami)  
Weekly - cir. 136,686

\*Rev. Peter Conley, Editor, The Pilot  
Boston, MA  
Weekly - 31,980

\*Daniel Medinger, Publisher & Editor, The Catholic Review  
Baltimore, MD  
Weekly - cir. 67,724

\*Susan Barovich, Editor, The Michigan Catholic  
Detroit, MI  
Weekly - cir. 25,200

\*Robert Dylak, Publisher & Editor, The Catholic Advocate  
East Orange, NJ  
Weekly - cir. 26,865

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*young people*

*Pope & foreign policy*

*Cath. religious service*

*labor disputes  
church & state*

\*Gerald Costello, Catholic New York  
New York, NY  
Weekly - cir. 129, 669

*Rel. Rt*

\*Monsignor David Lee, Editor, Western New York Catholic  
Buffalo, NY  
Monthly - 75,500

\*Patrick Hyland, Editor, Catholic Universe Bulletin  
Cleveland, OH  
Bi-weekly - cir. 36,115

\*Mike Aquilina, Editor, Pittsburgh Catholic  
Pittsburgh, PA  
Weekly - cir. 112,018

*Schools*

\*Rev. Paul Quinter, Editor, The Catholic Standard and Times  
Philadelphia, PA  
Weekly - cir. 66,938

\*Mark Zimmermann, Editor, Catholic Standard  
Washington, DC  
Weekly - cir. 45,788

*Catholic*

\*Elizabeth O'Connor, Long Island Catholic  
Rockville Centre, NY  
Weekly - cir. 123,022

*abortion*

## Abortion/Reproductive Rights

**Q:** The Congressional majority has passed a number of provisions relating to abortion in the various authorization and appropriations bills about to be sent to you as part of the FY95 budget. Will you be vetoing those provisions?

**A:** As I have often said, I believe that abortion should be safe, legal and rare. The Supreme Court has prescribed the conditions under which the Constitution provides individuals the right to make this difficult decision for themselves. I believe that Congress should be focussing in these appropriations bills on designing a balanced budget that provides America's working families the supports they need in terms of health care, education and tax relief -- not on contentious social issues.

[If pressed on the veto question] I have already said that I would veto a number of these bills for a range of reasons -- primarily because I disagree with the budget priorities of the Congressional Republicans. I want a balanced budget that invests in education, does not devastate Medicaid and Medicare and focusses tax relief on the middle class helping them meet critical expenses like buying a home and putting their children through college.

**Q:** A bill to outlaw the D&X abortion procedure (called "partial birth" by its proponents) is ready to be considered on the House floor. If the bill is passed, will you sign it?

**A:** The Constitution permits states to ban abortion after fetal viability except when necessary to preserve the woman's life or health. As I have stated consistently, I support such post-viability restrictions. However, the House bill, as currently written, is another matter entirely. First of all, its ban on the D&X procedure applies even in cases where the procedure is needed to preserve the health of the woman. Second, the ban applies even pre-viability. And finally, I think the bill makes a real mistake in picking and choosing among different kinds of procedures. It is a physician's job -- not the government's -- to use medical discretion to determine whether a certain procedure is the safest and most medically appropriate method for his or her patient.

*super  
healthy  
mom*

*→ against - 3rd trimester*

## Bilingual Education

**Q:** Mr. President, Title VII, which provides funding for bilingual education is often criticized for not requiring or promoting English language competency. What is your opinion about bilingual education?

**A:** The explicit mission of all Title VII funded programs is the development of English and academic competence. No Title VII program has been funded that does not include the explicit goal of English language development.

## Education

**Q:** Mr. President, many people including New York Mayor Rudolph Guiliani, have said that Catholic schools have provided a model for how young people in this country should receive their education. As President, you have made education a priority and have indicated that you want to see to it that every child in this country gets the quality education they need and deserve. Yet, your policies do not allow vouchers for parents who want to send their children to Catholic schools instead of Public schools. Please explain what seems to me to be a blatant contradiction.

**A:** Well, let me just begin by saying that education is a priority of mine and I do care deeply about ensuring that every individual in this country has the opportunity to receive the quality education they need and deserve. I also believe strongly in private education and the right of parents to choose that option for their children. And, for the most part, I think all educators, whether they are from Catholic school or public school have a common purpose and concern which is for children and families. However, it is my belief that using public funds for private education has three fundamental problems:

- (1) At a time when enrollment is at an all-time high and we need public schools the most, I don't think we should be taking funds away. A good, strong public school system is essential to our Democracy and in order to improve and maintain the quality of education in this country, we must keep available funds in the system.
- (2) Equally important, part of the beauty of our system is that private schools, because they don't all receive general education funds from the government, do not have to be regulated as strictly. Public funds would require a great deal of oversight that in effect would destroy the very nature of private and parochial schools.
- (3) Finally, the federal government does not provide general funds for k-12 education. Vouchers would require that the federal government play a new and increased role at the very time that most Americans are pushing for less federal involvement. Providing vouchers for k-12 education is simply not a role that the federal government should play.

*Buchanan*  
→

## Education (continued)

**Q:** Mr. President, you have talked a lot about the need for parents to have an opportunity to help their children choose what school they want to go to. Yet, the public school system today, rarely allows that to happen. Young people who live in a certain district are often forced to go to schools in that same district unless their parents are savvy enough to break the rules. What are you doing to prevent this trend from continuing?

**A:** Let me begin by saying that I believe strongly in public school choice. That is, if a student lives in one part of the city and wants to go to school in another part of the city simply because that school meets his / her needs and the parents are amenable, that student should be free to go wherever he / she wants. I think a little bit of competition among public schools is not only acceptable, it is healthy. Increasingly school districts around the country are allowing opportunities for the students and parents to make choices about their own education. I also believe in, and our new legislation supports, charter schools, magnet schools and other alternative approaches to education that meet the needs of different populations.

**Q:** Mr. President, Catholic schools in this country are slowly becoming a thing of the past largely due to lack of funding. How do you feel about Catholic or any other religious education and what is your Administration doing to prevent the demise of these institutions that have served so many children for so long?

**A:** While some Catholic schools are struggling, statistics show that, on average, the number of student in Catholic schools is rising. Even if Catholic and other parochial schools got the same amount of federal funding that other elementary and secondary schools receive, it would not be enough. You have to remember that the federal role in elementary and secondary education is limited to less than 10%. As my Education Secretary Dick Riley so often and eloquently says: "Education is a national priority, a state responsibility and a local function." We don't provide for general support of elementary and secondary education.

Now, having said that, I also want to let you in on a little known fact. Catholic and other parochial schools in very needy areas do receive federal support -- the same support that similar public schools in those areas receive. But, it still is not enough. The federal government will never be able, and I don't think it should be responsible for supporting or saving public or parochial schools. Does that mean I want them to fail, no... but, general funding for K-12 education comes from state and local government and support from the federal government is not the answer.

## **Education (continued)**

**Q:** Mr. President, for years the federal government has been subsidizing loans for young people to attend private colleges. The objective here is to provide an opportunity for an individual to make choices about their own education. However, your policies do not allow parents and children to make choices about where they go to elementary and secondary schools. Why is it more important for an individual to make a choice for higher education than it is for elementary and secondary education?

**A:** Let me again emphasize that for k-12 levels, state and local governments - not the federal government - provide general financial support. The federal government's support goes primarily toward needy populations and helps out with special needs. For this, parochial and private schools also benefit. On the other hand, at the post secondary level, the federal government provides over half of the funding for students to attend college.

Another important point here is that college age students are no longer minors and college is not mandatory. In choosing to go to a particular college, whether it is private or public, they can make their own decision about religious affiliation. A key factor in elementary and secondary education is that students don't leave their religion at the school house door and they must be allowed to have their religious freedom. But, because they are minors, the state cannot dictate a particular religious belief. This is why I recently directed Secretary Riley to meet with principals of allowable religious expression in public schools to help find a common ground when it comes to issues of religious expression or the establishment of religion in a public setting.

## **Housing and Community Development**

**Q:** Secretary Cisneros has made a number of statements recently about the severity of the cuts to housing assistance. Are the Republican cuts really as bad as Secretary Cisneros claims?

**A:** Absolutely. The House appropriations bill would cut housing assistance to very low-income families and the homeless in 1996 by 19 percent compared to my budget plan -- a cut of nearly \$5 billion. As I said when I introduced my 7-year budget plan, the budget can be balanced by FY 2005 while preserving essential commitments to low-income households and communities.

The House cuts would provide no new housing vouchers, breaking a 20-year bipartisan precedent at a time when the number of families with severe housing needs has been rising. In contrast, my budget adds over 500,000 voucher subsidies over 7 years.

## **Housing and Community Development (continued)**

**Q:** How do the Congressional cuts differ from your budget plan in meeting the needs of homeless families and individuals?

**A:** While taking actions that would increase the number of homeless families, the House also reduced funding for HUD's homeless programs by 40 percent (-\$444 million) from the previous year and cut another \$30 million in the Emergency Food and Shelter program operated by the Federal Emergency Management Agency. Secretary Cisneros has pointed out that the housing assistance cuts, along with reductions in other aid to poor families, would increase the numbers of homeless families in communities all over the country while, at the same time, denying those communities help needed to create transitional and longer-term housing options for the homeless.

**Q:** Are you concerned about the proposed Congressional budget cuts to HUD's public housing programs?

**A:** Yes. The House-passed appropriations bill would make deep cuts to public housing capital and operating funds that will likely force rent increases and worsen living conditions for families living in public housing. Specifically, the House-passed appropriations bill would cut public housing capital funding by \$2.3 billion. This reduction would severely impede demolition of the worst obsolete projects and prevent improvements needed to ensure the remaining housing stock's viability. In addition, the \$720 million reduction in public housing operating funds would force localities to raise rents and curtail security, maintenance, and drug elimination efforts. In contrast, my budget plan would provide \$8.1 billion in 1996 public housing capital and operating funds, enough to reduce a backlog of capital needs, bring down or reconfigure the worst projects, and prepare for our proposed transition to portable assistance that gives public housing residents housing choices.

**Q:** Would you veto the VA/HUD appropriations bill as passed by the House?

**A:** Yes. The budget can be balanced by FY 2005 while preserving these essential commitments to low-income households and communities. My Administration is now working with the Congress to restore FY 1996 funding for critical investments, including housing and homeless assistance programs. This is one of the bills I would veto if presented to me in its current form.

## **Immigration**

**Q:** What is your view on legal immigration reform?

**A:** I support the recommendation of Barbara Jordan's Commission on Immigration Reform as the framework for Congress to consider for legal immigration reform. The Commission has recommended a framework that results in moderate reduction in the level of legal immigration and giving the highest priority to reunifying Americans with their close family members. I share this view. My Administration is also intensifying its efforts to streamline naturalization and respond to the recent surge in citizenship applications. Legal immigration reform must be based upon principles that are pro-family, pro-work, and pro-naturalization. My Administration anticipates working with Congress in a spirit of bipartisanship to craft the details of the specific legislation that will put these principles into practice. We must not let this issue become divisive in this country.

## **Medicaid**

The Republican Budget Resolution would cut Medicaid by 20 percent -- \$182 billion over the next 7 years. Taking enrollment into account, the Republican Budget would limit growth in Medicaid spending per beneficiary to only 1.4 percent annually.

Using the least optimistic assumptions about the level of cost controls that the states could achieve, the Urban Institute estimates that even if states were able to achieve half the needed savings from reducing services and reimbursement to providers, states would still be forced to eliminate coverage for 8.8 million people in 2002 alone -- including 6.3 million adults and children.

**Q:** How does the President's plan differ from the Republican Budget Resolution?

**A:** In contrast to the Republican's proposal, the President seeks \$54 billion in Medicaid savings over 7 years -- less than one-third of the reductions called for by the Republicans. The President's plan results in a more realistic growth in spending per beneficiary of 6.3 percent.

The President's plan would limit the growth in federal Medicaid payment to states for each beneficiary (a per capita cap), so that states would not have to reduce coverage for adults and children in order to achieve savings. Under per capita spending limits, Medicaid enrollment can continue to expand and contract with changing economic conditions.

## **Prayer in School/Religion in School**

**Q:** Why are you opposed to an amendment to the Constitution to permit prayer in public schools?

**A:** Our First Amendment embodies the twin pillars of religious liberty: the protection of the free exercise of religion and the prohibition on the establishment of religion by the state. As a result of the First Amendment, religion has been able to flourish in the United States more so than in any other Western nation.

I understand the frustration that many Americans feel about apparent limits on religious expression in our schools. But the First Amendment actually permits -- and protects -- a greater degree of religious expression than many Americans may now understand. That is why, at my direction, the Secretary of Education has delivered written guidance to each of our nation's 16,000 school districts that sets forth the extent to which religious expression is permitted in public schools.

As the guidance reflects, nothing in the Constitution converts our public schools into religion-free zones or requires all religious expression to be left behind at the school house door. At the same time, do not believe religion would ever have been able to flourish if the state had been able to impose its religious views or coerce the consciences of public school students.

**Q:** Will you support legislation on religion?

**A:** We would need to review any legislation once it is proposed. It is difficult to talk about legislation in the abstract. It is my hope, though, that the guidance Secretary Riley has distributed can go a long way toward minimizing the misunderstandings or disputes related to religious expression in schools.

**Q:** This week, Senator Hatch suggested that the guidance doesn't have any "teeth." IS that the case?

**A:** This guidance has "teeth" because it is a statement of existing law -- that is, what the law actually does permit. I believe that as more and more people come to understand how much expression the law does permit, we'll be able to minimize the situations where disagreements or misunderstandings occur in our schools over these issues. This guidance is a tool to help local school officials, teachers, parents and students work together to find common ground and avoid unnecessary disputes.

I also understand that while this guidance has just recently been delivered, it has been very well received in our local school districts and communities. I think this guidance can make a real difference.

### **Prayer in School/Religion in School (continued)**

**Q:** What does the guidance say about prayer in school?

**A:** Our guidance reflects that it is well under existing law that there is broad protection for student religious expression. The guidance shows that, among other things, students can pray to themselves, say grace over meals, bring Bibles to school, discuss religion in homework or other assignments, learn about religion and talk about religion during the school day. Student religious groups can meet on the same terms as other school groups. At the same time, the guidance reiterates that public school officials cannot sponsor or lead student prayer or otherwise coerce the consciences of school children.

### **Public Health Programs**

**Q:** The House Republicans cut drug treatment and mental health services to homeless men, women and children. How does your Budget address the mental health and substance abuse problems of the homeless?

**A:** My Budget maintains the investment in the drug abuse and mental health services grants to the homeless. These grants serve over 127,000 homeless individuals.

**Q:** The House Republicans cut funding for mental health and substance abuse demonstration grants by 64%, which could seriously jeopardize substance abuse treatment and prevention and mental health services for pregnant women, children and families. How does your Budget address the mental health and substance abuse demonstrations for pregnant women, children and families?

**A:** My Budget funds demos for mental health and substance abuse at \$566 million, \$364 million or 64% higher than the Republicans. This money funds programs such as drug treatment services for women and their children, and drug prevention programs targeting high risk youth and pregnant women. My additional funding for substance abuse alone will result in 40,000 more person being treated.

**Q:** The House Republicans cut public health grants to expand access to health services for families and children living in rural America. How does your budget treat these programs?

**A:** My budget includes \$38 million (a 6% increase over FY95) for public health programs that increase access to health care services for families living in rural America. The Republicans decrease funding for these programs by 28% in FY96.

## **The Catholic Vote**

**Q:** Some variety of "Is this meeting part of an effort to reach the Catholic vote?" or "How do you plan to win the Catholic vote in 1996?"

**A:** There's no such thing as a "Catholic vote" in the sense that Catholics all vote alike or that someone tells them how to vote. But it's a historical fact that most Catholics vote Democrat in most elections and that it's almost impossible for a Democrat to win without a solid majority of Catholic votes. A lot of Democrats have forgotten that from time to time. I haven't.

As we get our story out to the American people, we particularly need to tell American Catholics about our goals and accomplishments in areas they care about - education, crime, welfare and health care reform, and families.

## **Treatment of Catholics**

**Q:** Some Catholic organizations have charged that your administration is Anti-Catholic. How do you respond to that?

**A:** I've heard that charge, and it's just not true. There is no bigotry of any kind in this administration, and certainly no anti-Catholicism. I will not tolerate it.

On occasion, some people in the administration have made an unwise comment, but it is plain wrong to try to portray the entire administration as anti-Catholic.

To be fair, we haven't always gotten our story out. We've had many visits with bishops, leaders from Catholic charities, hospitals, schools, women's groups, and others. There sure were a lot of Catholics at the breakfast we held for religious leaders last Friday. But people don't always hear about it.

## **The Pope's Visit and Abortion**

**Q:** What will you talk about when you meet with Pope John Paul next month. Will abortion be on the agenda?

**A:** Abortion is obviously a major concern for Pope John Paul and I'm always glad to discuss it when the issue comes up. Most recently, at the Beijing Conference, we agreed with the Vatican in opposing forced abortion and sterilization.

But when I meet with the Pope, it is as two heads of state. And remember that the Pope will visit the United Nations while he's in the United States. So we're most likely to discuss foreign affairs. I would certainly expect Bosnia to come up, and other situations as well, perhaps Haiti and Northern Ireland and the former Soviet bloc. We have many areas of cooperation and agreement on these issues.

### **The Ishtook Amendment**

**Q:** Will you veto the Ishtook Amendment which would limit lobbying activity by nonprofits receiving federal funds?

**A:** Yes I will. I don't believe that nonprofits should be prevented from speaking out on any public issue, from abortion to welfare reform, just because they receive federal funds. The Ishtook Amendment would cripple the nonprofit sector which has contributed so much to America's success. You know, it amazes me that the very same people who criticize "big government" and praise the churches are so eager to have government set the churches' agenda for them.

### **Senator Dole's Welfare Reform**

**Q:** Sen. Dole's welfare reform bill includes the Ashbrook Amendment which would enable nonprofits, including churches, to distribute federal welfare funding. Do you support this approach?

**A:** I believe that churches - groups like Catholic Charities, the Salvation Army, and Jewish and Lutheran social services - have made a major contribution to social service delivery in America. Many of them now contract to deliver social services. But I believe that there are too many risks for religious favoritism and proselytization in using churches to distribute welfare funds directly. That's one proposal that sets off my Baptist background on church-state issues.

## **United Nations Fourth World Conference on Women**

There has been close cooperation and understanding between the U.S. and the Holy See on issues relating to the U.N. Fourth World Conference on Women. Both delegations support the goal of improving the lives of women throughout the world. We have worked together to resolve such contentious issues as:

- the portrayal of motherhood in the media
- the centrality of the family (the U.. has advanced the language of the family as being a "basic unit of society")
- the critical role played by religion in the lives of women and men
- the use of the term "gender" in the Conference documents
- the importance of upholding language previously agreed to at the Vienna Human Rights Conference, the International Conference on Population and Development in Cairo, and the Copenhagen World Summit on Social Development.

Prior to the Conference, constructive meetings were held between the White House and the Bishop's Conference, between Ambassador Albright and Cardinal O'Connor, and between various Administration officials and representatives of the Holy See. Both sides worked hard to minimize differences. In Beijing, Mrs. Clinton and key members of the U.S. delegation met with members of the Vatican delegation. IT was an excellent meeting, underscoring the issues we hold in common. They were very laudatory of the First Lady's address.

We have also learned that the Pope was "delighted" by the First Lady's speech and that Vatican officials were particularly grateful for her words of support of the family.

In the statements he issued prior to the Conference, the Pope prayed for the success of the Conference and, as part of the Vatican's concrete commitments, announced that he was "calling on all Catholic caring and educational institutions throughout the world to adopt a concerted and priority strategy directed to girls and young women, especially to the poorest." The Vatican stressed its social teachings and social justice goals in advancing the Conference.

As of September 14 PM

UN FOURTH WORLD CONFERENCE ON WOMEN  
UPDATE ON HOT BUTTON ISSUES  
FROM U'S DELEGATION

**FAMILIES AND MOTHERS**

- The Platform reaffirms the crucial role of women and the family:

"Women play a crucial role in the family. The family is the basic unit of society and as such should be strengthened. It is entitled to receive comprehensive protection and support. In different cultural, political, and social systems, various forms of the family exist. The rights, capabilities, and responsibilities of family members must be respected. Women make a great contribution to the welfare of the family and to the development of society, which is still not fully recognized or considered in its full importance. The social significance of maternity, motherhood and the role of parents in the family and in the upbringing of children should be acknowledged. The upbringing of children requires shared responsibility of parents, women and men and society as a whole. Maternity, motherhood, parenting, and the role of women in procreation must not be a basis for discrimination nor restrict the full participation of women in society. Recognition should also be given to the important role often played by women in many countries in caring for other members of their family."

- The US Delegation supported the formations of this language and recognizes that women have multiple roles in modern society. These roles can impose difficult choices on women even as they offer women new opportunities to develop their full human potential -- as mothers, sisters, daughters, business leaders, politicians, academics, caregivers, and providers.
- Investing in women -- important in itself -- is investing in families: mothers devote more of their earnings to their family and the one-earner family is increasingly a thing of the past as it is more and more difficult to sustain a family on one person's income.

## **ROLE OF RELIGION**

- The US delegation played a leadership role in building consensus on strong language supporting religious liberty. This language which has been widely agreed to is as follows:

“Religion, spirituality and belief play a central role in the lives of millions of women and men, in the way they live and in the aspirations they have for the future. The right to freedom of thought, conscience and religion is inalienable and must be universally enjoyed. This right includes the freedom to have or to adopt the religion or belief of one’s choice either individually or in community with others and in public or private, to manifest one’s religion or belief in worship, observance, practice and teaching. In order to realize equality, development and peace, there is a need to fully respect these rights and freedoms. Religion, thought, conscience and belief may, and can, contribute to fulfilling women’s and men’s moral, ethical and spiritual needs and to realizing their full potential in society. However, it is acknowledged that any form of extremism may have a negative impact on women and can lead to violence and discrimination.”

## **PARENTAL RESPONSIBILITIES**

- After extensive negotiation in a small group with more than 70 countries with a broad range of views, agreement was reached on how to address parental rights issues in the platform. Resolution was achieved on a package of language, addressing parental rights and service provision for children in sections on education, health and girls.
- This package balances both the responsibilities, rights and duties of parents with the rights of the children. Some of the original text was initially ill-placed as it referred to services for women.
- “Parental rights” was mentioned in the draft platform 22 times. As negotiated there are two full references to parental rights in the Platform. One each in health, girl-child and education. There are six additional references referring to these three specific references.

- The following language will appear twice following other phrases:

"... taking into account the rights of the child to access to information, privacy, confidentiality, respect and informed consent, as well as the responsibilities, rights and duties of parents and legal guardians to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the Convention on the Elimination of All Forms of Discrimination against Women. In all actions concerning children, the best interests of the child shall be a primary consideration."

### **NATIONAL SOVEREIGNTY and UNIVERSALITY of HUMAN RIGHTS**

- The Platform reaffirms the universal nature of human rights, a fundamental principle reflected in the UN Charter and the Vienna Declaration on Human Rights.
- However, some countries use the concept of national sovereignty to justify denial of human rights and equality on the grounds that their national laws, cultures, religions and customs preclude them from giving their citizens the full protection of international human rights and fundamental freedoms.
- We recognize that cultural and religious diversities exist among different countries and that domestic implementation of human rights programs is a legitimate matter of national responsibility. However, to ensure that the overall goal of protecting human rights for all people is not undermined by unnecessary restrictions or limitations rooted in claims of national sovereignty, we are working with other delegations to develop appropriate language to reflect the obligation of all countries to respect and promote human rights regardless of their historical, cultural or religious particularities.

### **CREATION OF NEW RIGHTS**

- The Platform does not create any new rights.
- The Platform reaffirms the human rights of women.
- The Platform includes language that states "Good health is essential to leading a productive and fulfilling life and the right of all women to control all aspects of their health, in particular their own fertility, is basic to their empowerment."

- In 1993, the Vienna World Conference on Human Rights made clear that women have "the right to accessible and adequate health care and the widest range of family planning services..." In 1994 the International Conference on Population and Development reaffirmed language agreed to for more than twenty years in UN documents recognizing "the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest attainable standard of sexual and reproductive health."
- The health language in the Women's Conference Platform is an elaboration of these previously agreed rights.

### **EQUALITY IN SEXUAL RELATIONS**

- The consensus language adopted by the contact group is:  

"The human rights of women include their right to have control over and decide freely and responsibly on matters related to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence. Equal relationships between women and men in matters of sexual relations and reproduction, including full respect for the integrity of the person, require mutual respect, consent and shared responsibility for sexual behavior and its consequences."
- The intent of this language is to promote equality in relationships between women and men.
- Together with other parts of the platform, this language recognizes the human rights of every woman to be free of violence and coercion in all aspects of her life. No new international human rights are created with this language. It simply recognizes existing rights as they apply to reproductive and sexual health and sexuality.
- The US participated in developing the language which draws from views articulated by a wide range of delegations in the sub-contact group, including delegations from Jordan, Morocco, Iran, Argentina, the Holy See, Brazil (for several South American countries), Trinidad and Tobago, (for Caricom plus Haiti and Cuba), Senegal (for the Africa Group), and the European Union.
- Rights can only be enjoyed in the context of the obligations they impose on individuals to respect the rights of others. In no case can an individual's right be used to take rights away from anyone else (i.e. a child's right to be free from abuse).

## **SEXUAL ORIENTATION**

- US supports the Platform in its intent to improve the status of all women. We support the elimination of barriers that women may face because of such factors as race, age, language, ethnicity, culture, religion, sexual orientation, or disability. We oppose discrimination in all forms.
- This issue is still under negotiation.