

Wyoming Catholic Register's ...

# 2004 Election Voting Guide



## Faithful Citizenship: Duty to vote

by Wyoma Groenenberg

CASPER — Faithful Catholics have the duty to vote, as well as to get involved in public life to protect human life and dignity, and to advance the common good of all people, according to a church document.

Tim Dore, executive director of the Colorado Catholic Conference, recently discussed the U.S. Conference of Catholic Bishops' statement *The Challenge of Faithful Citizenship: A Catholic Call to Political Responsibility*. He made presentations at the Priests' Institute and for the public on Sept. 21 in Casper.

"The generic idea of faithful citizenship," Dore said, "is engaging elected officials, but placing upon you, the voters, to pick up the responsibility of engaging your elected officials."

"We can only do so much with just the bishops themselves talking. If we in the Catholic faith don't do anything to follow up on that, then the bishops are generals without soldiers," Dore concluded.

Dore said the task for all Catholics — whether left wing, right wing, Democrat, Republican, or Independent — is to get involved in the political and social processes, and, above all, "to be courageous Catholics in the struggle for the common good."

He challenged Catholics to stand up for their religion and take it outside of Sunday Mass, whether at their jobs or any other public interactions. "You have to take it with you and not leave it at the church doors," Dore said.

Our society is in a "spiritual famine," he said, adding that other influences "drown out the Word" and people instead hear what the mainstream media tell them about how they should live.

Using the example of St. Thomas More, who stood up for truth at the ultimate cost — his life — Dore said, "It's More's

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**Tim Dore**

Colorado Catholic Conference



Tim Dore

courage that we should be looking at as an example of how to act in our time today. It is the example of courage to stand up for the Word, for the Gospel, for the teachings of the Church."

He said that Catholics can make a difference if they all start working in solidarity. But before getting started, people must understand the Catholic social teachings, which have three common threads: human dignity, the common good, and one added by the Colorado Catholic Conference, which is, "we're all created in the same image, in the likeness of God."

### Getting prepared

In preparing to vote and getting involved, Catholics must have an informed conscience and be familiar with the church's social teachings, the issues and the candidates' stands on those issues.

Dore said voters must analyze all of the issues, but pointed out that abortion is the foundation for voting and promoting dignity and the common good.

"Some issues override because of their proportionality," he said. "There have been 40 million abortions. ... There's no right abortion, ever. It's the most black and white of an issue we're ever

**For more information, go to:**  
[www.usccb.org](http://www.usccb.org);  
the Vatican at  
[www.vatican.va](http://www.vatican.va);  
Catholic websites such as  
[www.ewtn.com](http://www.ewtn.com).  
Links to these and other site are available at  
[www.cocatholicconference.org](http://www.cocatholicconference.org).

For information on Catholic Social Justice teachings, call Deacon Ed McCarthy at 800-788-4606.

Tim Dore can be contacted at 303-894-8808; [tdore@cocatholicconference.org](mailto:tdore@cocatholicconference.org), or 1535 Logan St., Denver, CO 80203

To schedule Dore to come to your parish, call Pat McCarthy at 800-788-4616.

going to have."

Pat McCarthy, director of the Family and Respect Life Ministry for the Diocese of Cheyenne, added, "There's a place for making laws and outlawing things that are truly evil and aggressive against human life. ... The most innocent of all is the unborn."

McCarthy explained that pro-choice groups have redefined language as far as when life begins "in order to facilitate choice."

Dore suggested that voters read encyclicals and documents, including *Living the Gospel of Life* and synopses of different Catholic teachings and voting guides to learn the church's stance on issues.

Deacon Ed McCarthy, director of the Catholic Education Office for the Diocese of Cheyenne, has a 65-minute Power Point presentation available on the Catholic social teachings, which anyone can check out. Anyone interested in the program can e-mail him

at [wyoceo@dioceseofcheyenne.org](mailto:wyoceo@dioceseofcheyenne.org) or call 237-2723 or 800-788-4616.

Catholics should get involved in organizations, campaigns and groups that work to promote human life and the common good, but only after learning the church's social teachings.

"They in turn can use that as the foundation and then become active in the public square. And that's when we can start making a difference in the community and the society around us," Dore said.

### Colorado efforts

In the push to get Catholics involved in public life, the Colorado Catholic Conference has compiled a curriculum on "Faithful Citizenship" for parishioners throughout the state to study Catholic social teachings.

Small groups are meeting to learn about the teachings, and then have been asked to address the issues and take action in their parishes, Dore said. He told about one group that had Mass in the fields with migrant workers, and then hosted them to a hot breakfast.

"Those people who went there were touched in a way they had never been touched before. They got to see the issue first-hand," Dore explained.

A legislative network and becoming a citizen lobbyist also is part of the plan in Colorado. Interested Catholics are assigned to a legislator to call them on issues of importance when they come up for vote. They also work to build a relationship with the lawmaker and to call them on their inconsistent voting on certain issues.

Dore noted that he would be available after the Nov. 2 election to visit Wyoming parishes interested in working on starting a Faithful Citizenship program.

### Inside this issue



Bishop David Ricken

#### L R IF pastoral letter on Abortion and the Law

Bishop Ricken's letter to Catholic politicians is summarized on page 12. It was originally issued in August.

#### Find your legislative candidates

If you don't see your legislative candidates on pages 4 to 8, please contact them directly to ask their opinions on these important issues.

#### 10 possible responses to pro-abortion politicians



Father Frank Pavone

#### What did Cardinal Ratzinger really say?



George Weigel

## Voting Guide

# Voting guide for serious Catholics

This voter's guide helps you cast your vote in an informed manner consistent with Catholic moral teaching. It helps you eliminate from consideration candidates who endorse policies that cannot be reconciled with moral norms that used to be held by all Christians.

On most issues that come before voters or legislators, a Catholic can take one side or the other and not act contrary to his faith. Most matters do not have a "Catholic position."

But some issues are so key, so elemental, that only one position accords with the teaching of the Christian gospel. No one endorsing the wrong side of these subjects can be said to act in accord with the Church's moral norms.

This voter's guide identifies five "non-negotiable" issues and helps you narrow down the list of acceptable candidates, whether they are running for national, state, or local offices.

Candidates who endorse or promote any of the five non-negotiables should be considered to have disqualified themselves from holding public office, and you should not vote for them. You should make your choice from among the remaining candidates.

## Your role as a Catholic voter

Catholics have a moral obligation to promote the common good through the exercise of their voting privileges (cf. Catechism of the Catholic Church 2240). It is not just civil authorities who have responsibility for a country. "Service of the common good require[s] citizens to fulfill their roles in the life of the political community" (Catechism of the Catholic Church). This means citizens should participate in the political process at the ballot box.

But voting cannot be arbitrary. "A well-formed Christian conscience does not permit one to vote for a political program or an individual law that contradicts the fundamental contents of faith and morals" (Congregation of the Doctrine of the Faith).

Some things always are wrong, and no one may vote in favor of them, directly or indirectly. Citizens vote in favor of these evils if they vote in favor of candidates who

propose to advance them. Thus, Catholics should not vote for anyone who intends to push programs or laws that are intrinsically evil.

## The five non-negotiable issues

These five issues are called non-negotiable because they concern actions that are always morally wrong and must never be promoted by the law. It is a serious sin to endorse or promote any of these actions, and no candidate who really wants to advance the common good will support any of the five non-negotiables.

### Abortion

The Church teaches that, regarding a law permitting abortions, it is "never licit to obey it, or to take part in a propaganda campaign in favor of such a law, or to vote for it" (*Evangelium Vitae*). Abortion is the intentional and direct killing of an innocent human being, and therefore it is a form of homicide.

The child is always an innocent party, and no law may permit the taking of his life. Even when a child is conceived through rape or incest, the fault is not the child's, who should not suffer death for others' sins.

### Euthanasia

Often disguised by the name "mercy killing," euthanasia also is a form of homicide. No one has a right to take his own life (suicide), and no one has the right to take the life of any innocent person.

In euthanasia, the ill or elderly are killed out of a misplaced sense of compassion, but true compassion cannot include doing something intrinsically evil to another person (*Evangelium Vitae*).

### Fetal Stem Cell Research

Human embryos are human beings. "Respect for the dignity of the human being excludes all experimental manipulation or exploitation of the human embryo" (Pontifical Council for the Family).

Recent scientific advances show that any medical cure that might arise from experimentation on fetal stem cells can be developed by using adult stem cells instead. Adult stem cells can be obtained

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without doing harm to the adults from whom they come. Thus there no longer is a medical argument in favor of using fetal stem cells.

### Human Cloning

"Attempts . . . for obtaining a human being without any connection with sexuality through 'twin fission,' cloning, or parthenogenesis are to be considered contrary to the moral law, since they are in opposition to the dignity both of human procreation and of the conjugal union" (Congregation for the Doctrine of the Faith).

Human cloning also ends up being a form of homicide because the "rejected" or "unsuccessful" clones are destroyed, yet each clone is a human being.

### Homosexual "Marriage"

True marriage is the union of one man and one woman. Legal recognition of any other form of "marriage" undermines true marriage, and legal recognition of homosexual unions actually does homosexual persons a disfavor by encouraging them to persist in what is an objectively immoral arrangement.

"When legislation in favor of the recognition of homosexual unions is proposed for the first time in a legislative assembly, the Catholic lawmaker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favor of a law so harmful to the common good is gravely immoral" (Congregation for the Doctrine of the Faith).

### Which political offices should I worry about?

Laws are passed by the legislature, enforced by the executive branch, and interpreted by the judiciary. This means you should scrutinize any candidate for the

easy as reading newspaper or magazine articles, looking up his views on the Internet, or studying one of the many printed candidate surveys that are distributed at election time.

It often is more difficult to learn the views of candidates for local offices because few of them have an opportunity to consider legislation on such things as abortion, cloning, and the sanctity of marriage. But these candidates, being local, often can be contacted directly or have local campaign offices that will explain their positions.

If you cannot determine a candidate's views by other means, do not hesitate to write directly to the candidate, asking for his position on the issues covered above.

### How not to vote

Do not just vote based on your political party affiliation, your earlier voting habits, or your family's voting tradition. Years ago, these may have been trustworthy ways to determine whom to vote for, but today they are often not reliable. You need to look at the stands each candidate takes. This means that you may end up casting votes for candidates from more than one party.

Do not cast your vote based on candidates' appearance, personality, or "media savvy." Some attractive, engaging, and "sound-bite-capable" candidates endorse intrinsic evils, while other candidates, who may be plain-looking, uninspiring, and ill at ease in front of cameras, endorse legislation in accord with basic Christian principles.

Do not vote for candidates simply because they declare themselves to be Catholic. Unfortunately, many self-described Catholic candidates reject basic Catholic moral teaching.

Do not choose among candidates based on "What's in it for me?" Make your decision based on which candidates seem most likely to promote the common good, even if you will not benefit directly or immediately from the legislation they propose.

Do not vote for candidates who are right on lesser issues but who will vote wrongly on key moral issues. One candidate may have a record of voting in line with Catholic values except, say, for euthanasia. Such a voting record is a clear signal that the candidate should not be chosen by a Catholic voter, unless the other candidates have voting records

legislature, anyone running for an executive office, and anyone nominated for the bench. This is true not only at the national level but also at the state and local levels.

True, the lesser the office, the less likely the office holder will take up certain issues. Your city council, for example, perhaps never will take up the issue of human cloning but may take up issues connected with abortion clinics. It is important that you evaluate candidates in light of each non-negotiable moral issue that will come before them in the offices they are seeking.

Few people achieve high office without first holding a lower office. Some people become congressional representatives, senators, or presidents without having been elected to a lesser office. But most representatives, senators, and presidents started their political careers at the local level. The same is true for state lawmakers. Most of them began on city councils and school boards and worked their way up the political ladder.

Tomorrow's candidates for higher offices will come mainly from today's candidates for lower offices. It is therefore prudent to apply comparable standards to local candidates. One should seek to elect to lower offices candidates who support Christian morality so that they will have a greater ability to be elected to higher offices where their moral stances may come directly into play.

### How to determine a candidate's position

The higher the office, the easier this will be. Congressional representatives and senators, for example, repeatedly have seen these issues come before them and so have taken positions on them. Often the same can be said at the state level. In either case, learning a candidate's position can be as

## Voting Guide

# Vote and work for better candidates, laws and programs in the future

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even less in accord with these moral norms.

### How to vote

For each office, first determine how each candidate stands on each of the issues that will come before him and involve non-negotiable principles.

Rank the candidates according to how well their positions align with these non-negotiable moral principles.

Give preference to candidates who do not propose positions that contradict these principles.

Where every candidate endorses positions contrary to non-negotiable principles, choose the candidate likely to do the least harm. If several are equal, evaluate them based on their views on other, lesser issues.

Remember that your vote today may affect the offices a candidate later achieves.

### When there is no acceptable candidate

In some political races, each candidate takes a wrong position on one or more issues involving non-negotiable moral principles. In such a case you may vote for the candidate who takes the fewest such positions or who seems least likely to be able to advance immoral legislation, or you may choose to vote for no one.

A vote cast in such a situation is not morally the same as a positive endorsement for candidates, laws, or programs that promote intrinsic evils: It is only tolerating a lesser evil to avoid an even greater evil. As Pope John Paul II indicated regarding a situation where it is not possible to overturn or completely defeat a law allowing abortion, "an elected official, whose absolute personal opposition to procured abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion and public morality." (Evangelium Vitae).

Catholics must strive to put in place candidates, laws, and political programs that are in full accord with non-negotiable moral values. Where a perfect candidate, law, or program is not on the table, we are to choose the best option, the one that promotes the greatest good and entails the least evil. Not voting may sometimes be the only moral course of action, but we must consider

“Conscience is like an alarm. It warns you when you are about to do something that you know is wrong. It does not itself determine what is right or wrong. For your conscience to work properly, it must be properly informed – that is, you must inform yourself about what is right and what is wrong. Only then will your conscience be a trusted guide.”

whether not voting actually promotes good and limits evil in a specific instance. The role of citizens and elected officials is to promote intrinsic moral values as much as possible today, while continuing to work toward better candidates, laws, and programs in the future.

### The role of your conscience

Conscience is like an alarm. It warns you when you are about to do something that you know is wrong. It does not itself determine what is right or wrong. For your conscience to work properly, it must be properly informed – that is, you must inform yourself about what is right and what is wrong. Only then will your conscience be a trusted guide.

Unfortunately, today many Catholics have not formed their consciences adequately regarding key moral issues. The result is that their consciences do not “sound off” at appropriate times, including on election day.

A well-formed conscience never will contradict Catholic moral teaching. For that reason, if you are unsure where your conscience is leading you when at the ballot box, place your trust in the unwavering moral teachings of the Church. (The Catechism of the Catholic Church is an excellent source of authentic moral teaching.)

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### Questions and answers on the Catholic Answers voting guide

Q.

How were the five non-negotiable issues dealt with in the guide selected?

To be listed in the guide, an issue had to meet a number of criteria:

First, the issue has to involve something intrinsically evil and thus never permitted under any circumstances. Without meeting this criterion, the issue would not be non-negotiable. Instead, it would be a debatable matter on which Catholics could in good conscience disagree.

Second, the issue has to be something that is currently debated in U.S. politics.

The Voter's Guide would be ineffective if it called attention to issues which are not being debated politically and which Catholic voters do not presently have the ability to affect.

Third, the issue had to be the subject of a strong statement from the Magisterium.

The guide is not meant to give anyone's personal opinions. Therefore, it was decided that it would only deal with issues that the Church's Magisterium has forcefully indicated that Catholics cannot support. These statements were included in the guide to show the reader that this is the Church's stand on them rather than simply someone's opinion.

Fourth, the issue had to be something major or potentially major. The guide would be ineffective if it dealt with minor issues. Thus only ones currently having a major impact on society (like abortion) or which are likely to have a major impact in the future (like homosexual “marriage”) were included. Issues that did not meet these criteria were not included in the guide.

Q.

Why wasn't the death penalty included in the guide?

The death penalty does not meet the four criteria listed above. In particular, it fails to meet the first criterion, as it does not involve something intrinsically evil. The Catechism of the Catholic Church notes:

The traditional teaching of the Church does not exclude, presupposing full ascertainment of the identity and responsibility of the offender, recourse to the death penalty, when this is the only practicable way to defend the lives of human beings effectively against the aggressor (CCC 2267).

Since the Church “does not exclude . . . recourse to the death penalty” in some situations, it is not intrinsically evil. It is something that can be morally permitted in some situations. Though in the prudential judgment of Pope John Paul II, such instances are rare (Evangelium Vitae 56), it is not a non-negotiable issue but one requiring prudential judgment as to the situations in which it is warranted.

Q.

By selecting these five issues, are you saying that other issues aren't important?

No. Issues such as education, health care, the environment, jobs, trade, and taxes are very important – but on them Catholics are permitted a wide liberty. On the five non-negotiables, there is only one possible position for a conscientious Catholic to take: complete opposition. The Church mandates no

“The fact is that issues are not all on the same level morally. Whether a child dies through abortion is more important than whether a child gets a free school lunch.

such uniformity on these other issues.

*Consider taxes.* How should the tax code be structured? Should we stick with the current system, should we go back to much steeper rates, or should we change to a flat rate for everyone? There is no “Catholic position” here, since any of those systems can qualify under Catholic principles. One person may argue in favor of a progressive income tax, and another may argue in favor of doing away with income taxes entirely, and neither of them exceeds the bounds of Catholic principles.

*Consider jobs.* Should we institute government-created jobs, as was done during the Depression? Should we foster jobs by lowering corporate tax rates? Should we give tax breaks to small businesses to help them get off the ground? Any of those positions may be advocated by a Catholic – or opposed by a Catholic. Again, the Church doesn't mandate a particular arrangement – this is true even though particular prelates may argue for one solution or another.

*Consider education.* Should more money be spent on public schools? Should less? Should some arrangement, such as vouchers or tax credits, be made available for private, including religious, schools? Should home economics classes be scrapped? Should the phonics system be used? Again, a Catholic is free to support or to oppose any of these positions. There is no Catholic party line.

Q.

Are you implying that the five “non-negotiables” are the most important issues?

They are certainly among the most important issues our nation faces. Currently in America one third of all babies are killed by abortion, resulting in approximately one and a half million deaths per year. That is the equivalent every year of five hundred events the size of 9/11 in terms of the loss of human life. No other issue involves so much death and destruction being wrought on the American people. None is even close.

The fact is that issues are not all on the same level morally. Whether a child dies through abortion is more important than whether a child gets a free school lunch. Moreover, there is an official Catholic position on abortion, but there is not one on free school lunches. One can favor or oppose a school lunch program and be considered a good Catholic, but one can't favor abortion and be so considered.

Q.

Why aren't candidates' names printed in the guide?

A. The Voter's Guide makes it clear that the principles it conveys should be applied to all political races, not just those at the national level. Catholic voters should demand the same accountability from candidates who are running for state and local offices as they do from those running for national office. After all, those running for lesser offices, if successful, will be running for greater offices in the future.

# Voting Guide



## Office sought

**1 2 3 4 5 6 7 8 9 10 11 12 13 14 15**

### US Representative

D – Ted Ladd, Wilson

L – Lewis Stock, Douglas

R – Barbara Cubin, Casper

N	N	Y	Y	N	N	N	N	N	N	N	N	A	B	A	N
NA	NA	NA	Y	Y	Y	N	N	Y	Y	Y	C	C	A	A	

### Senate District 01

R – C.L. Townsend, Osage

N	Y	N	N	Y	Y	N	N	N	N			A	B	A	
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### Senate District 02

R – Jim Anderson, Glenrock

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### Senate District 04

R – Tony Ross, Cheyenne

N	Y	Y	Y	Y		Y	Y				Y	C	C	A	Y
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### Senate District 06

D – Jana Ginter, Carpenter

R – Wayne Johnson, Cheyenne

N	N	N	Y	Y	Y	N	N	Y	Y	Y	B	C	C		
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### Senate District 08

D – Jayne Mockler, Cheyenne

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### Senate District 10

D – Tim Chestnut, Laramie

R – Phil Nicholas, Laramie

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### Senate District 12

D – Rae Lynn Job, Rock Sp.

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### Senate District 14

D – Larry Caller, Rock Springs

R – Stan Cooper, Kemmerer

N	N	Y	Y	Y	Y	N	N			Y	Y	C	C	A	Y
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### Senate District 16

D – Jerry Bosch, Wilson

R – Pat Aullman, Thayne

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### Senate District 18

R – Henry “Hank” Coe, Cody

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### Senate District 20

R – Gerald Geis, Worland

R – Mark Hillman, Basin

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### Senate District 22

R – John Schiffer, Kaycee

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### Senate District 24

R – Dick Erb, Gillette

R – Michael Von Flatern, Gillette

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### Senate District 26

R – Robert Peck, Riverton

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1. Would you vote to create a personal income tax in Wyoming? Yes or No.
2. Would you vote to create a lottery in Wyoming? Yes or No.
3. Would you vote to provide educational vouchers for students who attend schools in Wyoming that are not run by state or local governments? Yes or No.
4. Do you support state and federal laws (such as President Bush’s “Faith Based Initiatives”) that make financial grants to religious organizations in order to deliver social and other services to the general public? Yes or No.
5. Would you favor of a state Constitutional amendment to ban legalization and recognition of “homosexual marriage” in Wyoming? Yes or No.
6. Would you support a state Constitutional amendment to ban legalization and recognition of “civil unions” in Wyoming? Yes or No.
7. Are you in favor of “hate crimes” legislation? Yes or No.
8. Are you in favor of so-called “Contraceptive Equity” legislation that would require health insurance policies (including those of the Catholic Church and of business owners and of private individuals who oppose artificial contraceptives and abortion on religious, moral and philosophical grounds) to provide artificial contraceptives and/or abortion services to all holders of state-regulated health insurance policies? Yes or No.

**Don't see answers from your race? Call the candidate and ask. Info on candidates is at [sos.wy.state.wy.us](http://sos.wy.state.wy.us)**

# Wyoming Catholic Register Voting Guide

# Voting Guide



## Office sought

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>Senate District 28</b> D – Keith Goodenough, Casper R – Kit Jennings, Casper	N	N	Y	Y	Y		N	N	Y	Y	Y	D	C	A	Y
<b>Senate District 30</b> D – Ron Akin, Casper R – Charles Scott, Casper	N	N	N	Y	N	N	Y	N	N	N	Y	A	B	A	
<b>House District 01</b> R – Mark Semiek, Moorcroft															
<b>House District 02</b> D – Ross Diercks, Lusk R – Kari Jo Gray, Douglas	N	Y	Y	Y	N	N	N	N	N	Y	Y	B	B	A	N
<b>House District 03</b> D – Deborah Alden, Wheatland	N	N	Y	Y		N	N	N			N	C	B	C	N
<b>House District 04</b> R – Edward Buchanan, Torrington	N	Y	N	Y	Y	Y	N	N	N	Y	N	B	B	A	Y
<b>House District 05</b> R – James Hageman, Ft. Laramie	N	Y	Y	Y	Y	Y	N	N	N	N	Y	C	C	C	Y
<b>House District 06</b> R – Dave Edwards, Douglas	N	Y	Y	N	N	N	Y		N	N	Y	A	A	A	Y
<b>House District 07</b> D – Mike Shonsey, Cheyenne R – Doug Samuelson, Cheyenne	N		N	N	N	N	Y	N	N	Y	A		B		
<b>House District 08</b> R – Larry Meuli, Cheyenne															
<b>House District 09</b> D – Ruth Bell, Cheyenne R – Bryan Pedersen - Cheyenne															
<b>House District 10</b> D – Melinda Young, Pine Bluffs R – Pete Anderson, Pine Bluffs	N	N	Y	Y	Y	Y	N	N	Y	Y	Y	D	C	A	Y
<b>House District 11</b> D – Wayne Reese, Cheyenne															
<b>House District 12</b> D – Layton Morgan, Cheyenne	N	Y	N	Y	Y	N	N	Y	N	N	Y	A	A	A	N
<b>House District 13</b> D – Jane Warren, Laramie			N		N	N	Y	Y	N	N		A	A	C	N
<b>House District 14</b> D – Joseph Kiovsy, Laramie R – Kermit Brown, Laramie															

9. Do you support a ban on embryonic stem cell research in Wyoming? Yes or No.

10. Would you add a new crime of "violence to an unborn child" so that as a result of a pregnant mother being injured or killed, charges could be brought for the death of the baby? Yes or No.

11. Would you favor a law to create more four-lane high-ways in Wyoming? Yes or No.

12. On the issue of abortion:  
A) I support current laws allowing abortion as well as the Supreme Court's decisions in Roe v. Wade and Dole v. Bolton. B) I oppose abortion, but the law should allow use of medical procedures or drugs necessary to save the life of the mother, even if an unintended side effect of the procedure or drug results in the death of a baby in her womb. C) I oppose abortion except in cases of rape, incest and to save the life of the mother. D) I oppose all medical procedures or drugs that could result in the death of a baby in the womb.

13. On euthanasia: A) I support physician-assisted suicide and would vote for a law specifically permitting it. B) I would not support specific legalization of assisted suicide but I would leave end-of-life decisions entirely in private hands. C) I would vote to ban assisted suicide.

14. On the death penalty: A) I support Wyoming's current death penalty law. B) I would further restrict the death penalty. C) I would vote to ban the death penalty.

15. Do you think the war in Iraq is a necessary in the war on terror? Yes or No.

**SPACE LEFT BLANK INDICATES THERE WAS NO ANSWER FROM THE CANDIDATE**

# Wyoming Catholic Register Voting Guide

# Voting Guide



## Office sought

**1 2 3 4 5 6 7 8 9 10 11 12 13 14 15**

### House District 15

HRJH DJE 5D ~~QV~~  
 5 DH5DGH 5D ~~QV~~

N	Y	N	N	Y	N	N	N		Y	Y	A	B	A	Y	

### House District 16

3HW-RJHQHQ -DFNRQ

### House District 17

6WVKHQ6KH-D 5RFN6S  
 5 6VMH DM5RFN6S IQJV

### House District 18

5 IEN3R HV / PDQ

N	N		Y	Y	Y	N	N		Y	Y	C	C	A	Y
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### House District 19

5 2 HQ3HMHVHQ ~~QV~~ IH

N	N	N	Y	Y	Y	N	N	N	Y	Y	C	B	A	Y
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### House District 20

5 . DM DMVRQ . HPPHH  
 5 ) DQN-RKVRQ . HPPHH

N	N	N	Y	Y		Y	N	Y	Y	Y	D	B	A	Y
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### House District 21

5 5DQDQ VL ) HGRP

### House District 22

5 RQW2QH QQHO

### House District 23

IHH IHD -DFNRQ  
 5 . HVK IQJH -DFNRQ

N	N	Y	Y	Y	Y	N	N	Y	Y	Y	D	C	B	Y
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### House District 24

5 RQ6IP SVRQ RG

### House District 25

5 QQ-RGHV 3R HO

### House District 26

5 ( QQH DYH / RYHO

N	N	N	Y	Y	Y	N	Y		Y	Y	C	C	A	Y
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### House District 27

HEEH DPPRQV orland  
 5 -DQH ostenberg, Worland

N		Y		Y	Y	N	N		Y	Y	C	C	A	Y
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### House District 28

5 /R DQH4 DEHJ 7KHP  
 5 KDQW6WPS - 7KHP

### House District 29

5 -H ,HNH6KHIGDQ

N	N	Y	Y	Y	Y	N	N	Y	Y		B	C	A	Y
---	---	---	---	---	---	---	---	---	---	--	---	---	---	---

1. Would you vote to create a personal income tax in Wyoming? Yes or No.
2. Would you vote to create a lottery in Wyoming? Yes or No.
3. Would you vote to provide educational vouchers for students who attend schools in Wyoming that are not run by state or local governments? Yes or No.
4. Do you support state and federal laws (such as 3 HVGHQV VKV ) ~~DVW~~ DVHG , ~~QVWVHV~~ ~~WQVP~~ DNHILQDGFIDO grants to religious organizations in order to deliver social and other services to the general public? Yes or No.
5. Would you favor of a state Constitutional amendment to ban legalization and recognition of same-sex marriage in Wyoming? Yes or No.
6. Would you support a state Constitutional amendment to ban legalization and recognition of same-sex marriage in Wyoming? Yes or No.
7. HR IQIDYR RI KDM FIP HV ~~QVILQVRQ~~ HVR No.
8. Are you in favor of so-called ~~RQVDFHSVYH~~ ( T LW ~~QVILQ~~ ~~VRQWQW~~ R ~~Q~~ HT LHKH~~QV~~ insurance policies (including those of the Catholic Church and of business owners and of private individuals who oppose artificial contraceptives and abortion on religious, moral DQG SKL~~QV~~FSKIFDQJ R QGV ~~VR~~ provide artificial contraceptives and/or abortion services to all holders of state-regulated health insurance policies? Yes or No.

# Wyoming Catholic Register Voting Guide

# Voting Guide



Office sought	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>House District 30</b> L LOR KHIGD 5 -DFN D GR - KHIGD	N		N	Y			Y					A	B	B	
<b>House District 31</b> 5 -HH-D H LOMW															
<b>House District 32</b> II -H JH LOMW 5 -HI: D HE JH LOMW	N	Y	N	N	N	N	N	N	N	N	Y	A	A	A	N
<b>House District 33</b> 3DVEN RJJG KHWH 5 -IP G DGH	N	N	Y	Y	Y	Y	N	N			N	C	B	A	Y
<b>House District 34</b> 5 ) D N3KIS KRKR L															
<b>House District 35</b> 5 5R RHH DSH	N	N	N	Y	Y	Y	N	N	N		Y		B	A	Y
<b>House District 36</b> L H VBI YD YG 5 HDG D DSH	N	N	Y	Y	N	N	N	N	Y	Y	Y	D	C	A	Y
<b>House District 37</b> FRWW RH HNDPS DSH 5 WWH D KPD DSH															
<b>House District 38</b> -RD H JH DSH 5 RE HFVMO DSH	N	N	Y	Y	Y	Y	N	N	Y	Y		D	C	C	
<b>House District 39</b> -RK DWW HH 5DH	N	N	N	Y	Y	N	Y	N	N	Y	Y	D	B	C	N
<b>House District 40</b> 5 R J2 ER Ifalo	N	N		Y		N		N		Y	N	C	B	A	Y
<b>House District 41</b> . H T IED KH H 5 HFHW LFND KH H	N	Y	Y	Y	N	N	N	Y	Y	Y	Y	A	B	A	
<b>House District 42</b> 5D GDDH KH H 5 3HW, GZD KH H	N	Y	Y	Y	N		N	N	N	Y	N	A	B	A	Y
<b>House District 43</b> Terry Barbre, Cheyenne 5 D ZR WWH KH H	N	Y	Y	Y	N	N	Y			Y	Y		B	A	
<b>House District 44</b> ) G T IED KH H	N	Y	N		N	N			N		Y	A		C	N

9. Do you support a ban on embryonic stem cell research in Wyoming? Yes or No.

10. Would you add a new FIPHR YER FHRD ER FKOR WWD D result of a pregnant mother being injured or killed, charges could be brought for the death of the baby? Yes or No.

: RGR IDYR DOZ VR create more four-lane high-ways in Wyoming? Yes or No.

12. On the issue of abortion:  
A) I support current laws allowing abortion as well as the SHPH R WGFRL L 5RHY: DGHG RBY Bolton. B) I oppose abortion, but the law should allow use of medical procedures or drugs HFH WRD YWHQHRI WHPRMH HYH LD L tended side effect of the procedure or drug results in the death of a baby in her womb. C) I oppose abortion except in cases of rape, incest and to D YWHQHRI WHPRMH I oppose all medical procedures or drugs that could result in the death of a baby in the womb.

13. On euthanasia: A) I support physician-assisted suicide D GZR GYRM IR DOZ specifically permitting it. B) I would not support specific legalization of assisted suicide E WZR GODYHH GRI QH GFLR H WHOL SYDM KD G , ZR GYRM WR ED WH assisted suicide.

14. On the death penalty: A) I SSRW RPLJ F HW death penalty law. B) I would further restrict the death penal-W , ZR GYRM WR ED WH death penalty.

15. Do you think the war in Iraq is a necessary in the war on terror? Yes or No.

# Wyoming Catholic Register Voting Guide

# Voting Guide



## Office sought

**1 2 3 4 5 6 7 8 9 10 11 12 13 14 15**

1. Would you vote to create a personal income tax in Wyoming? Yes or No.
2. Would you vote to create a lottery in Wyoming? Yes or No.
3. Would you vote to provide educational vouchers for students who attend schools in Wyoming that are not run by state or local governments? Yes or No.
4. Do you support state and federal laws (such as President Bush's "Faith Based Initiatives") that make financial grants to religious organizations in order to deliver social and other services to the general public? Yes or No.
5. Would you favor of a state Constitutional amendment to ban legalization and recognition of "homosexual marriage" in Wyoming? Yes or No.
6. Would you support a state Constitutional amendment to ban legalization and recognition of "civil unions" in Wyoming? Yes or No.
7. Are you in favor of "hate crimes" legislation? Yes or No.
8. Are you in favor of so-called "Contraceptive Equity" legislation that would require health insurance policies (including those of the Catholic Church and of business owners and of private individuals who oppose artificial contraceptives and abortion on religious, moral and philosophical grounds) to provide artificial contraceptives and/or abortion services to all holders of state-regulated health insurance policies? Yes or No.

Office sought	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>House District 45</b> D – Vaughn Neubauer, Laramie R – Kevin White, Laramie															
<b>House District 46</b> D – Jan Alvaney, Centennial R – James Slater, Laramie	N	Y	N	Y	N	N		N		Y	Y	D	C	B	
<b>House District 47</b> R – Kurt Bucholz, Saratoga															
<b>House District 48</b> D – Marty Martin, Rock Springs															
<b>House District 49</b> D – Sandra Meyer, Evanston R – Bruce Barnard, Evanston	N	N	N	Y	Y	Y		N	Y	Y	Y	D	C	A	Y
<b>House District 50</b> R – Pat Childers, Cody															
<b>House District 51</b> D – Rosie Berger, Big Horn R – Carole Perkins, Sheridan	N	N	N	Y				N	N	N		N		B	A
<b>House District 52</b> R – Burke Jackson, Rozet															
<b>House District 53</b> R – Frank Latta, Gillette															
<b>House District 54</b> R – Del McOmie, Lander															
<b>House District 55</b> R – David Miller, Riverton	N	N	Y	Y	Y	Y	N					C	C	A	Y
<b>House District 56</b> D – Kathy DeLisa, Casper R – Tom Walsh, Casper	N			Y	Y	Y	N	N		Y	Y	D	C	C	
<b>House District 57</b> D – Margo Miller, Casper L – Hubert Townsend, Casper R – Thomas Lockhart, Casper															
<b>House District 58</b> D – Ann Robinson															
<b>House District 59</b> D – Mary Meyer Gilmore, Casper R – Ted Lee, Casper	N	N			Y		Y			Y	Y		C	C	
<b>House District 60</b> D – Bill Thompson	N	Y	N	N	N	N		N	N	Y	Y	A	B	A	N

# Wyoming Catholic Register Voting Guide

# Voting Guide

## Helpful Info:

**Election is Nov. 2.**  
**Polls are open from 7 a.m. to 7 p.m.**

To register to vote in Wyoming, contact the county clerk of the county in which you reside. You can also register on the day of the election.

### Voter Qualifications . . .

- \* Citizen of the United States
- \* Resident of the State of Wyoming
- \* 18 years of age on election day
- \* Not a felon
- \* Not adjudicated mentally incompetent

### Keep your registration current. . .

- \* You are registered for 2004 if you voted in the 2002 general election.
  - \* If you move to a different precinct or change your name, notify your County Clerk.
  - \* If you move to a different county you must re-register.
  - \* If you have questions about your registration or where you vote, call your County Clerk.
- Absentee Voting: If need be, you may vote absentee. Call or write your County Clerk for details.

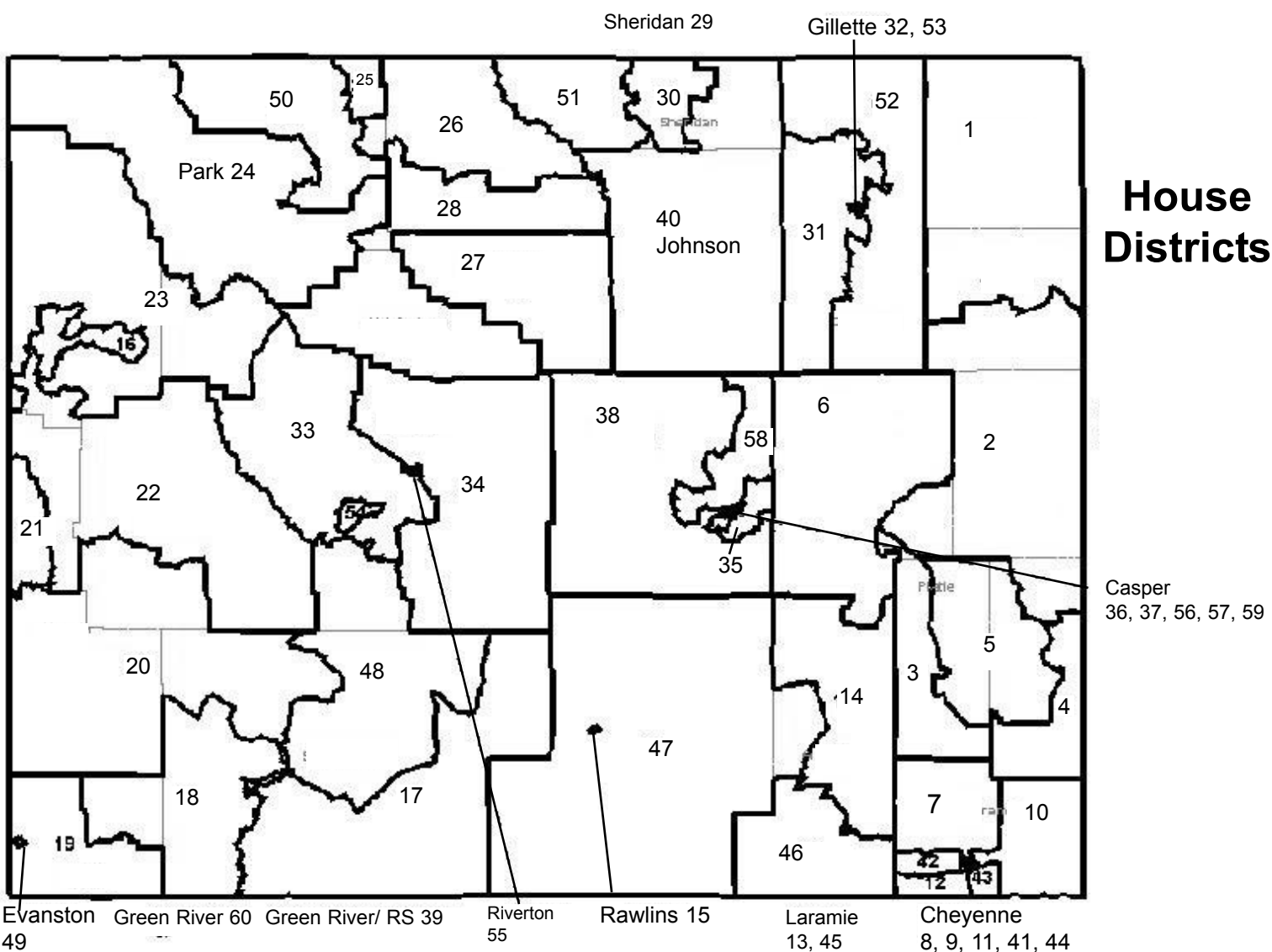
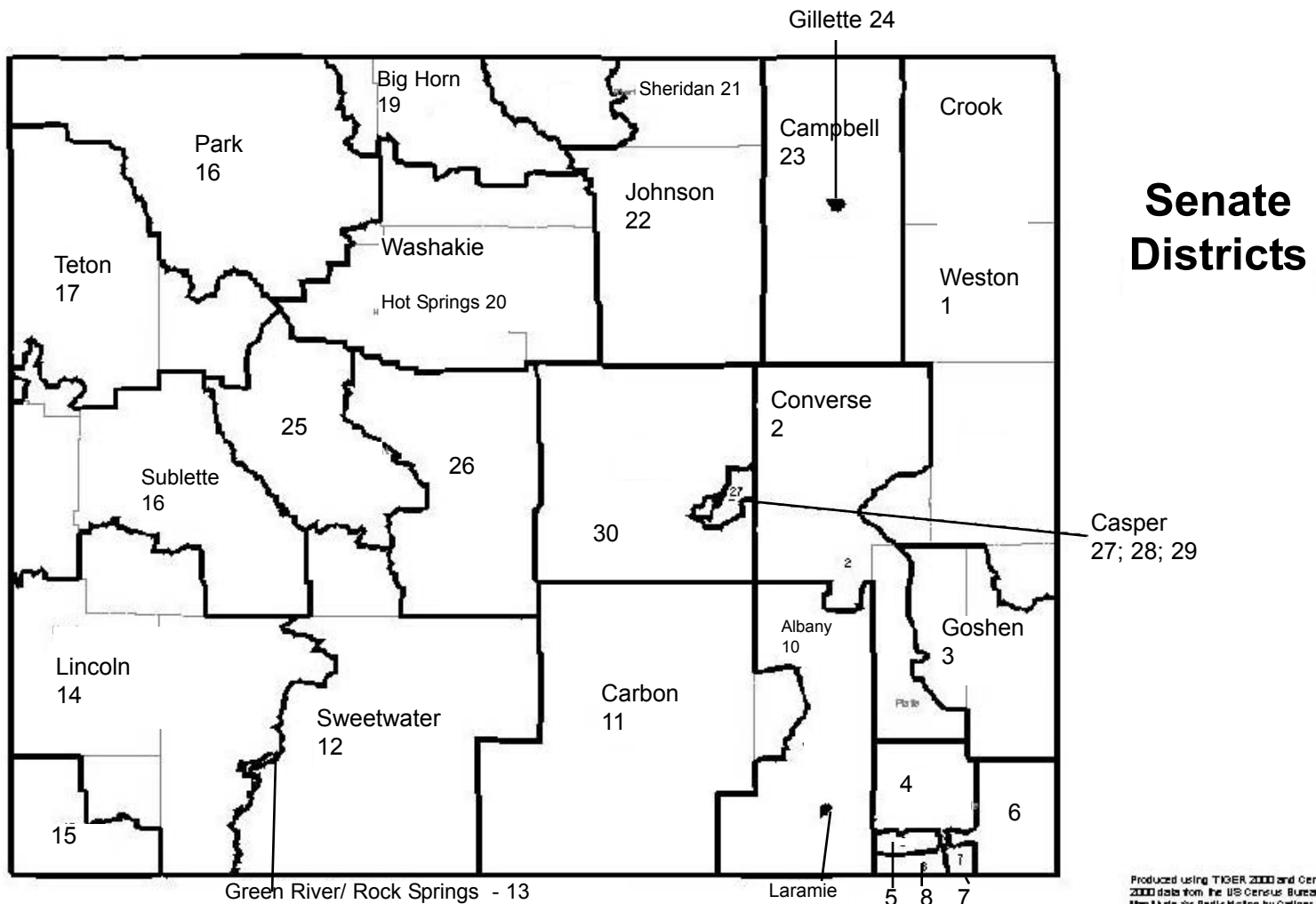
*Call the local County Clerk for polling places.*

### Understanding the survey

To make the *Wyoming Catholic Register Voting Guide* more relevant for you, please find your Senate or House district on the maps. If you live in a metropolitan area, your district won't be shown.

For metropolitan districts, please visit the State Legislative web site to find your district: <http://legisweb.state.wy.us>. For an interactive map, click on "districts" on the left column.

**Your feedback on the survey is welcomed ~ call 800-788-4606**



## Voting Guide

### Am I still voting pro-life if a candidate favors the death penalty? Isn't that a contradiction?

Dear Grace,

Many conservative candidates are pro-life, but they support the death penalty. And many pro-choice and pro-euthanasia candidates are against the death penalty. Isn't this a total contradiction?

What does the Church say about the death penalty?



Dear Grace

Grace MacKinnon

No, it is not a contradiction if a pro-life candidate supports the death penalty. Let us not be confused or misled. The death penalty is not the crucial issue in this election. Protecting innocent human life is! There is no comparison between the taking of innocent life and executing guilty criminals. Abortion is never justifiable, whereas the death penalty can be justified when certain conditions have been met.

In Catholic tradition, there is a long history of recourse to the death penalty for valid reasons. The Church does teach today, however, that it is to be used only when this is the singular practical way to effectively defend the lives of human beings against an aggressor. If other means are sufficient to protect the safety of persons, then public authority should limit itself to such means. The Church also teaches today that cases of absolute necessity for suppression of the offender are very rare, if not practically non-existent (Catechism of the Catholic Church, 2267). Thus, as Catholics, we are opposed to capital punishment, except in rare cases and under certain conditions.

We know of course that not all candidates running for public office are Catholic. Therefore, we are going to see that some of them who are pro-life and not Catholic may happen to support the death penalty. In addition, there may also be Catholic candidates who support the death penalty in principle although perhaps not in its application. By that we mean that they may not feel it is morally wrong to execute a guilty felon if it became the necessary thing to do. And they are not wrong in that. Thus, even a Catholic politician could in good conscience be in favor of capital punishment and still be considered pro-life.

Our Holy Father John Paul II has called for an end to the death penalty. On January 27, 1999, in St. Louis, Missouri, he stated that, "A sign of hope is the increasing

recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform. I renew the appeal I made most recently for a consensus to end the death penalty, which is both cruel and unnecessary." For more than 25 years, the Catholic Bishops of the United States have also called for an end to the death penalty in our country.

So, yes, we oppose the death penalty in that we hold all life to be sacred, but we realize also that in some circumstances it may be deemed necessary. But Catholic teaching can never weigh opposition to capital punishment the same way it does to abortion. The thousands of innocent pre-born babies killed every year by abortion constitute a much greater evil than the number of executions of convicted criminals by the state, not only because of the sheer number of deaths but because of the gravity of abortion itself. Abortion, unlike capital punishment, is an intrinsic evil and can never be justified.

Nationwide, there have been millions of babies killed by abortion since 1973. The executions of convicted felons in that time does not compare with the holocaust of abortion. Therefore, opposition to abortion must be a priority for all Catholics (politicians and voters) who support the Church's teaching about the sacredness of all human life.

Voting for a candidate who will fight against abortion, even when he supports use of the death penalty, is not wrong. Instead, it is doing something good to save as many babies as possible while working toward the ultimate goal of protecting all human life. There is no doubt that politics is very complicated. There will be many difficult decisions to be made.

No candidate is going to be

perfect. Even in voting for one who does not fully represent our beliefs, we are not compromising our ultimate goal, which must be the protection of all human life, especially pre-born children.

Voting for a certain candidate does not mean that we endorse his positions on every issue. We have a duty to use our vote to advance the common good. Whether we do right or wrong in the way we vote depends on our objective, intentions, and the circumstances. If we use our political power to prevent evil, then we are doing good. This is not choosing to do evil hoping that good will come from it, but doing good that good may come from it.

© Copyright 2004 Grace D. MacKinnon. Grace has 3 new audiotapes available.

"Moments of Grace" - Today, many people know Grace MacKinnon as a teacher, public speaker, and the writer of the Catholic newspaper column "Dear Grace." What many do not know, however, is that Grace was born with a crippling birth defect and grew up as a disabled child in a poverty-stricken family of eight children. It is a story of courage and hope that you will not want to miss!

"Suffering Is About Love" - Are you hurting in any way and wish you could run away from it? The world is wrong to teach us to run from suffering. Jesus never did. We must look to the Cross. He accomplished the greatest "good" by way of the greatest evil. Suffering is indeed a great mystery, but Christ revealed its secret - it's all about love! This tape will help you to understand and discover the meaning of human suffering.

"The Road To Life Is The Road To Be On!" - Do you ever wonder why your life isn't going the way you want it to? Throughout the Scriptures, a certain theme is woven - that in life, there are two roads, the road to life and the road to death. What road are you on? How can we get on the right road, and stay on it? Living the faith is not always easy in today's world, but God has laid out a plan for us.

Sold through St. Joseph's Communications. Go to [www.deargrace.com](http://www.deargrace.com) to order.

## Chaput: Cannot divorce faith from politics

### Criticizes Pres. Kennedy; Gov. Cuomo

DENVER (CNS) — The argument that Catholic elected officials can divorce their faith from their political actions does not apply in the fight against abortion, said Denver Archbishop Charles J. Chaput.

The 1973 Supreme Court legalization of abortion "changed everything," he said in his column in the Sept. 22 issue of the *Denver Catholic Register*, his archdiocesan newspaper.

"Abortion is different. Abortion kills," he said.

The archbishop said that after 1973 Catholic officeholders had the choice of trying to reverse the situation "or they could abandon the unborn and look for a way to morally sanitize their decision."

The archbishop did not say in his column that Catholic officeholders favoring legal abortion or Catholics who vote for candidates favoring legal abortion should refrain from receiving Communion.

In an Aug. 13 talk to young adults in Denver, he said, "if you believe that it's all right to kill the unborn or think that it is OK for others to do so, then you're out of communion with the church."

In that talk, he also said, "if we're going to reject, either intellectually and practically, the teachings of the church, then we shouldn't go to communion."

In his Sept. 22 column, Archbishop Chaput criticized former New York Gov. Mario Cuomo for reinforcing the position that there can be a split between faith and politics as formulated in 1960 by John F. Kennedy, a Catholic.

At the time, Kennedy was the Democratic nominee for president and abortion was illegal and not a campaign issue.

Kennedy said he favored strict separation of church and state "where no public official either requests or accepts instructions from the pope, the National Council of Churches or any other ecclesial source."

"Whatever issue may come before me as president — on birth control, divorce, censorship, gambling or any other subject — I will make my decision in accordance with these views, in accordance with what my conscience tells me to be the national interest," Kennedy said.

"No power or threat of punishment could cause me to decide otherwise," Kennedy said to the Greater Houston Ministerial Association, a predominantly Protestant group.

Archbishop Chaput said that Kennedy set the tone for many future Catholic politicians regarding the relationship of faith and public office.

Cuomo gave the Kennedy position "intellectual muscle" in a 1984 speech at the University of Notre Dame and applied it to the abortion issue, said the archbishop.

Cuomo "wrote the alibi for every 'pro-choice' Catholic who has held public office since," said the archbishop.

Cuomo's speech "equates unequal types of issues," said Archbishop Chaput.

The bottom line of the "Kennedy-Cuomo legacy" is that "it's OK to be Catholic in public service as long as you're willing to jettison what's inconveniently 'Catholic,'" he said. "That's not a compromise. That's a deal with the devil."

Cuomo defended his 1984 speech in an article for the Sept. 24 issue of *Commonweal*, a national Catholic weekly magazine published in New York. He and Ken Woodward, author and former Newsweek religion editor, in separate articles updated the debate over Cuomo's speech.

The U.S. church then and now has not convinced the majority of the U.S. general public or the Catholic population that human life begins at conception, Cuomo wrote. This makes the outlawing of abortion an impractical political goal, he said.

Although the church believes that civil law should lead people to virtue, "it does so prudently — gradually and not suddenly," he wrote.

Cuomo added that there is "an American-Catholic tradition of political realism" which requires prudent and practical judgments about how to incorporate Catholic principles into civil law.

"That was true of slavery in the 19th century and it is true of a variety of grave Catholic beliefs today," he wrote.

Woodward wrote that outlawing abortion as "a defense of the human rights of the unborn" is a public policy issue and not an effort to impose a sectarian view on society.

## Voting Guide

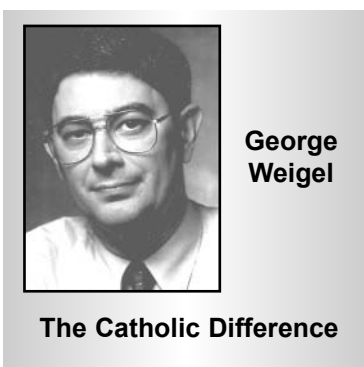
## Tale of the cardinal and the pro-life vote

WASHINGTON, D.C. — Soundbite politics usually make a hash of technical theological distinctions. That's what happened in the recent flurry of reporting and commentary on two sentences penned by Cardinal Joseph Ratzinger in a letter he offered to the U.S. bishops as a "fraternal service," just prior to their June meeting; the letter was intended to clarify the question of a Catholic's worthiness to receive communion.

Here is what Cardinal Ratzinger wrote:

"A Catholic would be guilty of formal cooperation with evil, and so unworthy to present himself for Holy Communion, if he were to deliberately vote for a candidate precisely because of the candidate's permissive stance on abortion or euthanasia. When a Catholic does not share the candidate's stance in favor of abortion or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons."

Applying this, tendentiously, to the question of Catholic voters' responsibilities, the *Detroit Free Press* concluded that "anti-abortion Catholics can support pro-



George Weigel

The Catholic Difference

choice candidates, as long as they agree with the candidate on a range of other issues." The Washington Post headlined its story, "Catholic Voters Given Leeway on Abortion Rights Issue."

Well, not quite.

"Formal cooperation with evil" is a technical phrase, underscoring that the pro-abortion Catholic voter, by embracing the abortion license and furthering it, is thereby cooperating in the death of innocents, which is always gravely evil. Pro-life Catholic voters who vote for pro-abortion candidates despite the candidates' pro-abortion stance do not deliberately advance the death of innocents through abortion (thus "remote material cooperation"). But the crucial questions — largely missing from press coverage of the cardinal's letter — remain: When is

“ A Catholic would be guilty of formal cooperation with evil, and so unworthy to present himself for Holy Communion, if he were to deliberately vote for a candidate precisely because of the candidate's permissive stance on abortion or euthanasia.”

Cardinal Joseph Ratzinger

this morally justifiable? What are the "proportionate reasons" that would lead a pro-life voter to conclude that a pro-abortion candidate's unacceptable position on the life issues can, in effect, be bracketed?

I can imagine one such situation: when the choice is between two pro-abortion candidates, and a voter opts for the pro-abortion candidate of a pro-life party in order to keep that pro-life party in control of Congress. That was the case in my own Congressional district for years. But that is not the situation that Catholic voters face

in the current presidential contest or in most Congressional races.

Why does the Church stress the priority of the life issues? Because it is always a grave evil to take the life of an innocent human being. Because the rule of law is jeopardized and the public moral culture that makes democracy possible is corrupted when moral wrongs are declared "rights." Because democracy cannot long endure when one class of citizens arrogates to itself the "right" to declare other human beings outside the community of common protection and concern.

That is what the Dred Scott decision did in 1858: it declared Americans of African descent outside the boundaries of the law's protection. That is what *Roe v. Wade* did in 1973: it declared unborn human beings outside the boundaries of the law's protection. *Roe* is Dred Scott for our time, because the right-to-life of every human being from conception until natural death is the crucial civil rights issue of our time.

So here's the real question Cardinal Ratzinger's letter raised: What would possibly be the "proportionate reasons" that would cause a Catholic to vote, with a clear and well-formed conscience,

for a candidate who's terribly wrong on the great civil rights issue of the day? Because you agree with that candidate on the minimum wage? On the appropriate level of Medicare premiums? On whether the highest federal tax rate should be 36 percent or 38 percent or 40 percent?

In his letter, Ratzinger also wrote that "Not all moral issues have the same weight as abortion and euthanasia.... There may be a legitimate diversity of opinion, even among Catholics, about waging war or applying the death penalty, but not, however, with regard to abortion and euthanasia." The "proportionate reasons" for pro-life Catholics to support pro-abortion candidates must be very, very weighty indeed. Catholics considering a vote for pro-abortion candidates, as well as those who are spinning Cardinal Ratzinger's letter for partisan ends, must define what those reasons would be.

Theirs is a difficult task.

*George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C. George Weigel's column is distributed by the Denver Catholic Register.*

## Ten possible responses to pro-abortion politicians

By Father Frank Pavone

National Director, Priests for Life

STATEN ISLAND, New York — If you've ever written to a pro-abortion politician about the right to life, you've probably received a form letter that utilizes one of several worn-out arguments. Let's review how we answer them.

1. "I respect your views, but I have to represent all the people."

## Our response:

That's what we're trying to say to you. If you neglect the unborn, you are not representing all the people. *Roe* vs. *Wade* excludes them from protection; we demand that they be included. A public servant cannot legitimately ignore an entire segment of the public that is being destroyed.

2. "I'm personally opposed to abortion, but can't impose my views on others."

Our response: This is not a matter of views, but of violence. The law is supposed to protect human life despite the views of those who would destroy it.

3. "The government should not be involved in such a personal decision as abortion."

Our response: The government got "too involved" in abortion when it claimed to have the authority to deprive some human beings of their right to life. The Declaration of Independence asserts that government exists to secure the rights already bestowed by the Creator. Moreover, when somebody's "choice" destroys somebody else's life, that choice is no longer merely a personal, private matter.

4. "Legislators should not be practicing medicine."



Father Frank Pavone

“ Let's just agree to disagree.”

*Our response:*

*We have the greatest respect for those who disagree with us. But when victims are oppressed, we don't sit back and "agree to disagree" with the oppressor. Rather, we intervene to save the victim. Abortion is not about beliefs; it's about bloodshed. Those who need protection need it despite the disagreement of others.*

Our response: We're not asking you to practice medicine, but to prevent the abuse of medicine. The practice of medicine is regulated by all kinds of laws that protect the lives of patients. All we ask is that the unborn be included in that protection.

5. "Abortion is the law of the land."

Our response: The "law of the land" can be changed, just as it was changed regarding slavery and segregation. Leadership means seeing the injustices that others miss, and inspiring people to utilize the methods the law permits to make necessary changes.

6. "I support women's rights and health."

Our response: That is precisely why you should examine the evidence, which is more plentiful than ever, that abortion is destructive of women's health, and listen to the

growing voices of those who have been harmed by abortion. That is also why you should examine how the abortion industry, through unregulated and dangerous clinics, continues to deceive and exploit women.

7. "Abortion is just one of many issues; I embrace a consistent ethic of life."

Our response: The foundation of a house is only one of many parts of the house, but it is essential in order to build the other parts. That is why the Catholic bishops have repeatedly asserted that among the many interrelated issues within a consistent ethic, abortion deserves "urgent attention and priority" (Pastoral Plan, 2001).

8. "My office does not involve any decision-making about abortion."

Our response: Your position on abortion says a lot about your character and worldview. If you cannot stand up for the smallest of children, how will you stand up for the rest of us?

9. "Let's just agree to disagree."

Our response: We have the greatest respect for those who disagree with us. But when victims are oppressed, we don't sit back and "agree to disagree" with the oppressor. Rather, we intervene to save the victim. Abortion is not about beliefs; it's about bloodshed. Those who need protection need it despite the disagreement of others.

10. Finally, always use the best response to all the arguments: I vote!

*For more information, contact Priests for Life, PO Box 141172, Staten Island, NY 10314, Tel. 888-PFL-3448, (718) 980-4400, Email mail@priestsforlife.org.*

## Voting Guide

# A Letter to Catholic Politicians and Public Officials on the Subject of Abortion and the Law

By Bishop David Ricken

## Introduction

In 1875, John Henry Newman, later the great English Cardinal, had to answer the accusation that Catholics of England could not be good citizens of Great Britain. According to the Prime Minister of England, William Gladstone, there was an essential conflict between the Catholics' loyalty to the Pope and the laws of Great Britain. The Catholic citizens of Great Britain, on the very basis of what they believed, could not be loyal subjects of Her Majesty, Queen Victoria.

Today, in the United States, it is said, and seems to be borne out by the actions and statements of certain Catholic politicians, that it is impossible to be a loyal Catholic and an elected member of the Senate or the House of Representatives.

This opinion is based on the fact that there are presently certain laws of the country and certain decisions of the Supreme Court opposed to teachings of the Catholic Church, in particular, the *Roe v. Wade* decision of 1973, declaring the practice of abortion lawful.

This presents a seeming conflict of conscience for Catholics in public life, in particular, a Catholic member of the Senate or the House of Representatives, who is bound by his profession of the Catholic Faith to uphold Catholic doctrine, and by his oath as an elected representative of the People of the United States to uphold, defend and support the *Constitution of the United States* and the laws of the country.

First, it must be said that Catholic politicians have no obligation and no right to impose the teachings of the Catholic Church upon the nation. Their obligation and their right is to further, defend and uphold the *Constitution of the United States*. And it must be said at the outset that there is nothing in the *Constitution of the United States* and its valid interpretation that is contrary to Catholic teaching. If that were not so, no Catholic could, in conscience, hold political office in this nation.

But there can be laws and decisions of the Supreme Court that are immoral, unjust and contrary, not only to Catholic teachings, but

also to the laws of decency, justice and a genuine respect for the human person. That is the issue here and will be examined in this *Letter to Catholic Politicians and Public Officials*.

There is no obligation on the part of any politician or elected representative of the United States, Catholic or otherwise, to uphold the constitutionality of the *Roe v. Wade* decision, even though he is powerless to do anything about it in his public life. To pretend that opposition to abortion is a uniquely Catholic or a religious matter is to be totally uninformed of the historical roots of American Law and the whole humane tradition of Western civilization.

## Divided dominion

Now there is another legal principle emerging from the *Roe v. Wade* decision, one that could not have emerged until the question of the unborn was brought into the legal arena. In the case of the unborn, we are faced with the question of *divided dominion*, something unique in human life and unique in constitutional law. It is the definition and application of this concept of *divided dominion* that will bring about a further application of the *right of dominion*, recognizing that while, in law, a woman does have absolute dominion over her own body, she does not have absolute dominion over the body of her unborn child. In the case of the unborn, there is a double dominion, unique in human life and unique in American law, *because of the very nature of embryonic life*.

Catholic politicians and public officials should be aware that the question of the unborn is not just a religious issue, and far less just a Catholic issue. It is an issue of law, of human rights, and of American Law in particular, as was true in the case of slavery, segregation, workers rights, and child labor. And this battle for rights is firmly imbedded in American Law and people of outstanding religious principles have never hesitated to carry on this battle for human rights, since it is most especially in matters of justice and



Bishop David Ricken

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[www.wyocathregister.org](http://www.wyocathregister.org) in the August back issue. It is also available from the United States Conference of Catholic Bishops in their publication called *Origins*. Go to [www.originsonline.com](http://www.originsonline.com) for more information.

human rights that religion and law come together.

The challenge to *Roe v. Wade* in the courts, (and there will be legal challenges as the empirical data from a multitude of embryonic sciences enter the legal arena), will clarify that the mother of an unborn child has merely a *trust-dominion* over the child, just as she has only a *trust-dominion* over children already born. This will be an extension of the principle in Common Law, quoted earlier, governing this relationship: *Qui in utero est pro jam nato habetur, quoties de ejus commodo quaeritur: one who is in the womb is held as already born, whenever a question arises for its benefit.*

## Catholic politicians, public officials and abortion

For the Catholic politician and public official, whether he wishes it or not, this is a crisis of conscience, and everything depends upon the side that he takes in this national debate. He cannot have a public and a private face; he cannot believe as a private citizen that abortion is the massive evil that the Catholic Church teaches that it is and declare it to be "good" for his country and for his fellow citizens. He also cannot declare himself to be morally neutral in his public persona. John Kennedy, in his bid for the presidency, at least had the honesty to say that if he ever saw a conflict between his faith and his duties as president, he would resign.

As this letter has shown, abortion is not just a religious issue. The conviction that it is a violent assault upon unborn life, contrary to common decency and the law itself, is not the conviction of the Catholic Church, only. It is imbedded in the very fabric of civilized people and can be held by civilized people, apart from its religious context.

The only honest thing that a Catholic politician can do is to uphold the Catholic teachings in

his public and private life, or not pretend to be Catholic and declare himself so. If he insists upon holding publicly what is contrary to the teaching of his Church, he should not be surprised if there are public consequences to his action. He should also understand that abortion is not a negotiable question for the Catholic Church and that he is obliged, as a Catholic, to give it the moral weight it deserves. If he cannot or is unwilling to do this, he, in a sense, cuts himself off from the body of the Church.

The Catholic position on the intrinsic evil of abortion is not merely a religious judgment. It is a judgment that the Catholic Church has shared with every major culture and all civilized peoples. The Church for its whole history has been opposed to abortion and euthanasia. In the Holy Father's *Gospel of Life*, he says this in paragraph 73, "Abortion and euthanasia are thus crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a *grave and clear obligation to oppose them by conscientious objection*. From the very beginnings of the Church, the apostolic preaching reminded Christians of their duty to obey legitimately constituted public authorities (cf. Rom 13:1-7; 1 Pet 2:13-14), but at the same time it firmly warned that 'we must obey God rather than men.'" (Acts 5:29)." The Holy Father reiterates and summarizes his teaching in the following: "In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore never licit to obey it, or to 'take part in a propaganda campaign in favor of such a law or vote for it.'"

History has been severe in its judgments of Catholics who failed to protest unjust laws or sins against human rights. The nearest example is the Nuremberg Laws of Nazi Germany, against which even religious leaders were

silent, and in the more distant past the laws upholding the African slave trade or those of Apartheid in South Africa. These, too, were contrary to religious doctrine, common decency and were a grave assault upon human rights. We justly admire an Abraham Lincoln, a John Quincy Adams or a Martin Luther King for their open and public opposition to injustice in the marketplace and we praise the courage it took to speak out in the face of massive public opposition. The Catholic Church expects that kind of courage in those who claim to be Catholics, and there is no doubt that history itself will deal harshly with those who fail to possess that kind of courage.

## Conclusion

This letter has been written as a friend to those brave Catholic men and women in public life in the legislature, in government, in public service. It is meant to be a helpful word to them in facing the most serious moral crisis of our time, and the subject of our most serious public debate since slavery. I have come to have a deep respect and admiration for those who govern our nation and frame its laws, and I also know that Catholic politicians, today and for the better part of a century, have been in the forefront of social justice and the struggle for human equality. I have read some of their books and studied some of their speeches; I have seen the miracles they accomplished for the people of their states and districts; I have seen the support they have given to just laws for the poor and helpless and for national policies to further the welfare of all the nation's citizens. And this letter is certainly not a criticism or lack of appreciation for their outstanding public service. I just want to remind them of the critical role they play in the history and welfare of this nation and the true dimensions of the most critical moral issue of our time.