

'Mr. Clinton, America must stop killing I

By Lurleen Stackhouse

On January 21 my name appeared on the back page of the Washington Post as "an anti-abortion demonstrator" who confronted the President and Mrs. Clinton at the AMEC church on Inauguration Day. The full story needs to be told.

FORT WAYNE — What should have been written was how stridently pro-death the Clintons really are. I had the opportunity to confront Hillary face to face and she countered by scoffing, "It is God's law to kill babies." This is the story that should have been told. Hillary Clinton believes in child abuse although she claims to be a champion of children's rights. Once again the media missed the real story.

I traveled to Washington D.C. with fellow rescuers from Fort Wayne, Indiana, to participate in the RESISTANCE project. Our first event was to pray outside the AMEC church during a prayer service for the Clintons that morning. I prayed that God would send someone in and, if He wished to use me, that He would open a way for me to get in. Our group quickly gathered on the corners praying that the new president would not make a mockery of God's law with his ungodly agenda.

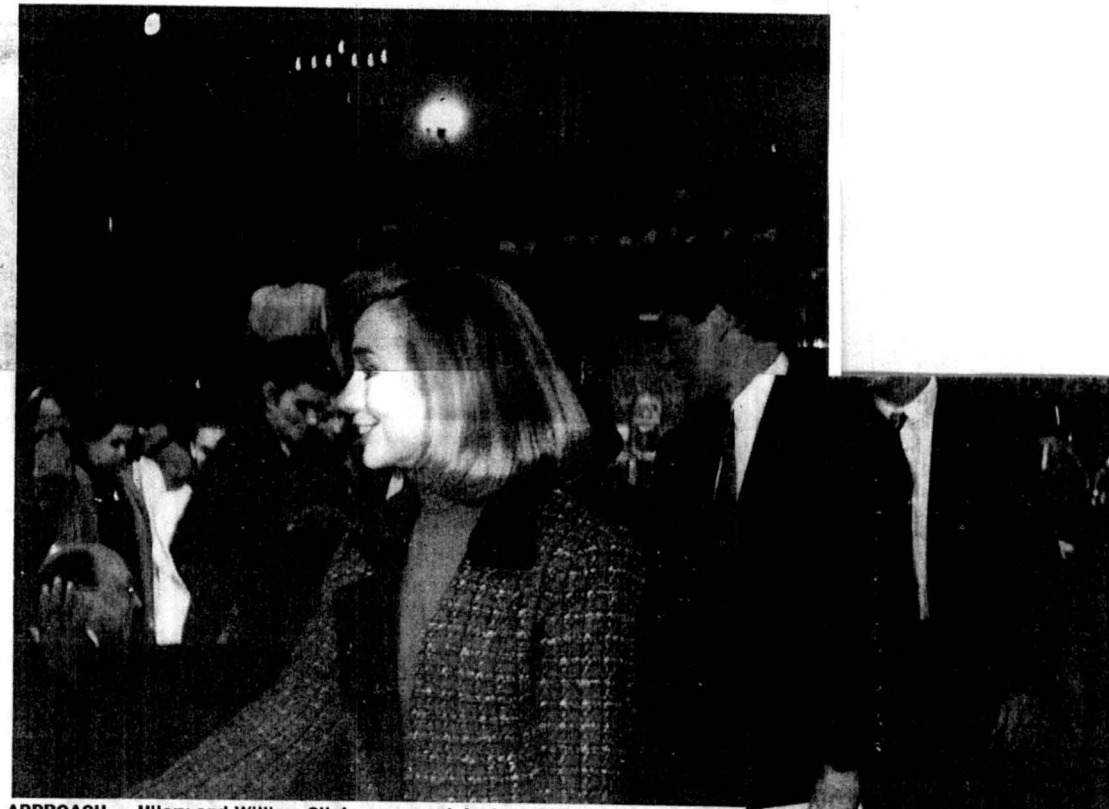
I approached those entering the church and inquired about the availability of tickets for the service. I was informed that none were available. Still determined, I spoke to a security guard and within half an hour he not only obtained a ticket for me; but I received one in priority seating several rows behind the Clintons. Praise God!

We were in the service approximately 45 minutes awaiting the arrival of the Clintons, singing hymns and reading Scripture. Several choirs sang at the beginning of the service. The theme for the morning was on the holiness of God. I wondered if Bill Clinton realized the holiness God requires of individuals as he sang the words to "Holy, Holy, Holy"? Words like, "Let God be lifted up till all men serve Him" and "America the beautiful . . . God shed His grace on thee," becomes a mockery when done in honor of the leader of the free world who openly advocates abortion on demand and homosexual rights.

Several people spoke of the great hope America now had as Mr. Clinton would be sworn in as our 42nd President. One commented: "The U.S. is now going to be a land of toleration and opportunity like never before against discrimination."

As the service continued the one thought that pierced me was that these people had a form of godliness but denied its power. If my president believes the Bible then why are children not allowed to pray in school. Or since a reading from the Koran was included in the service, does he believe in the God of the prophet Mohammed? If my president believes in my same God then why does he stand for the rights of homosexuals when it clearly violates the command in Romans 1:27, 28? If my president believes in the Bible why would he allow for the killing of 4,500 babies daily? The question I have to ask is, what god is he serving?

During this service of mockery, the Lord gave me a passage of scripture from



APPROACH — Hilary and William Clinton approach Lurleen Stackhouse and others at the conclusion of the service in the AMEC Church, Washington, D.C. Lurleen asked them both about the killing of unborn babies in the U.S.

Micah 3:8 — "But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression, to Israel his sin." I knew God wanted me to do something with this verse. My hands were trembling and several times I began to stand up to declare the sins and the transgressions of America. Should I declare their abominations in front of the congregation, or wait and talk with Mr. and Mrs. Clinton later?

When the service concluded we were asked to stay seated until the President and Mrs. Clinton departed for the White House. However as they walked down the aisle I stood and reached out for Mr. Clinton. He took my hand and I said, "Mr. Clinton, America must stop killing babies." He looked at me with a blank stare on his face. I repeated this statement to him. Hillary then came to give me a hug and I said, "Hillary, it's against God's law to kill babies." She stepped back, shaking and trembling, and then grabbed my arm. Her countenance transformed from a pleasant demeanor to the appearance of being possessed. Her eyes were enraged as she replied, "It is God's law to kill babies." I drew back in shock at the blatant and revealing statement. I fully expected her to say, "It is God's law for women to have a choice," or other pro-death rhetoric. But no, she was bold and blatant, while still standing on "Holy Ground" in the sanctuary. I would not have believed it if I had not heard it with my own ears. I walked out with General Colin Powell. As the Clintons got into their limousine I approached the car. Through the glass I continued to plead with Mr. Clinton to stop killing babies. Again he had a troubled stare.

But the killing will continue so long



WITNESS — Lurleen Stackhouse of Fort Wayne talks about the value of life and protections for the unborn during a demonstration in January at Washington, D.C. Though the Washington Post had the story of her confronting the Clintons about the killing of babies in America, the Post merely labeled her as "an anti-abortion demonstrator."

as there is no understanding among church people about holiness. It will continue so long as Hillary Clinton and company have their feminist agenda enforced. It will continue so long as Christians continue to be apathetic and non-resistant. It

will continue as long as the darkness has its way. It will continue until God release His hand of judgment upon our nation. But it must stop. Until it does the cries of unborn babies will cry out for justice.

New file - Abortion
3

DRAFT LETTER -- MELANNE VERVEER

Dear _____,

In the past few days I've gotten a number of calls from friends who wondered about a particular quote from the First Lady's interview in Newsweek magazine. To end any confusion, I'd like to make clear that Mrs. Clinton has always believed in a woman's right to choose.

The Newsweek interview explored her personal religious beliefs and her views on the role of faith in our secular lives. Although Mrs. Clinton has said she would not choose abortion for herself, she believes that abortion is a matter of conscience, a highly personal and private decision that every woman must make for herself. She also believes that, by law, we must respect the individual's choice -- whether that means choosing yes or choosing no. And we must continue to protect the moral authority of women to make choices for themselves in all facets of their lives.

Mrs. Clinton hopes all sides in the debate can work together to ensure that abortion in our society is safe, rare, and legal.

I also want to stress that the Clinton Administration remains committed to expanding choices and opportunities for women on a broader scale. That's why President Clinton has lifted the gag rule, signed the Family and Medical Leave law, worked to expand women's health research, and encouraged testing of mifepristone, formerly known as RU-486, which will begin in the United States this week.

We hope that policies such as these will empower women of all backgrounds and beliefs to live up to their potential and lead satisfying and productive lives.

Excerpt of Interview: First Lady Hillary Rodham Clinton with WJAR Radio, 10/24/94

Q. One of the biggest buzz words in America today is "abortion." And in the article, [Woodward] suggests that you feel that abortion is wrong, but should not be criminalized, is that accurate?

That is. Obviously, in some cases, it is a very difficult decision, and I respect the right of conscience. You know I've come in my own mind to think about this issue as really pro-conscience in the sense of trying to change people's attitudes and feelings so that if a decision is made to choose abortion it is done only after the most careful soul searching. I think the issue has become so polarizing and neither side on the divide is really reflecting what most of us in the great muddled middle feel, which is that we do not approve, we are not happy about the number of abortions but cannot imagine what criminalization would do to women and doctors and just the fabric of our life together ... I would like it if we could perhaps call a verbal truce and for people on all sides to work together to figure out how we make abortion, in my husband's words, safe and rare, but legal.

latest version

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~~Mrs. Clinton hopes all sides in the debate can work together to ensure that abortion in our society is safe, legal, and rare.~~

The Clinton Administration remains committed to expanding choices and opportunities for women, not just in words but in deeds. That's why President Clinton has lifted the gag rule, signed the Family and Medical Leave law, worked hard to expand women's health research, and developed a long term economic plan that seeks to protect all Americans families.

CATHOLICS FOR A FREE CHOICE

May 18, 1995

Dear Colleague :

As the 104th Congress continues to unfold, you will be called upon to address numerous complex issues. But few will be as laden with emotion and rhetoric as those dealing with protecting women's reproductive choice. As this session progresses into the "second one hundred days," you will undoubtedly face pointed questions regarding these issues.

To assist you in thinking about and articulating your position on these difficult and important questions, I am sending for your reference copies of CFFC publications dealing with aspects of abortion and other public policy issues related to reproduction, gender, and sexuality.

The History of Abortion in the Catholic Church traces the history of Roman Catholic thinking on abortion. These issues include: the point at which the embryo becomes a human being, and the relationship of the church's views on sexuality to its condemnation of abortion.

The Bishops Lobby profiles the church's political arm, the tax-exempt National Conference of Catholic Bishops and the United States Catholic Conference. A disproportionate share of their multi-million dollar budget is devoted to restricting reproductive rights, a position not shared by the majority of rank-and-file Catholics whom they purport to represent.

Contraception in Catholic Doctrine: The Evolution of an Earthly Code offers a comprehensive history, from development through dissent, of the forces and ideas that have shaped Catholic teaching on contraception.

Majority Report: Catholic Attitudes on Sex and Reproduction offers a snapshot of contemporary US Catholics and their views on issues related to reproductive issues including abortion, birth control, international family planning, and the role of the Catholic hierarchy in policy debates.

Catholics and Reproduction, A World View is an international study of Catholic opinion on abortion and contraception.

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Catholics for a Free Choice is an organization of prochoice Catholics whose purpose is to shape and advance sexual and reproductive ethics that are based on justice, reflect a commitment to women's well-being, and respect and affirm the moral capacity of women and men to make sound and responsible decisions about their lives. We do this through discourse, education, and advocacy, both in the United States and internationally, with a goal of infusing these values into public policy, community life, feminist analysis, and Catholic social thinking and teaching. We produce publications and sponsor briefings, workshops, and conferences with the goal of espousing the views of the Catholic laity on these important issues here in the US and around the world.

I am enclosing a copy of our publications list as well for your reference. Please feel free to call me with questions or requests for additional copies of these publications.

Yours very truly,



Gregory G. Lebel
Vice President for Public Policy

SPANISH LANGUAGE publications

OF GENERAL INTEREST

Conciencia

A newsletter published three times a year covering reproductive health issues from a Latin American perspective, produced by Católicas por el Derecho a Decidir (CDD) in Latin America. \$10 annually

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Six Latin American feminists write about the historical, political, cultural, and religious conditions that affect women's reproductive health in Latin America. Edited by Ana María Portugal. 146 pp. \$10

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Catholics for a Free Choice

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From development through dissent, a comprehensive history of the forces and ideas that have shaped Catholic teaching on contraception. Also available in Spanish (see reverse). 28 pp. \$5.00/each \$100/50

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CATHOLICS
and
REPRODUCTION



AN INTERNATIONAL STUDY OF CATHOLIC OPINION



CATHOLICS FOR A FREE CHOICE

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- ²⁸ Calvin Goldscheider and William D. Mosher. We calculated this figure using the data provided in Table 6, p. 110.
- ²⁹ Yankelovich Clancy Shulman Poll for Time/CNN, 1992.
- ³⁰ Yankelovich Clancy Shulman for Time/CNN, 1992. Question asked of Catholics only.
- ³¹ Gallup for Catholics Speak Out, 1992.
- ³² Gallup for Catholics Speak Out, 1992.
- ³³ Louis Harris and Associates poll for the Population Crisis Committee and the Planned Parenthood Federation of America, May, 1988.
- ³⁴ Gordon S. Black survey for Population Action International, January, 1993.
- ³⁵ Black for Population Action International, 1993.
- ³⁶ Black for Population Action International, 1993.
- ³⁷ *The Public Perspective*, p. 97.
- ³⁸ Gallup poll of 1002 adults nationally, November 14-17, 1991. Data provided by The Roper Center, University of Connecticut.
- ³⁹ Gallup for Catholics Speak Out, 1992.
- ⁴⁰ Gallup for Catholics Speak Out, 1992.
- ⁴¹ CBS News/ New York Times poll of 656 adults nationally, August, 1992. Data provided by The Roper Center, University of Connecticut.
- ⁴² Gallup for Catholics Speak Out, 1992.
- ⁴³ National Opinion Research Center survey of 1,517 adults nationwide, February - March, 1991 (this question asked of 90 percent of sample) as part of a continuing series of social indicators conducted since 1972. Data provided by The Roper Center, University of Connecticut.
- ⁴⁴ Greeley, p. 111.
- ⁴⁵ Greeley, p. 129.
- ⁴⁶ Gallup for Catholics Speak Out, 1992.
- ⁴⁷ Gallup for Catholics Speak Out, 1992.
- ⁴⁸ Gallup for Catholic Speak Out, 1992.
- ⁴⁹ Yankelovich Clancy Shulman for Time/CNN, 1992.
- ⁵⁰ Gallup for Catholics Speak Out, 1992.

Established in 1973, Catholics for a Free Choice is an educational organization that supports the right to legal reproductive health care, especially family planning and abortion. CFFC also works to reduce the incidence of abortion and to increase women's choices in childbearing and child-rearing through advocacy of social and economic programs for women, families, and children.

CFFC offers publications — including our quarterly newsjournal, *Conscience* — that explore the moral and ethical aspects of the abortion issue, prochoice Catholic theology, and the bishops and politics. For a list of current titles, or for information on how to order, call or write at the address below.

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FACT SHEET

Majority Report: Catholic Attitudes on Sex and Reproduction

This fact sheet offers a snapshot of contemporary US Catholics and their views on some of the most important concerns of our day. The central—but not single—focus is on issues of reproduction, where the Catholic people and the hierarchy are thoroughly estranged. •→ Although public opinion data reflect a church in conflict, Catholic teaching, according to clerics, is impervious to public opinion. This fact sheet is not issued in an attempt to influence the development of church teaching. Its objective is to present an accurate, reliable summary of Catholics' attitudes on important social issues, in the process correcting persistent misconceptions about the opinions of Catholics. While church leaders may be free to disregard the viewpoints of Catholics, the development of sound public policy demands that policymakers consider the views of all citizens. •→ The statistical figures are drawn from an array of data gathered by reputable national organizations. For many survey questions, we have included response statistics for both Catholics and all Americans for comparison's sake. Other questions were directed only to Catholics. •→ Questions are quoted verbatim from the surveys.

US Catholics—In Brief

Estimates of the percentage of the total US population that is Catholic range from about 21 percent to 28 percent.¹ The 1992 Official Catholic Directory calculates a total of 58 million US Catholics, about 23 percent of the total US population,² while the National Opinion Research Council (NORC) reports that about 25 percent of the US population is Catholic.³ Catholics make up the largest single denomination in the United States.

Once largely a working class immigrant population, US Catholics now "occupy comparable positions (to their Protestant counterparts) in the overall mix of occupations, levels of education, and earnings, though Catholics are more likely to live in union households and in large cities."⁴ In fact, the average Catholic's income exceeds the average Protestant's.⁵ Nearly one in five Catholic households — the same ratio as that of white Protestants — earns more than \$50,000 annually.⁶ As is true for Protestants, about one-fifth of Catholic adults are college graduates.⁷

Catholics and Abortion

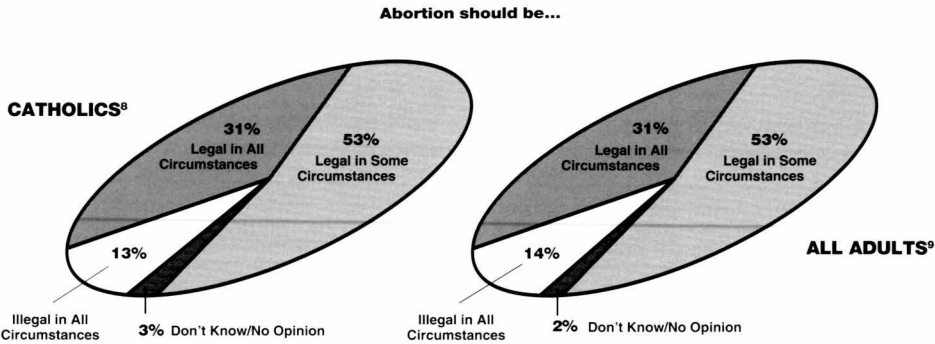
Where do Catholics stand on abortion? A look at polling data suggests that the answer depends on how the question is asked. However, it is clear that most Catholics, like most Americans, support a legal right to abortion, while voicing concern that abortion should be chosen only after careful consideration and consultation. This social concern often translates into endorsement of legal restrictions.

Four out of five Catholics think that abortion can be a morally acceptable choice in some circumstances. More than half believe that the practice should be legal in many or all circumstances. Even among Catholics who attend Mass at least once a week, only about one in five agrees with the bishops that abortion should be illegal in all circumstances, while nearly one-third of weekly Mass-goers say it should be legal in many or all circumstances.

These attitudes are strikingly similar to those of people of other faith groups and of people who do not identify with any faith. On almost all questions related to abortion, the numbers for Catholics vary little from those for other Americans. One exception is government funding of abortion services for poor women. On this issue, Catholics are more supportive than Americans as a whole.

Catholics for a Free Choice

Legality



Only 13 percent of Catholics agreed with the bishops' position that abortion should be illegal in all circumstances.

Incidence among Catholics

Despite the church's ban, Catholic women, like other women, need and use abortion. According to the most reliable and most often cited survey on the characteristics of women obtaining abortions, the abortion rate among Catholics is close to the national average,¹⁰ with Catholics having 36 percent more abortions than Protestants.¹¹

Morality

Abortion can be a morally acceptable choice ... ¹²

	Catholics
never	13
only in rare circumstances	41
in many circumstances	26
in all circumstances	15
don't know/refused	5

For each of the following, please tell me whether you favor or oppose allowing an abortion in that circumstance¹³

	Catholics	All
When the mother's life is at stake		
Favor	81	84
Oppose	13	11
Not Sure	6	5
When the mother's health is in danger		
Favor	81	82
Oppose	12	12
Not sure	7	6
In cases of rape or incest		
Favor	79	79
Oppose	15	16
Not sure	6	5
If the fetus will be born seriously deformed		
Favor	68	70
Oppose	24	22
Not sure	8	8

Catholics for a Free Choice

The bishops should consult the laity so that lay experience on sexuality can be brought into the development of church teaching.⁵⁰

	Catholics only
Strongly agree	44
Somewhat agree	37
Somewhat disagree	7
Strongly disagree	7
Don't know/refused	5

Endnotes

- 1 Andrew Greeley, *The Catholic Myth*, (New York: Charles Scribner's Sons, 1990), p. 109.
- 2 *The Official Catholic Directory*, 1992, (Wilmette, Illinois: P.J. Kenedy & Sons), General Summary.
- 3 Greeley, p. 109.
- 4 Surveys by the National Opinion Research Center, 1987-90 combined. Published in "Election Profile: Catholics," in *The Public Perspective, A Roper Center Review of Public Opinion and Polling*, Vol 2, No. 6, September/October 1991, p. 96.
- 5 Greeley, p. 73.
- 6 *The Public Perspective*, p. 93.
- 7 *The Public Perspective*, p. 96.
- 8 Gallup poll for Catholics Speak Out, "Survey of Catholics," June, 1992.
- 9 Gallup poll of 1001 adults nationally from January 16 to January 19, 1992. Data provided by The Roper Center at the University of Connecticut.
- 10 The abortion rate in 1988 was 27 per 1,000 women aged 15-44, according to Stanley K. Henshaw and Jennifer Van Vort in "Abortion Services in the United States, 1987 and 1988," *Family Planning Perspectives*, Vol 22, Number 3, May/June 1990, p. 103.
- 11 Stanley K. Henshaw and Jane Silverman, "The Characteristics and Prior Contraceptive Use of U.S. Abortion Patients," *Family Planning Perspectives* Vol. 20, No.4, July/August 1988, pp. 162, 163.
- 12 Gallup poll for Catholics Speak Out, "Survey of Catholics" June, 1992.
- 13 Yankelovich Clancy Shulman poll for Time/CNN, June 3-4, 1992.
- 14 CBS News/New York Times survey of 1,346 adults nationally, July 8-11, 1992. Data provided by The Roper Center, University of Connecticut.
- 15 CBS News/ New York Times poll of 1,854 adults nationally, October 20-23, 1992. Data provided by The Roper Center, University of Connecticut.
- 16 CBS News/ New York Times poll of 1,346 adults nationally, July 8-11, 1992. Data provided by The Roper Center, University of Connecticut.
- 17 Gallup Poll of 1001 adults nationally, January 16-19, 1992. Data provided by The Roper Center, University of Connecticut.
- 18 KRC Research and Consulting, Inc., "National Poll on the Catholic Church and Abortion," for Catholics for a Free Choice, October, 1990.
- 19 KRC for CFFC, 1990.
- 20 KRC for CFFC, 1990.
- 21 KRC for CFFC, 1990.
- 22 KRC for CFFC, 1990.
- 23 KRC for CFFC, 1990.
- 24 The National Survey of Family Growth cycle IV surveyed 8,450 women 15-44 years of age in 1988. Calvin Goldscheider and William D. Mosher, "Patterns of Contraceptive Use in the United States: The Importance of Religious Factors," *Studies in Family Planning*, Vol. 22 No. 2, March/April 1991, pp.102-115.
- 25 Calvin Goldscheider and William D. Mosher, p.104.
- 26 Calvin Goldscheider and William D. Mosher, pp. 102-115.
- 27 Calvin Goldscheider and William D. Mosher, pp. 102-115.

Catholics for a Free Choice

Other Sex-Related Issues

Although the church prohibits divorce, Catholics believe that divorced Catholics should not be barred from receiving sacraments. Catholics hold more liberal opinions than those of other Americans on premarital sex, while on the issue of homosexuality, Catholics' opinions correspond to those of other Americans.

Divorced Catholics who have remarried without an annulment should be permitted to receive communion.³⁹

	Catholics only	
Strongly agree	49	
Somewhat agree	25	
Somewhat disagree	8	
Strongly disagree	13	
Don't know/refused	5	

In general, do you think homosexuals should or should not have equal rights in terms of job opportunities?

	Catholics ⁴⁰	All ⁴¹
Should	78	79
Should not	17	13
Don't know/no answer, refused/no opinion	5	8

Pre-marital sexual relations between persons who are committed to each other can be morally acceptable. (Catholics)⁴² Do you think it is wrong or not wrong if a man and a woman have sexual relations before marriage? (All)⁴³

	Catholics		All
Strongly disagree	20	Always wrong	26
Somewhat disagree	9	Almost always wrong	11
Somewhat agree	32	Wrong only sometimes	19
Strongly agree	36	Not wrong at all	39
Don't know/refused	3	Can't choose	6

The Church

In the last quarter century, church attendance by US Catholics has fallen, and donations to the church have decreased. "The Catholic defection rate is (and has been) more than half again as high as the Protestant defection rate," writes Andrew Greeley, a prominent Catholic sociologist.⁴⁴ Moreover, Catholics' contributions to the church have dropped in the last twenty-five years. Catholics who attend church weekly and earn more than \$40,000

now give about 1 percent of their annual incomes to the church, down from 2 percent, while their Protestant counterparts' giving has remained stable, at about 4.4 percent.⁴⁵

As this fact sheet has shown, Catholics are in deep disagreement with the hierarchical church on reproductive issues. This rift extends to a conflict over other issues of gender and power. The ordination of women, priestly celibacy, and issues of church governance name a few.

It is possible to be a good Catholic and publicly disagree with church teaching.⁴⁶

	Catholics only
Strongly agree	50
Somewhat agree	31
Somewhat disagree	9
Strongly disagree	7
Don't know/refused	3

It would be a good thing if women were allowed to be ordained as priests.⁴⁷

	Catholics only
Strongly agree	37
Somewhat agree	30
Somewhat disagree	10
Strongly disagree	20
Don't know/refused	3

Would you favor or oppose allowing Catholic priests to marry and continue to function as priests?⁴⁸

	Catholics only
Favor	70
Oppose	26
Don't know/refuse	4

Do you think Catholics should always obey official church teaching on such moral issues as birth control and abortion, or do you think it is permissible for Catholics to make up their own minds on these issues?⁴⁹

	Catholics only
Always obey	14
Make up their own mind	79
Depends	5
Not sure	2

	Catholics	All
For any reason during the first trimester		
Favor	45	47
Oppose	47	44
Not sure	8	9
For any reason while the fetus cannot survive outside the womb		
Favor	67	67
Oppose	26	23
Not sure	7	10

Public Funding

Do you favor or oppose using tax dollars to pay for a woman's abortion if she cannot afford it?¹⁴

	Catholics	All
Favor	62	42
Oppose	37	52
Don't know/no answer	1	6

Restrictions

Which of these comes closer to your view?¹⁵

	Catholics	All
Abortion should be generally available to those who want it;	44	43
Abortion should be available but under stricter limits than it is now;	38	37
Abortion should not be permitted	15	16
Don't know/no answer	3	4

If each state could make its own laws about abortion, would you want your state to put limits on the availability of abortion, or not?¹⁶

	Catholics	All
Yes	45	56
No	51	41
Don't know/refused	4	3

Do you favor or oppose a law requiring ...¹⁷

	Catholics	All
- women seeking abortions to wait 24 hours before having the procedure done		
Favor	77	73
Oppose	20	23
Don't know/refused	3	4
- doctors to inform patients about alternatives to abortion before performing the procedure		
Favor	90	86
Oppose	8	12
Don't know/refused	2	2
- women under 18 to get parental consent for any abortion		
Favor	75	70
Oppose	23	27
Don't know/ refused	3	3

- that the husband of a married woman be notified if she decides to have an abortion.		
Favor	71	73
Oppose	27	25
Don't know/ refused	2	2

The Bishops' Abortion Politics

Catholics are disturbed by the abortion politics of the US bishops. Only 23 percent of Catholics say that the bishops should use the political arena to advance their views, and only 19 percent say it is appropriate for the bishops to tell Catholics not to vote for prochoice candidates.¹⁸ Nor do the majority of Catholics believe that they have an obligation to vote for candidates who oppose legal abortion. Moreover, Catholics do not believe that the church should impose sanctions (such as excommunication) on those who have acted to support legal abortion. In addition, there is a clear sense among both Catholics and non-Catholics that the bishops' abortion politics may undermine public confidence in Catholic politicians and officeholders.

Do you think the Catholic bishops should use the political arena to advance their moral opinions?¹⁹

	Catholics	non-Catholics
Yes	23	14
No	71	75
Don't know/refused	6	11

Do you believe Catholics have a religious obligation to vote for candidates who oppose legal abortion?²⁰

	Catholics	non-Catholics
Yes	31	22
No	61	53
Don't know/refused	8	25

Do you believe it is appropriate for Catholic bishops to tell Catholics how to vote?²¹

	Catholics	non-Catholics
Yes	19	12
No	78	78
Don't know/refused	3	10

Do you agree with excommunication and other sanctions if the Catholic ...²²

	Catholics only
— is a woman who has had an abortion	
Yes	14
No	76
Don't know/refused	10
— is a doctor who performs abortions	
Yes	17
No	71
Don't know/refused	11
— is a prochoice legislator	
Yes	16
No	73
Don't know/refused	10

Does the bishops' involvement in abortion politics make people distrustful of Catholic officeholders and candidates?²³

	Catholics	non-Catholics
Yes	46	46
No	43	36
Don't know/refused	11	19

Birth Control

Despite the church ban on "artificial" birth control, Catholics are just as likely as other Americans to use birth control methods opposed by the church, and are no more likely to use the only church-approved method, periodic abstinence. In the 1988 National Survey of Family Growth, there was no statistically significant difference between Catholics and the US population as a whole in usage of contraception. In that study, 60 percent of all women of childbearing age (15 to 44) used a contraceptive method, while 59 percent of Catholic women in that age group used a method. Among married people, 77 percent of Protestants and 75 percent of Catholics used a method.²⁴

The number of Catholics who use birth control has grown substantially over the last thirty years. Furthermore, the methods chosen have changed dramatically. In the mid-1960s, Protestants "were significantly more likely than Catholics to use the pill, diaphragm, and condom; Catholics were six times more likely than Protestants to use rhythm (32 percent compared to 5 percent.)"²⁵ In the last decade, among white married non-Hispanic Catholics using a method of birth control, one-fifth used the pill, more than two-fifths relied on sterilization, almost one-fifth used condoms, and the rest used either the diaphragm, IUD, or periodic abstinence (including rhythm and more sophisticated methods). Of Catholics practicing contraception, only 3 percent rely on periodic abstinence — the only method the Vatican approves.²⁶

In the 1980s, the largest increase for Catholics was in the level of male sterilization. By 1988, 20 percent of white, married, non-Hispanic Catholic men were sterilized, about the same as the Protestant level.²⁷

Even excluding those who attend church less often than once a month, the majority of Catholics who practice birth control practice contraceptive methods that the Vatican forbids. Among those most likely to follow the teaching — Hispanics who both attend Mass and take communion at least once a month — 38 percent practice a method not approved by the Vatican.²⁸

Have you yourself ever used artificial means of birth control?²⁹

	Catholics	All	Protestants
Yes	51	50	50
No	44	46	48
Not sure	5	4	2

Do you agree or disagree with this statement: "using artificial means of birth control is wrong."³⁰

	Catholics
Agree	19
Disagree	79
Not sure	2

The church should permit couples to make their own decisions about forms of birth control.³¹

	Catholics only
Strongly agree	68
Somewhat agree	19
Somewhat disagree	4
Strongly disagree	6
Don't know/refused	3

The US bishops should approve the use of condoms to prevent the spread of AIDS.³²

	Catholics only
Strongly agree	64
Somewhat agree	19
Somewhat disagree	3
Strongly disagree	11
Don't know/refused	3

International Family Planning Assistance

Americans strongly support US assistance to family planning programs abroad. Catholics favor these programs in even larger numbers than Americans as a whole.

Do you think the US government should give family planning aid and funding to developing countries in Africa and Asia where abortion is legal, or not?³³

	Catholics	All
Should	61	60
Should not	33	34
Not sure	6	6

The United Nations Population Fund was set up to promote worldwide efforts to slow population growth. The United States has not contributed to the fund since 1986. Should the United States resume its support to the United Nations Population Fund?³⁴

	Catholics	All
Yes	60	58
No	40	42

Foreign aid support SHOULD NOT be used to promote anti-abortion policies in other parts of the world.³⁵
Do you:

	Catholics	All
Agree	74	67
Disagree	26	33

In general, should the developing countries of Africa, Asia, and Latin America promote family planning and effective birth control programs as a way to reduce the birth rate?³⁶

	Catholics	All
Yes	93	93
No	7	7

Teens and Sex

Despite opposition by Catholic church leaders, slightly more Catholics than Protestants approve of dispensing birth control to teens. Fifty-four percent of Catholics and 52 percent of white Protestants agree that birth control should be available to teens aged 14-16, even if the teens' parents do not approve.³⁷

Do you think public education efforts to reduce the spread of AIDS among young people should focus more on encouraging them to practice safe sex or more on encouraging them to abstain from sex?³⁸

	Catholics	All
Safe sex	60	53
Abstinence	37	42
Both equally	3	4
Don't know/refused	—	1

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ABORTION
IN GOOD FAITH

THE
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OF ABORTION
IN THE
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CONTRACEPTION IN CATHOLIC DOCTRINE

T•H•E
EVOLUTION
of an
EARTHLY CODE



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