



Successful transmission to 12023953729. Re: Re: SF-181 Race & Ethnicity Form

1 message

<send@mail.efax.com>
To: cbprivatebank@gmail.com

Tue, Jun 13, 2023 at 12:45 PM



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Fax Details

Date: 2023-06-13 19:45:37 (GMT)
Number of Pages: 35
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Successful transmission to 18773850645. Re: Re: SF-181 Race & Ethnicity Form

1 message

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To: cbprivatebank@gmail.com

Tue, Jun 13, 2023 at 12:39 PM



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Date: 2023-06-13 19:39:56 (GMT)

Number of Pages: 35

Length of Transmission: 3220 seconds

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Successful transmission to 12023953729. Re: Re: SF-181 Race & Ethnic Codes

1 message

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To: cbprivatebank@gmail.com

Tue, Jun 13, 2023 at 11:38 AM



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Fax Details

Date: 2023-06-13 18:38:38 (GMT)
Number of Pages: 34
Length of Transmission: 3198 seconds
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FAX COVER SHEET

TO	
COMPANY	Office of Management and Budget
FAX NUMBER	12023953888
FROM	Mr. Clayton-M. Bernard-Ex.
DATE	2023-06-13 19:00:52 GMT
RE	Re: Race & Ethnicity Form

COVER MESSAGE

Attachment Documents:

SF-181
HJR 194
MutoProprio
Pope's Apology to the Americas
Pope's Message of Peace
American Declaration on the Rights of Indigenous Peoples
The Pope Greets Representatives of Indigenous Peoples
Pope Says Indigenous Peoples Must Have Final Say About Their Land
Congressional Record page A3220
Offices of the UNITED STATES ATTORNEYS Racial/Ethnic Codes

FAX COVER SHEET

TO	
COMPANY	SSA Office of International Affairs
FAX NUMBER	18773850645
FROM	Mr. Clayton-M. Bernard-Ex.
DATE	2023-06-13 19:08:44 GMT
RE	Re: Race & Ethnicity Form

COVER MESSAGE

Attachment Documents:

SF-181
HJR 194
Muto Proprio
Pope's Apology to the Americas
Pope's Message of Peace
American Declaration on the Rights of Indigenous Peoples
The Pope Greets Representatives of Indigenous Peoples
Pope Says Indigenous Peoples Must Have Final Say About Their Land
Congressional Record page A3220
Offices of the UNITED STATES ATTORNEYS Racial/Ethnic Codes

FAX COVER SHEET

TO	
COMPANY	Congressional Correspondence
FAX NUMBER	12023953729
FROM	Mr. Clayton-M. Bernard-Ex.
DATE	2023-06-13 19:04:27 GMT
RE	Re: Race & Ethnicity Form

COVER MESSAGE

Attachment Documents:

SF-181
HJR 194
MutoProprio
Pope's Apology to the Americas
Pope's Message of Peace
American Declaration on the Rights of Indigenous Peoples
The Pope Greets Representatives of Indigenous Peoples
Pope Says Indigenous Peoples Must Have Final Say About Their Land
Congressional Record page A3220
Offices of the UNITED STATES ATTORNEYS Racial/Ethnic Codes

FAX COVER SHEET

To: Office of Management and Budget

Fax: 202-395-3888

From: MR. CLAYTON-M. BERNARD-EX.

Fax: +441225432210

of pages including cover sheet: 35

Date: 06-13-2023

Re: SF-181 Race & Ethnicity Form

Attached Documents:

SF-181

HJR 194

Motu Proprio

Pope's Apology to the Americas

Pope's Message of Peace

American Declaration on the Rights of Indigenous Peoples

The Pope Greets Representatives of Indigenous Peoples

Pope Says Indigenous Peoples Must Have Final Say About Their Land

Congressional Record (page A3220)

Offices of the UNITED STATES ATTORNEYS Racial/Ethnic Codes

FAX COVER SHEET

To: Congressional Correspondence

Fax: 202-395-3729

From: MR. Clayton-M. BERNARD-EX.

Fax: +441225432210

of pages including cover sheet: 35

Date: 06-13-2023

Re: SF-181 Race & Ethnicity Form

Attached Documents:

SF-181

HJR 194

Motu Proprio

Pope's Apology to the Americas

Pope's Message of Peace

American Declaration on the Rights of Indigenous Peoples

The Pope Greets Representatives of Indigenous Peoples

Pope Says Indigenous Peoples Must Have Final Say About Their Land

Congressional Record (page A3220)

Offices of the UNITED STATES ATTORNEYS Racial/Ethnic Codes

FAX COVER SHEET

To: SSA Office of International Affairs

Fax: 1-877-385-0645

From: MR. CLAYTON-M. BERNARD-EX.

Fax: +441225432210

of pages including cover sheet: 35

Date: 06-13-2023

Re: SF-181 Race & Ethnicity Form

Attached Documents:

SF-181

HJR 194

Motu Proprio

Pope's Apology to the Americas

Pope's Message of Peace

American Declaration on the Rights of Indigenous Peoples

The Pope Greets Representatives of Indigenous Peoples

Pope Says Indigenous Peoples Must Have Final Say About Their Land

Congressional Record (page A3220)

Offices of the UNITED STATES ATTORNEYS Racial/Ethnic Codes

Date	To	Pages	Charge	Subject	Status
06/13/2023 08:03 PM	18773850645	35	\$5.40 (USD)	Re: Race & Ethnicity Form	Completed
06/13/2023 08:01 PM	12023953888	35	\$5.70 (USD)	Re: Race & Ethnicity Form	Completed
06/13/2023 07:59 PM	12023953729	35	\$5.40 (USD)	Re: Race & Ethnicity Form	Completed
06/13/2023 07:45 PM	12023953729	35	\$0.80 (USD)	Re: SF-181 Race & Ethnicity Form	Completed
06/13/2023 07:39 PM	18773850645	35	\$0.00 (USD)	Re: SF-181 Race & Ethnicity Form	Completed
06/13/2023 07:31 PM	12023953888	35	\$0.00 (USD)	Re: SF-181 Race & Ethnicity Form	Completed
06/13/2023 06:42 PM	12023953888	34	\$0.00 (USD)	Re: SF-181 Race & Ethnic Codes	Completed
06/13/2023 06:38 PM	18773850645	34	\$0.00 (USD)	Re: SF-181 Race & Ethnic Codes	Completed

ETHNICITY AND RACE IDENTIFICATION

(Please read the Privacy Act Statement and instructions before completing form.)

Name (Last, First, Middle Initial) Bernard-Ex., Mr. Clayton-M.	Social Security Number <div style="background-color: black; width: 100px; height: 15px;"></div>	Birthdate (Month and Year) 03-08-1982
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Agency Use Only

Privacy Act Statement

Ethnicity and race information is requested under the authority of 42 U.S.C. Section 2000e-16 and in compliance with the Office of Management and Budget's 1997 Revisions to the Standards for the Classification of Federal Data on Race and Ethnicity. Providing this information is voluntary and has no impact on your employment status, but in the instance of missing information, your employing agency will attempt to identify your race and ethnicity by visual observation.

This information is used as necessary to plan for equal employment opportunity throughout the Federal government. It is also used by the U. S. Office of Personnel Management or employing agency maintaining the records to locate individuals for personnel research or survey response and in the production of summary descriptive statistics and analytical studies in support of the function for which the records are collected and maintained, or for related workforce studies.

Social Security Number (SSN) is requested under the authority of Executive Order 9397, which requires SSN be used for the purpose of uniform, orderly administration of personnel records. Providing this information is voluntary and failure to do so will have no effect on your employment status. If SSN is not provided, however, other agency sources may be used to obtain it.

Specific Instructions: The two questions below are designed to identify your ethnicity and race. **Regardless of your answer to question 1, go to question 2.**

Question 1. Are You Hispanic or Latino? (A person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin, regardless of race.)
 Yes No

Question 2. Please select the racial category or categories with which you most closely identify by placing an "X" in the appropriate box. Check as many as apply.

RACIAL CATEGORY (Check as many as apply)	DEFINITION OF CATEGORY
<input checked="" type="checkbox"/> American Indian or Alaska Native	A person having origins in any of the original peoples of North and South America (including Central America), and who maintains tribal affiliation or community attachment.
<input type="checkbox"/> Asian	A person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam.
<input type="checkbox"/> Black or African American	A person having origins in any of the black racial groups of Africa.
<input type="checkbox"/> Native Hawaiian or Other Pacific Islander	A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands.
<input checked="" type="checkbox"/> White	A person having origins in any of the original peoples of Europe, the Middle East, or North Africa.

H. Res. 194

In the House of Representatives, U. S.,

July 29, 2008.

Whereas millions of Africans and their descendants were enslaved in the United States and the 13 American colonies from 1619 through 1865;

Whereas slavery in America resembled no other form of involuntary servitude known in history, as Africans were captured and sold at auction like inanimate objects or animals;

Whereas Africans forced into slavery were brutalized, humiliated, dehumanized, and subjected to the indignity of being stripped of their names and heritage;

Whereas enslaved families were torn apart after having been sold separately from one another;

Whereas the system of slavery and the visceral racism against persons of African descent upon which it depended became entrenched in the Nation's social fabric;

Whereas slavery was not officially abolished until the passage of the 13th Amendment to the United States Constitution in 1865 after the end of the Civil War;

Whereas after emancipation from 246 years of slavery, African-Americans soon saw the fleeting political, social, and economic gains they made during Reconstruction eviscerated by virulent racism, lynchings, disenfranchisement,

110TH CONGRESS
1ST SESSION

H. J. RES. 3

To acknowledge a long history of official depredations and ill-conceived policies by the United States Government regarding Indian tribes and offer an apology to all Native Peoples on behalf of the United States.

IN THE HOUSE OF REPRESENTATIVES

JANUARY 4, 2007

Mrs. JO ANN DAVIS of Virginia introduced the following joint resolution;
which was referred to the Committee on Natural Resources

JOINT RESOLUTION

To acknowledge a long history of official depredations and ill-conceived policies by the United States Government regarding Indian tribes and offer an apology to all Native Peoples on behalf of the United States.

Whereas the ancestors of today's Native Peoples inhabited the land of the present-day United States since time immemorial and for thousands of years before the arrival of peoples of European descent;

Whereas the Native Peoples have for millennia honored, protected, and stewarded this land we cherish;

Whereas the Native Peoples are spiritual peoples with a deep and abiding belief in the Creator, and for millennia their peoples have maintained a powerful spiritual connection

to this land, as is evidenced by their customs and legends;

Whereas the arrival of Europeans in North America opened a new chapter in the histories of the Native Peoples;

Whereas, while establishment of permanent European settlements in North America did stir conflict with nearby Indian tribes, peaceful and mutually beneficial interactions also took place;

Whereas the foundational English settlements in Jamestown, Virginia, and Plymouth, Massachusetts, owed their survival in large measure to the compassion and aid of the Native Peoples in their vicinities;

Whereas, in the infancy of the United States, the founders of the Republic expressed their desire for a just relationship with the Indian tribes, as evidenced by the Northwest Ordinance enacted by Congress in 1787, which begins with the phrase, "The utmost good faith shall always be observed toward the Indians";

Whereas Indian tribes provided great assistance to the fledgling Republic as it strengthened and grew, including invaluable help to Meriwether Lewis and William Clark on their epic journey from St. Louis, Missouri, to the Pacific Coast;

Whereas Native Peoples and non-Native settlers engaged in numerous armed conflicts;

Whereas the United States Government violated many of the treaties ratified by Congress and other diplomatic agreements with Indian tribes;

Whereas this Nation should address the broken treaties and many of the more ill-conceived Federal policies that followed, such as extermination, termination, forced removal

and relocation, the outlawing of traditional religions, and the destruction of sacred places;

Whereas the United States forced Indian tribes and their citizens to move away from their traditional homelands and onto federally established and controlled reservations, in accordance with such Acts as the Indian Removal Act of 1830;

Whereas many Native Peoples suffered and perished—

(1) during the execution of the official United States Government policy of forced removal, including the infamous Trail of Tears and Long Walk;

(2) during bloody armed confrontations and massacres, such as the Sand Creek Massacre in 1864 and the Wounded Knee Massacre in 1890; and

(3) on numerous Indian reservations;

Whereas the United States Government condemned the traditions, beliefs, and customs of the Native Peoples and endeavored to assimilate them by such policies as the redistribution of land under the General Allotment Act of 1887 and the forcible removal of Native children from their families to faraway boarding schools where their Native practices and languages were degraded and forbidden;

Whereas officials of the United States Government and private United States citizens harmed Native Peoples by the unlawful acquisition of recognized tribal land, the theft of resources from such territories, and the mismanagement of tribal trust funds;

Whereas the policies of the United States Government toward Indian tribes and the breaking of covenants with Indian

tribes have contributed to the severe social ills and economic troubles in many Native communities today;

Whereas, despite continuing maltreatment of Native Peoples by the United States, the Native Peoples have remained committed to the protection of this great land, as evidenced by the fact that, on a per capita basis, more Native people have served in the United States Armed Forces and placed themselves in harm's way in defense of the United States in every major military conflict than any other ethnic group;

Whereas Indian tribes have actively influenced the public life of the United States by continued cooperation with Congress and the Department of the Interior, through the involvement of Native individuals in official United States Government positions, and by leadership of their own sovereign Indian tribes;

Whereas Indian tribes are resilient and determined to preserve, develop, and transmit to future generations their unique cultural identities;

Whereas the National Museum of the American Indian was established within the Smithsonian Institution as a living memorial to the Native Peoples and their traditions; and

Whereas Native Peoples are endowed by their Creator with certain unalienable rights, and that among those are life, liberty, and the pursuit of happiness: Now, therefore, be it

- 1 *Resolved by the Senate and House of Representatives*
- 2 *of the United States of America in Congress assembled,*

1 **SECTION 1. ACKNOWLEDGEMENT AND APOLOGY.**

2 The United States, acting through Congress—

3 (1) recognizes the special legal and political relation-
4 ship the Indian tribes have with the United States and
5 the solemn covenant with the land we share;

6 (2) commends and honors the Native Peoples for the
7 thousands of years that they have stewarded and protected
8 this land;

9 (3) acknowledges years of official depredations, ill-
10 conceived policies, and the breaking of covenants by the
11 United States Government regarding Indian tribes;

12 (4) apologizes on behalf of the people of the United
13 States to all Native Peoples for the many instances of vio-
14 lence, maltreatment, and neglect inflicted on Native Peo-
15 ples by citizens of the United States;

16 (5) expresses its regret for the ramifications of
17 former offenses and its commitment to build on the posi-
18 tive relationships of the past and present to move toward
19 a brighter future where all the people of this land live rec-
20 onciled as brothers and sisters, and harmoniously steward
21 and protect this land together;

22 (6) urges the President to acknowledge the offenses
23 of the United States against Indian tribes in the history
24 of the United States in order to bring healing to this land
25 by providing a proper foundation for reconciliation be-
26 tween the United States and Indian tribes; and

1 (7) commends the State governments that have
2 begun reconciliation efforts with recognized Indian tribes
3 located in their boundaries and encourages all State gov-
4 ernments similarly to work toward reconciling relation-
5 ships with Indian tribes within their boundaries.

6 **SEC. 2. DISCLAIMER.**

7 Nothing in this Joint Resolution authorizes any claim
8 against the United States or serves as a settlement of any
9 claim against the United States.

○

H. Res. 194

In the House of Representatives, U. S.,

July 29, 2008.

Whereas millions of Africans and their descendants were enslaved in the United States and the 13 American colonies from 1619 through 1865;

Whereas slavery in America resembled no other form of involuntary servitude known in history, as Africans were captured and sold at auction like inanimate objects or animals;

Whereas Africans forced into slavery were brutalized, humiliated, dehumanized, and subjected to the indignity of being stripped of their names and heritage;

Whereas enslaved families were torn apart after having been sold separately from one another;

Whereas the system of slavery and the visceral racism against persons of African descent upon which it depended became entrenched in the Nation's social fabric;

Whereas slavery was not officially abolished until the passage of the 13th Amendment to the United States Constitution in 1865 after the end of the Civil War;

Whereas after emancipation from 246 years of slavery, African-Americans soon saw the fleeting political, social, and economic gains they made during Reconstruction eviscerated by virulent racism, lynchings, disenfranchisement,

Black Codes, and racial segregation laws that imposed a rigid system of officially sanctioned racial segregation in virtually all areas of life;

Whereas the system of de jure racial segregation known as “Jim Crow,” which arose in certain parts of the Nation following the Civil War to create separate and unequal societies for whites and African-Americans, was a direct result of the racism against persons of African descent engendered by slavery;

Whereas a century after the official end of slavery in America, Federal action was required during the 1960s to eliminate the de jure and de facto system of Jim Crow throughout parts of the Nation, though its vestiges still linger to this day;

Whereas African-Americans continue to suffer from the complex interplay between slavery and Jim Crow—long after both systems were formally abolished—through enormous damage and loss, both tangible and intangible, including the loss of human dignity, the frustration of careers and professional lives, and the long-term loss of income and opportunity;

Whereas the story of the enslavement and de jure segregation of African-Americans and the dehumanizing atrocities committed against them should not be purged from or minimized in the telling of American history;

Whereas on July 8, 2003, during a trip to Goree Island, Senegal, a former slave port, President George W. Bush acknowledged slavery’s continuing legacy in American life and the need to confront that legacy when he stated that slavery “was . . . one of the greatest crimes of history . . . The racial bigotry fed by slavery did not end with

slavery or with segregation. And many of the issues that still trouble America have roots in the bitter experience of other times. But however long the journey, our destiny is set: liberty and justice for all.”;

Whereas President Bill Clinton also acknowledged the deep-seated problems caused by the continuing legacy of racism against African-Americans that began with slavery when he initiated a national dialogue about race;

Whereas a genuine apology is an important and necessary first step in the process of racial reconciliation;

Whereas an apology for centuries of brutal dehumanization and injustices cannot erase the past, but confession of the wrongs committed can speed racial healing and reconciliation and help Americans confront the ghosts of their past;

Whereas the legislature of the Commonwealth of Virginia has recently taken the lead in adopting a resolution officially expressing appropriate remorse for slavery and other State legislatures have adopted or are considering similar resolutions; and

Whereas it is important for this country, which legally recognized slavery through its Constitution and its laws, to make a formal apology for slavery and for its successor, Jim Crow, so that it can move forward and seek reconciliation, justice, and harmony for all of its citizens: Now, therefore, be it

Resolved, That the House of Representatives—

(1) acknowledges that slavery is incompatible with the basic founding principles recognized in the Declaration of Independence that all men are created equal;

(2) acknowledges the fundamental injustice, cruelty, brutality, and inhumanity of slavery and Jim Crow;

(3) apologizes to African Americans on behalf of the people of the United States, for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow; and

(4) expresses its commitment to rectify the lingering consequences of the misdeeds committed against African Americans under slavery and Jim Crow and to stop the occurrence of human rights violations in the future.

Attest:

Clerk.

111TH CONGRESS
1ST SESSION

S. CON. RES. 26

IN THE HOUSE OF REPRESENTATIVES

JUNE 18, 2009

Referred to the Committee on the Judiciary

CONCURRENT RESOLUTION

Apologizing for the enslavement and racial segregation of
African-Americans.

Whereas during the history of the Nation, the United States
has grown into a symbol of democracy and freedom
around the world;

Whereas the legacy of African-Americans is interwoven with
the very fabric of the democracy and freedom of the
United States;

Whereas millions of Africans and their descendants were
enslaved in the United States and the 13 American colo-
nies from 1619 through 1865;

Whereas Africans forced into slavery were brutalized, humili-
ated, dehumanized, and subjected to the indignity of
being stripped of their names and heritage;

Whereas many enslaved families were torn apart after family
members were sold separately;

Whereas the system of slavery and the visceral racism against people of African descent upon which it depended became enmeshed in the social fabric of the United States;

Whereas slavery was not officially abolished until the ratification of the 13th amendment to the Constitution of the United States in 1865, after the end of the Civil War;

Whereas after emancipation from 246 years of slavery, African-Americans soon saw the fleeting political, social, and economic gains they made during Reconstruction eviscerated by virulent racism, lynchings, disenfranchisement, Black Codes, and racial segregation laws that imposed a rigid system of officially sanctioned racial segregation in virtually all areas of life;

Whereas the system of de jure racial segregation known as "Jim Crow", which arose in certain parts of the United States after the Civil War to create separate and unequal societies for Whites and African-Americans, was a direct result of the racism against people of African descent that was engendered by slavery;

Whereas the system of Jim Crow laws officially existed until the 1960s—a century after the official end of slavery in the United States—until Congress took action to end it, but the vestiges of Jim Crow continue to this day;

Whereas African-Americans continue to suffer from the consequences of slavery and Jim Crow laws—long after both systems were formally abolished—through enormous damage and loss, both tangible and intangible, including the loss of human dignity and liberty;

Whereas the story of the enslavement and de jure segregation of African-Americans and the dehumanizing atrocities committed against them should not be purged from or

minimized in the telling of the history of the United States;

Whereas those African-Americans who suffered under slavery and Jim Crow laws, and their descendants, exemplify the strength of the human character and provide a model of courage, commitment, and perseverance;

Whereas on July 8, 2003, during a trip to Goree Island, Senegal, a former slave port, President George W. Bush acknowledged the continuing legacy of slavery in life in the United States and the need to confront that legacy, when he stated that slavery "was . . . one of the greatest crimes of history . . . The racial bigotry fed by slavery did not end with slavery or with segregation. And many of the issues that still trouble America have roots in the bitter experience of other times. But however long the journey, our destiny is set: liberty and justice for all.";

Whereas President Bill Clinton also acknowledged the deep-seated problems caused by the continuing legacy of racism against African-Americans that began with slavery, when he initiated a national dialogue about race;

Whereas an apology for centuries of brutal dehumanization and injustices cannot erase the past, but confession of the wrongs committed and a formal apology to African-Americans will help bind the wounds of the Nation that are rooted in slavery and can speed racial healing and reconciliation and help the people of the United States understand the past and honor the history of all people of the United States;

Whereas the legislatures of the Commonwealth of Virginia and the States of Alabama, Florida, Maryland, and North Carolina have taken the lead in adopting resolu-

tions officially expressing appropriate remorse for slavery, and other State legislatures are considering similar resolutions; and

Whereas it is important for the people of the United States, who legally recognized slavery through the Constitution and the laws of the United States, to make a formal apology for slavery and for its successor, Jim Crow, so they can move forward and seek reconciliation, justice, and harmony for all people of the United States: Now, therefore, be it

1 *Resolved by the Senate (the House of Representatives*
2 *concurring)*, That the sense of the Congress is the fol-
3 lowing:

4 (1) APOLOGY FOR THE ENSLAVEMENT AND
5 SEGREGATION OF AFRICAN-AMERICANS.—The Con-
6 gress—

7 (A) acknowledges the fundamental injus-
8 tice, cruelty, brutality, and inhumanity of slav-
9 ery and Jim Crow laws;

10 (B) apologizes to African-Americans on be-
11 half of the people of the United States, for the
12 wrongs committed against them and their an-
13 cestors who suffered under slavery and Jim
14 Crow laws; and

15 (C) expresses its recommitment to the
16 principle that all people are created equal and
17 endowed with inalienable rights to life, liberty,

1 and the pursuit of happiness, and calls on all
2 people of the United States to work toward
3 eliminating racial prejudices, injustices, and dis-
4 crimination from our society.

5 (2) DISCLAIMER.—Nothing in this resolution—

6 (A) authorizes or supports any claim
7 against the United States; or

8 (B) serves as a settlement of any claim
9 against the United States.

Passed the Senate June 18, 2009.

Attest:

NANCY ERICKSON,

Secretary.

APOSTOLIC LETTER
ISSUED MOTU PROPRIO
OF THE SUPREME PONTIFF
FRANCIS
ON THE JURISDICTION OF JUDICIAL AUTHORITIES OF VATICAN CITY
STATE
IN CRIMINAL MATTERS

In our times, the common good is increasingly threatened by transnational organized crime, the improper use of the markets and of the economy, as well as by terrorism.

It is therefore necessary for the international community to adopt adequate legal instruments to prevent and counter criminal activities, by promoting international judicial cooperation on criminal matters.

In ratifying numerous international conventions in these areas, and acting also on behalf of Vatican City State, the Holy See has constantly maintained that such agreements are effective means to prevent criminal activities that threaten human dignity, the common good and peace.

With a view to renewing the Apostolic See's commitment to cooperate to these ends, by means of this Apostolic Letter issued Motu Proprio, I establish that:

1. The competent Judicial Authorities of Vatican City State shall also exercise penal jurisdiction over:

a) crimes committed against the security, the fundamental interests or the patrimony of the Holy See;

b) crimes referred to:

- in Vatican City State Law No. VIII, of 11 July 2013, containing Supplementary Norms on Criminal Law Matters;

- in Vatican City State Law No. IX, of 11 July 2013, containing Amendments to the Criminal Code and the

Criminal Procedure Code;

when such crimes are committed by the persons referred to in paragraph 3 below, in the exercise of their functions;

c) any other crime whose prosecution is required by an international agreement ratified by the Holy See, if the perpetrator is physically present in the territory of Vatican City State and has not been extradited.

2. The crimes referred to in paragraph 1 are to be judged pursuant to the criminal law in force in Vatican City State at the time of their commission, without prejudice to the general principles of the legal system on the temporal application of criminal laws.

3. For the purposes of Vatican criminal law, the following persons are deemed "public officials":

a) members, officials and personnel of the various organs of the Roman Curia and of the Institutions connected to it.

b) papal legates and diplomatic personnel of the Holy See.

c) those persons who serve as representatives, managers or directors, as well as persons who even de facto manage or exercise control over the entities directly dependent on the Holy See and listed in the registry of canonical juridical persons kept by the Governorate of Vatican City State;

d) any other person holding an administrative or judicial mandate in the Holy See, permanent or temporary, paid or unpaid, irrespective of that person's seniority.

4. The jurisdiction referred to in paragraph 1 comprises also the administrative liability of juridical persons arising from crimes, as regulated by Vatican City State laws.

5. When the same matters are prosecuted in other States, the provisions in force in Vatican City State on concurrent jurisdiction shall apply.

6. The content of article 23 of Law No. CXIX of 21 November 1987, which approves the Judicial Order of Vatican City State remains in force.

This I decide and establish, anything to the contrary notwithstanding.

I establish that this Apostolic Letter issued Motu Proprio will be promulgated by its publication in L'Osservatore Romano, entering into force on **1 September 2013**.

Given in Rome, at the Apostolic Palace, on **11 July 2013**, the first of my Pontificate.

FRANCISCUS

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UPDATED: SEP 13, 2018 · ORIGINAL: JUL 10, 2015

Pope Francis Apologizes to Indigenous Peoples for 'Grave Sins' of Colonialism

Speaking in Bolivia, Pope Francis apologized to Indigenous Peoples of America for the Catholic Church's role in the 'grave sins' of colonialism.

ICT STAFF

In a landmark speech, Pope Francis apologized on Thursday for the "grave sins" of colonialism against Indigenous Peoples of America in a speech to grassroots groups in Bolivia.

"Some may rightly say, 'When the pope speaks of colonialism, he overlooks certain actions of the church,'" the Pope said, according to *The New York Times*. "I say this to you with regret: Many grave sins were committed against the Native people of America in the name of God."

He didn't stop there.

"I humbly ask forgiveness, not only for the offense of the church herself, but also for crimes committed against the native peoples during the so-called conquest of America," [*The New York Times*](#) reported.

He spoke to a crowd of more than 1,500 at the World Meeting of Popular Movements, standing side-by-side with Bolivian President Evo Morales, the Andean nation's first indigenous president.

Although Latin American church leaders have issued apologies in the past, this one went further and was much more targeted, the [*Associated Press*](#) reported. Previous apologies had not been directed at Indigenous Peoples of the Americas, AP said.

The Catholic Church was one of many Christian denominations that ran boarding schools in Canada and the U.S. designed to "kill the Indian in the child" by taking kids from their families, cutting them off from their culture and educating them in the ways of the European-minded settlers. The Canadian Truth and Reconciliation Commission on June 2 came out with a report calling such practices "cultural genocide" and recommending that Prime Minister Stephen Harper ask the Pope for an apology. Though Harper met with Pope Francis and mentioned the report, he did not specifically request the apology, and the Pontiff's words in Bolivia did not reference the TRC document.

RELATED: [Pope Francis and Prime Minister Stephen Harper Talk Truth and Reconciliation at Vatican](#)

Many have called for him to outright rescind the Doctrine of Discovery, which paved the way for centuries of oppression against Indigenous Peoples.

RELATED: [Nuns Urge Pope to Rescind Doctrine of Discovery](#)

The Pontiff is touring South America for eight days, with stops in Ecuador, Bolivia and Paraguay. He has come out strongly against the environmental ravages and social injustice of climate change, and in Thursday's speech he continued in that vein, by calling leaders who do not defend Mother Earth "cowards." He also said they are committing "a grave sin," AP said.

RELATED: [Pope Francis: Protecting Mother Earth Is Our Duty, Not an Option](#)

[Pope Francis: Indigenous Peoples 'Should Be the Principal Dialogue Partners' on Projects](#)



The Holy See

MESSAGE OF HIS HOLINESS
POPE FRANCIS
FOR THE CELEBRATION OF THE
WORLD DAY OF PEACE

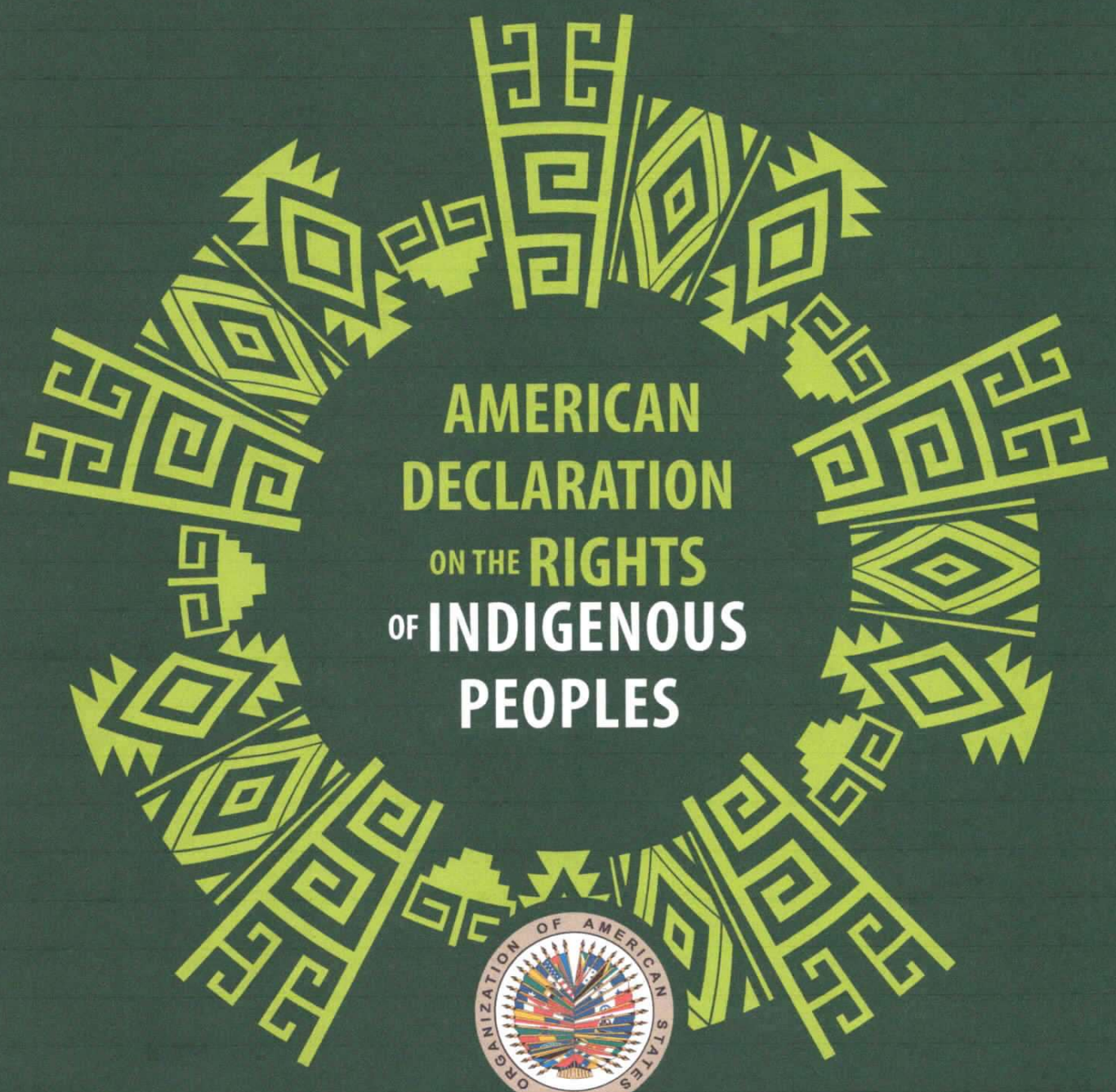
1 JANUARY 2015

NO LONGER SLAVES, BUT BROTHERS AND SISTERS

1. At the beginning of this New Year, which we welcome as God's gracious gift to all humanity, I offer heartfelt wishes of peace to every man and woman, to all the world's peoples and nations, to heads of state and government, and to religious leaders. In doing so, I pray for an end to wars, conflicts and the great suffering caused by human agency, by epidemics past and present, and by the devastation wrought by natural disasters. I pray especially that, on the basis of our common calling to cooperate with God and all people of good will for the advancement of harmony and peace in the world, we may resist the temptation to act in a manner unworthy of our humanity.

In my Message for Peace last year, I spoke of "the desire for a full life... which includes a longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced".^[1] Since we are by nature relational beings, meant to find fulfilment through interpersonal relationships inspired by justice and love, it is fundamental for our human development that our dignity, freedom and autonomy be acknowledged and respected. Tragically, the growing scourge of man's exploitation by man gravely damages the life of communion and our calling to forge interpersonal relations marked by respect, justice and love. This abominable phenomenon, which leads to contempt for the fundamental rights of others and to the suppression of their freedom and dignity, takes many forms. I would like briefly to consider these, so that, in the light of God's word, we can consider all men and women "*no longer slaves, but brothers and sisters*".

Listening to God's plan for humanity



**AMERICAN
DECLARATION
ON THE RIGHTS
OF INDIGENOUS
PEOPLES**



OAS

More rights for more people

OAS Cataloging-in-Publication Data

Organization of American States. General Assembly. Regular Session. (46th : 2016 : Santo Domingo, Dominican Republic)

American Declaration on the Rights of Indigenous Peoples : AG/RES.2888 (XLVI-O/16) : (Adopted at the thirds plenary session, held on June 15, 2016).

p. ; cm. (OAS. Official records ; OEA/Ser.P) ; (OAS. Official records ; OEA/Ser.D)

ISBN 978-0-8270-6710-3

1. American Declaration on the Rights of Indigenous Peoples (2016). 2. Indigenous peoples--Civil rights--America. 3. Indigenous peoples--Legal status, laws, etc.--America.

I. Organization of American States. Secretariat for Access to Rights and Equity. Department of Social Inclusion. II. Title. III. Series.

OEA/Ser.P AG/RES.2888 (XLVI-O/16) OEA/Ser.D/XXVI.19

AG/RES. 2888 (XLVI-O/16)

AMERICAN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

(Adopted at the third plenary session,
held on June 15, 2016)

THE GENERAL ASSEMBLY,

RECALLING the contents of resolution AG/RES. 2867 (XLIV-O/14), “Draft American Declaration on the Rights of Indigenous Peoples,” as well as all previous resolutions on this issue;

RECALLING ALSO the declaration “Rights of the Indigenous Peoples of the Americas” [AG/DEC. 79 (XLIV-O/14)], which reaffirms that progress in promoting and effectively protecting the rights of the indigenous peoples of the Americas is a priority for the Organization of American States;



Andes to the Amazon

Pope says indigenous people must have final say about their land

David Hill

Mon 20 Feb 2017 20.04 EST

In the 15th century papal bulls promoted and provided legal justification for the conquest and theft of indigenous peoples' lands and resources worldwide - the consequences of which are still being felt today. The right to conquest in one such bull, the *Romanus Pontifex*, issued in the 1450s when Nicholas V was the Pope, was granted in perpetuity.

How times have changed. Last week, over 560 years later, Francis, the first Pope from Latin America, struck a rather different note - for indigenous peoples around the world, for land rights, for better environmental stewardship. He said publicly that indigenous peoples have the right to "prior and informed consent." In other words, nothing should happen on - or impact - their land, territories and resources unless they agree to it.

"I believe that the central issue is how to reconcile the right to development, both social and cultural, with the protection of the particular characteristics of indigenous peoples and their territories," said Francis, according to an English version of his speech released by the Vatican's press office.

"This is especially clear when planning economic activities which may interfere with indigenous cultures and their ancestral relationship to the earth," Francis went on. "In this regard, the right to prior and informed consent should always prevail, as foreseen in Article 32 of the [UN] Declaration on the Rights of Indigenous Peoples. Only then is it possible to guarantee peaceful cooperation between governing authorities and indigenous peoples, overcoming confrontation and conflict."

Francis was speaking to numerous indigenous representatives in Rome at the conclusion of the third Indigenous Peoples' Forum held by the UN's International Fund for Agricultural Development.

The UN's Declaration - non-legally-binding - was adopted 10 years ago. Article 32 says "states shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources."

Francis also told his audience "humanity is committing a grave sin in not caring for the earth", and urged them to resist new technologies which "destroy the earth, which destroy the environment and the ecological balance, and which end up destroying the wisdom of peoples." He called on governments to enable indigenous peoples to fully participate in developing "guidelines and projects", both locally and nationally.

Various mainstream media including the BBC, The Independent and the Washington Post interpreted Francis's speech as a comment, or an apparent comment, on the current Dakota Access Pipeline conflict in the US - almost as if that was the only conflict over indigenous peoples' land they were aware of. But what about everyone and everywhere else? Such interpretations were swiftly rejected by a Vatican spokesperson, who was reported as saying "there's no element in his words that would give us a clue to know if he was talking about any specific cases."

So what do some of those who were with Francis that day think of his speech? How significant was it?

Myrna Cunningham, a Miskita activist from Nicaragua and former Chairperson of the UN's Permanent Forum on Indigenous Issues, says the Pope was sending several main messages. These included the "need to reconcile the right to development with indigenous peoples' spiritual and cultural specificities and territories", and the importance of the UN Declaration and consent which was, she says, "in a way a response to indigenous demands."

"I expected a strong message but his position exceeded my expectations," Cunningham told the Guardian. "He is truly clear about the struggles of our people and an important voice to make our demands be heard."

Elifuraha Laltaika, from the Association for Law and Advocacy for Pastoralists in Tanzania, says it was a "timely wake-up call to governments."

"[His comments] come at time when, instead of scaling up, governments increasingly violate and look with suspicion at the minimum standards in the UN Declaration," he told the Guardian. "Without heeding Pope Francis's call, life would undoubtedly become more miserable for indigenous peoples than ever before. Greed towards extraction of hydrocarbons and minerals will open up additional fault-lines, heightening indigenous peoples' poverty and inability to deal with impacts of climate change and a myriad of other challenges."

For Alvaro Pop, a Maya Q'eqchi man from Guatemala, Francis's remarks demonstrate his ongoing commitment to indigenous peoples' rights.

"Indigenous peoples have been the guardians of their resources for centuries," says Pop, another former Chairperson of the UN's Permanent Forum. "Free, prior and informed consent is one of the most important issues of the 21st century. The Pope's comments are truly significant."

Victoria Tauli-Corpuz, a Kankanaey Igorot woman from the Philippines and now the UN's Special Rapporteur on the Rights of Indigenous Peoples, says Francis's comments illustrate his "understanding of the importance" of implementing the UN Declaration.

"His view that a bigger chance of overcoming confrontation and conflict between indigenous peoples and governing authorities can be achieved if prior and informed consent is respected echoes what many indigenous peoples have always stated," Tauli-Corpuz told the Guardian.

Les Malezer, from Australia, describes it as "gratifying" that the Pope took such a "strong stance" on the need to respect indigenous peoples' rights, and says he took the

opportunity to raise with him the “Doctrine of Discovery” - the international legal concept grounded in the 15th century papal bulls.

“Each person in our audience had the opportunity to say a very few words to the Pope as he came around the room,” Malezer, from Queensland, told the Guardian. “I asked the Pope to continue to review the Doctrine of Discovery which was followed by many instances of genocide of indigenous peoples and the taking of their lands. Also I requested the Catholic Church seek to raise awareness worldwide of the situation and rights of indigenous peoples.”

In asserting indigenous peoples’ right to consent, Francis was echoing - and giving sustenance to - a growing body of international law and jurisprudence binding on governments, and guidelines, principles or operating procedures adopted by some financial institutions, UN agencies and private sector groups. According to a 2013 report by UN-REDD on the international legal basis for what is known as “FPIC” - free, prior and informed consent - “More than 200 States have ratified numerous international and regional treaties and covenants that expressly provide for, or are now interpreted to recognise, a State duty and obligation to obtain FPIC where the circumstances so warrant.”

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SALA STAMPA DELLA SANTA SEDE

The Pope greets representatives of Indigenous Peoples participating in the Third Forum held by the International Fund for Agricultural Development (IFAD), 15.02.2017

The following is Pope Francis' greeting, before this morning's general audience, to the participants in the Third Global Meeting of the Indigenous Peoples' Forum held by the International Fund for Agricultural Development (IFAD), which celebrates the fortieth anniversary of its foundation this year.

Dear Friends,

I am pleased to welcome you at the conclusion of the third Indigenous Peoples' Forum convened by the International Fund for Agricultural Development, which this year is celebrating the fortieth anniversary of its foundation.

You have come together to identify ways of giving greater economic empowerment to indigenous peoples. I believe that the central issue is how to reconcile the right to development, both social and cultural, with the protection of the particular characteristics of indigenous peoples and their territories.

This is especially clear when planning economic activities which may interfere with indigenous cultures and their ancestral relationship to the earth. In this regard, the right to prior and informed consent should always prevail, as foreseen in Article 32 of the Declaration on the Rights of Indigenous Peoples. Only then is it possible to guarantee peaceful cooperation between governing authorities and indigenous peoples, overcoming confrontation and conflict.

A second aspect concerns the development of guidelines and projects which take into account indigenous identity, with particular attention to young people and women; not only considering them, but including them. For governments this means recognising that indigenous communities are a part of the population to be appreciated and consulted, and whose full participation should be promoted at the local and national level.

IFAD can contribute effectively to this needed road map through its funding and expertise, keeping in mind that "a technological and economic development which does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress" (Encyclical Letter *Laudato Si'*, 194).

And you, in your traditions, in your culture – because what you bring to history is culture – live progress with a special care for the mother earth. In this moment, in which humanity is committing

a grave sin in not caring for the earth, I urge you to continue to bear witness to this; and do not allow new technologies – which are legitimate and good – but do not allow those which destroy the earth, which destroy the environment and the ecological balance, and which end up destroying the wisdom of peoples.

I offer you heartfelt thanks for your presence, and I ask the Almighty to bless your communities and to enlighten the work of all those responsible for governing IFAD.

[General audience: hope does not disappoint](#)

[Greetings to pilgrims from various countries: memory of Sts. Cyril and Methodius, patrons of Europe](#)

[Briefing from the deputy director of the Holy See Press Office on the 18th meeting of the Council of Cardinals](#)

[Presentation of the third “Economy and Society” International Award of the “Centesimus Annus – Pro Pontifice” Foundation and the International Congress “Constructive Alternatives in an Era of Global Turmoil”](#)

[Other Pontifical Acts](#)

242 • BEHOLD A PALE HORSE

William Cooper

This should help you understand how our laws are being made and who is making them! **ASK YOUR SENATORS, CONGRESSMEN AND STATE LEGISLATORS IF THEY ARE AWARE OF THESE FACTS.**

The following statement was made by Mr. Carl B. Rix of Milwaukee, former president of the American Bar Association, before a Senate subcommittee which was hearing testimony on the proposed Bricker Amendment. It was entered into the House Record by Hon. Lawrence H. Smith, Wisconsin, on May 11, 1955.

CONGRESSIONAL RECORD (page A3220)

Statement of Carl B. Rix, Milwaukee, Wisconsin:

I appear in favor of the amendments.

Congress is no longer bound by its constitutional system of delegated powers. Its only test is under the obligatory power to promote human rights in these fields of endeavor: Civil, political, economic, social and cultural. These are found in Articles 55 and 56 of the Charter of the United Nations, a ratified and approved treaty. They are being promoted in all parts of the world by the United Nations.

Congress may now legislate as an uninhibited body with no shackles of delegated powers under the Constitution. Our entire system of a government of delegated powers of Congress has been changed to a system of undelegated powers without amendment by the people of the United States.

The authority for these statements is found in a volume entitled Constitution of the United States of America, Annotated, issued in 1953, prepared under the direction of the Judiciary Committee of the Senate of the United States and under the chairmanship of Prof. Edward S. Corwin of Princeton, aided by the legal staff of the Library of Congress. This is the conclusion on page 427 of the Annotations: "In a word, the treaty power cannot purport to amend the Constitution by adding to the list of Congress' enumerated powers, but having acted, the consequence will often be that it has provided Congress with an opportunity to enact measures which, independently of a treaty, Congress could not pass, and the only question that can be raised as to such measures will be whether they are 'necessary and proper' measures for the carrying of the treaty in question into operation."

It will be noted that one of the principal cases cited is that of the Migratory Bird case.

These conclusions are those also of a committee of the New York State Bar Association, of which former Attorney General Mitchell and Mr. John W. Davis were prominent members.

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70. Racial/Ethnic Codes

In compliance with Department of Commerce Statistical Policy Directive 15, the Office of Personnel Management developed minority group designator codes to standardize the race and ethnic data collected by federal agencies. The collection of this data is provided for in 29 C.F.R. § 1613.302.

Effective January 1, 1981, the codes are:

- A. American Indian or Alaskan Native;
- B. Asian or Pacific Islander;
- C. Black, not of Hispanic Origin;
- D. Hispanic;
- E. White, not of Hispanic Origin;
- F. Not Hispanic in Puerto Rico; and
- G. Employees in Guam or Hawaii.

To facilitate the collection of the data, OPM also developed Standard Form 181 (SF-181), Race and National Origin Identification. Copies are available through normal GSA supply channels.

A SF-181 must be completed by all new employees. The form should be forwarded to the Personnel Management staff with other required entrance-on-duty paperwork.

Employees must be informed that the collection of this information is mandatory and is subject to the provisions of the Privacy Act of 1974. If an employee does not want to complete the SF-181 when he or she enters on duty, the code which appropriately describes the individual should be determined by visual survey and a copy of the form submitted for him/her.

[cited in [USAM 3-5.130](#)]

[69. EEOC Responsibilities](#)

[UP](#)

[72. Responsibilities of the Complainant](#)