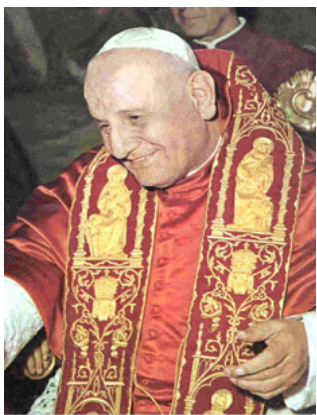


## January-February 2009

The last supplement of 2008 dealt with the Universal Declaration of Human Rights. This edition continues that theme but with an emphasis on related documents some of which have a spiritual/religious context, while others point to the ongoing conflict and controversy regarding the efforts of nations to uphold the elemental first right, the right to life.

### Pacem in Terris



In 1963 Pope John XXIII issued an encyclical entitled *Pacem in terris* addressing the same concern for peace on earth among nations, between peoples, and between individuals as the Universal Declaration of Human Rights (UDHR), proclaimed fifteen years earlier. *Pacem in terris* is a spiritual document grounded in fundamental principles that uphold the sacredness of human life.



Man was created by God “in His own image and likeness”, was endowed with intelligence and freedom, and was made lord of creation with responsibility for it.

A whole set of hopeful consequences follow from these principles. The Creator has stamped man’s inmost being with a certain good order revealed to man by his conscience. That conscience should insist on his preserving that good order in creation.

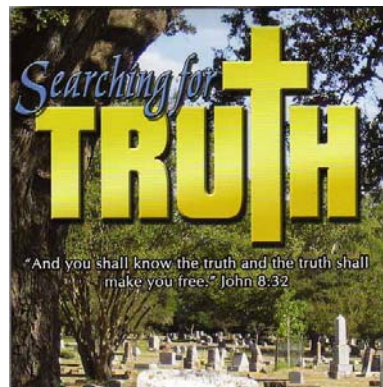
Any civilized society worthy of that name must have as its foundational principle that every human being is a person, “that is, his nature is endowed with intelligence and free will. He has rights and obligations flowing from his very nature.” The person does not receive his personhood from the state or from a government. The rights and duties concomitant with personhood flow from man’s nature as a person, and these precede in time the creation of states or the onset of governments. Before states or governments existed, man already was a social being, a member of a family, a person.

When the encyclical was promulgated the world was undergoing rapid changes in politics, socio-cultural developments, and technological advances of all sorts. War, poverty, racism, and injustices raged across the whole planet. These were also anti-life forces organizing in the wake of these radical changes. Peace and harmony among peoples, within nations and within families would be threatened as never before.

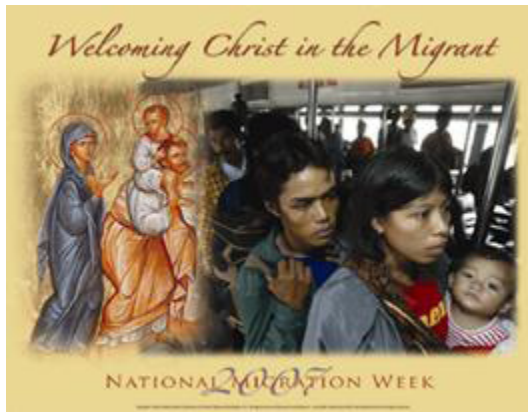
*Pacem in Terris* provided a spiritual blueprint to give real peace a chance. The encyclical outlined the human **rights** and **duties** that need to be recognized, accepted, respected, promoted, and implemented in order to bring the conditions for peace closer to realization. The principal truth undergirds the encyclical, the dignity of the human person from conception to natural death. This truth and the rights that accompany it cannot be fully guaranteed unless all the fundamental rights are recognized, defended and promoted. But chief among all these rights is the right to life itself. Pope Benedict recently reiterated these principles. See his message on the World Day of Peace below.

In *Pacem in terris* the list of rights includes the:

- Right to life
- Right to a just living wage
- Right to a worthy standard of living consistent with human dignity
- Right to the means for development of life, (food, clothing, shelter, rest, medical care)
- Right to respect for his person
- Right to freedom in searching for truth
- Right to basic education
- Right to worship God according to his own conscience, publicly and privately
- Right to choose freely one’s state in life



- Right to an opportunity to work without coercion and to engage in economic activities
- Right to private property
- Right of assembly and association
- Right to freedom of movement



Right to emigrate and immigrate  
 Right to vote  
 Right to participate in public affairs  
 Right to due process of law



Unlike most charters or declarations of human rights, *Pacem in Terris* strikes a balance between rights and obligations. It recognizes that there must be a concomitant and necessary equal list of duties that human beings owe to one another, family, and society. According to the encyclical “*these rights and duties derive their origin, their sustenance, and their indestructibility from the natural law, which in conferring rights also imposes duties*”. What might some of these duties be?

List of duties includes the:

Duty to protect life  
 Duty to preserve life  
 Duty to live life honestly and morally  
 Duty to work for a living  
 Duty to seek the truth ever more profoundly  
 Duty to help in building a good social order  
 Duty to act responsibly  
 Duty to take others’ needs into consideration of actions  
 Duty to partake in public affairs  
 Duty to be informed and vote in elections  
 Duty to respect and fully form one’s conscience  
 Duty to stand up for the truth  
 Duty to fulfill one’s family obligations as spouse and parent  
 Duty to obey good and just laws  
 Duty to bring one’s own interests into harmony with the common good, the needs of the community  
 Duty to defend the right to life of the less fortunate and

defenseless

Duty to work for the restoration of rights deprived to others

Duty to work actively to eliminate unjust laws or unjust situations



The document should be read in its totality to gain context and explanation of the reasoned principles and hopes:

[http://www.vatican.va/holy\\_father/john\\_xxiii/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem\\_en.html](http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html)

### Questions to Consider for Assignments and Class Discussions:

1. What prompted Pope John XXIII to issue this encyclical? What general developments in the world were prominent at the time [1963]? (Investigate the situations in Asia, Africa and South America in particular things like the Civil Rights movement, feminism, anti-colonialism and Third World independence, anti-Vietnam War protests, Cuban Missile Crisis and fear of nuclear war, burgeoning drug culture, rock ‘n roll music)



2. What underlines the list of rights? What is the foundational principle? Is the principle to be located in religion or in natural law?
3. Are there any surprises among the list of rights deemed to be human rights?
4. Which rights should be considered as most important?
5. Which rights would be controversial in some societies?



6. Explain the role of conscience in the exercise of these rights. Given the basis of these rights, can they be abrogated by governments?
7. List some social/national/racial/ethnic/religious or cultural groups that have been deprived of their innate and natural rights in the past? Were these oppressive approaches found equally across the globe?
8. How have women been gaining an increasing awareness of their natural dignity?
9. Are there sets of individuals today who are repressed because of who they are?
10. What group of totally innocent human beings is deprived of the most basic human right today? How can this injustice be corrected?
11. Ought the rights of the weakest members of society be sacrificed for the sake of the "common good"? Why or why not?
12. How do Canadian human rights commissions promote or curtail the true basic rights listed here?
13. In July of 2008 the Ontario College of Surgeons warned doctors that they would have to put aside their own religious convictions or conscience to avoid running contrary to the Ontario Human Rights convictions. Investigate this recommendation and the controversy it caused. See LifeSiteNews, July, and *Catholic Insight* magazine, November, 2008)
14. According to *Pacem in Terris* from what does government authority derive its ultimate legitimacy? What is the primary role or purpose of government vis a vis human rights?
15. What makes a law unlawful? What binding power do such laws have on the loyalty and conscience of the citizens?
16. Do such claims undermine the role of government or better clarify it?
17. Some observers assert that there is too much emphasis on human rights and not enough on human duties. How does *Pacem in Terris* provide a proper balance?
18. Why is so little attention paid to the duties owed by human beings as members of families, communities and nations?
19. Compare *Pacem in Terris* to the Universal Declaration of Human Rights as to a) purpose b) impact c) similarities and d) differences.

## The Right to Life

Among the many rights listed in the UDHR, the right to life is one of them and yet there is controversy regarding its full implementation in most nations of the world. The right to life is undermined and even denied by certain practices whether at the beginning or the exit stages of human life, with things such as abortion, artificial contraception, embryonic stem cell research, human embryo experimentation, human cloning, IVF and related activities, euthanasia, pornography, sex trafficking. These practices kill human life,

prevent human life from being created or from living to a natural end, disrespect the human person and deny human dignity. Some groups claim that such practices violate the UDHR and related conventions like the Convention on the Rights of the Child, constitute modern forms of slavery and help destroy the environment to boot.



Abortion, for example, was a practice considered immoral, and a crime and outlawed in virtually all nations prior to the 1917 Russian Communist Revolution.



The UDHR specifically stated that there exists the right to life. (Article 3 Right to Life, Liberty, Personal Security). And yet, because of social and political changes that occurred in western countries in the 1960's and 1970's abortion became legalized in these same western nations (Britain, Canada, United States, Sweden, and the nations with communist rule, Russia, China, etc.).

In 1996 a group of UN officials and nongovernmental organizations gathered in Glen Cove, New York to formulate a strategy to promote abortion by reinterpreting existing



human rights treaties to give them new meanings. At the heart of this strategy was a four-step process to use the UN human rights treaty monitoring bodies and an interlocking network of UN agencies, UN officials, and NGOs (non-government organizations) to create an international right to abortion.

Not a single UN human rights treaty mentions abortion. When UN member states went to the negotiating table to carefully craft the language of the eight international human rights treaties, some of those nations had legalized abortion and many more had not. That is why these treaties are silent on the subject. And yet many UN member nations have allowed the pro-abortion strategy to progress even when it undermines their own laws and goes contrary to their own long-standing cultural and religious heritage. A recent example is Colombia whose supreme high court decided to legalize abortion reasoning that UN human rights bodies said that the treaties guaranteed a woman's right to abort her unborn child.

What explains this? Participants from the UN Population Fund (UNFPA), the office of the High Commissioner on Human Rights and select NGOs have been busy implementing their strategy to make the right to abortion-on-demand a universally accepted norm equal to the right to life. They have done this by twisting and redefining existing rights in novel ways, not unlike what human rights commissions and legal courts have done in Canada in redefining marriage to impose on the public a new social order that would not normally gain approval through legislative action.

However, many nations, whether small or large, have not simply rolled over before the extreme pro-abortion agenda. Some member states have stood up to the committees during their annual reviews. The Pakistani delegate told the CEDAW committee (Convention on the Elimination of All Forms of Discrimination) in their 2007 review that "abortion is murder once the fetus is conceived," and defended its pro-life laws.



The delegate from Sierra Leone told the same committee, "Children are a gift from God," when that country was pressed to liberalize abortion. The Vatican and Muslim

nations and many Latin American and African countries lead the opposition to the radical agenda of the pro-abortionists.

Other traditional institutions and aspects of family life have also been under radical attack at the committee level of UN organizations. Resistance is offered on many fronts. A recent example is the Fiji response to the committee dealing with the Convention on the Rights of the Child.

See:

<http://www.unitedforlife.com/abortionudhr.html>

How Abortion Violates : The Universal Declaration Of Human Rights & The Convention On The Rights Of The Child

See also:

Committee Negotiating Treaty on Persons With Disabilities:

<http://www.un.org/News/Press/docs/2005/soc4657.doc.htm>

And:

Declaration on the Rights of Mentally Retarded Persons:

[http://www.hrea.org/index.php?base\\_id=104&language\\_id=1&erc\\_doc\\_id=553&category\\_id=32&category\\_type=3&group=Human%20Rights%20treaties%20and%20other%20instruments](http://www.hrea.org/index.php?base_id=104&language_id=1&erc_doc_id=553&category_id=32&category_type=3&group=Human%20Rights%20treaties%20and%20other%20instruments)

## Questions

1. Which UN-related groups met to strategize regarding abortion? How did they seek to create a pro-abortion stance at the United Nations by stealth?
2. How far have these groups advanced their cause? Which nations and groups have resisted these pro-abortion efforts?

## Reaction and Resistance

The UDHR over the years has spawned many "conventions" pertaining to various rights and groups of human beings (women, children) . These conventions or agreements are proposed and signed on by the member nations if they agree with their intent. Once the conventions are accepted by a certain number of member nations the conventions can become binding treaties. Not all nations are happy with the direction that some of these conventions have taken. There has been resistance to them. Below is an example of one small nation taking exception to the Convention on the Rights of the Child.

[http://www.fiji.prn.org/index.php?option=com\\_content&task=view&id=68&Itemid=3](http://www.fiji.prn.org/index.php?option=com_content&task=view&id=68&Itemid=3)

Statement by

H.E. MR. BERENEDO VUNIBOBO  
PERMANENT REPRESENTATIVE OF FIJI  
TO THE UNITED NATIONS

Statement at the 3rd Committee on The Rights of Children, UNHQ, 16 October, 2008



*We are committed and fully supportive of the rights of the child and more particularly the right of all children to be brought up in a home with a mother and father as part of an intact, nuclear family. This is the ideal that has helped sustain societies over many centuries but which unfortunately appears to be under attack from various quarters. Fiji wishes to recall the words contained in the Convention of the Rights of the Child (Convention), that the family is "the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children."*

*At a time when some would look at children's "rights" in isolation from the familial context, or seek to weaken the role of mothers and fathers in the care and upbringing of children, it is equally important to emphasize that the primacy of the family structure, is entitled to the support and protection by the State.*

*We firmly believe and are committed to uphold the right of mothers and fathers to raise their children in accordance with their values and mores. Parents – mothers and fathers – are not to be supplanted by the State, but rather, as stated in Article 18 of the Convention, "have the primary responsibility for the upbringing and development of the child." This primary responsibility should be acknowledged and safeguarded.*



*Only too often in the rarefied atmosphere of these halls we hear talks of rights without any reference to corresponding responsibilities. Rights and responsibilities are not set up in opposition to each other, but rather, are mutually supportive and reinforcing. Children have a right to receive upbringing, care and education from their parents, and parents have a duty to provide their children with such. So, too, do children have a responsibility to honor and obey their parents, and parents have a right to expect such honor and obedience.*

*Sometimes in the modern world, these observations may appear archaic and out of date, yet Mr. Chairman, some of the difficulties faced by young people today could partly be traced to what appears to be a concerted effort to destroy the family.*

*Parents are the primary nurturers and educators of their children, and the family is the fortress from which chil-*

*dren depart as well-adjusted individuals and responsible adults ready to participate fully in society. This is a very important principle, one which is acknowledged by the Convention. The preamble puts it well: for the "full and harmonious development of his or her personality," the child "should grow up in a family environment, in an atmosphere of happiness, love and understanding."*

*In speaking of the supportive role that governments are to give to the family, we must also be sensitive to the principle of subsidiarity. Decisions are not to be imposed top down – and certainly not from far off places like New York or Geneva – but are best made at the social level closest to those affected. In other words, where children are concerned, the family is the social unit closest to them, and governments must never advocate policies that impact adversely upon what the Universal Declaration on Human Rights similarly calls "the natural and fundamental group unit of society."*

*Among the rights of parents recognized by the Universal Declaration with respect to the upbringing of children is the right given to them to choose what kind of education their children shall receive. As Article 26 forcefully states, "Parents have a prior right to choose the kind of education that shall be given to their children." Neither the State nor the United Nations nor its various agencies should ever seek to supplant the primary role of parents as educators of their children. For it is only in safeguarding the rights of parents and the rights of the family that we truly safeguard the rights of children.*

*To sum up, it makes no sense to speak of children's rights in isolation or as if they exist in a vacuum. Rather, the rights of children are embedded in a social context, the natural family, and their rights can never be asserted by third persons as being in tension with those of the family, or of parents. For to speak of the rights of the child is to speak of the rights of the family and of parents, as well as the responsibility of each child and parent for the welfare of the other.*

*I invite the Third Committee to keep these points in mind as this agenda item on the rights of the child is discussed.*



### Questions

1. What concerns did the representative from Fiji express to the UN committee on the Convention on the Rights of the Child?
2. What traditional principles did the Fiji delegate defend?
3. Why would a small nation like Fiji take this courageous stand against the UN cultural radicals?

### Fighting Poverty to Build Peace

In his 2009 World Day of Peace message, *Fighting Poverty to Build Peace*, Pope Benedict XVI encourages reflection on poverty, “a complex phenomenon which requires the attention of the entire planet”. The world cannot have peace without fighting poverty both in its material and non-material forms. As he notes “in advanced wealthy societies, there is evidence of marginalization, as well as affective, moral and spiritual poverty, seen in people whose interior lives are disoriented and who experience various forms of malaise despite their economic prosperity.” In his message Pope Benedict identifies five areas of concern, gives a brief explanation of each problem and proposes solutions based on the principles of solidarity, justice, respect and a change in life-style.

### Questions

1. What are some definitions of poverty?
2. How would you define poverty?
3. Has the definition changed over time?
4. Is it a relative term?

### Demographics and Overpopulation

Pope Benedict says that too often poverty is considered a consequence of demographic changes, (i.e., overpopulation).



He goes on to criticize international campaigns that seek to reduce birth-rates using methods that respect neither

the dignity of women, nor the right of parents to choose responsibly how many children to have. The campaigns modeled on those of the International Planned Parenthood Federation often fail to respect even the right to life. The Pope rightly decries the extermination of millions of unborn children, in the name of the fight against poverty. The campaigns to forcibly control population are both immoral and unnecessary in fact. As he points out since 1945 the population of the earth has increased by four billion. The nations experiencing this growth have emerged on the international scene as new economic powers, and have experienced rapid development specifically because of the large number of their inhabitants. It would appear that population growth is proving to be an asset, not a factor that contributes to poverty.

Regarding global poverty, the Pope recommends global solidarity, that is, countries need to work together to eliminate systemic injustices that create unfair trade structures and systems leading to the marginalization of poorer countries. He argues that every country should be given “equal opportunities of access to the world market, without exclusion or marginalization”.



### Questions

1. What are the arguments offered by population control organizations in linking poverty to too many people?
2. How does Pope Benedict counter the arguments by facts?

### Pandemic Diseases

Pandemic diseases, such as malaria, tuberculosis and AIDS can decimate populations, weakening them internally, for when “the diseases affect the wealth-producing sectors of the population, they are a significant factor in the overall deterioration of conditions in the country concerned.... countries afflicted by some of these pandemics find themselves held hostage, when they try to address them, by those who make economic aid conditional upon the implementation of anti-life policies. It is especially hard to combat AIDS, a major cause of poverty, unless the moral issues connected with the spread of the virus are also addressed”. Hence the Pope’s call for educational campaigns aimed especially at the young, to promote a sexual ethic that fully corresponds to the dignity of the person. As well, necessary medicines and treatment must be made available to poorer peoples. This in turn “presupposes a determined effort to promote medical research and innovative forms of treatment, as well as flexible application, when required, of the international rules protecting intellectual property, so as to guarantee necessary basic healthcare to all people”.



### Questions

1. How do diseases contribute to poverty?
2. What practical recommendation is offered by the Pope to reduce the impact of such diseases?
3. What controversies accompany his suggestion regarding AIDS?
4. Investigate several African nations that suffer extensively from AIDS and compare the approaches taken to combat the disease and the relative success that they have enjoyed.

### Child Poverty

Child poverty highlights the intrinsic moral dimension of the problem of poverty. This stems from the fact that when poverty strikes a family, the children prove to be the most vulnerable victims. In reality, almost half of those living in absolute poverty today are children. Therefore, child poverty in particular must receive close attention. The Pope goes on to explain that “to take the side of children when considering poverty means giving priority to those objectives which concern them most directly, such as caring for mothers, commitment to education, access to vaccines, medical care and drinking water, safeguarding the environment, and above all, commitment to defence of the family and the stability of relations within it. When the family is weakened, it is inevitably children who suffer. If the dignity of women and mothers is not protected, it is the children who are affected most”.

### Questions

1. Why do children tend to suffer most from poverty?
2. What is the greatest cause for child poverty?
3. What are the best solutions or remedies to the problem?

### Disarmament and Development

There is a close but negative relationship between disarmament and development.

The threat to world peace is made worse because vast amounts of money are spent on armaments rather than on

peaceful development. This works in two ways: it results in the misallocation of resources on the part of wealthier countries and on poor countries that may also buy armaments instead of concentrating on development. An accelerating arms race, may “help produce pockets of underdevelopment and desperation, which conditions in turn become a cause of instability, tension and conflict”.

The Pope invites States to “reflect seriously on the underlying reasons for conflicts, often provoked by injustice...If relations can be improved, it should be possible to reduce expenditure on arms. The resources saved could then be earmarked for development projects to assist the poorest....”

### Questions

1. How much money is spent on armaments by typical large and small countries like United States, Britain, Nigeria, Argentina, South Korea, Kenya, Iran, India, Saudi Arabia, Costa Rica, Gabon, Republic of the Congo, Philippines, Sweden?
2. What may account for the differences in the percentage of national GDP spent on arms?
3. How can the situation be reversed?

### Food and Economic Crises

Amidst the bounty of increased food production there is nonetheless a food crisis of not insignificant proportion across parts of the planet. The current food crisis is characterized not so much by a shortage of food, as by difficulty in gaining access to it and by different forms of speculation (i.e., lack of political and economic institutions capable of addressing needs and emergencies). Then the disparity between rich and poor grows worse because advances in technology disproportionately benefit the more affluent. The prices of industrial products rise much faster than those of agricultural products and raw materials found in the poorer countries. In this way, the majority of the population in the poorest countries suffers a double whammy, through the adverse effects of lower incomes and higher prices.

Globalization of trade, commerce and finances marginalize the world's poor and leads to violations of human rights. Pope Benedict states that “objectively, the most important function of finance is to sustain the possibility of long-term investment and hence of development. Today this appears extremely fragile. ... lowering of the objectives of global finance to the very short term [gain] reduces its capacity to function as a bridge between the present and the future, and as a stimulus to the creation of new opportunities for production and for work in the long term”.



Pope Benedict refers to globalization as being “notably ambivalent” and therefore needs to be watched and assessed closely.... The problems of development, aid and international cooperation are sometimes addressed without any real attention to the human element, but as merely technical questions – limited, that is, to establishing structures, setting up trade agreements, and allocating funding impersonally. What the fight against poverty really needs are men and women who live in a profoundly fraternal way and are able to accompany individuals, families and communities on journeys of authentic human development”.

The Pope suggests that “..Investing in the formation of people and developing a specific and well-integrated culture of enterprise would seem at present to be the right approach in the medium and long term... increasing per capita income cannot be the ultimate goal of political and economic activity, [but] it is still an important means of attaining the objective of the fight against hunger and absolute poverty. Hence, the illusion that a policy of mere redistribution of existing wealth can definitively resolve the problem must be set aside. In a modern economy, the value of assets is utterly dependent on the capacity to generate revenue in the present and the future. Wealth creation therefore becomes an inescapable duty, which must be kept in mind if the fight against material poverty is to be effective in the long term”.

Pope Benedict concludes that “the history of twentieth-century economic development teaches us that good development policies depend for their effectiveness on responsible implementation by human agents and on the creation of positive partnerships between markets, civil society and States. Civil society in particular plays a key part in every process of development, since development is essentially a cultural phenomenon, and culture is born and develops in the civil sphere”.

### Questions

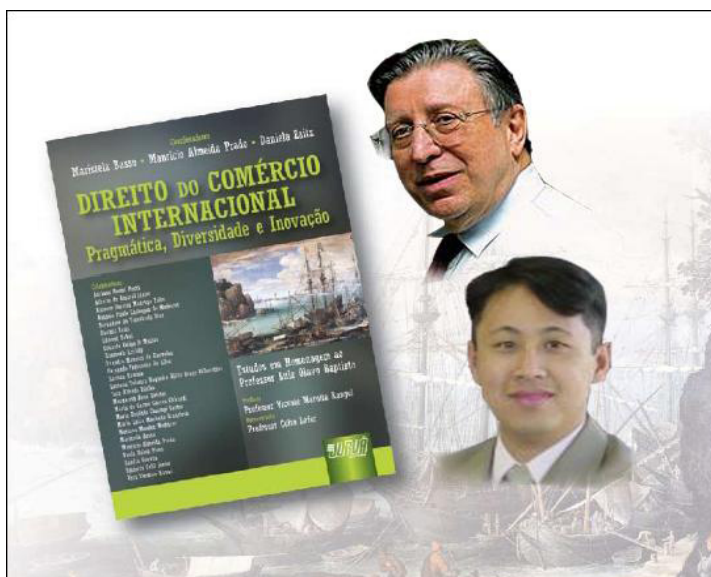
1. How is globalization not working to the benefit of all nations? Which are faring poorly? What evidence is there?
2. What circumstances have created the current food crisis?
3. How is globalization “ambivalent”?
4. What would characterize good “development”?
5. International finances, trade and commerce are hurting currently, what can turn things around? Is the solution the redistribution of wealth through taxation and other means?
6. What solution does the Pope opt for?

### Conclusion

In his concluding paragraphs the Pope asserts his contention that in today’s globalized world, peace can be built “only if everyone is assured the possibility of reasonable

growth: sooner or later, the distortions produced by unjust systems have to be paid for by everyone. It is utterly foolish to build a luxury home in the midst of desert or decay. Globalization on its own is incapable of building peace, and in many cases, it actually creates divisions and conflicts. If anything it points to a need: to be oriented towards a goal of profound solidarity that seeks the good of each and all. In this sense, globalization should be seen as a good opportunity to achieve something important in the fight against poverty, and to place at the disposal of justice and peace resources which were scarcely conceivable previously”.

The Church affirms its preferential option for the poor in whom she sees Christ, hence Pope Benedict’s invitation “to every disciple of Christ and to every person of good will... to expand their hearts to meet the needs of the poor and to take whatever practical steps are possible in order to help them. The truth of the axiom cannot be refuted: “to fight poverty is to build peace.”



The Pope in his address recommends an ethical approach to economics and politics. Ultimately questions of security, development goals, reduction of poverty and global inequalities, even the protection of the environment and natural resources, require an ethical approach by world leaders. They must commit to participate in public affairs and make decisions for the benefit of the entire human family. They need to act jointly, work in good faith, respecting the law and promoting solidarity with the weakest and poorest areas of the earth. The promotion of true human rights remains the most effective strategy for eliminating inequalities between nations, social groups and individuals. Eliminating inequalities and injustices leads to development, social betterment, less poverty and hopefully peace.

### Questions

1. Overall does the Pope’s message for the World’s Day of Peace strike the right tone?
2. Is his analysis of key problems and possible solutions insightful?



3. Will the elimination of inequalities and poverty lead to peace?

[http://www.vatican.va/holy\\_father/benedict\\_xvi/messages/peace/documents/hf\\_ben-xvi\\_mes\\_20081208\\_xlii-world-day-peace\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20081208_xlii-world-day-peace_en.html)

Pope Benedict XVI to commemorate the International Day of Peace on January 1, 2009 shows the connection between poverty and world peace. The full message can be found at [http://www.vatican.va/holy\\_father/benedict\\_xvi/messages/peace/documents/hf\\_ben-xvi\\_mes\\_20081208\\_xlii-world-day-peace\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20081208_xlii-world-day-peace_en.html)



### Supplementary Questions and Activities for Reflection

1. What are some negative repercussions for peace when entire populations live in poverty?
2. How is poverty an insult to people's innate dignity?
3. Why should a Christian care about the violation of human rights?
4. How can cultural impediments hamper economic growth by leading to inefficient use of available resources?
5. How can poverty be externally imposed?
6. Does such poverty have "at its root a lack of respect for the transcendent dignity of the human person"?
7. Am I at peace? What gives me peace? What makes me peaceful? When am I at peace?
8. Do I carry peace to others? How do I carry peace to others? Am I channel of peace?
9. How can I contribute to peace within my family? In my classroom? In my school?
10. Who is the Prince of Peace?
11. What destroys peace?
12. How can I show solidarity with the poor and down-trodden, at home and abroad?
13. Conduct a poster contest for "global solidarity". Mount a display on the theme and make available to whole school for viewing.

## Appendix A

### Articles of the Universal Declaration of Human Rights

- Article 1 Right to Equality
- Article 2 Freedom from Discrimination
- Article 3 Right to Life, Liberty, Personal Security
- Article 4 Freedom from Slavery
- Article 5 Freedom from Torture, Degrading Treatment
- Article 6 Right to Recognition as a Person before the Law
- Article 7 Right to Equality before the Law
- Article 8 Right to Remedy by Competent Tribunal
- Article 9 Freedom from Arbitrary Arrest, Exile
- Article 10 Right to Fair Public Hearing
- Article 11 Right to be considered innocent until proven Guilty
- Article 12 Freedom from Interference with Privacy, Family, Home and Correspondence
- Article 13 Right to Free Movement in and out of the Country
- Article 14 Right to Asylum in other Countries from Persecution
- Article 15 Right to a Nationality and Freedom to Change It
- Article 16 Right to Marriage and Family
- Article 17 Right to own Property
- Article 18 Freedom of Belief and Religion
- Article 19 Freedom of Opinion and Information
- Article 20 Right of Peaceful Assembly and Association
- Article 21 Right to Participate in Government and in Free Elections
- Article 22 Right to Social Security
- Article 23 Right to Desirable Work and to join Trade Unions
- Article 24 Right to Rest and Leisure
- Article 25 Right to Adequate Living Standard
- Article 26 Right to Education
- Article 27 Right to Participate in the Cultural Life of Community
- Article 28 Right to Social Order assuring Human Rights
- Article 29 Community Duties essential to Free and Full Development
- Article 30 Freedom from State or Personal Interference in the above Rights

### Design Contest for Pro-life T-Shirt

Upcoming this spring is a momentous event marking the 40th anniversary of the passage of the catastrophic *Omnibus Bill* of 1969 that legalized abortion in Canada. Since then more than 3 million Canadian children have been aborted. There will be a March for Life in Ottawa. Campaign Life Coalition is sponsoring a contest to design a t-shirt for this annual March for Life. There is a \$1000 prize for the winning entries, one for the elementary schools and one for

the high schools. Full details and instructions on contest rules are available at:

<http://www.campaignlifecoalition.com/images/T-shirt%20contest.pdf>.

Click on the **EXODUS 2009 Youth T-Shirt Contest** icon.

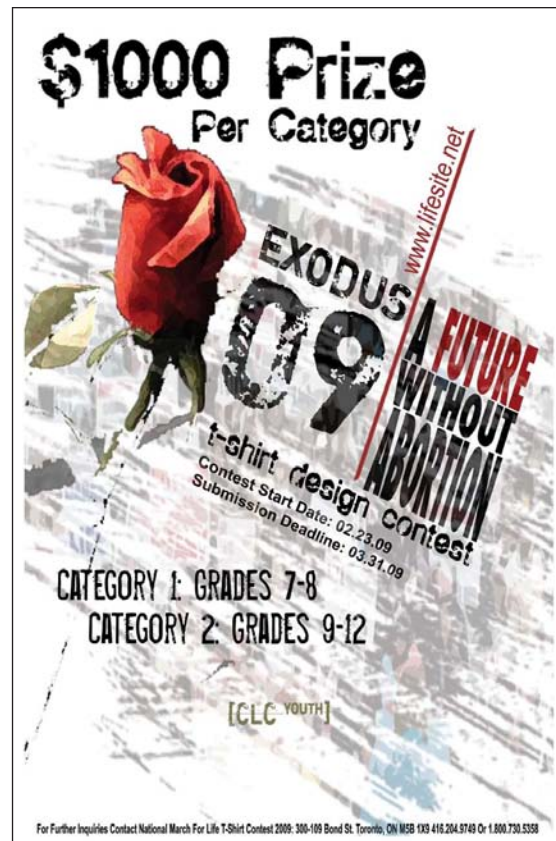
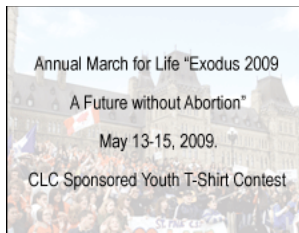
### Description

Students will design a T-shirt using words and graphics (etc.) that will be showcased at *Exodus 2009: A Future without Abortion*

There will be two prizes awarded: one to a senior elementary (grade 7-8) and one to a high school student (grade 9-12) who designs a t-shirt that best demonstrates the theme of this year's National March for Life *Exodus 2009: A Future Without Abortion*. Winners will be selected based on a combination of clarity of message and creativity and cost-design factors.



If you reside in the Toronto area please note that there will be a spiritual event during the Lenten season (40 days from Feb 25 to April 5) to pray for an end to the scourge of abortion. For information contact Nicole Campbell: [40daystoronto@gmail.com](mailto:40daystoronto@gmail.com)



## Yahoo! Forum for Teachers

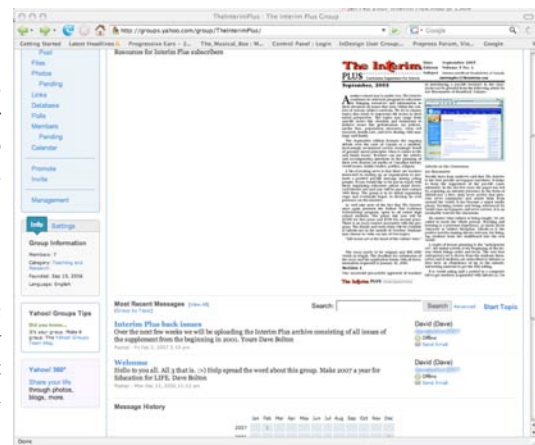
Lastly, we bring to teachers' attention the formation of a Yahoo! group to serve as a forum for pro-life educators to exchange ideas, views, and communicate their thoughts and teaching strategies on key life issues of the day. You are encouraged to join the group and make your own contributions. This is one simple way to expand the culture of life.

The address is:

<http://groups.yahoo.com/group/TheInterimPlus/>

Please tell friends and colleagues about this new link for communicating with like minded educators. There is so much to be done and so few to do it, especially when the few do not realize how numerous they actually are because they are not in contact with one another. Nominate friends and fellow teachers. Send this call out to them.

Also, if you have a resource to share we will gladly post it for others to access.



## How to join The Interim Plus via the group page:

1. Locate the group (<http://groups.yahoo.com/group/TheInterimPlus/>).
2. Click on the Join This Group button on front (home) page, as seen above.
3. If you are not signed in, you will be asked to enter your Yahoo! ID. If you do not have a Yahoo! ID, you can register by clicking on the Sign Up link.
4. Set your membership preferences. When you join, you can choose a profile you would like to display to the group, select the email address at which you would like to receive group messages, choose how you receive group messages, and more.