

March – April 2009

Each day brings an opportunity in the classroom to discuss items in the news or simply to raise topics that deserve some exploration but are not always part of the course guidelines. This curriculum supplement explores one way in which the opportunity can be utilized effectively.

Think of the economic turbulence that is being experienced by most nations whether rich or poor, super-developed or underdeveloped. No part of the world is really protected from the battering of stiff economic winds.

Think of the people and families experiencing the pressures of mortgage defaults, loss of jobs, loss of pensions, much reduced spending, and the pain of personal social stress.

Or turn to the science/medical field and the heated controversy over HIV-AIDS policies of some governments versus the advice and teaching of the Catholic Church.

Or consider the huge budget deficit planned for the people of Ontario over the next 6 years on top of the large federal budget deficit.

Controversial political decisions are being made to spend billions and trillions of dollars to stimulate the economy, bail out failing or hurting industries, businesses, banks and financial institutions.

All these developments and occurrences are cause for debate, discussion, and reflection. They are contemporary matters of some importance and surely are worthy of class learning time.

Pick up any major newspaper or watch any leading news television channel and there is likely to be coverage of one aspect or another of these issues.

We pose some questions on several topics of interest and worthy of class reflection.

There are three parts to this edition. **Part One** presents a series of quotations that can serve as jumping off points for guided class discussion on current events. **Part Two** deals with a freedom that young people should be concerned with, freedom of expression on university campuses, especially if they are intent on attending university or college. **Part Three** offers a brief reflection on Easter the greatest feast of the Christian faith.



"put people first" protest in London

timesonline.com



PART ONE

Quotations can stimulate reflection and thinking when properly examined. The selected quotes deal with different topics and would be appropriate to consider in the various subject areas - English, history, science, technology, religion, philosophy, etc. Teachers may wish to apply the quotation to a particular event, policy, development or decision taken by a government body, business, educational institutions, or individuals. At the time of writing the G20 nations will be meeting to delib-

erate on the economic crisis that has gripped the globe. Political leaders search for answers or seek to assign blame for the world's economic plight. For example, Daniel Hannan, Member of the



Daniel Hannan
theflowonthreelakes.blogspot.com

European Parliament for South East England charged British Prime Minister Gordon Brown with gross incompetence in handling the economic problems of Britain.

Meanwhile, Luis Lula da Silva, the President of Brazil, says that

the current economic calamity has been caused by "white and blue-eyed people."

Here follows a series of quotes about different aspects of life, education, civilization, social change, social responsibility, freedoms, history, social service, and government policies. The students can do the reflecting individually or as a class and then share their insights.



Lula da Silva
www.topnews.com

Educational Goals:

The general objective of this lesson is for all learners to practise reflective thinking and thus (1) comprehend the "Thought for the Day" and (2) value the "Thought for the Day" as it could apply to their lives, to their daily experiences, to their calling, and to their life goals.

Objectives:

Students will be able to:

- Explain what the author's quote is saying.
- Explain what the quote means to them.
- Consider how they can apply the quote and to their own lives.
- Describe why the quote is important.

Teacher preparations and general lesson activities:

The teacher should develop his or her own individual insights to the quotes and use personal examples and other allusions to help the learners through the exercise. Probing questions have

been provided for each set of quotes. These may help to guide class discussions. Teachers should add their own questions to address class needs and what is in the news at the time. Local community current events should also play a factor.

- Write the "Thought for the Day" along with the source on the blackboard before class starts. An alternative that may save time is to present it to the students in a handout. (5 minutes)
- Have the learners read the statement(s) out loud and then read the thoughts to themselves. (5 minutes)
- The learner will then use the four key questions to ponder the meaning, importance, and useful application of the thoughts.
- Have the students write responses to the questions. (allow approximately 20 minutes for writing.)
- Have the students discuss their learning insights with each other. (allow approximately 20 minutes for discussion.)
- Use the final 10 minutes to summarize the discussion and make important connections to curriculum learning expectations and their relevance to the society in which we live.

Lesson Plan

Introduction

Have learners select the key words in the quote and ask what the words mean. Ask the students to rephrase the quotation or to say the same thing in another way.

Body of Lesson

Read the "Thought for the Day", taking the example of the quote by Mother Teresa:

It is easy to love the people far away. It is not always easy to love those close to us. It is easier to give a cup of rice to relieve hunger than to relieve the loneliness and pain of someone unloved in our own home. Bring love into your home for this is where our love for each other must start.

Mother Teresa

Read the quote and begin to think about the meaning of the quote. Think about how to use

the four questions to help focus students' thinking.

1. What is the author trying to say?

First, put yourself in the author's shoes to try to understand what he or she was saying. Who is the author of the quote? When did she live? Where did she live? What is she noted for? What does this background information add to your proper understanding of the quote? Who was she speaking to? Why was it important for her to say this?

2. What does it mean to you?

Once you understand what the author was trying to say, then ask yourself, "What does it mean to me?" Think about yourself, your family, and general society. What if people do not agree with the spirit behind the thought? What does it say about teenagers, families, parents, community? Do you agree?

3. Why is it important?

Now, place your own personal meaning to the quote and think about the importance of what it means to you.

4. How can you use it?

Think about how you can apply the concept to your lives. This is a critical step along with attaching a personal value to the quote. Start to identify specific areas in your lives where you can take action and improve the situation with your mom or dad. What can you share with your brothers and sisters? How can you show greater appreciation for the role of fathers and mothers in our society? Are we being asked to forget about the hungry and destitute in other parts of the world? Is it not important to also alleviate the pain and suffering of others not as fortunate as ourselves? What is the point that Mother Teresa is making?

Writing Component. The students can be directed to write their responses to the Four Questions raised above. You can ask the students to do this aspect of the lesson in a cooperative group mode.



Class Discussion Learners share their responses and discuss their insights. There are several ways to conduct this discussion. (1) Taking the first question, ask learners to share their responses. Continue in this mode question by question. (2) Have each group share all four of their responses at once. Provide positive feedback and help relate the learners' responses to the quote. Encourage talk among individuals and between groups and call for feedback among the learners. A technique that works is to highlight the various choices of words to describe the quote. The teacher should write key words on the board as a visual reminder of learners' ideas and for the final summary of the work. The teacher should work with the *learners' thoughts and insights.*)

Conclusion and Close

Love in the home is the first step for love of others. A harmonious tight-knit family gives strength to all of society. Family members are so important to our growth and well being that we all must develop an understanding, appreciation and genuine love for them. It can make such a difference in our lives that we cannot take any of it for granted. Instead, we must devote time and energy to make family what it is supposed to be, the first and most important social cell in a civilization of love. There is always something new to learn around us everyday, and sometimes the things and people that are closest to us are the least appreciated. Having this strong base we are better able to understand others' needs and serve to relieve their sufferings as well.

Summary: Invite the students to summarize what they have learned by this process. Learners should connect insights to previous learning, and the learning expectations announced earlier.

Each of the ten quotes can be considered and analyzed using the same process

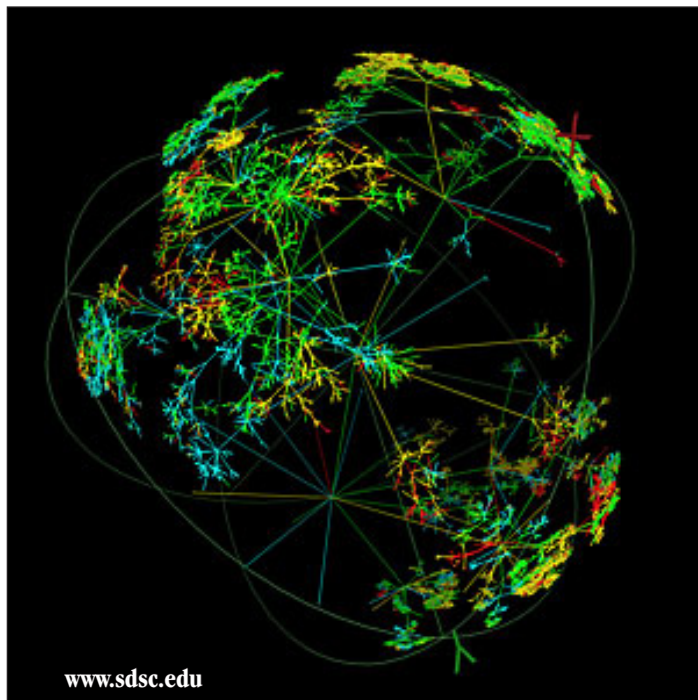
1. No one wants a good education. Everyone wants a good degree.

Lee Rudolph

Students and parents sometimes wonder about the value of education. There is a certain cynicism regarding the cost and practical effectiveness of schooling. The conundrum is captured nicely in



the quote of Lee Rudolph, a Math Professor. It could be used at the beginning of a school year or semester, or when introducing a course of studies. It may be useful when a course is drawing to a conclusion. It may also be the focus when talking about the relative amount of hard work that needs to be done if one wants to obtain a good education. What is the point that Lee Rudolph is making?



2. *The Internet is the heart of this new civilization, and telecommunications are the nervous system, or circulatory system.*

Carlos Slim Helu

3. *The Internet has been the most fundamental*

change during my lifetime and for hundreds of years. Someone the other day said, "It's the biggest thing since Gutenberg," and then someone else said "No, it's the biggest thing since the invention of writing."

Rupert Murdoch

4. *Electric communication will never be a substitute for the face of someone who with their soul encourages another person to be brave and true.*

Charles Dickens

Change is a fact of life. But change is not always welcome. Sometimes the change is downright frightening. The quotes about internet communications can be profound unsettling. Are we living in a new civilization? How radically different is this civilization from what we had even 20 years ago? Is it a superficial difference or fundamental in nature? Are sectors of society being left behind because of the Internet? Are developing countries catching up more quickly and leapfrogging past developed nations because of the new means of communications? How revolutionary is the onset of the Internet? How is it changing commerce? Is it extending freedom? Is it a means of poisoning the morals of society? Is it encouraging loneliness and isolation or is it promoting friendships across borders and breaking down barriers? Is it a neutral tool for communicating or is it so radically biased in favour of freedom because of its rapid, instantaneous, global presence?

5. *You don't have to burn books to destroy a culture. Just get people to stop reading them.*

Ray Bradbury





6. *A people without the knowledge of their past history, origin and culture is like a tree without roots.*

Marcus Garvey

www.geocities.com

7. *What 'multiculturalism' boils down to is that you can praise any culture in the world except Western culture - and you cannot blame any culture in the world except Western culture.*



www.uni.ca

Thomas Sowell

Bradbury, Garvey and Sowell are hitting on different aspects of the same thing. Knowledge is a good thing, but, what if people stop caring? What if people cannot learn about their past? What happens if a society becomes so politically correct that speech is no longer free? Reading has been one of the best ways to transmit knowledge, ideas, culture, and a people's history and value system. What will survive if people stop reading? Can a culture be preserved and made to thrive and develop without the benefit of a reading public? Is there any danger to the disappearance of newspapers? It is feared that most large newspapers will cease publishing because of changing reading habits and the drying up of advertising revenue for print journalism. Do we need newspapers? Can a free society survive without newspapers? Can societies survive without a common memory bank? If history is no longer taught from a national perspective how can a nation have

knowledge of its cultural/historical roots? Is multiculturalism an idea that has run amok, becoming a maker of ghettos, a source of envy, a cause for societal confusion, a reason for the fragmentation of modern societies? There is so much room for discussion of important elements of our modern reality. *The National Post* ran a good article on the new meaning that the Minister of Multiculturalism wants to give to the term. (How this man wants to reinvent Canadian multiculturalism Saturday, March 28, *The National Post*)

8. *I think of art, at its most significant, as a DEW line, a Distant Early Warning system that can always be relied on to tell the old culture what is beginning to happen to it.*

Marshall McLuhan



apartments4barcelona.wordpress.com

Who was Marshall McLuhan? If he was a communications guru what does he have to say about social change? Can art be the early warning system that he speaks of? Is he speaking of visual arts, music, sculpture, architecture, film, or the whole arts field? Consider the progression of popular music in North America from the 1920's to today – crooners and ballads, jazz and dixieland, folk and spirituals, country music and rock n' roll, metal and disco, hip hop and rap – where was the early warning? Has it been progressive or a decline? Do the lyrics of songs today have meaning? How extreme and/or decadent has music become? Is there respect for women? Is a change in artistic tastes simply one generation's method of asserting itself and declaring its independence

from the one that preceded it? What role should arts play in society? Do they elevate culture or do they simply serve as non-essential decorations, playing second fiddle to the core activities of society – namely, the business of producing wealth and consuming same?



9. *It is easy to love the people far away. It is not always easy to love those close to us. It is easier to give a cup of rice to relieve hunger than to relieve the loneliness and pain of someone unloved in our own home. Bring love into your home for this is where our love for each other must start.*

Mother Teresa

Mother Teresa has been put forth as a spiritual giant in the service of the Lord. In her own life she was always hands on, serving the poorest of the poor. But she dealt with people, things and circumstances that were right in front of her. What is she reprimanding? How many of us prefer to send money to a third world cause as opposed to taking a personal interest in the welfare of the ones hurting in our own classroom, our own home, our own neighbourhood?



10. *A shocking crime was committed on the unscrupulous initiative of a few individuals, with the blessing of more, and amid the passive acquiescence of all.*

Tacitus

Crimes are committed every day. Some are shocking in nature and others are not. In the case of subprime mortgages, financial wizards took advantage of the situation and created havoc while enriching themselves through insufficiently regulated easy credit policies of governments and the establishment of complex financial programs and instruments. Millions of people around the globe have been put in difficult straits and governments face tough decisions as to how to resolve the problems. Shouldn't financial manipulators go to jail? Is greed on a gigantic scale to go unpunished? This problem attacks a society's economic nervous system and many feel helpless, desperate and at a loss as to whom to trust, and what addi-

tional powers to give governments to steer the ship of state to safety.

There have been a few conspicuous culprits who have been arrested, charged, found guilty and sentenced to prison (Bernard Madoff is one glaring example). However, given the severity of the



problem and the global nature of its effects one might ask why there have not been more charges and more arrests related to these financial shenanigans. There may be revolutionary changes to the role of governments. Some fear that the State will take more power and make the situation for the common people even worse in the long run.

Then there are other crimes in which the whole of society is complicit. Abortion in Canada is rampant, often being used as an instrument for birth control. The crime itself is horrific, the taking of an innocent human life in the most defenceless state, in what is supposed to be the most inviolate space, and at a rate that defies understanding, and yet no one seems to care.



Is there an action that is more terrifying to the victim than abortion? Tacitus may have been speaking about political assassinations but there are many examples in our own time of exactly what he was describing.

11. I hope for the day when everyone can speak again of God without embarrassment.

Paul Tillich

Militant secularists have been slowly restricting conversation in the public square. They want to effectively ban all mention of God and religion or they want to marginalize such talk to the perimeter, out of the central core. Why should talk about God be embarrassing? Do you consider such conversation embarrassing? Is there room for such talk on radio, television, magazines, newspapers, political campaigns? In what ways has religion become a taboo subject? Why did the *Globe & Mail* ask Gary Goodyear, Conservative MP (Minister for Science & Technology) about his views on evolution? Do people with religious belief not have freedom to practise what they believe? What has given secularists such power to silence people?



humanists.wordpress.com

PART TWO

Trespassing' charges in Calgary

Tony Gosgnach, Assistant Editor, *The Interim*, March 2009

Pro-life students at the University of Calgary remain unbowed after aggressive – and unnecessary – actions launched against them by university administration and the student union. Four personnel with the Campus Pro-Life club received summonses to appear in court Feb. 27 on a charge



University of Calgary GAP display

of “trespassing.” Two more had their names taken down and were expecting to receive summonses as well. Shortly afterward, the University of Calgary Students’ Union revoked CPL’s club status. The developments were the result of CPL’s latest staging of a graphic Genocide Awareness Project display on campus last November, which prompted written threats of legal action from the university’s legal firm, Burnet, Duckworth & Palmer. Paul A. Beke of that firm said the students would face arrest, fines, a civil lawsuit, suspension and expulsion if they did not “reorient” their graphic display in such a way as to ensure passers-by who didn’t want to see the display wouldn’t.

In doing so, Beke claimed the university – which receives 60 per cent of its funding from government sources – was “private property” and that the Charter of Rights and Freedoms, which guarantees freedom of assembly and expression, does not apply to it.

The imbroglio has attracted headlines across the country, with even normally hostile media outlets such as the *Toronto Star* editorializing that, “University campuses are supposed to be havens of free speech.”

For their part, the pro-life students, who have held their ground firmly throughout, are determined to see the matter through. “We are very determined still ... to be a voice for the unborn,” said CPL president Leah Hallman. “We are committed fully to that. We are quite determined not to let anything stop us from being able to do that.” Hallman added the university and student union “have made it a little bit more difficult and frustrating,” but that means that pro-life students “just have to be a little more creative and persevere”

Stephanie Gray, executive director of the Centre for Bioethical Reform, which helps students stage Genocide Awareness Projects on campuses, said although such exhibitions have encountered various degrees of suppression and censorship in the past, the University of Calgary situation is at a dif-



Stephanie Gray

ferent level. “The real issue is the fact they don’t want this truthful, but controversial, message on display,” she said.

She dismissed the university’s notions that it is a private institution where the Charter of Rights does not apply. “If they’re going to hold (to) that ... I recommend they stop taking taxpayer dollars to fund their institution.” At previous GAPs held at the U of C, the university admitted that the Charter of Rights did apply there, Gray noted. She added pro-abortionists “can’t be very confident in the perspective they claim to hold if they are afraid to allow the alternate perspective to be heard.”

John Carpay is executive director of the Canadian Constitution Foundation, an independent and non-partisan organization with a mission to defend and promote constitutional freedoms in Canada’s courtrooms. The CCF has taken up the pro-life students’ cause from a free speech standpoint and will be providing free legal representation during their upcoming court appearances. ...[Carpay said] “The only risk of violence is coming from people who disagree with the display, who might attack it and tear it down ... What the university should do ... is uphold the rule of law ... You don’t allow the threat of violence to shut down a very controversial opinion. That’s very, very scary.” Carpay added the situation is “clearly a case of viewpoint discrimination. The university is targeting one group of people who hold one opinion on one issue ... What they’re targeting, really, is the pro-life message.”

Questions

1. On what basis were the pro-life students arrested and charged at the University of Calgary?
2. Are student university unions right in silencing their students because of displaying controversial images such as aborted fetuses at G.A.P. (Genocide Awareness Project) demonstrations?
3. What charges and punishment do pro-life students face for daring to speak for the silent innocents and persevere against their governing body?

4. According to Stephanie Gray, what is the real issue at the University of Calgary?
5. Which side of the issue seems better informed, more in tune with Canadian values, and why?
6. Why are there such tensions about the pro-life message when ‘education,’ ‘free-speech,’ ‘freedom of assembly,’ are some of the most highly prized values in universities?
7. How is the University of Calgary not upholding the “rule of law”?

Disruptive mob shuts down pro-life presentation on Halifax campus

Jenna Murphy, *The Interim* March 2009



Jose Ruba

Whether one agrees or disagrees with comparing abortion to the Holocaust, Jose Ruba of The Canadian Centre for Bio-Ethical Reform (CCBR) has generated substantial media attention for his presentation “Echoes of the Holocaust.”

On Feb. 5, Ruba was met with hostile opposition at a talk he was scheduled to give at St. Mary’s University in Halifax during a Canadian speaking tour.

The event attracted the attention of pro-life and pro-abortion students alike; the former came to hear his presentation, the latter to disrupt it. Pro-abortion activists barged into the room minutes into Ruba’s presentation chanting “my body my choice” whilst covering the projector Ruba was using and effectively eliminating a chance for Ruba to continue with his presentation.

When the university security arrived at the scene, the protestors were momentarily silent but promptly resumed their shouting as Ruba displayed pictures from the Holocaust and a video of an abortion being carried out. The security did not stop the protest that prevented the presentation from continuing and police arrived 40 minutes later. When the disruption continued, the police threatened to arrest the protestors but

instead university administration officials shut down Ruba's presentation. He continued it at a nearby Catholic church.

The National Campus Life Network noted in a press release that in his eight years of giving university presentations, Ruba has never been met with such hostility.



"What looks worse, shutting down a university-approved presentation or arresting people who are unlawfully disrupting that presentation?" asked Ruba, who said he was appalled that the university gave into the mob rule. "St. Mary's should be ashamed of itself for showing students that they need only scream when they don't like something, rather than dialogue respectfully."

The incident produced a storm of commentary and reaction. Blogs buzzed, pundit pontificated and citizens sent off letters to the editor. It seemed everyone has something to say about the issue, pro-life and pro-choice titles aside. Some individuals who consider themselves to be pro-life, however, have qualms with the Genocide Awareness Project due to the straight-shooting approach in showing photographs of mutilated babies - or rather what is left of them - and graphically contrasting them with scenes from the Holocaust. At the same time, some abortion supporters have defended the right of pro-lifers to have their say.

Mark Mercer, a SMU philosophy professor, told the *Halifax Chronicle-Herald* that it was wrong for the school to give in to mob rule. Mercer said the protesters should have been disciplined for their actions and the university should have let Ruba continue his presentation. He added: "The goal of our institution is understanding, but part of that is discussion ... If someone says something, we don't interrupt."

Ruba told LifeSiteNews.com: "If the unborn are not human beings, then comparisons to the Holocaust are insensitive ... Really that's the crux of the question that we need to ask them: are they [unborn children] human beings? In order for them to accuse us of being hateful, they have to prove that the unborn are not human beings. And they don't want to engage in that debate."

Questions

1. What was the topic of Ruba's presentation? Why did one group of students express such extreme vocal hostility?
2. Was the group incensed by the comparison or was there a more deeply rooted objection?
3. Did the university security people react properly and fairly? What action did they take?
4. Did the university effectively give in to mob rule?
5. Why and how did the incident create a buzz?
6. Was the university professor right in his criticism of the university's actions?
7. According to Ruba what was the real issue that his opponents did not wish to debate or confront?

PART THREE

Easter and what it means to the Christian believer

Fr. Frank Pavone,
National Director, Priests for Life

Repentance is a changing of the mind, and with it one's life, away from the path of sin and toward a life of holiness. It is not possible to repent of a sin which one does not recognize or admit is a sin. During Lent, we ask to be delivered from such



blindness, and to be forgiven even our hidden sins. The application to the abortion problem is clear when we consider that the injustice of this act has been proclaimed as a "right" and a legitimate

“choice.”... Because such respectable elements of society as the Supreme Court, many medical associations, and even some Christian denominations, continue to call abortion a “right,” many find it hard to recognize it as a wrong. Part of the purification of Lent involves the metanoia, the “change of mind,” so necessary in this area.... Easter celebrates the victory of life. ...In rising, Christ destroyed not only His own death, but ours! He overturned the entire kingdom of death. Death has no more power over Him; nor does it have ultimate power over those who live in Him. The influence of the Church ...moves the structures and choices of society away from death and destruction, and toward the affirmation, in word and deed, of the precious gift of life. It would be a profound distortion of the meaning of Easter if we separate, in thought or deed, our faith in the Resurrection from our efforts to secure justice and respect for every life.....We have unshakable confidence that the power of life is greater than the forces of death. Yet we must not relax our efforts to protect God’s gift of life from the destructive forces all around it.

Questions

1. How does Easter carry the ultimate pro-life message?
2. Are there any parallels between the passion, death, and resurrection of Our Lord, Jesus Christ, and the current state of how we view life in Canada at this time in the termination of innocent lives?
3. Survey the Cross. When you see the vulnerability of Jesus and the dignity of his act of self sacrifice, how does what you see when you look at a crucifix compare or contrast to the vulnerability and dignity of human lives that are being threatened or even terminated today?
4. What is the meaning of “Alleluia”? Why is Easter the greatest feast in the church calendar?

Making Peace by the Blood of His Cross

Richard John Neuhaus

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(In January of this year Father Richard John Neuhaus died. He was a remarkable leader in the realm of ideas, communication and the facilitation of their discussion in First Things. The following article first appeared in the May 2000 edition of the magazine of which he was founder and editor. His spiritual insight still applies and lights our way to a deeper appreciation, and understanding of why we rejoice in the celebration of Easter.)



Richard John Neuhaus

www.lifesitenews.com

A Good Friday in a week of bombings, massacres, and ethnic cleansing is a stark reminder that the Christian gospel is no philosophical theory or mere symbolic story. It is a gospel of salvation that has at its heart the execution by barbaric torture of a particular man in a particular place at a particular point in time. What we remember on Good Friday is all of a piece with Kosovo today – and with the judicial murders and tortures of every century of human history. Golgotha, the place of the skull, where nails smashed through the wrists and feet of Jesus, the teacher from Nazareth in Galilee, can stand for the skulls of every genocide. Betrayal by friends, self-preserving denial, making sport with prisoners, the mockery of crowds, spectators drawn to the spectacle, the soldiers doing their duty and dicing for his clothes, a mother in agony and a knot of women helplessly looking on – it all happens time, and time, and time again.

Jesus was put to death in an occupied nation. His Crucifixion was the direct consequence of his challenge to the religious authorities of his day. It was no less a convenient way for a jittery Roman governor, nervous of trouble at Passover time, to get rid of a potential threat. The context of the Crucifixion of Jesus was a cocktail of religion and politics. Yet although this anchors it in history, we are compelled to look deeper to see why the Cross is the mark of Christian identity and the disclosure of what God is like.

The Gospels mark the ministry of Jesus with predictions of his passion. Sacrifice and suffering are at the very heart of who he is. As Dostoevsky affirmed, "Loving humility is a terrible force: it is the strongest of all things and there is nothing like it." Jesus proclaimed the coming of the kingdom, or rule, of God, a kingdom that was neither pursued nor established by the ways of violence and power. His kingdom, as he tells Pontius Pilate in St. John's Gospel, is "not of this world." Only if it were would his servants fight.

And yet there is a fight, a fight of a cosmic order of which he is at the heart. The ministry of Jesus is seen as a wrestling with the powers of evil, an engagement with that engulfing darkness named as sin and death. When Judas goes out to betray Jesus, St. John notes that it was night, and at the Crucifixion, the culmination of this struggle, the Gospels record that there was darkness over the land.

Jesus comes to do his Father's will, showing that will to be a love going to the uttermost, reaching out into the very darkness of Hell, plumbing the depths of human sin, betrayal, abandonment, and rejection. In a costly work of reconciliation he defeats the powers of darkness and establishes peace. That peace is the reconciliation of a sinful, fallen humanity, caught in a web of the worship of false gods, and driven by selfish desires, with the God who made men and women in the image of His love that they might reflect His likeness. It is called simple "atonement," making one again. So peace is made "by the blood of His Cross."

Good Friday is "good" only because of Easter. The Passion story without the Resurrection would be vastly different. It is the hope kindled by the Easter encounters with the Risen Jesus that makes all things new. In the light of Easter we see that love's

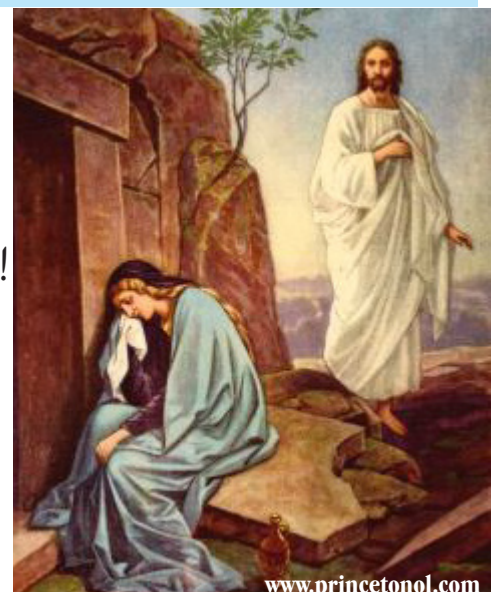
redeeming work was indeed done through the Cross, not apart from the Cross. There the fight was fought and the battle won. The Resurrection is . . . the declaration of a victory won on the Cross, and in the darkness and silence of death, and even in the hell of utter apartness from God. From there Christ rose again in triumph.

And the Easter good news of the Cross and Resurrection has been found to bring hope and life in the most appalling situations, in refugee camps, on battlefields, and in the most abject human misery. On Good Friday and at Easter we know that even if we go down to Hell God is there also, for Christ's blood does indeed "stream in the firmament," and in that blood, love going to the uttermost, we do indeed find our peace.

Questions

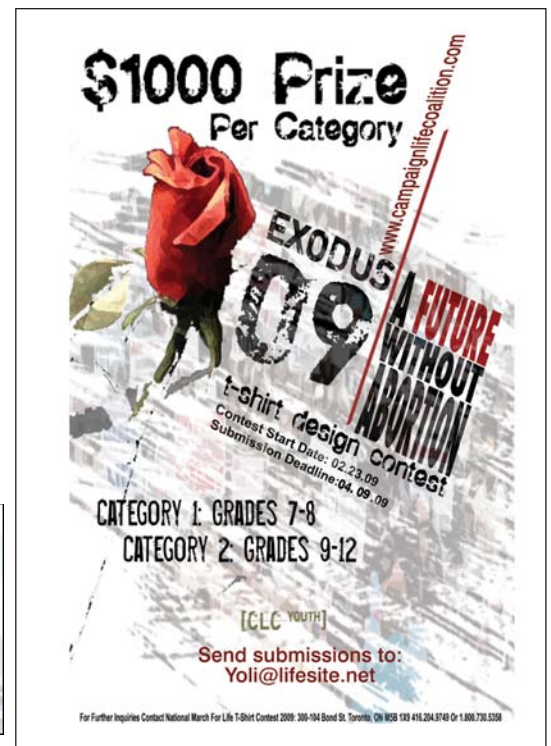
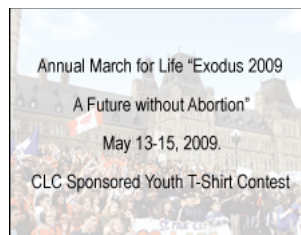
1. How does Neuhaus make the death of Jesus so historical?
2. How was His death the prototypical one of the totally innocent?
3. Why is the Cross the mark of "Christian identity"?
4. Comment on this quote by Dostoevsky: "Loving humility is a terrible force: it is the strongest of all things and there is nothing like it."
5. How is the Cross then the means of reuniting sinful men to God their loving Creator?
6. Why would the Passion story without the Resurrection be vastly different?

Happy
Easter!!
He is risen!
Alleluia!
Alleluia!



www.princetonol.com

Remember the annual March for Life in Ottawa, May13-15, with the MARCH itself taking place on May 14. Be there! Bring students to a public witnessing that gives credibility to our beliefs as Christians and people of the Resurrection. We believe in life, all deserve a chance at living. Let's pray for an end to abortion in Canada and around the world.



Yahoo! Forum for Teachers

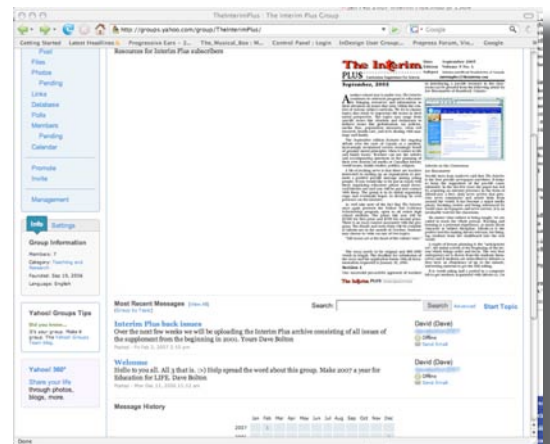
Lastly, we bring to teachers' attention the formation of a Yahoo! group to serve as a forum for pro-life educators to exchange ideas, views, and communicate their thoughts and teaching strategies on key life issues of the day. You are encouraged to join the group and make your own contributions. This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