

### September, 2006

Five years ago we lived through a horrendous few weeks as terrorism reared its ugly head in a novel and spectacular manner. Coincidentally, September 2001 also saw the birth of this curriculum resource. Political terrorism seems to have escalated across the planet. Other “life issues” ought to receive space in the media and in the crowded school curriculum.

International terrorism continues to spread, causing untold havoc with daily living in many parts of the world, often exploding into actual warfare. But experimentation with “familial” institutions and with the stuff of human life itself also accelerates, whether dealing with the beginning or the exit stages of human life. Does the one phenomenon reinforce the other?

Can any society wedded to abortion on demand and the culture of death ever hope to withstand the violent claims of terrorists who denounce the values of freedom and the accompanying unbri-dled moral license?



Teachers can lead students to consider sane and moral approaches to human problems. This publication modestly offers curriculum support in the form of articles, quotations and the posing of questions from a distinctly moral perspective relevant to different high school courses.

### Making connections

*How can we not make a correlation between this culture of death in which the most innocent, defenseless, and critically ill human lives are threatened with death, and terrorist attacks, such as those of 11 September, in which thousands of innocent people were slaughtered?... They all share a contempt for human life.*

**Francis Cardinal Arinze,**

<http://www.dailycatholic.org/issue/04Sep/sep26gab.htm>

*America [Canada] will not stop abortion until America [Canada] sees abortion....We haven't seen it yet. The principle that allows terrorism is exactly the same. The taking of life before birth is another form of terrorism.....In addition to abortion, assisted suicide is also a well-funded anti-life effort around the country.....The house is on fire, and many do not smell the smoke. They are still asleep, oblivious.....The Nazis regarded themselves as visionaries and agents of progress, while today some people say killing the unborn will help population growth and reduce childhood birth defects.....We're accelerating the inevitable. The 'slippery slope' is enlarging the circle. Once barriers are eroded, abortion expands.*

**Father Walter Quinn**

<http://www.priestsforlife.org/clippings/2001/01-11-01new-catholicmiscellany.htm>

*Alan Keyes stressed that at the heart of terrorism is a willingness to act without regard to the claims or loss of innocent human life....In America's war on terrorism there is the irony as he puts it is that "we fight in a war against an evil that cannot be defined as evil except we accept this truth – that we owe respect to the claims of innocent life. And yet that very evil, so understood, is but the shadow of the evil that we ourselves do, that we ourselves tolerate and that we ourselves in our institutions have declared to be a right. We stand, today, a people in contradiction of ourselves." That contradiction is created by abortion. We condone it personally with our inaction and sanction it corporately with*

our laws. We are therefore complicit in the taking of innocent human life. Maybe this explains why we as a nation are not wholly committed to the war against terrorism – there is no guiding principle for protecting innocent human life from one group of people versus another. That means to some extent we have lost our standing in this fight. ....remember that the greatness of a nation is not only measured in military might and certainly not by the rights and protections afforded to the most affluent. Rather, the greatness of a nation is measured by its might tempered with the respect, rights and protections it affords to the least and most vulnerable of its people.

**Dr. Kelly Hollowell,**

Abortion and terrorism: Chillingly similar

[http://wnd.com/news/article.asp?ARTICLE\\_ID=39147](http://wnd.com/news/article.asp?ARTICLE_ID=39147)

### Questions

1. According to the writers in what way are terrorism and abortion two sides of the same coin? Is the analogy valid? Why or why not?
2. According to Hollowell what is the true measure of a nation's true greatness? How does the enshrining in law of the right to abortion on demand affect a people's claim to greatness?

fantasies of human flourishing without moral discipline and social order without sacred truths. And it is a struggle we need to win in order to protect the weakest and most vulnerable.”

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## What's Happening on Campus?

In a recent letter to the editor in *First Things* magazine, R.R. Reno made the point that “the defining event of my lifetime has been an ongoing cultural revolution. A recent book by Philip Reiff, *My Life among the Deathworks*, confirms this”. Reno goes on to describe how Reiff in his book captured the cultural revolution that has occurred on university campuses.

“In the halls of our institutions of higher illiteracy... there is an atmosphere of deflating critique and pride in transgression, and we are told that this makes us mature, independent, and rational...Forgetfulness is now the curricular form of our higher education...The destabilization of social order is less a political than a moral phenomenon, less an economic than a spiritual condition of struggle..... When elites give up on piety (whether religious, moral, or cultural) and become soldiers of unfaith, commandos of transgression, experts in desires satisfied, they renounce the moral and spiritual conditions in which power serves rather than the powerful simply being served. A culture without piety, especially a culture in which elites lack pious submission to sacred truths greater than themselves, is a culture of barbarism, however velvet in texture....Postmodern conservative populism is now defined by the struggle against this elite and their

### Spreading the message at McMaster University

Theresa Matters,  
*The Interim*, September, 2006, p. 9

McMaster LifeLine is a campus club that began in October 2004. The current president and vice-president are Johanna Miller and Elaine Zettel, respectively. They, along with other enthusiastic pro-life students, started the club. What has followed has been a spectacular group that has brought life issues to the forefront at the McMaster campus community.

They have built up their club membership through bi-weekly apologetics training meetings, along with having information tables in the student centre. They have hosted speakers, such as Rebecca Kiessling on her story as a child of rape, Dr. Clem Persaud on stem cells, Dr. Deborah Zeni on abortion and women's health and Natalie Hudson on euthanasia. A debate was organized with Stephanie Gray from the Canadian Centre for Bioethical Reform against the Debate Society. Closing up the latest term, the club had a memorial for the unborn.

A major accomplishment for LifeLine was on March 14, 2006 when it had an Unmasking Choice Campaign (UCC). The UCC display is a one-day event consisting of four large graphic photos depicting aborted babies. These photos were displayed in the centre of campus. Members of LifeLine stood by the signs and engaged passersby in discussion, questioning their understanding of the word “choice.” They also handed out over 1,600 pamphlets explaining pro-life arguments. (See lifesite.net’s daily news for March 15, 2006 for full details).

Members of LifeLine have also been working on their presentation skills in order to present the life messages to high schools. They routinely present what is known as Pro-Life 101 at local high schools, pro-life youth conferences, and church events. As time goes on, they will certainly be adding more experiences to their quickly growing list.

It was the efforts of LifeLine that allowed 54 university students to travel together to attend the ninth annual national March For Life in Ottawa last May. Students from across the region arrived on the Parliament Hill to join thousands of other pro-lifers defending the right to life in the “human rights movement of the 21st century.” Father Frank Pavone was a major highlight for many, as was the opportunity to have a section at the march for university students the following day. Led by the National Campus Life Network (NCLN), this was the first year of having a separate university forum. It proved very beneficial, as leaders from campuses across Canada were able to share experiences and network.

When asked what is the hardest obstacle to promoting the life message throughout a campus, Miller responded: “Keeping our posters up, stopping the spread of untruths about our mission and moral relativism.” Zettel added, “We are overcoming these obstacles by our persistence and dedication ... because we’ve done so many events and been so visible, people are beginning to take sides. They respect us and are engaging in the discussion, even if they don’t agree with us.”

The issue of embryonic stem cell research is very pertinent to the McMaster campus, since the university has just built the Michael G. DeGroote Centre for Learning which, among other things, has new lab facilities. One of the labs is under the direction of Dr. Mick Bhatia, who is a world-renowned scientist and defender of the right to use embryos in research. LifeLine has plans in the works to protest the MDCL lab and bring awareness to the campus about embryonic stem cell research with posters and articles.

Miller’s advice to other pro-life students and clubs is to “remain convicted.” Also very impor-

tant is: “Know the rules for clubs and abide by them, but do not allow yourselves to be lied to or mistreated by administration.” Without a doubt, Zettel affirms that “it is essential to learn apologetics and be confident in our position as we introduce our generation to pro-life.” For any clubs that may be struggling, trying new ideas and approaches could be the solution. A good resource is NCLN (ncln.ca), to get connected with other pro-life students across Canada.

Zettel remains motivated by stories from women who have had abortions and suffered from them, pictures of aborted babies and other students who work together to expose the truth about life issues. Miller loves seeing the look in people’s eyes when they come to look at fetal models and literature on information tables. As well, the knowledge that she and others are planting seeds, and that truth does change minds, allows Miller to fight for the vulnerable.

McMaster LifeLine is just one of many campus clubs that are creating a culture of life among their peers. Its members are convinced that this is the human rights movement of the 21st Century and they are ready to see an end to the denigration of human life. Students across Canada are rising to the challenge of presenting the truth with a refreshing passion that motivates them to remain convicted and active.

For more information on McMaster LifeLine, visit it online at [www.mcmasterlifeline.com](http://www.mcmasterlifeline.com).



### Questions

1. What does Rieff mean by the phrase “when the elites give up on piety (whether religious, moral, or cultural)”?
2. Is the cultural elite in Canada also bereft of “piety”?
3. Why are campus pro-life groups counter-cultural in today’s university environment?
4. How are young people on Canadian campuses responding to the anti-life challenge?

5. Which of the strategies or tactics look more promising?
6. According to pro-life club members what are the greatest obstacles that the clubs face on campus?
7. Find out more about NCLN (National Campus Life Network) and how it can support pro-life clubs and activities on campuses. Read the other article by Theresa Matters that outlines the experiences and obstacles that campus pro-life groups face. ( Campus pro-life clubs must often contend with hostile environments, Theresa Matters, *The Interim*, September, 2006, p. 9

### Stats Canada Report

Paul Tuns  
*The Interim's* Editor

A Statistics Canada report is revealing once again that Canada's birth rate continues to decline, now to a record low of 10.5 live births per 1,000 population in 2004, down from 10.6 in 2003.

It is part of a worrying trend. StatsCan is also reporting that the average age of women giving birth has risen to 29.7 years of age and that the percentage of women becoming mothers before the age of 24 went down from 40.7 per cent in 1979 to 20.6 per cent in 2004. More women are having children after 35, as they seem to be delaying childbearing until their careers are well under way.

Yet, the fertility rate – the number of children a woman will have in her childbearing years – remained the same in 2004 as it did in 2003, at 1.53 children per woman. That is well below the “replacement level” of 2.1 children that demographers say a healthy society requires to merely maintain its population over time.

Economists say that countries with fertility rates significantly below replacement levels will have a difficult time meeting the financial demands made by an aging population in terms of pensions and healthcare costs, because

there won't be enough workers to sustain government programs to assist the elderly.

Canada's response, like that of many European nations, is to have massive immigration provide the necessary workers. But that is a temporary solution, because such immigrant workers are themselves close to retirement age.

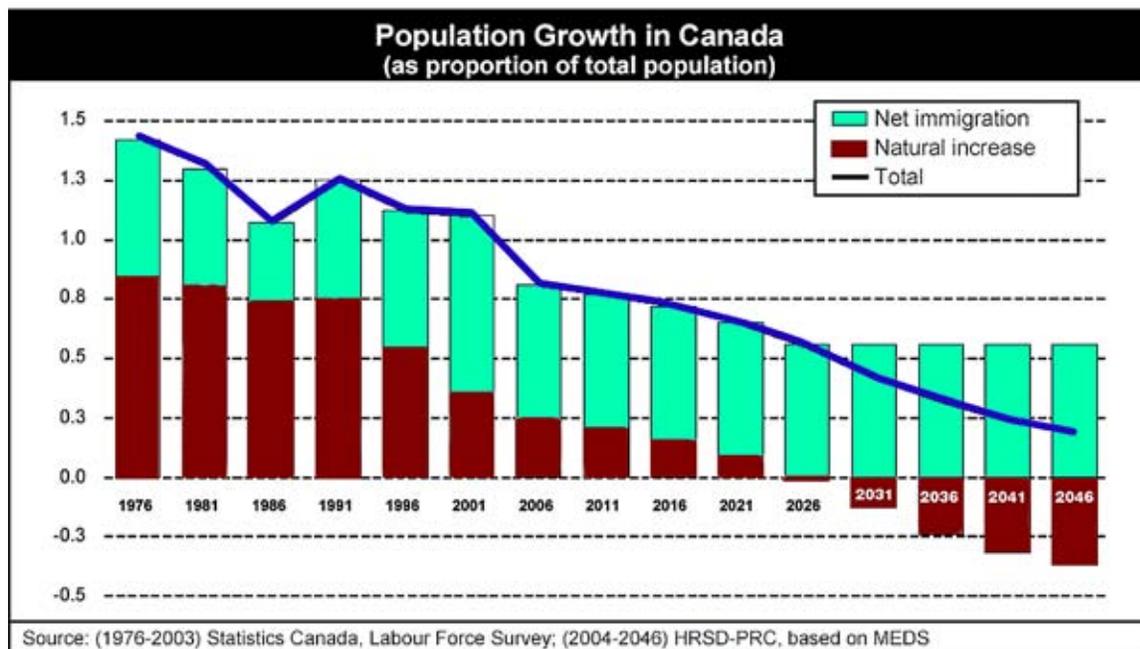
Furthermore, while visible minorities and immigrants have a slightly higher fertility rate, StatsCan notes that such populations quickly regress to the Canadian norm and have smaller families themselves as they adopt the social mores of their adopted country.

In 2004, visible minorities had average fertility rates of 1.7 children, down from 1.94 in 1996. This is in contrast to what happens with immigrants to the United States where, according to a report from the Centre for Immigration Studies, many newcomers have higher fertility rates than not just their fellow Americans, but also those in the country from which they emigrated.

Canada's future is quite literally at stake. Not having children will deprive the Canada of 2020 and beyond of workers, thereby threatening our economy. It will put the country at a competitive disadvantage, as the talent pool of future employees (teachers, scientists, doctors, nurses, politicians) will be significantly smaller.

It will also rob children of siblings and the joy of larger families. Dr. Leon Kass, a former bioethics advisor to President George W. Bush, has warned that the very concept of an extended family – cousins, aunts and uncles – might disappear within a century.

For all the concerns that economists and demographers have about depopulation, few are



willing to identify its two main causes: that many pregnancies end in surgical or chemical abortions and that women are delaying or simply saying no to motherhood for whatever reason. The anti-child mentality that abortion engenders has taken root and it will take a seismic cultural shift to turn things around, but turn things around we must. We quite literally cannot afford society's continued indifference to Canada's trend toward depopulation.

### Census tells more than just stats

Jeanne St. Pierre, *The Interim*

"I don't have a daddy," said the young boy or girl at the door. "And my mommy's still sleeping."

I would not feel comfortable writing about this experience if it had only happened to me once. Like every other enumerator with the 2006 Census, I swore an oath not to divulge any of the private information I collected. Yet, this incident happened to me more than once. More than twice or even a dozen times. It happened in apartment buildings, in trailer parks and in areas considered locally to be "on the wrong side of the tracks". It happened with children as young as four and with teenagers preparing to leave the nest. Yet, each of these children shared the same hint of sadness in his voice.

I still do not feel comfortable sharing my experience. On the one hand, I have been a pro-life activist since high school. Helping a suicidal classmate overcome post-abortion stress disorder ripped the facade of "choice" and "women's liberation" from my pro-abortion views. So I feel relief that the mothers of these children chose life over abortion.

On the other hand, taking a pro-life stand on abortion has led to me taking a pro-life stand on other issues affecting the family. I have come to see that the strength of any society depends upon the strength of marriage and family life within its culture. Wherever marriage and the family is found, so goes the future of society.

So what do these fatherless children say about Canada? I look at what my own father taught me – character, morals, awareness of God and the supernatural – and I shiver. How will these children get along in life without a moral compass to guide them?

I have since done some research and it is not promising. Writing in *Le Québécois Libre*, David McCrae quotes the following statistics: "85 per cent of all children (who) exhibit behavioral disorders come from fatherless homes (U.S. Centre for Disease Control); 90 per cent of all homeless and runaway children are from fatherless homes (U.S. Bureau of the Census); 80 per cent of rapists motivated with displaced anger come from fatherless homes (Criminal Justice & Behaviour, Vol 14, p. 403-26, 1978); 70 per cent of juveniles in state-operated institutions come from fatherless homes (U.S. Dept. of Justice, Special Report, Sept 1988); 85 per cent of all youths sitting in prisons grew up in a fatherless home (Texas Dept. of Corrections 1992)."

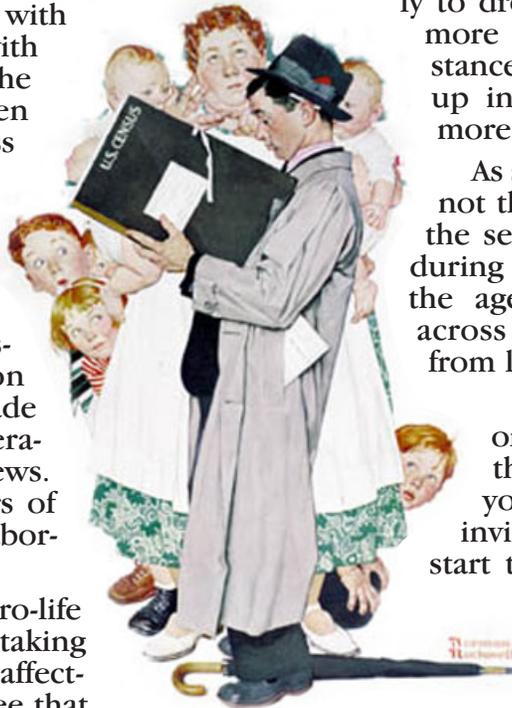
You "can pick a social ill at random," McCrae continues, "and you will find that the correlation with fatherlessness is clear and direct. Depression. Suicide. Dropping out of school. Teenage pregnancy. Drug use. In sum, fatherless children are: five times more likely to commit suicide; 32 times more likely to run away; 20 times more likely to have behavioral disorders; 14 times more likely to commit rape; nine times more likely to drop out of high school; 10 times more likely to abuse chemical substances; nine times more likely to end up in a mental institution; 20 times more likely to end up in prison."

As sad as it is, fatherless children are not the only negative consequence of the sexual revolution that I witnessed during the census. At the other end of the age spectrum, I frequently came across elderly people who suffered from loneliness.

"I didn't mail in my census form or do it over the phone," each of them told me, "because I wanted you to come over." They would invite me for tea and cookies and start talking about their children and grandchildren if they had them. Otherwise, they discussed their nieces and nephews. Regardless of the particular family situation, the elderly had not seen their younger relatives in some time.

I was often the first human contact they had experienced in a week. I learned to recognize these folks almost immediately. They were the only ones who expressed disappointment at having received the short census form over the long one.

Sadly, this is the fate of an entire generation that chose contraception over fertility, abortion over adoption. This is the fate of a generation that



could not find time in its younger years to birth and raise children. In their twilight years, they have been abandoned by the few offspring they permitted to populate the world.

In the end, my month-long experience as a census enumerator has confirmed what I feel about the culture of life. Whereas it often requires sacrifice in the short-term, the culture of life is ultimately about bringing joy to people's lives.

*Jeanne St. Pierre is a pseudonym used by an employee with the Census.*

### Questions

Taken together these two articles cast new light on the statistics collected by Stats Canada.

1. According to the census statistics how is Canada in danger of depopulation?
2. What is causing this depopulation of the country?
3. What are some important consequences of depopulation for a nation like Canada?
4. Is Canada's future at stake? What could Canada do to reverse this trend? Is that likely to happen? Why or why not?
5. According to the census taker what negatives does the census taking itself reveal?



### Teaching Thinking

If one primary purpose of education is to cultivate critical thinking in students, few subjects offer better opportunities than philosophy and literature. Here are two examples of food for thought.

#### EXAMPLE 1

In the first example, courtesy of a high school philosophy teacher (Doug McManaman) a student answers a philosophy exam question posed to his grade 12 class that had an hour to answer the question and was encouraged to be as creative as they wanted. If you have an interesting, offbeat or creative student answer to an exam question dealing with philosophy, social and

moral values, please submit them and we shall share with other educators.

### The exam question

*Anne began to feel depressed even though she "had it all". She was popular, had good friends and was heading off to university. In spite of all this she felt unsettled, like something was missing. She was beginning to find it difficult to smile. She went to the doctor and since all her tests were fine, he recommended counseling. She chose a counselor named Aristotle.*

- a. Take on the role of Aristotle and explain what the Good Life is all about.
- b. How might Anne begin to examine her life in order to overcome her malaise?

Student Brandon's answer:

**Aristotle:** Anne, from the medical reports I have received, it appears that nothing is wrong with you physically. If we are made up of our body and soul, and we are not physically in distress, one can extrapolate that we are suffering mentally and/or spiritually.

**Anne:** It's just that I've been so down lately. Things that would usually make me laugh, I now find annoying and immature. The people I once loved are now but shallow memories. My life is falling apart, yet I have everything I could ask for. What is wrong with me?

**Aristotle:** Anne, there is only one cure for the malaise you are feeling. It is to sing the song of the good life.

**Anne:** I'm not sure what you mean.

**Aristotle:** I don't expect you to know, but open your mind and open your ears and get ready for some hardcore music. I was quite the rapper in my days.

**Narrator:** As you can see, Anne is in a confused state. She comes to get guidance from a counselor who is widely renowned for his abilities to perfect the soul, and she is instead now a victim of a rap song.

**Aristotle:**

Yo, mike check: 1, 2, 1, 2

Have I got a shizzle-dizzle rap song for you  
Now listen carefully, cuz I'm not gonna repeat  
So grab your body, grab your soul and take a seat.

Girl, listen up - the good life is not all about  
Always having what you want every time you shout  
Being popular, by drinking bottles of John  
Labatt,

Can still lead to unhappiness, at the end of that.

The good life is about choosing and reasoning well

And if you don't you're gonna burn in hell  
That was a joke, but you must realize,  
Making wrong decisions is not that wise.

Now Anne, I know that you're not happy,  
And that so far my rap has been crappy,  
But in the end, watch and see,  
I will make you smile, right at me.

Happiness does not come from the outside  
Happiness comes from the inside.  
Happiness is an activity.  
Happiness is not a passivity.

Fulfilling one's nature, is the key  
If you do this, you will be  
Able to blossom, just like a flower,  
You can change, yes you have the power.

Fulfilling one's nature is quite right  
Comprised of intellect, will and two appetites.  
Concupiscible and Irascible is what?  
Let me tell you, but don't keep your eyes shut.

Concupiscible appetite, is the simple good things we love,  
Such as food, TV and snowy white doves.  
We want these things, and yes we should  
But if we can't afford it, it's now a difficult good.

A difficult good is an Irascible appetite,  
We are angry, not acknowledging what's in sight.  
Feeling despair, hope and daring,  
Doing what we want, and not caring.

Once trapped in a difficult good, it is hard to get out,  
But there is a solution, so you don't have to pout.  
A good life brings order to one's life  
People will bring you joy, such as your husband or wife.

I know this rap has take 30 minutes out of your day,  
But I promise, this is the last thing I have to say,  
The kalon is moral beauty.  
It is not sexy, or even a cutie.

The cardinal virtues must be followed,  
Or your life may feel like it was swallowed.  
There are seven\*, so baby listen now  
And if you want, you can say wow.

Prudence is action in accordance with reason,

Justice is rendering another his due every season.  
Fortitude moderates daring and fear,  
Temperance moderates touching those far and near.

Abstinence tells you to eat in order to live,  
Sobriety says never drink in excess if you can give.  
Chastity asks us to have sex after marriage,  
Unless you want to see Anne Jr. in a baby carriage.

I hope you learned a thing or two  
From the rapper Aristotle doodley doo.  
So make sure you live a good life  
Or I shall stab you repeatedly with a blunt knife.

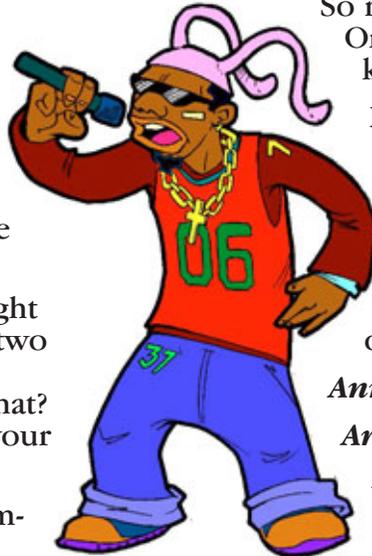
**Narrator:** Anne is now terribly confused. She has learned that she must begin to examine her life, and make right decisions, by reasoning and choosing well. However, she is now going to overcome her grief, and live a good life. Yet she is still confused about one thing.

**Anne:** Are you really going to stab me?

**Aristotle :** No, of course not!

**Anne:** OK, thanks. I learned so much!  
Good Bye.

\*Brandon adds the three intellectual virtues to the four cardinal virtues.



## EXAMPLE 2

In the second example Donald DeMarco tackles the subject of "inclusive" language and the abuse of language that it represents.

### Tower of Babel gets even taller

Commentary by Donald DeMarco  
*The Interim*, September, 2006, p.5

The Tower of Babel, once a localized edifice, apparently has been extended to the point where it now covers the entire world. Language is no longer intelligible anywhere and, as a direct result, people throughout the globe no longer think. In our bizarre world, contradictions abound: good means bad, morality means slavery and inclusive means exclusive.

A new "educational" program in Australia, called "Learn to Include" is a textbook as well as definitive example of how this new form of "double-think," which is the equivalent of "do-not-think,"

operates. The program, which includes children's books from Kindergarten through Grade 6, in addition to the teachers' training manual, is funded and promoted by the New South Wales General's Crime Prevention Department and the Tasmanian Department of Educational Equity Standards. It is the brainchild of homosexual activists, and its purpose, ostensibly, is to broaden the minds of teachers and their young students by instructing them on how to be more "inclusive."

The manual strenuously urges the adoption of "inclusive language" both in its spoken as well as in its written forms. Thus, the terms "mother" and "father," for example, that are allegedly "narrow" and "exclusive," should be replaced by broader and more inclusive terms such as "parent." In Spain, the words "mother" and "father" no longer appear on birth certificates. These contentious terms have now been replaced by "Progenitor A" and "Progenitor B." Newspapers in Britain now shun equally "narrow" and "exclusive" terms such as "wife" and "husband."

Canada, to a significant extent, has followed suit. The movement toward being more "inclusive" is a worldwide phenomenon and is thriving. It is important to point out here that logic and politics are not the same. Furthermore, indoctrinating impressionable young children into believing otherwise is an insidious form of child abuse. The authors of the "Learn to Include" program are political activists who are smuggling in their agenda under the guise that they are merely teaching logic.

Logic teaches that the classification "genus" contains all the various subgroups that belong to it. For instance, the genus "animal" contains the species "dog" and "cat." Likewise, the term "parent" logically contains the terms "mother" and "father." But by no means does logic teach that the genus obliterates or in any way denigrates the terms that it includes. In other words, "mother" and "father" remain included within the broader category of "parent" and are not banished to oblivion. "Mother" and "father" continue to be distinctive and meaningful terms; and they persist in excluding each other. Because two terms can be

included in a higher category does not mean that they are excluded from each other.

But the purpose of the program is not to teach logic. It is to impose politics. Its authors want the "inclusive" term parent to eliminate "mother" and "father." In this way, the alleged heterosexism of the mother-father dynamic would be abolished. As a result, all sexual relationships would then be regarded as equal.

The process of "inclusion" is really a process of "exclusion" since specific terms such as "mother" and "father" are annihilated as they are absorbed into the more "inclusive" term. The purpose of the program is to exclude all terms that would imply that heterosexuality is normative and that homosexuality is not. This is a moral/political revolution of stupendous magnitude.

Similarly, the program urges the exclusion of the word "normal," but only when it refers to heterosexuality.

In this case, it advises the use of the words "widespread" or "dominant." In essence, this maneuver outlaws moral philosophy, which is concerned with norms of human conduct, and replaces it with arithmetic. It is a way of substituting counting for comprehending.

At the same time, the program wants children to accept homosexuality as a normal lifestyle, thus magically revitalizing moral philosophy and reintegrating it with

education. It also wants to label, even a reasonable objection to the homosexual lifestyle as "homophobic," thereby reducing philosophy to a pathology and immunizing homosexual activists against any form of criticism.

Contradictions, inconsistencies, dishonesties and manipulating the minds of unsuspecting children are hardly the ingredients of a good education. Yet, this travesty, in many parts of the world, is what is currently being put forward as a good education, being illicitly imported under the pretense of being more "inclusive" than the old education. We should not be bamboozled, however, by verbal sleight of tongue.

"Inclusive," as it is now commonly used, is actually "exclusive," because it abolishes critical moral



terms such as “marriage,” “family,” “wife,” “husband,” “mother,” and “father,” whose meanings we need to know in order to understand who we are and what is expected of us. Such “inclusivity” is actually depleting our language of its vocabulary, as well as of its moral force.

George Orwell was right. He made it dramatically clear in his novel, 1984, that as our vocabulary diminishes, our capacity to think diminishes along with it. A real education makes students more aware of the specifics of things. It does not attempt to vaporize meaningful terms into broader and larger categories until they are completely purged of all meaning.

Education should sharpen the mind, not blunt it.

*Donald DeMarco is an adjunct professor at Mater Ecclesiae College and Holy Apostles Seminary & College.*

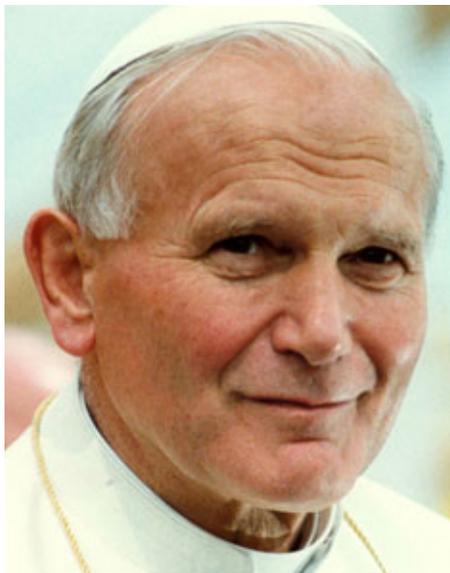
### Questions

1. Do people today value language?
2. Does language have clear meaning?
3. How do some activists abuse “logic” to push their political agenda? Provide three examples from the article by DeMarco.
4. How has “inclusive” come to mean “exclusive”?
5. How does our vocabulary affect our thinking?
6. In what important ways is education today blunting the mind rather than sharpening it?

### Words of Wisdom and Hope

*Any one of these brief quotations from Pope John Paul II can stimulate class discussions on things that truly matter. Likewise, the words of Dietrich Bonhoeffer.*

Freedom consists not in doing what we like, but in having the right to do what we ought.



**John Paul II**

The cemetery of the victims of human cruelty in our century is extended to include yet another vast cemetery, that of the unborn.

**John Paul II**

Young people are threatened...by the

evil use of advertising techniques that stimulate the natural inclination to avoid hard work by promising the immediate satisfaction of every desire.

**John Paul II**

## The Beauty and Truth of the Natural

### The Triumph of the Natural

“There now begins a struggle between the unnatural and the natural, in which the unnatural may for a time prevail, for the unnatural consists essentially in organization, and the natural cannot be organized but it is simply there. It is possible, for example, to organize the undermining of children’s respect for their parents, but respect for parents itself is simply practiced and cannot by its very nature be organized. For this reason the natural may be temporarily overcome by the unnatural. But in the long run every organization collapses, and the natural endures and prevails by its own inherent strength; for life itself is on the side of the natural. In the meanwhile, however, there may indeed have occurred serious disturbances and evolutionary changes in the external forms of life. But, so long as life itself continues, the natural will always reassert itself.”



**Pastor Dietrich Bonhoeffer,**  
Quoted by Richard Neuhaus in *First Things*,  
Aug-Sept. 2006, p. 74.

### The married state

*The Interim* editorial, September, 2006

The redefinition of marriage in Canada has caused so much scandal and confusion that marriage, as a concept, is in danger of becoming bankrupt. As the terms of the debate strain under the weight of politics and punditry, the only sure and irrefutable argument for marriage has become marriage itself.

Of course, the beauty of marriage is its own defence. When two people of the opposite sex

commit themselves, first to each other and then to the children that come naturally from such a union, many contrary elements are brought together in harmony: male and female, love and friendship, joy and sacrifice – all through the commitment of the two spouses to live as one flesh.

The mystery of man and woman has an answer and, although the answer cannot be told, in marriage, it can be touched. The complementarity of the sexes is revealed in its fullness only in marriage.

This story of the union of one man and one woman should be the prologue to every human life. It is the birthright of every child to inherit a legacy of virtue and fidelity, to be conceived, born and brought up in a habitat of love.

For what better school is there than the family? Should one trust a judge who has not learned justice from a father and mercy from a mother?

Marriage must be defended but, more than that, it must be lived. It must be shown to a culture that has forgotten its meaning and is blind to

its rewards. When asked to display her riches, Cornelia, the ideal of Roman motherhood, gathered her children and said, "These are my jewels".

If we cannot understand this answer today, what riches we have lost.

### Questions

1. These two brief excerpts speak to the beauty and glory of the natural. How do the excerpts support one another?
2. Dietrich Bonhoeffer was speaking in general terms, but how does his insight apply to the same-sex marriage issue?
3. Is Tuns' description of "the married state" idealistic or realistic? Explain.
4. Is the answer of Cornelia, the virtuous Roman matron, meaningful today? Why or why not?



In the 18th century Angelica Kauffmann painted this story from Roman history to indicate the selfless love of mothers. Here in Cornelia, Mother of the Gracchi Cornelia responds to her friend. The friend has shown Cornelia her jewels and asks "where are your jewels"? Cornelia responds by pointing to her children saying "these are my jewels."

**Vote Marriage  
Canada**

"It's time for Parliament to support and to promote marriage as the legal union of one man and one woman. This is the foundation of families and Canadian society."

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The very future of Canada, the future we will pass on to our children, grandchildren and generations to come, depends in large measure on protecting and preserving traditional marriage. The reason is simple. Throughout human history and across societies and cultures, marriage between a man and a woman has been the fundamental and essential foundation of strong families. Strong families have always been the foundation of all healthy and successful societies. Anything that undermines our families threatens our future.

That is why we ask you to contact your Member of Parliament. No Members of Parliament should be in a position to say that they didn't hear from their constituents about marriage. Here are some tools you can use to make your concerns known:

- [How to contact your Member of Parliament \(ENGLISH, FRANCAIS\)](#)
- [Vote Marriage Canada petition and guidelines \(ENGLISH, FRANCAIS\)](#)
- [Making the case for marriage](#)

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**~ Our Mission Statement ~**

Vote Marriage Canada exists to lead a non-partisan, issue campaign in Parliament and "on the ground" dedicated to marshaling a majority of parliamentary votes in favour of restoring marriage as the legal union of one man and one woman excluding all others and to secure its recognition as the foundation for families and Canadian society.

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