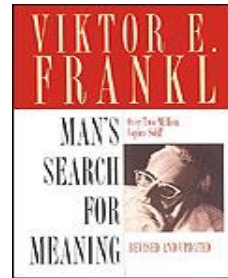


Man's Search For Meaning

Victor Frankl

“Man’s Search for Meaning” is an exploration of the nature of the human person by a man who had seen all external signs of human dignity stripped away by the cruel conditions of a Nazi concentration camp. Frankl observes the suffering of his fellow prisoners, and discovers important truths about the human person. Frankl describes the amazing resilience of the human person, and the ability for man to retain his dignity, even when he has lost all else. This book is an essential component in the training of every World Youth Alliance member. Frankl gives us a better understanding of our work promoting the dignity of the human person, and in the end, a better understanding of who we are.



Questions for discussion groups

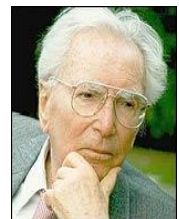
- Describe a particular example from the first part of Frankl’s book, “Experiences in a Concentration Camp,” that had an impact on you.
- Based on your reading of “Experiences in a Concentration Camp,” what did you learn about the human person?
- Frankl observed that prisoners, including himself, became apathetic to pain and suffering. Do you think this lack of emotion is a necessary defense mechanism?
- Discuss the relationship between the will and the body.
- What do your life experiences mean in the context of logotherapy?
- Do you agree with ideas presented in Frankl’s book? Discuss your answers.
- How relevant are Frankl’s ideas in relation to the perception of the human person and meaning of life in your culture?

Meet the author

Viktor Emil Frankl was born in Vienna on March 26, 1905. As a high school student involved in socialist youth organizations, Frankl became interested in psychology.

In 1930, he earned a doctorate in medicine and then was in charge of a ward for the treatment of female suicide candidates. When the Nazis took power in 1938, Frankl was put in charge of the neurological department of the Rothschild Hospital, the only Jewish hospital in the early Nazi years. During World War II he spent 3 years at Auschwitz, Dachau and other concentration camps. His parents, brother and new wife were killed in concentration camps.

From 1946 to 1970 he was director of the Vienna Neurological Policlinic, and continued to teach at the University of Vienna until 1990. He remarried in 1947. He died on 2 September 1997, survived by his wife and daughter.



A World Made New

Mary Ann Glendon

The Universal Declaration of Human Rights is one of the great documents of the 20th century, a document that should be read and understood by everyone. Unfortunately, over 50 years after its creation, it remains a document that is not widely known or appreciated by the general public. *A World Made New* tells the story of the creation of this document by the UN Human Rights Commission in the years immediately following World War II. Particular attention is given to the significant efforts of Eleanor Roosevelt as chair of the Human Rights Commission during the drafting of the Declaration. The book discusses the deliberations and struggles of the commission in creating a document deserving of being considered "universal."

Questions for discussion groups

- Why was/is the Declaration important?
- Why is it that a declaration so few placed any importance on in the beginning has had such a far-reaching impact?
- One of the issues disputed throughout the forming of the Declaration was whether to make it a morally binding declaration or a legally binding covenant. Why was this issue so contentious? Was the final solution the right one?
- Why is it that the human rights commission was able to produce a document that was approved in the General Assembly with such little opposition? Did you learn any negotiation tactics from reading the book?
- Can there really be full agreement and cooperation in promoting these rights even without agreement on why these rights exist?
- Discuss the Declaration.
- Discuss the Declaration, thinking in particular about its application in your country.

Meet the author

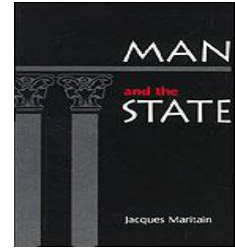
Mary Ann Glendon is the Learned Hand Professor of Law at Harvard University. She writes and teaches in the fields of human rights, comparative law, constitutional law, and legal theory.

Glendon currently serves as a member of the U.S. President's Council on Bioethics. She is also a member of the American Academy of Arts and Sciences, the International Academy of Comparative Law, and a past president of the UNESCO-sponsored International Association of Legal Science. By appointment of Pope John Paul II, she is a member of the Pontifical Academy of Social Sciences and the Pontifical Council for the Laity. In 1995, she headed the 22-member delegation of the Holy See to the Fourth U.N. Women's conference in Beijing.

A native of Berkshire County, Massachusetts, USA, she lives with her husband, Edward R. Lev, in Chestnut Hill, Massachusetts. They have three daughters.

Man And The State

Jacques Maritain Jacques Maritain, philosopher and writer, is one of the preeminent scholars on modern ideas of the relation between the person and the state. This collection of essays examines the place and role of the state, the development of the idea of human rights, the limits of these rights, and the need for the recognition of what they truly represent. Maritain explores the function of the state as protector of rights, but not as the source of rights. Finally, Maritain explores the need for an international dialogue, and a meeting of states. What form should this international cooperation take? What institutions are necessary for it to run? *Man and the State* is one of the first explorations of the links in our modern concept of statehood, human rights, and the inalienable dignity of the person.



Questions for discussion groups

The following questions relate specifically to Chapter 4. It is not necessary to read the other chapters to discuss these questions.

- Discuss how it is possible for persons of different cultures, backgrounds and/or faiths are able to agree on basic human rights but not on why these exist.
- How or why is this important (especially in relation to government, the UN and leaders of world politics)?
- Is recognition of intrinsic human dignity necessary to sustain efforts to protect human rights?

Meet the author

Jacques Maritain (1882-1973), French philosopher and political thinker, was one of the principal exponents of Thomism in the twentieth century and an influential interpreter of the thought of St Thomas Aquinas. Jacques studied at the Lycée Henri IV (1898-99) and at the Sorbonne, where he prepared a license in philosophy (1900-1901) and in the natural sciences (1901-1902). Jacques married in 1904. Soon after, through the influence of the writer Léon Bloy, he and his wife sought baptism in the Roman Catholic Church (1906). He became a prominent figure of Catholic thought, writing several books on political philosophy. He moved to the United States in 1940 and taught at Princeton and Columbia. In 1960 Maritain returned to France. Following his wife's death later that year, Maritain moved to Toulouse, where he lived with a religious order, the Little Brothers of Jesus. He continued writing during this time. He died in Toulouse on April 28, 1973.

Centesimus Annus

Pope John Paul II

Written for the hundredth anniversary of *Rerum Novarum* (Pope Leo XIII, 1 May 1891), *Centesimus Annus* is an encyclical letter of Pope John Paul II. Coming on the heels of the year 1989, and the fall of Communism in Europe, the pope analyses failed social philosophy and practice (Marxism, socialism, communism, materialism, etc.) through an examination of the human person. *Centesimus Annus* is a reflection on the kind of society that the human person requires.

Questions for discussion groups

- In article 29, the pope uses the term “rights of human conscience” to describe a person’s right to develop his/her own conception of reality. To what extent is this right threatened by: (i) utilitarian values in developed countries, and (ii) religious fundamentalism in some countries?
- The pope insists that a person’s relationship with God is an essential part of any social doctrine. He states that the “atheistic” solution, however, deprives man of one of his basic dimensions. (i) Contrast the Church’s social doctrine with the “atheistic” solution. (ii) What is the prevailing position in your own country? (iii) Do you think the Church’s social doctrine could be applied in full in your own country? Discuss how this may be possible.
- “The Church is aware that her social message will gain credibility more immediately from the witness of actions than as a result of its internal logic and consistency.” What particular examples of action can you think of that will spread this message? (Apply your ideas to a social problem prevalent in your society.)
- Are the ideas outlined in *Centesimus Annus* relevant to non-Catholics as well as Catholics? If you are not a Catholic, discuss ways in which these ideas are similar or dissimilar to your own religious beliefs or teachings.

Meet the author

Karol Józef Wojtyła, known as John Paul II since his October 1978 election to the papacy, was born in Poland on May 18, 1920. In 1942, aware of his call to the priesthood, he began courses in the clandestine seminary of Krakow. At the same time, Karol Wojtyła was one of the pioneers of the "Rhapsodic Theatre," also clandestine

After the Second World War, he resumed his studies in the major seminary of Krakow, and in the faculty of theology of the Jagiellonian University, until his priestly ordination in Krakow in 1946. Soon after, he was sent to Rome where he worked under the guidance of the French Dominican, Garrigou-Lagrange. He finished his doctorate in theology in 1948 with a thesis on the topic of faith in the works of St. John of the Cross.

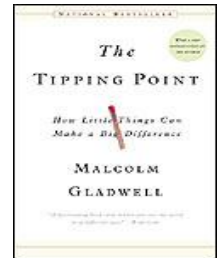
In 1948 he returned to Poland and was vicar of various parishes in Krakow as well as chaplain for the university students until 1951, when he took up again his studies on philosophy and theology. Later he became professor of moral theology and social ethics in the major seminary of Krakow and in the Faculty of Theology of Lublin.

He was appointed Auxiliary Bishop of Krakow in 1958, nominated Archbishop of Krakow by Pope Paul VI in 1964 and made a cardinal in 1967. During Vatican Council II Cardinal Wojtyła made an important contribution to the Constitution *Gaudium et Spes* and participated in all assemblies of the Synod of Bishops.

The Tipping Point

Malcolm Gladwell

The tipping point is that magic moment when an idea, trend, or social behavior crosses a threshold, tips, and spreads like wildfire. Just as a single sick person can start an epidemic of the flu, so too can a small but precisely targeted push cause a fashion trend, the popularity of a new product, or a drop in the crime rate. Gladwell dissects what happens at each point of the curve and how it is possible to create the “tipping point.” Suddenly, the development of communities of interest makes sense; for marketers this understanding will be critical. The author outlines some fundamental concepts to the Tipping Point- the fact that little changes cause big effects, and the fact that change happens not gradually but at one dramatic moment. “The world of the Tipping Point is a place where the unexpected becomes expected, where radical change is more than a possibility. It is, contrary to all our expectations, a certainty.”



Questions for discussion groups

Imagine you have a message to deliver that could be the key to improving life for many people.

- How might you deliver the message so that it spreads most effectively? What types of people will you need to employ as your mavens, connectors, salesmen?
- How can you make sure the message will stick?
- Discuss the “power of context” in relation to your message.
- Are the ideas presented in “The Tipping Point” relevant to your message? How far can the ideas be taken
- Do you agree with the ideas Gladwell proposes in his book? Discuss your answers.
- Are the ideas presented in “The Tipping Point” relevant to your message?
- Discuss how applicable his ideas in relation to your cultural context.

Meet the author

Malcolm Gladwell was born in 1963 in England, and grew up in Canada. He graduated with a degree in history from the University of Toronto in 1984.

From 1987 to 1996, he was a reporter for The Washington Post, first as a science writer and then as New York City bureau chief. Since 1996, he has been a staff writer for The New Yorker magazine. “The Tipping Point” is his only published book to date.



Lost in the Cosmos

Walker Percy

Lost in the Cosmos takes readers on a long and humorous exploration of the human person by asking us to engage in a self-help questionnaire. World Youth Alliance members who attempt to answer Percy's questions will find themselves challenged to confront truths about the human person from the mysterious to the mundane.

Questions for discussion groups

- In the last question Percy brings up two possible options for the self: first, to travel to New Ionia leaving behind the world and all of its problems to start a new enlightened existence; second, to travel to Tennessee accepting the world and all of its problems and to try to start a new enlightened existence. Why does Percy give these two options? Which option leaves the self most open to truly discover itself?
- Discuss the two Space Odysseys. Compare the views presented with other views of the modern world?
- Does this book actually help the self in raising these questions and providing an alternative theory to explain our uniqueness in the cosmos (semiotics), or does it merely point out the flaws in our current thinking, thereby leaving it up to us to help ourselves (it is after all called a self-help book)?
- What did you learn about yourself and other people from reading this book?

Meet the author

Walker Percy was born in 1916 in Birmingham, Alabama. When he was a teenager he moved to Greenville, Mississippi, to live with a cousin, following the deaths of his parents. Walker was intellectually stimulated by his cousin, himself a writer. Walker enrolled in the University of North Carolina in 1934, studying chemistry, and entered medical school at the Columbia College of Physicians and Surgeons, from which he received his medical degree in 1941. Working as a pathologist in New York, he contracted tuberculosis. During three years of convalescence, he explored the humanistic interests that he had been unable to pursue during his medical training: French and Russian literature, philosophy and psychology.

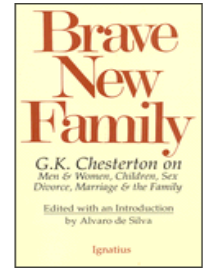


Known primarily as a "philosophical novelist", Percy has to the credit of his name some six novels, in addition to three works of non-fiction. Percy died of cancer on May 10, 1990.

Brave New Family

G.K. Chesterton

G.K. Chesterton is one of the greatest defenders of the family, and especially of the modern family, which often feels alone in the midst of corporations and governmental regulations. He dares modern man to step outside the confines of the world, with its absolute laws, into the wider vista of the home, where man is free to make his own rules and explore the disquieting truths about himself which confront him there. *Brave New Family*, a collection of Chesterton's writings on "men and women, children, sex, divorce, marriage and the family," challenges the reader to reconsider their own perceptions of the home, family and themselves.



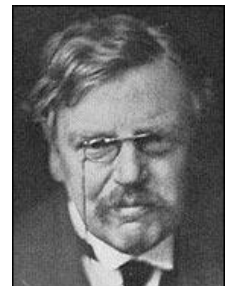
Questions for discussion groups

- Which essay/article/story from *Brave New World* stood out for you the most? Why?
- Describe Chesterton based only on your reading of *Brave New Family*.
- What does family mean to you?
- How might families be protected from the "assassins" that attack it?
- What challenges does Chesterton pose to the family, society and individuals?
- Discuss the place of women in society and family.
- Do you agree with the thesis presented in Chesterton's book? Discuss your answers.
- How relevant are Chesterton's ideas to the expression of family in your culture?

Meet the author

Gilbert Keith Chesterton was born in 1874 in London, England. He began work in 1896 with a London publisher. His first book, a collection of poems, was published in 1900. Following a period of scepticism and depression during his youth, he renewed his Christian faith, and he married in 1901. His marriage produced no children.

Chesterton was one of the most prolific writers of all time. He wrote thousands of essays for the London newspapers on virtually every subject imaginable. He was the author of over one hundred books and wrote contributions for more than 200 more. His writings cover history, philosophy, literary criticism, political and social theories, and Christian apologetics. In addition, he wrote poetry, plays, novels, biographies and even popular detective fiction. Chesterton died in 1936.



Only The Lover Sings: Art and Contemplation

Josef Pieper

Philosopher and writer Josef Pieper, in this series of short and thought-provoking essays, asks and answers questions about the human person. What is the difference between spare time and leisure? What does it mean to truly see or hear? To remember? Is there such a thing as an activity that is meaningful in itself?

Pieper warns his readers of the dangers of idolizing labor and productivity and therefore creating a totalitarian work state. He exhorts his readers to develop our “capacity to perceive the visible reality as it truly is.” Only by truly seeing, Pieper tells us, can we gain a “deeper and more receptive vision, a more intense awareness, a sharper and more discerning understanding, a more patient openness for all things quiet and inconspicuous, an eye for things previously overlooked.” According to Pieper, the fundamental nature of the human person demands this deeper vision. Without it, he is starved.

Questions for discussion groups

- What is the personal message of the essay “Work, Spare Time and Leisure”? What is the political message?
- In “Learning How to See Again” Pieper claims we are in danger of losing our ability to perceive visible reality as it truly is. Why is this? What are the remedies?
- Discuss what we perceive when we listen to music. How could harm come from music?
- Discuss the value of art designed merely for the sake of a novelty that is “in essence false.” Must art be inextricably linked with religion?
- Why is art, especially music, so important in the celebration of a feast? Why does imagery and symbolism have a place in most celebrations?
- When is art “true”, and when is it otherwise
- How is Pieper’s thesis relevant to expression of the human person in your particular culture and generation? What, if any, are the differences? Discuss your answers.

Meet the author

Josef Pieper was born in 1904 in Elte, Germany. He studied philosophy in Munster and Berlin, receiving his doctorate in philosophy in 1928 with a thesis on Thomas Aquinas. Following his study, he was a freelance writer for a decade. Some of his early works were confiscated by the Nazi government.

After the war, in 1946, he returned to the academic world. He was appointed as Professor Ordinary of philosophical anthropology at the Westfalia University of Munster, where he worked until 1972. After his retirement he continued to lecture until 1996. During this period he lectured across the world, receiving many accolades.

He died in 1997. He was a husband, father, philosopher, author and teacher.