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Bruce Duncan, CSsR

Population and the Church In the Context of Global Warming

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Everywhere concern is growing about the consequences of global warming. The US ex-presidential candidate, Al Gore, has won over much public opinion with his book¹ and film, "An Inconvenient Truth," summarizing the effects of the greenhouse gases, which will cause sea levels to rise, more extreme weather patterns, and disruption to agriculture and commerce. Cutting greenhouse gas emissions will require major changes to our way of life, from our use of fossil fuels to how we design housing and cities and even to what we eat.

In October 2006, the *Stern Review: The Economics of Climate Change* further galvanized world concern about this unprecedented challenge. Professor Nicholas Stern had been chief economist at the World Bank and currently works for the UK Treasury. His 579-page report analyzed the scientific data about climate change and drew out the economic costs and benefits, arguing to policy makers and business communities that "the benefits of strong, early action considerably outweigh the costs."² Moreover, the likely effects of climate change were so serious that urgent action was needed, before warming escalated out of control.

The great majority of greenhouse gases are produced by the developed nations with their consumer lifestyle. But the rapid economic transformation in major developing countries is also an increasing factor in global warming. Not only are living standards rising rapidly in East Asia and India particularly, but population growth will continue to add to greenhouse gases. Stern warned that the effect of climate change on developing countries is likely to be severe, but he argued that if the developed nations honored their commitments at the 2005 G8 Gleneagles Summit to double aid flows by 2010,

poverty reduction targets could still be met.³ “With strong, deliberate policy choices, it is possible to ‘decarbonize’ both developed and developing economies on the scale required for climate stabilization, while maintaining economic growth in both.”⁴

The Catholic Church has sought to highlight the ethical aspects of these issues. Pope Benedict XVI on 12 November 2006 called for a new model of global development not just to end “the scandal of hunger,” but also to resolve “the environmental and energy emergencies.” “However, each person and each family can and must do something to alleviate hunger in the world, adopting a style of life and consumption compatible with the safeguarding of creation and with criteria of justice toward those who cultivate the land in every country.”⁵

The Vatican’s permanent observer to the United Nations, Archbishop Celestino Migliore, addressed the Second Committee of the 61st Session of the UN General Assembly in October 2006, saying that it was not just a matter of “integrating sustainable development into programs for poverty reduction and development,” but of an “ecological conversion so as to examine critically current models of thought, as well as those of production and consumption.” He warned that adverse climate change could undermine efforts to achieve the Millennium Development Goals.⁶

The Catholic Church has been a major participant in debates about world population, including at the time of the United Nations Conference on Population and Development in Cairo in 1994. Since then, media interest in the population issue has waned, perhaps in part because of the continuing drop in the growth rate of global population. But the global warming crisis is likely again soon to highlight population growth in public debate.

Developments in Formal Catholic Views

Concern about excessive world population growth only began to emerge after the Second World War, when it became clear that the world was not facing another economic collapse like the Great Depression, with its threat of depopulation. In 1961, Pope John XXIII wrote somewhat tentatively in *Mater et Magistra*:

To tell the truth, considered on a world scale, the relationship between the population increase on the one hand and the economic development and availability of food supplies on the other, does not seem—at least for the present and in the near future—to create a difficulty. In every case, the elements from which we can draw sure conclusions are too uncertain and changeable. (#36)

However, he did recognize that population growth created problems in some countries. He looked to science and technology for solutions, and called for international collaboration, increased information and capital, and orderly migration (#189, 192).

By the time of the Second Vatican Council the debate had become much more earnest, and some developing countries had introduced strong and even

coercive measures to reduce population growth. The 1965 document, *The Church in the Modern World*, defended the moral right of parents to make their own informed and conscientious decisions about the number of their children.

For in view of the inalienable human right to marry and beget children, the question of how many children should be born belongs to the honest judgment of parents. The question can in no way be committed to the decision of government. Now since the judgment of the parents supposes a rightfully formed conscience, it is highly important that every one be given the opportunity to practice upright and truly human responsibility. This responsibility respects the divine law and takes account of circumstances and the times. It requires that educational and social conditions in various places be changed for the better, and especially that religious instruction or at least fully moral training be provided.

Human beings should also be judiciously informed of scientific advances in the exploration of methods by which spouses can be helped in arranging the number of their children. The reliability of these methods should be adequately proven and their harmony with the moral order should be clear. (#87)

The document also recognized the duty of governments:

Within the limits of their own competence, government officials have rights and duties with regard to the population problems of their own nation, for instance, in the matter of social legislation as it affects families, of migration to cities, or information relative to the condition and needs of the nation. (#87)

Pope Paul VI in his landmark 1967 encyclical, *Development of Peoples*, also clearly recognized that rapid population growth presented major problems for many developing countries.

It is true that too frequently an accelerated demographic increase adds its own difficulties to the problems of development: the size of the population increases more rapidly than available resources, and things are found to have reached apparently an impasse. From that moment the temptation is great to check the demographic increase by means of radical measures. It is certain that public authorities can intervene within the limit of their competence, by favoring the availability of appropriate information and by adopting suitable measures, provided that these be in conformity with the moral law and that they respect the rightful freedom of married couples. When the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist. Finally, it is for the parents to decide, with full knowledge of the matter, on the number of their children, taking into account their responsibilities towards God, themselves, the children they have already brought into the world, and the community to which they belong. In all this, they must follow the demands of their own conscience enlightened by God's law authentically interpreted, and sustained by confidence in him. (#37)

The following year, Pope Paul in *Humanae Vitae* recognized how circumstances play a vital role in decisions about family size.

In relation to physical, economic, psychological and social conditions, responsible parenthood is exercised, either by the deliberate and generous

decision to raise a large family, or by the decision, made for grave motives and with respect for the moral law, to avoid for the time being, or even for an indeterminate period, a new birth.

Responsible parenthood implies therefore, that husband and wife recognize fully their own duties towards God, towards themselves, towards the family and towards society, in a correct hierarchy of values. (#10)

Pope Paul wrote that it was licit to use the “natural rhythms” if couples had serious reasons to space or limit their families (see #16).

By this time, some writers were issuing dire warnings about population growth and advocating coercive birth control, “but coercion in a good cause.”⁷ Paul Ehrlich in his book, *The Population Bomb*, declared: “Hundreds of millions or more people are going to starve to death” before the 1970s were over.⁸ Fortunately the Green Revolution averted such food crises.

Nevertheless, estimates of population growth at the time were very high. Ward and Dubos in *Only One Earth* in 1972 quoted estimates that if average family size dropped to two children in the developed world by 2020, and in the developing countries by 2040, “world population would level off at just under 16 billion,” though in their view the earth could reasonably support only 11 billion.⁹ Instead of coercion, they argued that “the most successful form of population policy is effective development.”¹⁰

The population debate also touched on delicate issues of racism, and economic and political dominance. In an address to the UN World Food Conference in November 1974, Pope Paul rejected “an irrational and one-sided campaign against demographic growth.”

It is inadmissible that those who control the wealth and resources of mankind should try to resolve the problem of hunger by forbidding the poor to be born...nations used to make war to seize their neighbor's riches. But is it not a new form of warfare to impose a restrictive demographic policy on nations, to ensure that they will not claim their just share of the earth's goods?¹¹

John Paul II also joined in public debates about population. In his 1987 encyclical, *On Social Concern*, he expressed his alarm about governments launching “systematic campaigns against birth,” often under pressure from other countries, and even as a condition of receiving aid. He wrote that

there is an absolute lack of respect for the freedom of choice of the parties involved, men and women often subjected to intolerable pressures, including economic ones, to force them to submit to this new form of oppression. (#25)

The poorest populations suffered most, with a tendency to racism.

Pope John Paul II became a key contributor to the debates over population growth in 1994, expressing concern that the draft proposals for the UN population conference in Cairo tended to promote an “internationally recognized right to access to abortion on demand.” He reiterated that the role of governments was to supply families with the information and means to make responsible decisions in view of their circumstances, free from coercion or intimidation. He not only insisted that large families be supported, but

opposed all propaganda trying to persuade couples to limit themselves to one or two children.¹²

Meanwhile, criticism of the methods used by some population agencies had raised serious concern in development circles. Donald Warwick from the Harvard Institute for International Development did an extensive study of population programs. Though funded by the United Nations Fund for Population Activities (UNFPA), the results of the study were so critical that the Fund refused to publish the book. It appeared in 1982 as *Bitter Pills: Population Policies and their Implementation in Eight Developing Countries*, and detailed abuses associated with the use of targets and incentives to field workers. In some countries, many women were manipulated, deceived, or uninformed about choices in family planning and the risks involved. Often there was no follow-up or medical help for complications. Various forms of coercion had also been used. "Lies, fabrications, distortions and selective disclosures of the truth all undercut the possibility of free choice by removing the most critical means of evaluating alternatives," he wrote.¹³

Gradually a consensus firmed among development planners that population growth will fall readily as a result of improvements in education and living standards. As Michael Todaro wrote in his standard text, *Economic Development*, "it is not numbers per se nor parental irrationality that is at the root of the LDC [less developed countries]' 'population problem.' Rather, it is the pervasiveness of absolute poverty and low levels of living that provides the economic rationale for large families and burgeoning populations."¹⁴ Moreover, coercive attempts to reduce population would be counterproductive, as had been demonstrated in India after the failure of Mrs. Gandhi's extreme measures.

The 1994 UN conference's Program of Action endorsed the rights of couples to make their own decisions about family size, free from coercion. It urged that targets and quotas should not be imposed on providers of family planning, because of the danger of abuse and manipulation. Abortion was not to be promoted as a method of family planning, but women who had had an abortion were to be given humane treatment and counselling if necessary.¹⁵

There was widespread agreement about the need to increase efforts to improve living standards, reduce hunger and poverty, improve child and maternal health, and increase education and opportunities, particularly for girls and women. These have all been since absorbed into the program for the Millennium Development Goals.

The Catholic Church has increasingly linked its defense of the right of couples to decide on the number of their children with human rights arguments protesting against forms of coercion, intimidation or manipulation in developing countries. Because of different views taken among Christian and other religious traditions, the Church has had less success in restricting abortion as a means of birth control. And despite determined efforts by Pope John Paul II especially, even among Catholics the great majority of couples have made up their own minds about using artificial means of birth control. Certainly the Church does not claim moral authority over the conscience of non-Catholics on issues of birth control, and hence it follows on principles of

religious liberty and freedom of conscience that governments would be required to offer birth control information and services so people can follow their decisions made in good conscience.¹⁶

New Urgency to Population Question from Climate Change

The wider context for dealing with population growth has now changed significantly. Until recently, the general consensus among development experts was that population growth was declining gradually, indeed more quickly than expected, and would plateau out at about ten billion people. Despite the great effort required to feed these extra numbers and to increase living standards, development experts were quietly confident that with good planning and luck, the world could make the transition to a stable world population.

However the threat from climate change poses enormous challenges to development expectations, and could wreak havoc on efforts to fulfill the Millennium Development Goals. Major disruptions to agricultural production and the global economy could seriously aggravate food shortages in poorer countries especially, with disturbing political implications for international security and peace. By a dreadful irony, the poorer countries could pay a shocking price for the ecological excesses of the richer countries which have contributed most of the greenhouse gases.

In this context, the population question re-emerges with renewed prominence, and undoubtedly there will be increasing international pressure to further restrict population growth, but there is a new twist. Richer nations cannot too brazenly make drastic demands on developing countries to reduce population growth when the developed nations continue to cause most of the problem. In short, reducing population growth in developing countries will not solve the greenhouse problems.

Assessing Responsibility for Family Size

How should the Church respond to the new situation? The moral principles already stated in Church documents provide useful tools. There is overwhelming international support for the view that the decision on the number of children should be the responsibility of the couple themselves, and they should not be coerced. But this right must be seen in the wider social context, where couples make decisions in the light of the economic, social and demographic factors around them. It does not mean that the Church always encourages people to have large families, though this is a common assumption and in some circumstances may be a responsible and conscientious choice.

Already Church documents recognize that couples must take into account their own health, as well as the needs of the children they already have, including their nurture, education and health care. But it is their

responsibility to the wider society that has now become a more critical factor in their decision making. To complicate matters further, it is not just a matter of estimating a person's ecological footprint, their use of resources, since that of a rich person might be many times that of a very poor person. Certainly people in developed countries must learn to live a more modest lifestyle generating less greenhouse gases, but at the same time most people in the poorest countries urgently need improved living conditions, with allowances for increased though still modest use of resources.

At the level of the family or locality, people determine their family size within a complex interplay of influences, including cultural values, the need for security in old age, expectations of child or infant mortality, and so on. But governments also have a significant role in shaping expectations and guiding birth rates. With private and non-government organizations, governments have to provide basic health care facilities, and information about the means of birth control. They may try to change popular attitudes to family size by advertising or health campaigns, stressing the advantages of smaller families, and highlighting the difficulty many poorer countries have coping with rapid population growth.

Families already face financial burdens with children, but some governments add further incentives to have fewer children, giving those with fewer children preference in housing, education and health care, or imposing economic or social penalties for having more than a government determines optimal. If the problems posed by population growth are very severe, then one might argue for sharper constraints on family size, on the grounds that the larger common good requires them. Certainly the common good can demand great sacrifices of people, as is commonly accepted when soldiers are conscripted to fight a war even at the cost of their lives. However one would need to be careful that measures to reduce fertility are not proposed for unjust economic, ethnic or political reasons, and especially that such measures were a very last resort after all other alternatives had failed. Many countries have greatly reduced their birth rates without resort to coercion, e.g. Taiwan, Hong Kong and Japan.

Some who claim that world population is already too great, or those countries where population growth ostensibly threatens the viability of the state, argue for more coercive measures, including sterilization or abortion, as under China's one-child policy. The Church strongly opposes such coercion as a fundamental violation of the rights of parents. In this, the Church finds support from feminist and human rights groups.

The international consensus formulated in the Program of Action of the International Conference on Population and Development in 1994 strongly opposed use of coercion, and instead placed the primary responsibility on couples to decide on the number of their children. It saw restraining population growth as a necessary step, but as part of wider development strategies, by integrating population into development and environment programs that take into account patterns of production and consumption and seek to bring about population trends consistent with the achievement of sustainable development and the improvement of the quality of life.

This entails investing in human capabilities, especially with information, education, skill development and employment opportunities.¹⁷ The Program of Action affirmed that all people have a right to access family planning services to help reduce excessive population growth¹⁸ with measures provided “to ensure that all couples and individuals have the number of children they desire and the information, education and means to do so.” This would help “the transition to low fertility” in high fertility countries.¹⁹

Rather than seeing an answer in coercion, the Program of Action “stresses that sustained economic growth in the context of sustainable development is essential to eradicating poverty, which in turn will contribute to slowing population growth and to achieving early population stabilization.”²⁰ Restraining excessive population growth brings a “demographic bonus” whereby more of the working-age people can contribute more directly to economic growth and poverty reduction. But this opportunity could be lost if it is not accompanied by improving education for girls and women, better maternal health care, immunization programs, greater equality of opportunity between men and woman, improved living conditions and opportunities to enter the virtuous circle of trade.²¹

How does the increasing problem of global warming bear on the moral decision-making of couples in determining the size of their families? Global warming has emerged in the sharpest possible way as a key component affecting the global common good. And as the threat from greenhouse gases is widely thought to be of the utmost urgency, it rightly assumes far higher prominence in the considerations of couples. The demands of the common good have long been one of the key criteria for couples to consider, according to

TOP NINE COUNTRIES IN TERMS OF POPULATION INCREASE AND TOP NINE IN TERMS OF POPULATION DECREASE FROM 2000 TO 2050: MEDIUM VARIANT

Country	Population change, 2000-2050 (millions)
A. Population increase	
1 India	572
2 Pakistan	162
3 Nigeria	141
4 Dem. Republic of the Congo	127
5 China	118
6 Bangladesh	114
7 United States of America	111
8 Uganda	103
9 Ethiopia	102
B. Population decrease	
1 Russian Federation	-35
2 Ukraine	-23
3 Japan	-15
4 Italy	-7
5 Poland	-7
6 Romania	-5
7 Germany	-4
8 Belarus	-3
9 Bulgaria	-3

From Population Challenges and Development Goals, 1

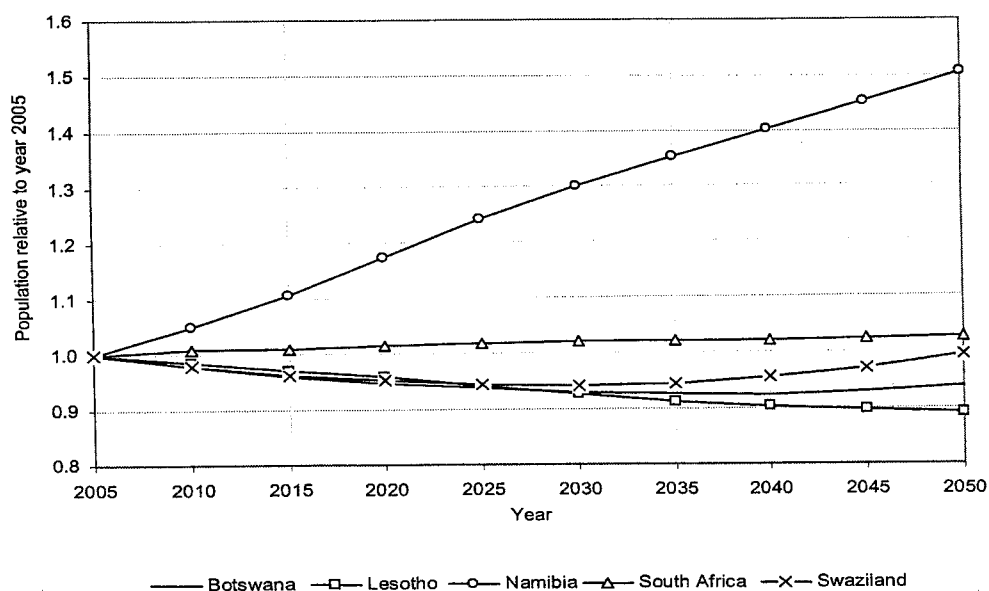
official Catholic statements, but it is not self-evident what responsibility to the common good entails. It is difficult to generalize about ideal birth rates, since circumstances vary greatly within families and countries. On a global scale, it seems evident now that the Catholic pro-natalist stance of earlier generations, sometimes captured in the rhetoric of “babies are best,” is not always appropriate, though countries in population decline may actively encourage higher birth rates. In many developing countries, however, many couples want smaller families, and most demographers agree that a lower rate of population growth would help the critical efforts to end hunger and raise living standards.

Recent Data

According to the UN's *World Population Prospects: the 2004 Revision*, 99 per cent of population growth by 2050 will occur in developing countries, especially the 50 least developed countries.²² World population was expected to reach 6.5 billion in July 2005, representing a gain of 76 million people a year. Using the medium projection, the population in 2050 is expected to reach 9.1 billion, allowing for a low projection of 7.7 billion, and a high projection of 10.6 billion.

World fertility levels are currently 2.6 children per woman and are anticipated to fall to 2 children per woman by 2050. But even if fertility levels fell to 1.5 children per woman, population would still increase to 7.6 billion by mid-century.²³

Projected population trends in countries of Southern Africa, medium variant, 2005–2050



From *World Population Prospects: The 2004 Revision*, 12

The countries that will gain most population, in order of the size of increase, are India, Pakistan, Nigeria, Democratic Republic of the Congo, Bangladesh, Uganda, USA, Ethiopia, and China.²⁴

Global fertility levels are certainly dropping, but if population reaches the anticipated 9.1 billion by 2050, this would still add 34 million a year. Of these, 22 million will be in the least developed countries, where population would more than double from 0.8 billion to 1.7 billion in 2050. Fertility in the least developed countries—accounting for about 10 per cent of world population—is currently at 5 children per woman, but is expected to drop by about half by 2050.

In the 44 countries included in the developed world, fertility is currently well below replacement levels (2.1 per woman) at 1.56 children per woman, but is expected to rise to 1.84 by mid-century. In the developed world, 51 countries or areas are expected to have a lower population in 2050.²⁵ By 2050, Eastern Europe is expected to have lost 25 per cent of its population, Southern Europe 7 per cent and Japan 12 per cent.²⁶ Also experiencing major losses will be China, the Republic of Korea, the Russian Federation and Ukraine.²⁷ Even during 2000-2005, population declined in 17 developed

COUNTRIES AND AREAS EXPERIENCING POPULATION DECLINES OF MORE THAN 5,000 PERSONS IN 2000-2005 OR OF MORE THAN 100,000 PERSONS IN 2045-2050, ESTIMATES AND MEDIUM VARIANT

Rank	Country or area	Population in 2000	Population in 2005 (thousands)	Population decrement in 2000-2005	Rank	Country or area	Population in 2045	Population in 2050 (thousands)	Population decrement in 2045-2050
1	Russian Federation	146 560	143 202	-3 358	1	China	1 416 926	1 392 307	-24 619
2	Ukraine	49 116	46 481	-2 635	2	Russian Federation	115 098	111 752	-3 346
3	Romania	22 117	21 711	-406	3	Japan	114 983	112 198	-2 785
4	Belarus	10 029	9 755	-274	4	Ukraine	28 481	26 393	-2 088
5	Bulgaria	7 997	7 726	-271	5	Republic of Korea	46 111	44 629	-1 482
6	Georgia	4 720	4 474	-246	6	Italy	52 256	50 912	-1 344
7	Kazakhstan	15 033	14 825	-208	7	Poland	33 053	31 916	-1 137
8	Hungary	10 226	10 098	-128	8	Germany	79 455	78 765	-690
9	Poland	38 649	38 530	-120	9	Romania	17 425	16 757	-668
10	Republic of Moldova	4 275	4 206	-69	10	Spain	43 185	42 541	-643
11	Lithuania	3 500	3 431	-69	11	Cuba	10 212	9 749	-463
12	Latvia	2 373	2 307	-66	12	Kazakhstan	13 543	13 086	-458
13	Armenia	3 082	3 016	-66	13	France	63 523	63 116	-407
14	Czech Republic	10 267	10 220	-48	14	Thailand	74 935	74 594	-341
15	Serbia and Montenegro	10 545	10 503	-42	15	Belarus	7 342	7 017	-325
16	Estonia	1 367	1 330	-37	16	Bulgaria	5 349	5 065	-284
					17	Czech Republic	8 718	8 452	-266
					18	Hungary	8 499	8 262	-237
					19	Sri Lanka	23 779	23 554	-225
					20	Georgia	3 186	2 985	-202
					21	Serbia and Montenegro	9 621	9 426	-195
					22	Slovakia	4 772	4 612	-160
					23	Republic of Moldova	3 456	3 312	-144
					24	Greece	10 868	10 742	-127
					25	Dem. People's Rep. of Korea	24 318	24 192	-126
					26	Croatia	3 806	3 686	-120
					27	Bosnia and Herzegovina	3 289	3 170	-118
					28	Lithuania	2 682	2 565	-118
					29	Portugal	10 832	10 723	-109
					30	Mexico	139 123	139 015	-108
					31	Netherlands	17 243	17 139	-104

From *World Population Prospects: The 2004 Revision*, 13.

countries, and this number will increase to 25 developed countries by 2015.²⁸

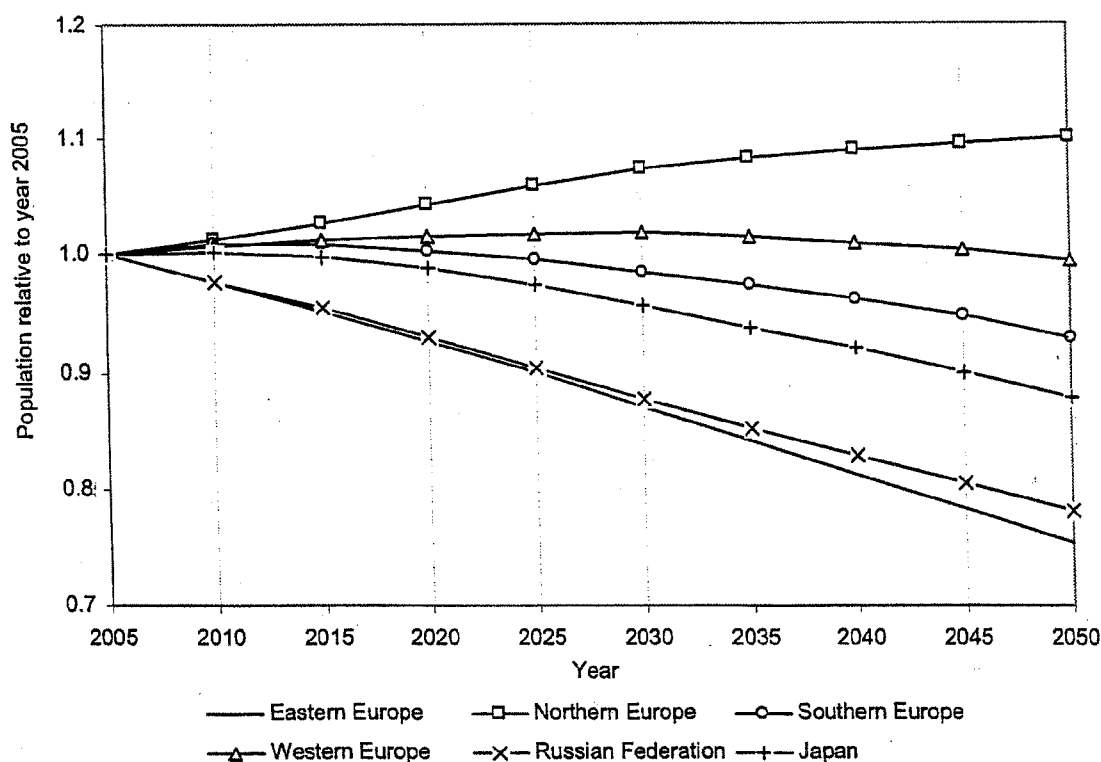
Yet even in 23 developing countries, accounting for 25 per cent of world population, the fertility rate is already below replacement levels. China's fertility rate during 2000-2005 was estimated at 1.7 per woman.²⁹

Global life expectancy at birth has risen from 47 years in 1950-1955 to 65 years currently, and is expected to increase to 75 years by mid-century. In the more developed world, it will increase from its current 76 years to 82 years. In the least developed countries, life expectancy today is 51 years, and is expected to rise to 67 years by 2045-50, depending on access to treatments of HIV/AIDS. In the rest of the developing world, life expectancy should rise from 66 years today to 76 years.³⁰

Rapid urbanization in developing countries poses enormous problems in planning and provision of accommodation and services, transport, health care, water and sanitation and education. In 2005, 2.27 billion people lived in urban areas in the less developed world, but this is expected to increase by 1.7 billion by 2030.³¹ Already about 900 million people live in slums.³² For the first time in human history, as many people now live in cities as live in rural areas.

Ageing of populations will present unprecedented problems for many countries. While in 2005 there were nine people aged 15-64 to help support each person 65 years or more years, by 2050 it will be only four people for

Projected population trends in European regions and selected countries, medium variant, 2005-2050



From *Population Challenges and Development Goals*, 19.

each aged person.³³

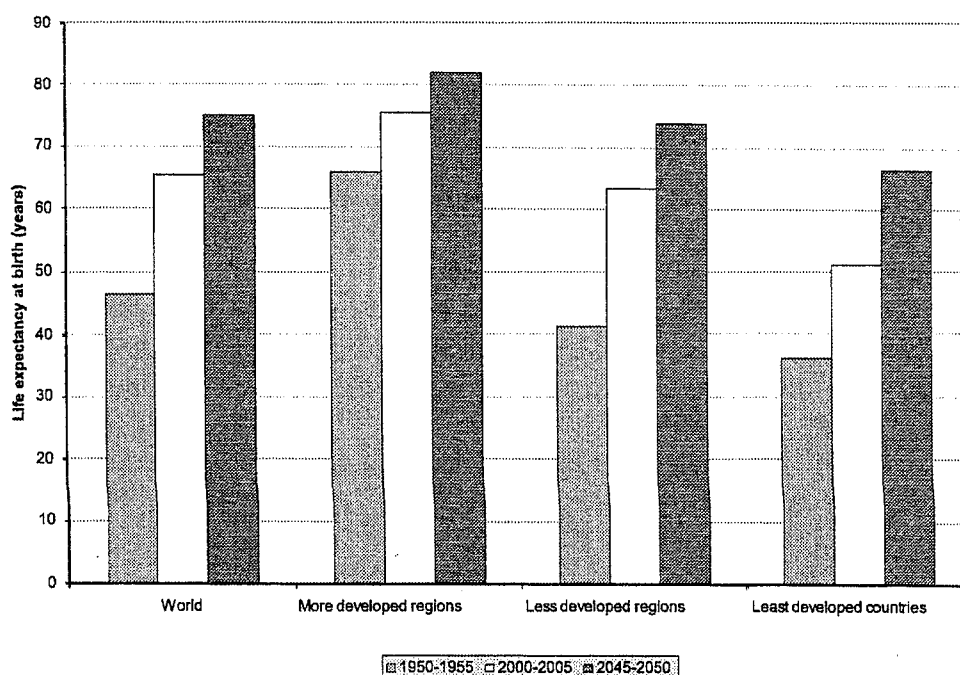
The AIDS epidemic became the world's leading cause of death for adults aged 15 to 59, infecting more than 40 million people, two-thirds being in sub-Saharan Africa, and leaving 15 million orphans.³⁴ Life expectancy in Southern Africa has fallen from 62 years in 1990-1995 to 48 years in 2000-2005, and is expected to fall to 43 years by 2015.³⁵

Life expectancy had almost halved in some countries, falling in Swaziland to 32.9 years and to 36.6 years in Lesotho and Botswana, compared with 71.5 years in China and 63.1 years in India.³⁶ In Botswana, more than a third of the population is estimated to have contracted HIV/AIDS, reducing life expectancy 32 years below what it should have been.³⁷

International migration is expected to be significant, with nearly 100 million people moving to more developed regions by 2050 (less than 4 per cent of expected population growth), or 2.2 million a year. This will offset the excess of deaths over births in developed countries (of 73 million) by 2050.³⁸ In 2000, about 175 million lived in countries other than those of their birth, representing 3 per cent of world population.³⁹ Net migration accounted for two thirds of population growth in more developed countries, with Northern America taking about 1.4 million a year, and Europe 1 million.⁴⁰

According to *Population Challenges and Development Goals*, about half of the developing countries consider their population growth rate too high, especially in Africa and Oceania. Of the 50 least developed countries, almost

Life expectancy at birth for the world, the more developed regions, the less developed regions and the least developed countries, 1950-1955, 2000-2005 and 2045-2050



From *World Population Prospects: The 2004 Revision*, 13.

80 per cent report fertility rates are too high. Nevertheless, “about 90 per cent of countries provide either direct or indirect support for family planning programs and contraceptives. The practice of limiting access to contraceptives has nearly vanished.”⁴¹ Globally contraceptive use has increased markedly from 54 per cent in 1990 to an estimated 63 per cent in 2000.⁴²

What is clear is that the population issue must be seen in the wider social economic and ecological context. It would be indeed hypocritical for the richer nations to put the blame for global warming on the poorer countries with their growing populations, especially in view of the lackluster performance of the developed nations to support the Millennium Development Goals. Even more glaring is the reluctance in developed countries to reduce greenhouse gas emissions as a matter of the utmost urgency, and to adjust energy use, consumption and lifestyles.

Nevertheless, official Catholic views need to recognize that global warming has imposed punitive time limits on efforts to improve living conditions in the poorest countries, and restraining their population growth will be a vital contribution to their demographic transition as well as limiting greenhouse gas emissions.

¹ Al Gore, *An Inconvenient Truth: The planetary emergency of global warming and what we can do about it* (London: Bloomsbury, 2006).

² *Stern Review: The Economics of Climate Change*, Executive Summary, 30 October 2006, ii. See www.hm-treasury.gov.uk/media/8AC/F7/Executive_Summary.pdf.

³ *Ibid.*, xxvi.

⁴ *Ibid.*, xi.

⁵ Pope Benedict XVI, “A plea to end hunger,” Vatican City, 12 November 2006, *Zenit*, ZE06111201.

⁶ Archbishop Celestino Migliore to the Second Committee of the 61st Session of the UN General Assembly, 26 October 2006. *Zenit*, ZE06102621.

⁷ Paul Ehrlich, *The Population Bomb*, (New York: Ballantine, 1968/72), 104.

⁸ *Ibid.*, i.

⁹ Barbara Ward and Rene Jules Dubos, *Only One Earth* (New York: W W Norton: 1972), p. 213.

¹⁰ *Ibid.*, p. 216.

¹¹ Pope Paul VI to UN World Food Conference, 9 November 1974. Quoted in J. Gremillion, *The Gospel of Peace and Justice* (Maryknoll NY: Orbis, 1976), pp.106-107

¹² John Paul II, “Population conference draft document criticized,” *Origins* 23, 41 (31 March 1994), p. 716 ff.

¹³ Donald Warwick, *Bitter Pills: Population Policies and their Implementation in Eight Developing Countries* (New York: Cambridge University Press, 1982), p. 195. For a feminist perspective, see Betsy Hartmann, *Reproductive Rights and Wrongs: the Global Politics of Population Control* (Boston: South End Press, 1995).

¹⁴ Michael Todaro, *Economic Development* (7th edition), (New York: Longman, 2002), p. 244.

¹⁵ Programme of Action of the United Nations International Conference on Population and Development (19 September 1994), 7.17, 7.22 and 7.24.

¹⁶ See Arthur McCormack, “The Church, Human Rights and Population,” in *The*

Month, February 1973, p. 55.

¹⁷ Department of Economic and Social Affairs, Population Division, *Population Challenges and Development Goals* (New York: United Nations, 2005), p. 37.

¹⁸ *Ibid.*, p. 38.

¹⁹ *Ibid.*, p. 55.

²⁰ *Ibid.*, p. 35.

²¹ *Ibid.*, p. 55.

²² *World Population Prospects: The 2004 Revision, Volume III: Analytical Report*, Ch 1, "Population Size, Distribution and Growth," (Department of Economic and Social Affairs, Population Division, New York: United Nations, 2004), 12. See www.un.org/esa/population/publications/WPP2004_Volume3.htm.

²³ *Ibid.*, "Executive Summary," xiv.

²⁴ *Ibid.*, "Population Size," 14.

²⁵ *Ibid.*, "Executive Summary," xvii, xv.

²⁶ *Ibid.*, "Population Size," 9, 11.

²⁷ *Ibid.*, 12.

²⁸ *Population Challenges and Development Goals*, 34.

²⁹ *World Population Prospects: The 2004 Revision*, "Executive Summary," xvii.

³⁰ *Ibid.*, xviii.

³¹ *Population Challenges and Development Goals*, 9.

³² *Ibid.*, 51.

³³ *Ibid.*, 13-14.

³⁴ *World Population Prospects: The 2004 Revision*, Ch IV: "Mortality and the Demographic Impact of HI/AIDS," 65.

³⁵ *Ibid.*, "Executive Summary," xviii.

³⁶ *Ibid.*, "Mortality," 57.

³⁷ *Ibid.*, 73.

³⁸ *Ibid.*, "Executive Summary," xix.

³⁹ *Population Challenges and Development Goals*, 23.

⁴⁰ *Ibid.*, 25.

⁴¹ *Ibid.*, 27.

⁴² *Ibid.*, 17-18.