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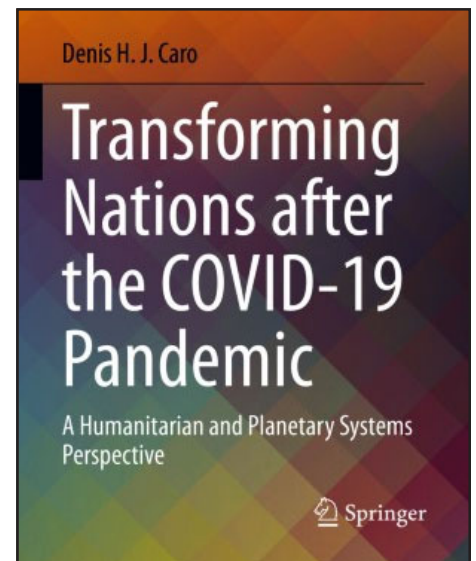
SAINT JOHN — “God cannot be quarantined. He is always on the move” said Bishop Christian Riesbeeck, CC of the Diocese of Saint John during his homily Pentecost Sunday, May 23 at the Cathedral of the Immaculate Conception in Saint John. Story page 3. (Natasha Mazerolle photo)



Popular Catholic speaker and author Father Mike Schmitz, director of Youth and Young Adult Ministries, Diocese of Duluth, Minnesota, and host of Bible in a Year podcast, joins Divine Renovation on June 2 to talk about the Holy Spirit’s role in renewing the Church. Story page 3. (UMD Newman photo)



ROME — Claretian Missionary Sister Jolanta Kafka (left), president of the women's International Union of Superiors General, Father Arturo Sosa, superior general of the Jesuits, speaks during the presentation of the book, *Walking with Ignatius*, in Rome mid-May. The book is based on an interview journalist Dario Menor conducted with Fr. Sosa. It anticipated the May 20 opening of a special Ignatian Year marking the 500th anniversary of the conversion of St. Ignatius of Loyola, founder of the Jesuits. Story page 9. (CNS photo/courtesy General Curia of the Society of Jesus)



OTTAWA — University of Ottawa professor emeritus Denis Caro has written a new book, in which he says the Christian principles at the core of his Catholic faith will be needed to help create a brighter future post-COVID. Story page 12. (Amazon.ca image)



MIRAMICHI — Holy Family Church in Barryville (left) and All Saint Church in Millbank were de-consecrated by Bishop Christian Riesbeck, CC of the Diocese of Saint John on Friday, May 21. (TNF file photos)

Churches de-consecrated

By **SHAWN McCARTHY**
Correspondent

MIRAMICHI — On the evening of May 21, Bishop Christian Riesbeck, CC of the Diocese of Saint John was on the Miramichi for what was surely a difficult task. A final liturgy was held at All Saints Church in Millbank, and a final mass was held at Holy Family Church in Barryville, as both sites were relegated to profane use.

Bishop Riesbeck was sombre in his words to those assembled at each church, telling them that this was a time to grieve, and to celebrate the faithful in both of these communities. He hoped that the faith and resilience of the people in Millbank and in Barryville would see them through this difficult time, and help them to feel at home in the other worship sites of St. Marguerite Bourgeoys Parish.

The bishop was joined by Father Godwin Kalu, Father Peter Aloo, and Father Godwin Kalu, all of the Sons of Mary Mother of Mercy (SMMM), and Chief Avery Paul of Esengoôpetitj.

At All Saints Church, they were joined by AFN Regional Chief Roger Augustine, former pastor Father John Fraser, and Father Arockia Dass Chinnappan HGN. At Holy Family church was former pastor Father Leon Creamer.

The history of All Saints Church was presented by Mary Alma Harrigan. Construction began in 1907, under the supervision of Father William Morrissey, a noted pastor and healer. It opened its doors on the Feast of All Saints, November 1 in 1908, blessed by Bishop Thomas Barry, assisted by Father

Raymond Hawkes, and a sermon preached by auxiliary bishop Father Louis O'Leary.

A major renovation took place in 1982 that saw the church expand and a parish centre added to accommodate the fundraising meals, and activities, begun by the faith community. Ms. Harrigan called special attention to the work of the Marian Altar Society in adding to the life of the church.

In like measure, Brenda Levesque offered a history of Holy Family Church, before mass began in Barryville. Before its construction, community members had to attend masses in either Bartibogue or Lagacéville, but in 1913, with a donation of 1.5 acres of land, a community church could be built.

Construction finished in 1919 and the small church, where masses were celebrated about once a month, was lit with oil lamps and heated by a large woodstove. Improvements came steadily in the years that followed, an organ and a new altar in 1926, electricity in 1937, Stations of the Cross in 1938, a new church bell in 1961 (to replace the original — a donated rail bell which had cracked), and donations of land to expand the grounds in 1971, 1977, and 1986.

(continued on page 4)

Profane use is a term used in the Roman Catholic Church to refer to closed parish churches that will no longer be used as churches. The diocesan bishop or archbishop will issue a decree stating that the church building has been relegated to profane use. This has the effect of de-consecrating the church building.

The New Freeman

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Renewing the Church with the Holy Spirit

By NATASHA MAZEROLLE
Correspondent

SAINT JOHN — Popular Catholic speaker and author Father Mike Schmitz, director of Youth and Young Adult Ministries, Diocese of Duluth, Minnesota, and host of *Bible in a Year* podcast, joins Divine Renovation on June 2 to talk about the Holy Spirit's role in renewing the Church.

This is indeed a timely topic for faithful in the Diocese of Saint John, who at the request of Bishop Christian Riesbeck, CC, in his pastoral letter *Towards a Renewed Personal Encounter with Jesus* (September 2020), have been praying in a particular way for the renewal of the diocese. "The Holy Spirit is on the move, and this gives us reason to hope," Bishop Riesbeck wrote in his pastoral letter. "St. Paul reassures us, 'Hope does not disap-

point us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us,' " (Romans 5:5).

Based out of Nova Scotia, Divine Renovation is a ministry that helps parishes "move from a place of maintenance to a place of mission", (www.divinerenovation.org). A large component of its ministry over the past year has been to help parishes continue to minister and stay connected during this uncertain time.

Recognizing the challenges the pandemic has presented, this webinar aims to encourage parishes to trust in the Holy Spirit as a sure guide. "There is a lot of uncertainty swirling around what to expect of the post-pandemic Church. There is one certainty to give us hope and confidence and that is the role of the Holy Spirit in the renewal of the Church," states the website.

The pandemic has created a disruption, but with that also comes the ability to look with fresh eyes at what parishes have been doing for many years. It shakes up old routines and ushers in the opportunity for a new movement of the Spirit to those who are open.

In his 2020 homily for Pentecost Sunday, Fr. Schmitz told parishioners, "the work of the Holy Spirit is to renew. And how badly that's needed right now. For us to receive the Holy Spirit in such a way that the Lord can renew the face of the earth, that he can renew cultures, that he can renew countries, that he can renew us."

Divine Renovation reminds each person that this renewal must be a personal work. "From the moment Jesus breathed the Holy Spirit upon the apostles to this exact moment in time, the Spirit desires renewal, and that renewal starts in our own hearts first." Fr. Schmitz echoed this same sentiment in his 2020 Pentecost homily, telling parishioners, "the Spirit renews. What he has to renew first is something deep inside of us."

In addition to learning, participants will also pray together for the Spirit to "move in us so we can be inspired to go out again on mission to renewal," the Divine Renovation website states.

"The Holy Spirit's Role in Renewing the Church", a Divine Renovation Webinar with Fr. Schmitz takes place on June 2 at 1:00 pm. To register visit <https://www.tfaforms.com/4900815>.

Natasha Mazerolle is a correspondent for *The New Freeman*. She can be reached at natasha@maz-family.com. §



'God cannot be quarantined'

By NATASHA MAZEROLLE
Correspondent

SAINT JOHN — In his homily for the Solemnity of Pentecost on Sunday, May 23 Bishop Christian Riesbeck, CC, of the Diocese of Saint John urged faithful of the diocese to pray for a new outpouring of the Holy Spirit. Speaking to the difficulties of the past year and the discouragement many may face, he reminded the faithful that, "God cannot be quarantined. He is alive and on the move. He always is."

Recalling the experience of the apostles at Pentecost, Bishop Riesbeck noted that each person is called as well to participate in the mission of proclaiming the Gospel. "The good news of Jesus Christ is meant to be shared. Such good news can't be kept to oneself," he said.

Now more than ever the world needs the hope that Jesus promises. "There is a real lack of meaning, purpose and destiny of our lives, a growing culture of narcissism with much apathy and indifference, a self-centred, consumer mentality, and a growing spiritual malaise," Bishop Riesbeck said. "It's very obvious that what this world so desperately

needs is Jesus."

Bishop Riesbeck reminded the faithful that a personal encounter with Jesus is key. "Only when we encounter the Lord as being real, personal, and encounter him for who he is: the way, the truth and the life, do we then have the desire to live for the Lord, to be holy, and to go forth as Spirit-filled missionary disciples, bringing Christ's love and hope to the poor, the marginalized, and the forgotten — all the way to the peripheries," he said. "This is what we do, it's who we are. It's why the Church exists."

Calling the Holy Spirit, "the principal agent of evangelization," Bishop Riesbeck said, "If we're going to be effective, we need to be constantly surrendering to, and being led by, the Spirit."

Drawing on the writings of St. Thomas Aquinas, who taught that there can be many "sendings" of the Holy Spirit in a person's life, he encouraged the faithful to be baptized in the Spirit. "What the grace of baptism in the Spirit does is that it more fully appropriates or releases, unleashes, awakens, stirs up and brings alive the gifts we received through baptism and confirmation, deepens (continued on page 5)

We are Church: spirit and gifts

For more than a year now, our world has faced the challenge of a global pandemic. Covid-19 and its variants has brought a host of threats to human health and life. It has marked us with fear and anxiety. It has brought uncertainty into the whole global community and has led to disruptions in our lives and livelihoods along with our family and community life. The threat to our physical health has also affected our spiritual, social psychological health. We have been wounded in body and spirit of these months.

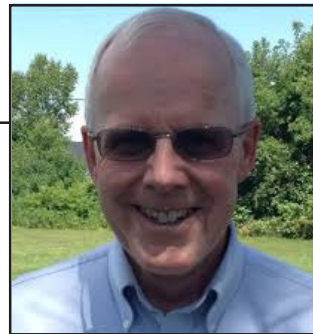
The rapid development and delivery of vaccines has been a welcome turn of events for us. Not only have they offered a response to the virus, they have also proved to be a light at the end of tunnel. They offer us hope in the midst of darkness. There are many challenges still before our world. At this time the virus continues to be among us. Restrictions remain so that its spread can be slowed or limited. There are limitations in availability of the vaccines. Delivery and vaccinations seem slow. There are some who are reluctant to receive vaccination, either from fear or because of denial. But we cannot lose hope. What we need is “spirit”, “heart”, the drive to use our human gifts and talents given us by God for the good of one another — the common good.

Those disciples who gathered after the crucifixion faced this reality. They had walked and talked with Jesus. They had heard his message. They had seen his actions. They had been his friends and followers. Now they lost heart. They were dogged by a “defeated spirit.” But the appearances of the risen Jesus, like the one we see in John’s Gospel (John 20:19-23) on this Pentecost Sunday draws them back to the power and hope of the Spirit that gives them heart and brings them to a place of peace.

This Spirit, that was to remain with the disciples is the one that Paul

Our sacred stories

Father JOHN JENNINGS



refers to in his letter to the Christians in Corinth (1Cor.12:3-7) — *Now there are a variety of gifts, but the same Spirit.* Filled with this Spirit, the disciples went forth and began to change the world with the message of peace and the mission that they had received.

The Spirit poured out upon the disciples on that first Pentecost gave them new gifts which brought new life, new heart to the variety of their own personal talents and abilities. They became a community filled with energy and drive for the message and the mission. The outpouring of the Spirit inspires believers and missionaries of the message of Jesus. We are a community focused on hearing the message anew and taking it out to the ends of the earth.

This is what it means to be Church. We are a Spirit-filled community of disciples of Jesus. On this Feast of Pentecost, we celebrate the Spirit that we have been given. With this Spirit the variety of gifts that we possess can bring new heart to a world seeking hope and promise and a sense of new life.

Father John Jennings, retired priest of the Diocese of Saint John and St. Thomas University, reflects on the previous Sunday readings with the intent to be a form of on-going adult faith formation. He can be reached at: jennings@stu.ca. §

Churches de-consecrated

(continued from page 2)

The community is a mix of anglophones and francophones, and came together over the century of the church’s lifespan to host a Marian Congress, World Day of Prayer, and live Nativity plays. Above all, the parishioners created a church that felt like home for many in the community today, and for those whose memories are present in the structure itself.

The legacy of both churches will continue, as liturgical items were donated to neighbouring parishes and organizations. The Altar Missal from All Saints was given to Sts. Peter and Paul Church in Bartibogue, along with altar server robes, and liturgical vestments. To St. Samuel’s in Douglstown was given the altar banners and organ from All Saints. Holy Family donated five pews to Hospice Miramichi.

Closing remarks at All Saints were given by Mr. Augustine and Fr. Alo. Chief Augustine spoke about the role the church in Miramichi has played in the maintenance of peace and friendship between the Mi’kmaq and settler communities. Fr. Alo offered thanks to the bishop and his fellow priests, as well as those who prepared the space for worship one final time.

At Holy Family church, the last words were those of Mr. Paul and Fr. Kalu. Chief Paul encouraged those present with the promise that the doors of St. Ann’s Church in Esengoôpetitj are always open to them, inviting them to join the faith community there. Fr. Godwin spoke of the endings at these churches being also the beginnings of unity — a final celebration in that place, but not the end of the eucharistic celebration. He noted the rich contributions these community

members are already making in St. Marguerite Bourgeoys Parish and that that community, whose presence is felt beyond the river valley, will continue to endure — believing, trusting, knowing, and following the Lord.

As each service concluded, Bishop Riesbeck gave the dismissal outside of the church, and the bells pealed for the final time, a fitting elegy for more than a century of faith life well-lived, by the people of both Millbank and Barryville, at these two churches.

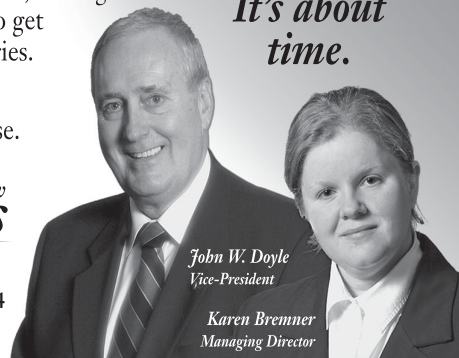
Shawn McCarthy is the Miramichi Region correspondent for The New Freeman. He can be reached at cletus_1773@hotmail.com. §

It’s all about having the time now to make choices that make sense for you and make it easier for your family. It takes very little time to leave them your wishes, leaving you all plenty of time to get on with making memories.

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The binding power of hatred

Whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven. We know this works for love. Does it also work for hatred? Can someone's hatred follow us, even into eternity?

In her recent novel, *Payback*, Mary Gordon poses that question. Her story centres on two women, one of whom, Agnes, has hurt the other, Heidi. The hurt had been unintentional and accidental, but it had been deep, so deep that for both women it stayed like a poison inside their souls for the next forty years. The story traces their lives for those forty years, years in which they never see each other, don't even know each other's whereabouts, but remain obsessed with each other, one nursing a hurt and the other a guilt about that hurt. The story eventually culminates with Heidi seeking out Agnes to confront her for some payback. And that payback is hatred, an ugly, pure hatred, a curse, promised to last until death, ensuring that Agnes will never be free from it for the rest of her life.

Agnes doesn't know what to do with that hatred, which dominates her world and poisons her happiness. She wonders if it will also colour her eternity: *"Her last meeting with Heidi had troubled her belief in the endurance of the ties of love. Because if love went somewhere after death, where, then, was hate? She had understood, in Heidi's case, that it was the other side of the coin of love. Even after death would Heidi's hatred follow her, spoiling her eternity, the cracked note in the harmony, the dark spot in the radiance? Since Heidi had come back into her life, Agnes had, for the first time, been truly afraid to die. She had to make herself believe that the love of those who loved her would surround her always ... keeping her from the hatred and ugliness that Heidi has shown her. She had to believe it; otherwise ... the otherwise was too unbearable even to name."*

Gabriel Marcel correctly states that to love someone is to ensure that this person can never be lost, that he or she (as long as the love continues) can never go to hell. By that love, the other is connected ("bound") always to the family of love and ultimately to the circle of love inside of God. However, is this true then too for hatred? If someone hates you, can that touch you eternally

'God cannot be quarantined'

(continued from page 3)

communion with God and fellow Christians and our commitment to Christ and his Church, enkindles our evangelistic fervour and equips us with charisms for service and mission," he said.

"The grace and power of the Holy Spirit can be stirred up in us over and over again," Bishop Riesbeck said. "God is generous. We can never ask too often for the Holy Spirit to fill us and set us ablaze — he loves this prayer."

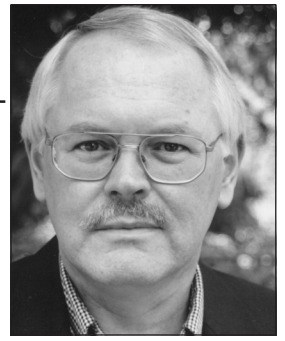
Bishop Riesbeck said the three things that are important to surrender and be filled with the Holy Spirit are repentance from sin, surrender to the Lordship of Jesus, and asking the Lord to baptize you with the Holy Spirit. "The new evangelization needs a new Pentecost," he said.

"The New Evangelization needs 'spirit-filled evangelizers...fearlessly open to the working of the Holy Spirit'," wrote Pope Francis in *Evangelii Gaudium*.

Natasha Mazerolle is a correspondent for *The New Freeman*. She can be reached at natasha@maz-family.com. §

In Exile

RON ROLHEISER, omi



and contaminate some of the joy of heaven? If someone's love can hold you for all eternity, can someone's hatred do the same?

This is not an easy question. Binding and loosing, as Jesus spoke of it, work both ways, with love and with hatred. We free each other through love and constrict each other through hatred. We know that from experience and at a deep place inside us intuit its gravity. That is why so many people seek reconciliation on their deathbeds, wanting as their last wish not to leave this world unreconciled. But, sad fact, sometimes we do leave this life unreconciled, with hatred following us into the grave. Does it also follow us into eternity?

The choice is ours. If we meet hatred with hatred, it will follow us into eternity. On the other hand, if we, on our part, seek reconciliation (as much as is possible practically and existentially) then that hatred can no longer bind us; the chord will be broken, broken from our end.

Leo Tolstoy once said: *There is only one way to put an end to evil, and that is to do good for evil.* We see that in Jesus. Some hated him, and he died like that. However, that hatred lost its power over him because he refused to respond in kind. Rather, he returned love for hatred, understanding for misunderstanding, blessing for curse, graciousness for resentment, fidelity for rejection, and forgiveness for murder. But ... that takes a rare, incredible strength.

In Gabriel Marcel's affirmation (that if we love someone that person can never be lost), there is a caveat implied, namely, that the other does not willingly reject our love and choose to move outside of it. The same holds true for hatred. Another person's hatred holds us, but only if we meet it on its own terms, hatred for hatred.

We cannot make someone stop hating us, but we can refuse to hate him or her and, at that moment, hatred loses its power to bind and punish us. Granted, this isn't easy, certainly not emotionally. Hatred tends to have a sick, devilish grip on us, paralyzing in us the very strength we need to let it go. In that case, there's still another salvific thing remaining. God can do things for us that we cannot do for ourselves.

Thus, in the end, as Julian of Norwich teaches (and as our faith in God's compassion and understanding lets us know) all will still be well, hatred notwithstanding.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author. He can be contacted through his website www.ronrolheiser.com Facebook www.facebook.com/ronrolheiser §

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For Carl Héту, the desire for justice runs in the family

By WENDY-ANN CLARKE
The Catholic Register

OTTAWA — When Carl Mr. Héту was a teenager growing up in Quebec, he recalls a conversation he had with his father that helped shape the man he would become.

In those days, there was little to no racial diversity in Beloeil, the city just east of Mon-

other three years.

CNEWA was founded as a papal agency in 1926, operating on the ground in areas where Muslims, Christians, Jews and other religions live and interact with one another on a daily basis. The strength and survival of the Catholic faith over the centuries, Mr. Héту says, has been its ability to foster meaningful relationships with other faiths and provide quality

ers.

As a teenager Mr. Héту embraced social responsibility and was deeply involved in student politics. Angered by any injustice he saw in his school environment, he wasn't afraid to put his body on the line in defence of someone who was being beat up or discriminated against for one reason or another.

Through the years he's been able to transfer that passion into the positive action through faith, which has defined his work at CNEWA.

Driven by the parable of the good Samaritan, Mr. Héту believes the work of the Catholic Church goes far beyond responding to incidences of injustice or need. It also involves working to understand the systemic issues that cause injustice. It's faith in action inside and outside of the four walls of the church that defines Catholicism and is continuing to bring the teachings of Jesus to people all over the world.

"Never underestimate the teaching of the Church that is done via the schools, hospital services, providing help for the elderly, handicapped, refugees and the displaced," said Mr. Héту.

"All of that work is done in the name of Jesus, serving all, transforming all. Despite the small number of Catholics we continue to do God's plan, to teach about being kind with your friend. Like the good Samaritan, we don't care about your religion or if you're a good person when you are in need. You might have been the worst person and maybe you deserve to be beaten up on the side of the street but that gesture to help that person could transform them to maybe become a better person."

Michael J. Lacivita, communications director of CNEWA New York, has worked closely with Mr. Héту over the years. They've travelled together on many trips throughout the Middle East and beyond, from Lebanon to Rome to Israel. He has been personally impacted by Mr. Héту's energy and drive to see the Gospel in action.

"His dedication, his passion, his witness to the Church and to the people of God in general is really noteworthy," said Mr. Lacivita. "At times it's quite humbling because he's really passionate about what he sees as the role of the Church in the regions that we are privileged to serve. He understood the unique role that the Church in Canada could play in helping the Church in general reach out, build up and empower others. He recognized the opportunity and potential and quickly seized on it."

(continued on page 11)



VATICAN CITY — Carl Héту (left) shakes hands with Pope Francis. (CNEWA photo)

tréal where Mr. Héту and his family lived. At age 13 or 14, in the mid-1960s, classmates began throwing around the N-word in reference to Black people. He didn't think much of it but that changed one night because of his father.

"I remember coming home and I used that word and I got it so hard from my father," remembered Mr. Héту. "He put me in my place. I remember it as if it was yesterday. He spoke to me about the dignity of people and about how those words are used to continue enslavement. So here I am getting my first teaching (about systemic injustice) from my father who did not work in an environment with people of colour but he knew that this was wrong and that shouldn't be used. I never used that word again."

It was moments like that Mr. Héту says marked his personal evolution, which eventually led him to the Catholic Near East Welfare Association (CNEWA). He has been director of its Canadian branch since 2004 and last month his contract was renewed for an-

other three years.

CNEWA supports the Catholic Church in parts of the world where Catholics are a religious minority, yet still make a disproportionate impact in providing quality schools and social services. It helps form priests, aids farmers, teaches children and provides emergency relief to refugees, all while encouraging dialogue. This is how Mr. Héту says Catholic values continue to be shared in that part of the world.

Social justice came naturally to Mr. Héту. He took to looking out for others like his parents had — they met through their work with an organization called La jeunesse ouvrière chrétienne (Young Christian Workers), a Church-led initiative founded by Father Joseph Cardijn in 1925 to provide vocational assistance to young people. The social justice teaching of the Catholic Church formed the moral foundation of their family. Mr. Héту's mother was a social worker supporting disadvantaged people with health issues, his father a trade union leader fighting for work-

5 ways to pray with your body

Integrating our spiritual and physical selves can lead to a richer prayer experience

By SHANNON K. EVANS

*Reprinted with permission
St. Anthony Messenger, May 2021*

Prayer can be a joyous thing. It connects us to our life source, consoles us, reorders our priorities, and gives us a sense of meaning. For anyone serious about pursuing spiritual growth, there is no getting around the prerequisite of a regular prayer life. But if you've committed to the discipline for any length of time, the odds are good that you've experienced the valleys as well as the mountain tops. And when prayer feels uninspired, sometimes the solution is as simple as a change of approach.

When we think of prayer, many of us think of sitting still in a quiet room with our eyes closed. Perhaps we picture a Bible open, rosary in hand, or list of intentions nearby — and those are wonderful ways to pray. But our ideas about what constitutes prayer tend to be narrow, limited to the formal approaches we have traditionally learned. When we find ourselves stuck in a rut and feeling bored, sleepy, or distracted in prayer, sometimes the answer lies in reaching beyond the small box we've stuffed prayer in. And nothing does that better than our very own bodies.

In the Western world, we tend to relate to our bodies primarily through what they do. Athletic achievements, caregiving for the young or old, birthing babies, engaging in sexual intimacy, gaining or losing weight: These are just a few of the ways we pay attention to our physical bodies. Very few of us spend much time thinking about how these bodies impact our spiritual lives. We sometimes seem to have a list of areas that use our bodies — and spirituality is not one of them. And yet it is.

Jesus, after all, had a human body. What's more, he gives it to us to eat and drink. Jesuit priest and playwright Bill Cain, SJ, explains that before Jesus offered himself to the world as our food, he first demonstrated embodiment. *This is my body*. Only then can he say, *given for you*. Our response to this, Father Cain says, is to locate Christ in our body; knowing our own body in wholeness before we can offer it to others out of that wholeness. If our spiritual selves are separate from our physical selves, the lack of integration will hold us back from fully living as Christ in the world.

Here are five ideas to get started.

1. Stretching physically and spiritually

Our hearts tend to follow our bodies, which is why our Catholic faith incorporates so many physical acts into our celebration of the mass. When we kneel, sit, stand, genuflect, extend peace to one another, make the sign of the cross, or sign our head, lips, and heart before the Gospel reading, we are signaling to our brains to integrate these rituals into our entire being.

Likewise, stretching while we pray can serve the same purpose. As we stretch our bodies, we can pray to be spiritually stretched as well. We can start with thanksgiving for our bodies, no matter what shape they're in, for serving us and working hard on our behalf. We can take just a moment to honour the fact that our bodies are sacred, holy, home to the Spirit of God, and deeply worthy of our kindness and care.

We can prayerfully listen to what our bodies are telling us about our needs and capacity. Perhaps there are changes that we should make to our everyday lifestyle. Perhaps there is an injury we need to tend.

Stretching is also a good way to invite God to teach us about holding tension in our lives. Just as we must stay in uncomfortable physical positions when we stretch, following Jesus often requires us to linger in uncomfortable nonphysical positions too. Engaging with our bodies can propel us into prayer as we invite God to teach us not to flee from discomfort but to patiently and generously hold space for new or opposing ideas, people who annoy us, and difficult situations. As we train our bodies to welcome discomfort for our own growth, we can train our brains to do the same in our spiritual, relational, and personal lives.

2. Gardening with faith

Jesus regularly used metaphors of farming and plant life to teach about the kingdom of God, and there is a reason why. The earth is

ripe with spiritual correlations, and, by engaging with creation in a hands-on way, we can open our eyes to truths we haven't otherwise seen.

As lifelong gardeners can attest, clearing brush and pulling weeds can draw us into prayer. As we engage in the physical act of removing what is old and deadened to make space for healthier new growth, we might realize that the same must be done in our inner lives. As we coax stubborn roots and clear the dried remains of last year's fruit, we may find ourselves praying that the same would take place in our hearts, that God would clear out the brush from our souls so new seeds may be planted.



Planting seeds is an act of faith, whether we recognize it or not: faith in a mysterious Creator, faith in the earthen elements, faith in the will of life to continue on, and even faith in ourselves to commit to something we begin. The practice of planting, when done with a spiritual mind, can be a radically prophetic act. In depositing seeds in the dirt, we are acting out a prayer that goodness and life will find a way, and a path to pray for our personal lives opens up as well. When we feel despair, when we feel depressed, hopeless, and forlorn, there may be no greater act of faith-filled prayer than going outside and planting seeds.

Weeding, watering, and nurturing fledgling plants requires a practice of tenderness and care, qualities we are not always good at extending to ourselves. In the weeks it takes for our garden to burst to life, we can pray with our bodies for God to enliven us to nurture ourselves with the same patience that we offer our plants. We are reminded of the

(continued on page 10)

Riding the green wave: Momentum for *Laudato Si'* gears up for next decade

By CAROL GLATZ
Catholic News Service

VATICAN CITY — When the special *Laudato Si'* Anniversary Year closed May 24, it celebrated progress made over the past five years, and launched a new wave of initiatives for the next decade in an ongoing response to Pope Francis' call for the care of creation.

For we know that things can change was the theme of hope for the church's worldwide celebration May 16-25 of *Laudato Si'* Week — the "crowning event" of an anniversary year that began during a global pandemic.

Even though "we certainly understood that we had one common home before COVID," seeing a crisis in health and hygiene in China cause lockdowns in Europe and job losses in Africa revealed even more clearly how interconnected the world really is, said Tebaldo Vinciguerra, the official leading the "ecology and creation" desk at the Dicastery for Promoting Integral Human Development.

The message of Pope Francis' encyclical, *Laudato Si'*, on *Care for Our Common Home*, continues to be prophetic for a pandemic-hit and post-pandemic world, the dicastery says on its website, as the document provides a "moral and spiritual compass" for a "new way of living together, bonded together in love, compassion and solidarity" and in a more "harmonious relationship with the natural world, our common home."

Under the large green canopy of a 100-year-old London planetree in a small city square near his Vatican office, Mr. Vinciguerra told *Catholic News Service*, it is important the church "leads by example."

The key to *Laudato Si'* is seeing, living and working in ways that piece life's many facets together and that create bridges to bring diverse people together toward a common goal, he said.

"It's not just 'I have a solar panel,' full stop," he said.

Some of the best things to emerge from people acting on the encyclical, he said, are their responses to a call for dialogue among experts in diverse fields, creating new and needed combinations and partnerships, such as: an architect sitting down with a theologian; a bishop choosing impact investing for his diocese; and a Caritas branch practicing due diligence and transparency.

Some dioceses and bishops' conferences have put great effort into promoting "integral" action among their own offices, for example,

he said, asking staff working on "pro-life, family, transparency, (procurements), ecology, justice and peace, social teaching, liturgy, etc., to do something together."

The Archdiocese of Mumbai, in fact, has an environmental office that blends catechesis with the use of more ecological materials, including not just avoiding single-use plastics, but encouraging shroud burial at church funerals to save precious wood and as a way of following what Jesus did.

A good project aims at helping the entire community bring different elements together and offers an alternative to what is available, Vinciguerra said, for example, a farm that cultivates nutritional crops from local species, involves the efforts of marginalized community members, utilizes composting, avoids post-harvest food losses by giving away what would otherwise be wasted and directs profits to fund schooling for single-parent families.

The dicastery was to unveil a preview of a *Laudato Si'* Action Platform May 25 — ahead of its full launch October 4 — as part of a "road map" of action for the next decade, he said. The platform is meant to help those who want to increase their commitment to bring-

ing *Laudato Si'* to life by promising a set of actions over a period of seven years. (*The action platform was not available at the time of publishing this issue of The New Freeman.*)

Parishes, dioceses, families, businesses, NGOs or religious congregations can register to assess what they are doing now and to see how they can further contribute to the seven *Laudato Si'* goals, he said.

Among the challenges still out there, Mr. Vinciguerra said, is to convince people to act on Pope Francis' call that everyone must contribute to the common good.

How people choose to live day-by-day is very important, even with the smallest gestures of love, he said, as well as the larger policies and practices on all levels in agriculture, trade, economics, debt and finance, patents and supply chains.

This is why politics has to be driven by love for the common good, which is seen "as a set of social conditions that allow for a full harmonious development of people and the community," he said.

Politics and governance, therefore, require "healthy institutions," free from corruption and open to "meaningful participation" from
(continued on page 9)

'Old habit' of covering up abuse must stop everywhere, pope says

By CAROL GLATZ
Catholic News Service

VATICAN CITY — Abuse against a minor is a kind of "psychological murder" that can destroy the victim's childhood, Pope Francis told an Italian association active in the fight against child abuse and online child pornography.

"Therefore, protecting children against sexual exploitation is a duty of every nation, (which is) called to identify both traffickers and abusers," he said during an audience mid-May at the Vatican with members of the association, Meter.

The association was founded in 1989 by Father Fortunato Di Noto, an Italian priest who has been leading the fight in Italy to protect children from online predators around the world. It works with law enforcement, government agencies and schools in fighting the crime of child sex abuse and other forms of online abuse, in prevention and offering safety and help for victims.

The pope praised its work, especially in trying to protect children from danger online.

"It is a scourge that, on the one hand, must be confronted with renewed determination by public institutions, authorities and others and, on the other hand, it requires raising even more awareness in families and different educational agencies," he said.

"Even today, we see how often in families the first reaction is to cover everything up," he said, adding it has always been the first reaction by other institutions, too, including the church.

"We have to fight against this old habit of covering it up," he said.

"Abuse against minors is a kind of 'psychological murder' and in many cases an obliteration of childhood," he said, calling on everyone to do their part to safeguard children.

Prevention and reporting must happen in all facets of society, including in schools, the world of sports, cultural and recreational outlets, religious communities and by individuals.

The pope encouraged the association, its members and volunteers to "not be afraid" and to "keep going with courage and perseverance."§

With book launch, Jesuits prepare to celebrate Ignatian Year

By CINDY WOODEN
Catholic News Service

ROME — The roughly 15,000 members of the Society of Jesus, their collaborators and many people who draw on the spiritual heritage left by St. Ignatius of Loyola began a

Riding the green wave

(continued from page 8)

everyone, including the poorest, he said.

When it comes to political representatives, a consistent and integral understanding of the human being is important, he said. For example, there may be representatives who support initiatives that protect workers or the environment, but fail to protect the unborn, and vice versa, leaders who are pro-life, but oppose environmental protections.

The encyclical calls out this kind of "schizophrenia" by insisting "there can be no ecology without an adequate anthropology."

Mr. Vinciguerra said the church's aim is "to teach what a healthy anthropology is and its implications" in terms of human dignity and individual responsibility, he said.

"The tricky part is not only what kind of planet we will leave to our children," he said, "it is also what kind of children we leave for the planet, what kind of education," access to justice, culture and media and how they understand relationships and living together.

The parable of the good Samaritan offers a lesson here in the crucial importance of people living in solidarity, reciprocity, trust and hope, he said.

The Samaritan showed compassion by helping and caring for a wounded stranger; he involved and trusted an innkeeper to help, who in turn trusted the Samaritan to make good on his promise to return, Mr. Vinciguerra said. "Together we can create something, together — you and me — we can create trust that benefits someone else, the wounded man; let us have hope for trust." §

special Ignatian Year, May 20 and lasting until the saint's feast day, July 31, 2022.

Anticipating the celebration, Father Arturo Sosa, the Jesuit superior general, hosted the launch of *Walking with Ignatius*, a book-length interview he did with journalist Darío Menor.

On May 20, 1521, the soldier Ignatius was wounded by a cannonball in battle; he spent months in bed recuperating and reading about Jesus and the lives of saints. He decided he wanted to be one of them, laid down his



St. Ignatius of Loyola

(Franciscan Media image)

sword, gave away his belongings and set off on a journey to discern God's will for his life.

"With his leg shattered, he became a pilgrim, a wayfarer toward true freedom," Fr. Sosa said at the book launch. "He freed himself from the illusions he had built up from his family experience and in the royal court, to pursue the ideal built from the personal encounter with Jesus of Nazareth, which allowed him to discover the essence of freedom: the love that leads to the surrender of one's own life so that others may have life."

The theme of the Ignatian Year is *To see all things new in Christ*.

Fr. Sosa said the theme was chosen because for the Jesuits "it is not a question of looking back, nor of exalting the figure of

Ignatius of Loyola. Inspired by his experience, we seek to identify ourselves with the person of Jesus Christ, the only Lord, in such a way that we may be in tune with the endearing gaze of the one who gave his life for all human beings so that we

may show the way to life in freedom."

Claretian Missionary Sister Jolanta Kafka, president of the women's International Union of Superiors General and author of the book's prologue, said there are at least 70 women's religious orders that define themselves as Ignatian, but beyond that "it would be hard to find even one sister" in any order who has not benefited from the spiritual insights of St. Ignatius.

The Spanish saint's teaching on how to discern God's will in order to better serve people in a certain time and place is an ongoing gift to the church, Sr. Kafka said, especially because it sees discernment not only as an individual exercise of observation and prayer, but also as the exercise of a community like a religious congregation.

Pope Francis, probably the most famous Jesuit living today, has asked the Jesuits to be more generous in teaching other Catholics how Ignatian discernment works.

Mr. Menor asked Fr. Sosa what it is like for the Jesuits to have one of their members as pope.

"No one ever thought there would be a Jesuit bishop of Rome," he said. "For the Society (of Jesus), in any case, the pope is the pope whatever his background and whoever he is."

Having a Jesuit pope may be "a disadvantage" for the Jesuits, he said, "because he has to be careful not to give the impression that he has a preferential relationship with the Society."

In the book, Fr. Sosa spoke repeatedly about the growing percentage of people in the world who are not religious, making a distinction between "secularism," which pushes religion aside and the widespread process of "secularization."

The decline of formal religious affiliation "is the situation we are in, and we should evaluate what's positive about it and try to respond to it," he said. The "good aspects" include moving from religious identity as a sociological or cultural label one is born into to being a "free choice" an individual makes and commits to.

Christian communities grow and are invigorated when their members want to be there, he said. "That's why, in a secularized society, we are called to encourage and support people who are searching, to present the Gospel and what it offers, to foster authentic experiences of faith and help people make choices from a place of freedom." §

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5 ways to pray with your body

(continued from page 7)

gentleness with which our Heavenly Gardener tends to us, and we might ask ourselves how we can better imitate that gentleness in relationship with ourselves and others.

When our fruits and vegetables are finally ready to be harvested and eaten, manual labour reminds us of all the good gifts we are reaping. No matter how hard our circumstances are, there is always bounty to be had when we are aware of the vibrant divine presence in all things. When we harvest our garden, our physical movements can become prayers of thanksgiving for the goodness in our lives.

3. Prayer walking: uniting with others

Some people thrive on praying alone in silence in a darkened room, but for many of us that idealized picture of prayer leads only to an unplanned nap. For these people, prayer walking may be a life-giving alternative. This is a particularly powerful exercise for intercessory prayer, or engaging in prayer on behalf of other people, world events, or social issues rather than our personal lives.

We might take a prayer walk on the sidewalks of our neighbourhood, praying for neighbouring by name and for the struggles we know to be in their lives. We might walk through the streets of our city's downtown, around our schools, or in other public areas as we pray about the pain and injustices in our communities.

Physically putting our bodies within the parameters of the places and people we are praying for can unite our hearts in a deeper way to our intentions — and that feeling of unity always indicates the presence and movement of God.

When we engage in intentional prayer walking, our bodies are in the gracious position of bringing us into a first-hand encounter with the things for which we are praying. Physical proximity can and does produce proximity of the heart.

4. Seeing the divine

One of the loveliest ways we can engage our senses in the act of prayer is through *Visio Divina*, which is Latin for "Divine Seeing." To enter into this prayer practice, we select a piece of visual art such as a photograph, icon, sculpture, mosaic, or painting — the possibilities are endless, really. Before beginning,

we pray for a receptive heart that may be attuned to the movement of the Holy Spirit.

We begin with noticing our first impression, focusing on what we were immediately drawn to about the visual. Spending a few minutes on this, always gently bringing our attention back whenever it strays, we ask questions to ourselves and to God about the feelings we experience. As we sit with the details of our first impression, we might feel the Holy Spirit begin to move within us.

Next we "zoom out," so to speak, to observe the piece as a whole. What feelings are aroused by what we behold? What memories or experiences come to mind? We can listen for the still, small voice of God speaking to us through the art by the use of our eyes and

Integrating our bodies into our spiritualities through various means of prayer can help us embody a gospel that looks a little more vibrant, integrated, and whole.

our sacred imaginations. In response to the movement of God, we determine one impression that we'd like to bring with us into our day. It might be an action to take, a written reminder to ourselves, or some creative expression we feel inspired to make. The point is to have something to carry out of the prayer session and into the rest of our day so that we continue to be transformed.

5. Praying a mantra mindfully

While it might initially feel foreign in our Western expression of Christianity, praying with mantras — short, simple, repetitive phrases — is actually a rich part of our tradition. The Jesus Prayer, for example, probably dates to the fifth-century desert fathers and mothers. In this prayer we say, "Lord Jesus Christ, son of God, have mercy on me," repeating it slowly and mindfully for an extended period. Our physical selves are engaged in prayer through our lips, tongue, and ears; meanwhile, our minds and hearts are directed inward as we inhale and exhale.

Often when we pray aloud, we do so with a longer prayer that is only read or spoken once. But repetition can have immense spiritual benefits. The more we hear an idea spoken — especially by our own mouths — the more inclined we are to believe it and integrate it into our subconscious.

Additionally, verbal repetition frees our

minds to stop over-thinking about conjuring grandiose words and instead dive deeper into the openness of true meditation. This is why the rosary continues to be such a popular form of prayer.

Aside from the Jesus Prayer, other mantras might be "Lord have mercy, Christ have mercy," the Hail Mary, the Glory Be, a short phrase from Scripture, or even a one-word intention such as "trust." Some people prefer to pray mantras while sitting in silence, while others employ them as they go about their day-to-day lives. Both methods incorporate the physical body and senses.

6. Integrating body and soul

Although our culture separates body and spirit, the very incarnation of Jesus speaks to

a higher reality. Just as Jesus embodied both divinity and humanity, so, too, do our bodies hold our humanity and the Holy Spirit. To live out the maximum spiritual health we were made for, we are called to the work of integration; and engaging our bodies in the act of prayer is the fast track to get there.

If our prayer lives are feeling dull, we must remember there are actionable steps we can take to enliven them. Integrating our bodies into our spiritualities through various means of prayer can help us embody a gospel that looks a little more vibrant, integrated, and whole — a gospel that looks a little more like the one Jesus gave us.

Shannon K. Evans is a mother of five and author who has written numerous articles for St. Anthony Messenger and other Catholic publications. To learn more about her work, visit ShannonKEvans.com.

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DeGRUCHY, MARION CATHERINE — It is with heartfelt sorrow, the family of Marion Catherine DeGruchy, wife of Ray DeGruchy, passed away on Sunday, May 9, 2021, at Bobby's Hospice.

Born in New Glasgow, NS, on February 25, 1946, she was the daughter of the late Walter and Irene (Belyea) Horton.

Besides her husband, Marion is survived by her twin daughters; Karen Donovan (Bob), and Katherine DeGruchy, both of Quispamsis, and her son Allan DeGruchy of Saint John, twin brothers; David Horton (Denise) and Donald Horton (Judy), both of Halifax, grandchildren; Karley and Carson Donovan, and Cameron and Brandon DeGruchy, several nieces, nephews, and cousins, as well as many wonderful friends and neighbours. She will be missed by all who knew her.

Arrangements are under the care and direction of Kennebecasis Community Funeral Home, Quispamsis. A Mass of Christian Burial was held at Our Lady of Perpetual Help Church, Rothesay. Interment to take place at Heatherdale Memorial Cemetery, New Glasgow, NS at a later date.

BUTLER, SHIRLEY 'SHIRL' CATHERINE — It is with heavy hearts the family of Shirley Catherine Butler announces her passing, which occurred on Wednesday, May 12, 2021, at the Saint John Regional Hospital. Born in Saint John, NB, she was a daughter of the late Harold and Evelyn (George) Tolan.

Shirley is survived by her daughters Deb Grass (Fred) and Jen Butler (Christian); son Steve (Rose); sister Eb; grandchildren Amanda (Illya), Jordan, and Brendan; great-grandchildren Parker, Carsten, Declan, and Kendall; special friends Sally, Erve, and Otis; as well as the extended Butler family and many nieces and nephews.

Aside from her parents, Shirley is predeceased by her husband, Ray Joseph Butler, and sisters Rita, Elizabeth, and Barbara.

She rested at Brenan's Funeral Home, Saint John. A Mass of Christian Burial was held at Holy Redeemer Parish (St. Pius X), Saint John. §

Justice runs in the family

(continued from page 6)

Over the past seven years CNEWA Canada has raised over \$4 million annually for its work to advance the mission of the Church on the ground in the Middle East. Accustomed to being on work trips steadily throughout the year, Mr. Héту has been grounded since the pandemic hit but continues to work virtually with staff and partners around the globe.

Though doing the work from a distance has its challenges, he is grateful to have more time with his wife Lorraine at their home in Gatineau, QC, across the river from Ottawa. The couple has four adult children.

Mr. Héту remains as passionate as ever and is hopeful that with the increasing vaccine distribution the world is on its way to some semblance of normal. Despite the troubles around the world with the increasing number of migrants and refugees, he says people of faith need to continue to believe that good things are happening if we work together.

"We have to put our trust in God," said Mr. Héту.

"Human beings are so weak, but together we can be so strong. With God motivating us, inspiring us, we can change the world as He did. What an amazing movement Christianity has been. I have been blessed to be a part of it." §

2021 Plenary Assembly will be held online again this year

By BRIAN DRYDEN

Canadian Catholic News

OTTAWA — One of the largest and most important annual gatherings of the leadership of the Catholic Church in Canada will only be an online event in 2021.

It is the second year in a row that what has been a large scale gathering in Cornwall, On., in recent years where Canada's bishops, clergy, representatives of Catholic-based organizations and representatives of other faith communities will not be held as an in-person event but rather instead the 2021 Plenary Assembly will be held online and via ZOOM meetings.

While the leadership of the Canadian Church expressed hope after last year's assembly that the online version of the event would be a one-time situation, no one at the time knew what to expect in 2021.

"There is no way to know what the situation will be like a year from now, will there be a vaccine, will there still need to be restrictions and limits on social gatherings and places of worship?" Canadian Conference of Catholic Bishops (CCCC) president and Winnipeg Archbishop Richard Gagnon told the Canadian Catholic News in an interview last fall after the first-ever online plenary assembly wrapped up.

What is known now in 2021 is that there are vaccines, but while most Canadians who want a vaccine will likely have had one by mid-summer 2021 most vaccines involve at least two shots and the timeline for all Canadians who want to be vaccinated completely makes planning events in Canada beyond the summer difficult.

And that means that the CCCC has decided that for another year at least, the plenary assembly will have to be an online coming together and planning session for the Canadian Church.

"The meeting will be virtual (online)," CCCC communications director Lisa Gall confirmed to the Canadian Catholic News of the event that be held for five days in September 2021.

"The 2021 Plenary Assembly of the CCCC will take place virtually from 20 to 24 September," Ms. Gall said. "As the conference continues to work out other details related to the meeting, additional information will follow when available." §

Sunday's Liturgy

May 30, 2021 The Solemnity of the Most Holy Trinity

First Reading: Deuteronomy 4.32-34, 39-40

*The Lord is God in heaven above and on earth beneath;
there is no other*

Responsorial Psalm: Ps 33.4-5, 6 =9, 18-19, 21+22 (R.12)

R. Glory and praise for ever!

Second Reading: Romans 8.14-17

*You have received a spirit of adoption to sonship, in which
we cry, "Abba! Father!"*

Gospel: Matthew 28.16-20

*Baptize them in the name of the Father
and of the Son and of the Holy Spirit.*

Catholic and Christian principles needed to help the recovery from COVID's impact

By BRIAN DRYDEN

Canadian Catholic News

OTTAWA — As Canadians continue to grapple with yet another wave of the COVID-19 pandemic, the question of what happens after the global community recovers from COVID's impact remains a vital issue.

There is much talk of a great “reset.” Environmentalists, associated with faith groups, both Catholic and not, and social justice organizations call for an opportunity to be seized, with faster conversion to a “green” energy future or social justice groups seeing this is a chance to wipe clean

need for Christian principles to lead the way to a better future.

He foresees 12 key nations and influencer nations such as Canada and how they interact in going forward as key factors in whether the global community does indeed “reset.”

In his new book *Transforming Nations after the COVID-19 Pandemic: Humanitarian and Planetary Systems Perspectives* which can be ordered online through Springer International Publishing (<https://www.springer.com/us/book/9783030618094>), author Denis Caro says that the principles at the root of Christian and Catholic philosophy will be needed to guide humanity forward.

“It is all there in Christian and Catholic teaching and principles, the need to work together and act as one for the common good,” Mr. Caro, who was awarded the University of Ottawa's Excellence in Teaching Award in 2000, said in an interview with the *Canadian Catholic News*.

“That is part of my faith, it is what Catholics and Christians believe, that we must always work towards the common good.”

And Mr. Caro, who embraces his Catholic faith as a vital aspect of who he is as a person, says the global pandemic has shown how important that is, how only by working together in unison will a better future evolve.

“The COVID-19 pandemic compels deep reflection on the human condition,” he said of why he wrote about the need to “transform” after COVID.

In an overview of his book Mr. Caro writes, “the themes underscore the importance of preventing humanitarian problems, being prepared for new threats and challenges and never losing sight of the common human values around the world.”

“The importance of mutual dialogue and understanding between peoples around the world remains essential,” he said as an explanation of his work.

“The collective future depends on working together to prevent, mitigate and resolve pending international challenges,” according to Mr. Caro. “The book suggests concrete ways to build stronger nations and a more stable and harmonious world community. None of these solutions are easy or quick fixes to per-

sistent problems.

“The themes of this book underscore the importance of caring, courage and hope in the face of humanitarian obstacles,” said Mr. Caro, adding that in some ways his work is “a clarion call to world youth to assume the challenges of the future with courage, ingenuity, determination and resolve.”

Mr. Caro, who is originally from Germany, says his work is dedicated to the memory of his parents who came from war-ravaged Europe and has inspired his career and research over the years. In an interview, he stresses that Catholic principles and the principles of Christianity that emphasize and celebrate caring, courage and hope in the face of challenges should be the foundation of a post-COVID-19 world.

“You can see how sharing information together was very important as COVID spread, how countries like the United States and China have to put common interests ahead of purely individual needs,” Mr. Caro told the *Canadian Catholic News*.

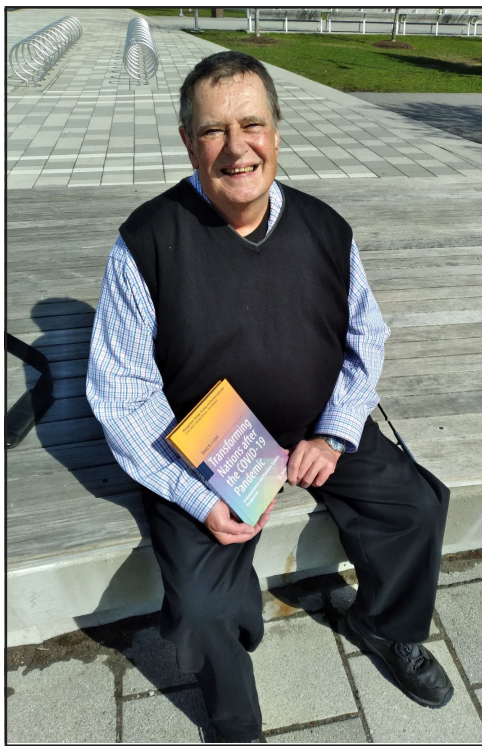
For some people, the idea of the global “common good” may come across as being some kind of form of one-world government. When asked about that, Mr. Caro says he understands concerns especially when not all countries are at the same stage of their economic and social development.

As an example raised by the Canadian Catholic News during a phone interview, asking a relatively poor country to take steps to mitigate the impact of development to meet the standards of already developed countries can come across as expecting others to do something that the now already fully-developed nations didn't as they accumulated their wealth.

In other words, richer nations may end up placing burdens upon developing nations that can appear to be unfair expectations.

“That is why we have to go back to some of the basic principles, to the principles that we respect each other, actually listen and care for each other,” Mr. Caro said.

“It is what the foundation of Catholic and Christian principles are,” said Mr. Caro, who received the MDS International Prize for the Study of Public/Private Partnerships in 2001 for his work *Strategic Partnerships between Leading IT Organizations and the Health Care Sector: Best Practices in Sweden, Germany and Canada*.§



OTTAWA — University of Ottawa professor emeritus Denis Caro displays his new book *Transforming Nations after the COVID-19 Pandemic: Humanitarian and Planetary Systems Perspectives* at Lansdowne Park in Ottawa. He says the Christian principles at the core of his Catholic faith will be needed to help create a brighter future post-COVID. (Brian Dryden photo)

debt accumulated by poorer nations.

An award-winning teacher and Catholic author and University of Ottawa professor emeritus sees what happens after COVID as a key issue too. And what he sees is the