

longed unemployment and issued a call for change. The speech was an economic warning with "political overtones," according to a *Globe and Mail* article September 13. The Pope reiterated his concern for the detrimental effects generated by unemployment, both for society and the individual. Failure to secure employment was depicted as an affront to human dignity, and the Pope joined Canada's Roman Catholic bishops in an endorsement of their 1983 New Year's statement entitled *Ethical Reflections on the Economic Crisis* which had severely criticized the nation's economy and called for reform. The Pope appealed "to those in positions of responsibility, and to all involved, to work together to find appropriate solutions to the process at hand, including a restructuring of the economy." It was emphasized in the speech that Canadians, government and populace alike, must stress "the primacy of the human person in the productive process" and place human needs before financial gain. He also made suggestions for the alleviation of the distress caused by unemployment and a recessive economy, including "collective agreements between workers and management" and variations on joint ownership. While speaking specifically about the fishing industry in eastern Canada, it was clear that many aspects of the Pope's address were directed to the nation, and the continent, in general. Related to the problems facing the Newfoundland fishing community was, the Pope continued, the possibility that world food production would become "controlled by the profit motive of the few rather than by the needs of the many." The development of any such trend would endanger the "security and distribution" of world food supplies. And it was the Flatrock, Newfoundland, speech which set the tone for the remainder of the tour.

Addressing crowds in Midland, Ontario, on September 15, Pope John Paul again touched on the subject of native rights, a topic he had earlier made reference to in a Quebec City speech, at which time he had stated that native Indians and Inuit must be the "architects" of their own future. In the Midland address, the Pope stated that Canadians must face the "challenge" of native rights. Now, he said, was the time to "heal all the divisions that have developed over the centuries between the original peoples and the newcomers to this continent." This second reference to native rights again stressed the need for cooperation in easing the tensions surrounding the issues of land claims, resource rights, and demands for increased native self-government, according to a *Citizen* report September 17.

The Winnipeg, Manitoba, homily of September 16 was a plea for the entrenchment of minority language rights. Speaking in a province divided on the issue of bilingualism, the Pope called for efforts on the part of both individuals and government to "encourage and preserve" the language and cultures of ethnic minorities. Multicultural interaction within the framework of federalism was praised as an effort to live with "mutual respect for the unique cultural identity of each other [which] has providentially created that atmosphere of respect for cultural diversity which characterizes Canada." Pluralism of traditions did not negate the unity of a society such as Canada, continued the Pope (*The Citizen*, September 17).

The economic note was again sounded in Edmonton, Alberta, September 17, when the Pope called "develop-

ment" the "new name for peace." He referred to the absolute necessity for efforts on the part of wealthy nations to eliminate Third World poverty in order to establish a lasting peace. "The progress of the disadvantaged," continued the Pope, was an element of Christianity's "universal dimension of injustice and evil." Speaking of the growing economic disparity between nations of the North and South, the Pope warned that inevitably, "the poor South will judge the rich North." The alleviation of Third World deprivation was an issue not only of economics but also of freedom. The North must not amass "to themselves the imperialistic monopoly of economic and political supremacy of others." Once again, the message was apparently designed to reach a much larger audience than that physically present, including the US.

The text of a speech prepared for delivery September 18 before a gathering of native peoples in Fort Simpson, N.W.T., added further papal endorsement of native rights. Included was an expression of the need for "building solidarity among the aboriginal peoples of this country" to secure a greater degree of self-determination. He appealed specifically to native youth to develop a receptivity to accepting "leadership roles and responsibilities." Condemning oppression, the Pope proceeded to proclaim "that freedom which is required for a just and equitable measure of self-determination." Participation in self-governing is a right, continued the Pope, but a right which carried with it corresponding duties in the development of native potential (*Globe and Mail*, September 19).

In Ottawa, on the final leg of his tour, the Pope spoke at a reception given by Governor-General Jeanne Sauv  at Government House September 19 before a group of church, government and diplomatic representatives. A philosophical call was issued for those in positions of responsibility to work toward a "new vision of humanity." The recently elected Progressive Conservative government, and the nation as a whole, was urged to "resist any temptation to grow tired" in accepting refugees, according to a *Globe and Mail* article September 20. Canada must display the political will to "see society's problems in terms of . . . living people" in this new "vision," a perspective designed to inspire action and overcome "complacency, insensitivity and selfishness." Canada must act in concert with other nations to overcome the global challenge of "conflict and injustice." A strong plea was made for efforts at world disarmament, the proffering of assistance to the Third World to alleviate health and educative problems, and the advancement of liberty and religious freedom. The speech restated the major aspect of all previous addresses on the tour, namely the "dignity and sacredness" of every individual. Only through internal and external dialogue and cooperation will a nation successfully further its interests, not through recourse to "sterile confrontation." Governor-General Sauv  responded that Canadians had understood the message given by the Pope during his tour, and would not "rest in complacency" in their own security. "Canada has followed you, heard you and understood your words," she added (*Globe and Mail*, September 22).

The Pope's final address followed the next day, September 20, at a pontifical mass in Ottawa. The message of security coupled with peace was repeated, with the Pope