



Parish Week † 8 Nov. 2020

Saturday, 7 Nov.

- 8.00 am Mass: † Josefina Mabaquiao (Emelita Gotera)
 10.00 am funeral Mass: † Rosaria Oshinowo
 10.00 am RCIC catechism meeting
 5.00 pm Mass: Int. Malini Wijesinghe & Mary Weerasinghe (friends)

SUNDAY, 8 NOV. / 32-A

■ Homilist: Fr. Edwin Galea

■ 2nd Collection: 3rd rescheduled ShareLife Appeal

- 9.00 am Mass: † Vincenzo Grande (family)
 10.30 am Mass: † Nieves Castro (family)
 12.00 pm Mass: † Billy & Ludy Ombac (family)
 1.30 pm Baptism
 7.00 pm Mass: Pro Populo

Monday, 9 Nov. / Dedication of the Lateran Basilica

- 8.00 am Mass: † Fr. Richard Veltri (Johnson family)
 7.00 pm Mass: † Lydia Marquez (Dolores)

Tuesday, 10 Nov. / St. Leo the Great, pope & doctor

- 8.00 am Mass: Int. Fr. Elias Chachati (friend)
 7.00 pm Mass: † Maria Coutinho (CWL)

Wednesday, 11 Nov. / St. Martin of Tours, bishop

■ Remembrance Day

- 8.00 am Mass: † Luigi DeCicco (Emma)
 7.00 pm Mass: Int. Safe delivery of Cherry's baby (Virginia Tabat)

Thursday, 12 Nov. / St. Josaphat, bishop & martyr

- 8.00 am Mass: † Deceased members of the Colaco / Kamath / D'Souza families (Lillian)
 7.00 pm Mass: † Deceased Maulion family members (Corine)

Friday, 13 Nov.

- 8.00 am Mass: † Chadwick Boseman
 7.00 pm Mass: † Catherine Reardon (family)

Saturday, 14 Nov.

- 8.00 am Mass: Int. Shoba Ryan (friends)
 3.30 pm Finance Council
 5.00 pm Mass: † Leonides Lopez (family)

SUNDAY, 15 NOV. / 33-A

■ Homilist: Fr. Edwin Galea

■ Shepherds' Trust presentation

- 9.00 am Mass: † Toks Oshinowo (family)
 10.30 am Mass: † Francis Ignatius (family)
 12.00 pm Mass: † Apolonia Solatre Baclic (Vinah Garcia)
 7.00 pm Mass: Pro Populo

Focus on the Word

32nd Sunday in Ordinary Time, Year A

Wisdom 6.12-16; 1 Thess. 4-13-18; Matthew 25.1-13

God of power and mercy protect us from all harm. Give us freedom of spirit and health in mind and body to do your work on earth. Amen.

Pray for the Deceased

Angeles Beria Jr.

Fr. Nazzareno Coccia

Emma Gama-Pinto

Epifanio & Conchita Resbo

The 700 victims of the current humanitarian crisis in Venezuela



2nd Collections

8 November: *ShareLife* Appeal, Rescheduled Offering

On 8 November, the 2nd collection will be the third *Rescheduled Offering* for our annual *ShareLife Appeal*, supporting 33 Catholic agencies and 10 grant recipients that respect the sanctity of all human life. See page 3 in the website bulletin for details.

Shepherds' Trust

Each year, grateful parishioners throughout the Archdiocese of Toronto contribute to the *Shepherds' Trust*.

[r.: Monsignor Sam Bianco]

This Trust ensures peace of mind for the retired Priests who served us for many years in parishes and other assignments.

This year, due to the pandemic, the Trust will *not* be conducting a fundraising campaign. Parishioners are asked to ensure that their local needs are being met, and to focus their stewardship on their Parish and *ShareLife*.

Parishioners who wish to donate to the *Shepherds' Trust* may do so; envelopes are available at the Church doors.



COMING UP

7032020

- 24 Nov. Memorial Mass: † Rosanna Narag (8:00 pm)
 25 Nov. Children's Choir Mass for Fr. Edwin Galea, 40 Years of Ordination to the Priesthood (8:00 pm)
 29 Nov. **1st Sunday of Advent;**
 - 2nd Collection: **Maintenance;**
 - Catholic Women's League (1:00 pm), 60th Anniversary Celebration;
 - Fr. Edwin: 40th Ordination Anniversary (1980-2020)
 6 Dec. Infant Baptism Parent/Godparent Meeting (7:40 pm)

Website stmariagoretti.archtoronto.org

For the *Prayer to St. Michael*, and details of other events in our Parish, see pages 3 and following in the website bulletin.

Stewardship

2021 Sunday Envelopes

Parishioners will soon be invited to pick up their 2021 *Sunday Offertory Envelopes* in the Vestibule. This year, due to the pandemic circumstances, we will need to observe special precautions to ensure that the procedure is safe. Please follow the direction of the Re-opening volunteers. The envelopes are for registered parishioners only; if you are new to the neighbourhood and have not yet registered, *welcome!* You will need to come to the Office window, fill out a *registration form*, and join our parish.

My Offering	
Where your treasure is, there will your heart be also. Matt 6:21	Name: _____
	Address: _____
	Amount: _____

Sunday Missals

The 2021 Sunday Missals will be delivered later this month. Due to the pandemic, there have been staff shortages and production delays. As soon as the Missals have arrived, we will notify Parishioners through this bulletin, which can be read on our website, and by the verbal Announcements at all Masses.

Finance Council

The next Parish Finance Council meeting will be held at 3.30 pm on Saturday, 14 November.

Book of Remembrance

During November, the month of the *Holy Souls*, we will remember all the faithful departed of our families at our daily Masses. Parishioners may submit the names of deceased family members for use in our November *Book of Remembrance*, at the pulpit.

This year, due to the pandemic, we need to follow a different procedure. Parishioners may submit names for inclusion in our prayers, but they may not write in the actual book itself.

As an alternative, the Parish Re-opening Committee has graciously prepared a procedure so that Parishioners may submit names via email. The email address created by the Committee specifically for the November book is:

mariagorettichurch@gmail.com

Please use this option to submit your names; it will eliminate the need to line up at a table near the Book in the Church.

Parishioners who prefer to write their names on pages may do so; but they are kindly asked not to do so at the table in the Church. Please bring your page with your completed list and leave it in the marked November Remembrance box on the table near the pulpit. If you do this, please remember to submit your page by Sunday, 22 November. For sanitization purposes, the pages are left dormant for 3 days after being returned; those that are submitted late will not be placed in the Book before the month ends.



Q. What kind of motor vehicles are in the Bible?

A. The Lord drove Adam and Eve out of the garden in a *Fury*. David's *Triumph* was heard throughout the land.

When Jesus taught the disciples the Lord's Prayer, the Latin for "Thy will be done," is: "*Fiat voluntas tua.*"

And Honda: We read that the Apostles were all in one *Accord*.

1st Communion and Confirmation

The celebrations of 1st HOLY COMMUNION and CONFIRMATION, which were to take place after Holy Week, are in the process of being rescheduled in the near future. Candidates in our schools will be given information to take home, and dates will be publicized as soon as possible, to give families a chance to prepare properly to celebrate these vital, affirming and life-giving events.

RCIA, RCIC



Rites of Christian Initiation of Adults & Children

Pray for all in our parish R.C.I.A. process, who preparing for the Sacraments of Initiation; as well as the youth in our parish R.C.I.C. process.

The RCIA meets regularly on Friday evenings at 7.30 pm, and the RCIC meets periodically on Saturday mornings; their next meeting is on 7 November.

ADVENT PREPARATIONS

Christmas Flowers

Parishioners are invited to sponsor this year's display of CHRISTMAS POINSETTIAS in our Sanctuary. Donation envelopes are at the Office window.



If you wish to *dedicate* your flowers, please fill out the "Christmas Flower" form in the donation envelope. Dedications will be accepted until noon on Monday, 21 December.

The forms are intended to remember *one person* for each pot donated. If you wish to honour more than one person, you may submit the name of a pair who share a common family name; or, for many persons, "For the members of the _____ Family."

Advent Wreath Lighters

Would you like to be an Advent Wreath candle lighter? This is a wonderful way to involve your family in the spirit of this wonderful season, and assist your fellow parishioners in our common worship and praise of the Father. See the sign-up list on the Vestibule bulletin board.



Prayer to St. Michael



Saint Michael the Archangel, defend us in battle, be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray; and do thou, O Prince of the Heavenly hosts, by the power of God, thrust into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

(Our Archbishop, **Cardinal Thomas Collins**, asks the faithful to include this prayer regularly in their spiritual exercises.)

ShareLife 2020

Living the Gospel!

Parish Campaign Progress

\$ 8,151,328
of \$13,800,000

59%
of goal



ShareLife Sunday Collections

13 September, 11 October and 8 November

Remember our SHARELIFE Agencies at this critical time

Community / Family Services

Catholic Community Services of York Region, Catholic Cross-cultural Services, Catholic Family Services of Durham, Catholic Family Services Peel-Dufferin, Catholic Family Services of Simcoe County, Catholic Family Services of Toronto, *FertilityCare* Toronto, Natural Family Planning Association

People with Special Needs

Mary Centre, *Our Place* Community of Hope, Saint Elizabeth Health Care, St. Bernadette's Family Resources Centre, St. Michael's Homes & Matt Talbot Houses, *Silent Voice* Canada (*ministry to the deaf*)

Children and Youth

Catholic Children's Aid Society of Toronto, Catholic Settlement House Day Nursery, *Covenant House*, *Sancta Maria House*

Young Parents

Rosalie Hall, Rose of Durham, Rose of Sharon, *Vita Centre*

Seniors

Les Centres d'Accueil Heritage, Loyola Arrupe Centre, Providence Healthcare, Society of Sharing

Affiliated Organizations

Camp Ozanam (*Society of St. Vincent de Paul*), Good Shepherd Ministries, Birthright International



Living the Gospel by providing for those in need

By donating to *Sharelife*, you help support over 40 agencies to serve the most vulnerable people in our community – of any faith, age, or background.

Our next **ShareLife Appeal** is on 8 November

Many thanks to all our generous *ShareLife* supporters for your dedication to this service that enables us to live the Gospel.

The *ShareLife* 2020 collections that could not be taken during the pandemic shutdown were postponed to:

13 September, 11 October (*Thanksgiving*) and a final collection on **8 November**.

As this point, we are just over the half way point of our *ShareLife* 2020 goal of \$13.8 million. We are determined to reach our 2020 goal and with the ongoing support of our parishes, we know we can get there!

Please make a sacrificial gift to *ShareLife* through our parish campaign.

The next *ShareLife* offering will be on Sunday, 8 November. Please donate, and help us reach our goal!

The Shepherds' Trust

The Shepherds' Trust supports the needs of the retired diocesan clergy of the Archdiocese of Toronto who have served our family of faith, bringing us the sacraments and enriching our Parishes, homes, schools, hospitals and countless other gatherings through their ministry.

The Trust was started by lay people who recognized the needs of our retired priests and helped to establish the Trust as a reflection of the gratitude and appreciation of the faithful parishioners in our parishes.

Through your support of The Shepherds' Trust, our retired priests are given the dignity of adequate monthly allowance, health care and other assistance in their golden years- often well beyond the recognized retirement age of 75.

The mission of The Shepherds' Trust is to provide elderly and disabled diocesan priests with the necessary resources to lead a dignified life after many years of active ministry.

Campaign suspended for 2020

Due to the financial hardships that Covid-19 has caused both parishes and parishioners, the Trustees of The Shepherds' Trust have decided not to conduct a fundraising campaign this year. The Trustees will prepare an e-bulletin that will urge parishioners to focus on the financial needs of their parish and will refer readers to The Shepherds' Trust's website for information about the Trust. Parishioners who wish to support our retired Priests may make a gift via the special collection envelope in your Sunday offering box.

History of Retirement Benefits for Toronto Diocesan Priests

There were two prior benefit programs for Toronto's diocesan priests. The first was the St. Michael's Mutual Aid Society, established in the Archdiocese of Toronto (during the administration of Archbishop Pocock) in 1962. Originally, it was directed by elected representatives of the diocesan priests but the archdiocesan staff assumed responsibility for it on January 1, 1970 because of administrative challenges that arose during the 1960s (including new Canada Pension Plan requirements, more priests retiring, etc.).

The St. Michael's Mutual Aid Society was renamed the Mutual Benefit Fund and provided:

Ontario Health Plan Premiums ;
Blue Cross Extended Benefits;
Monthly retirement benefits; and
Retreat fees for retired priests.

It also covered the costs of extended institutional care for priests with health challenges.

To address the seriously under-funded circumstances of the Mutual Benefit Fund. The Archdiocese of Toronto explored setting up a Trust, supported by dedicated laypeople who realized the need for one. Their recommendations led **Archbishop Ambrozic** to establish The Shepherds' Trust on August 1, 1996.

Why We Are Here

A nurse took the tired serviceman to the bedside.

"There is someone here to see you," she said to the old man.

She had to repeat the words several times before the patient's eyes opened.

Heavily sedated because of the pain of his heart attack, he dimly saw the young uniformed Marine standing outside the oxygen tent. He reached out his hand. The Marine wrapped his toughened fingers around the old man's limp ones, squeezing a message of love and encouragement.

The nurse brought a chair so that the Marine could sit beside the bed. All through the night the young Marine sat there in the poorly lit ward, holding the old man's hand and offering him words of love and strength. Occasionally, the nurse suggested that the Marine move away and rest awhile.

He refused. Whenever the nurse came into the ward, the Marine was oblivious to her and to the night noises of the hospital - the clanking of the oxygen tank, the laughter of the night staff members exchanging greetings, the cries and moans of the other patients.

Now and then she heard him say a few gentle words. The dying man said nothing, only held tightly to him all through the night.

Just before dawn, the old man died. The Marine released the now lifeless hand he had been holding and went to tell the nurse. He waited while she did what she had to do.

Finally, she returned. She started to offer words of sympathy, but the Marine interrupted her.

"Who was that man?" he asked.

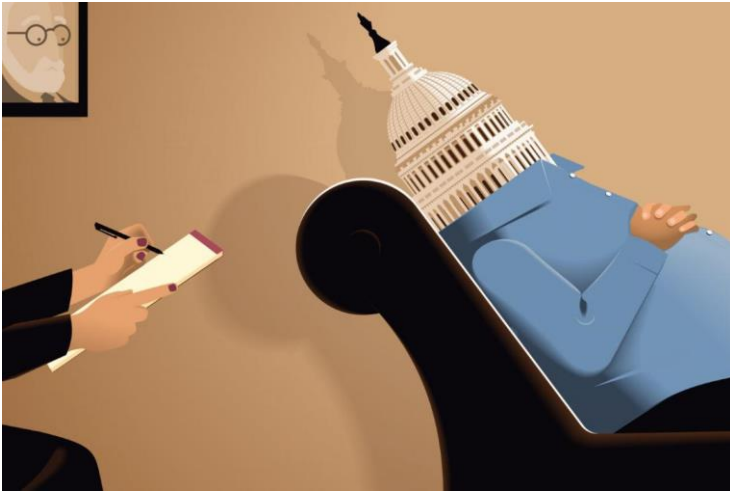
The nurse was startled. "He was your father," she answered.

"No, he wasn't," the Marine replied. "I never saw him before in my life."

"Then why didn't you say something when I took you to him?"

"I knew right away there had been a mistake, but I also knew he needed his son, and he just wasn't here. I could see how much he needed me, so I stayed. I came here tonight to find a Mr. William Grey. His son was killed in the line of duty today, and I was sent to inform him. What was this gentleman's name?"

The nurse answered, "Mr. William Grey."



Heads in the Sand

Why We Fail to Foresee and Contain Catastrophe

By **Elke U. Weber**

We are living in a time of crisis. From the immediate challenge of the COVID-19 pandemic to the looming existential threat of climate change, the world is grappling with massive global dangers—to say nothing of countless problems within countries, such as inequality, cyberattacks, unemployment, systemic racism, and obesity. In any given crisis, the right response is often clear. Wear a mask and keep away from other people. Burn less fossil fuel. Redistribute income. Protect digital infrastructure. The answers are out there. What's lacking are governments that can translate them into actual policy. As a result, the crises continue. The death toll from the pandemic skyrockets, and the world makes dangerously slow progress on climate change, and so on.

It's no secret how governments should react in times of crisis. First, they need to be nimble. Nimble means moving quickly, because problems often grow at exponential rates: a contagious virus, for example, or greenhouse gas emissions. That makes early action crucial and procrastination disastrous. Nimble also means adaptive. Policymakers need to continuously adjust their responses to crises as they learn from their own experience and from the work of scientists. Second, governments need to act wisely, incorporating the full range of scientific knowledge available about the problem at hand. It means embracing uncertainty,

rather than willfully ignoring it. And it means thinking in terms of a long time horizon, rather than merely until the next election. But so often, policymakers are anything but nimble and wise. They are slow, inflexible, uninformed, overconfident, and myopic.

Why is everyone doing so badly? Part of the explanation lies in the inherent qualities of crises. Crises typically require navigating between risks. In the Covid-19 pandemic, policymakers want to save lives and jobs. With climate change, they seek a balance between avoiding extreme weather and allowing economic growth. Such tradeoffs are hard as it is, and they are further complicated by the fact that costs and benefits are not evenly distributed among stakeholders, making conflict a seemingly unavoidable part of any policy choice. Vested interests attempt to forestall needed action, using their money to influence decision-makers and the media. To make matters worse, policymakers must pay sustained attention to multiple issues and multiple constituencies over time. They must accept large amounts of uncertainty. Often, then, the easiest response is to stick with the status quo. But that can be a singularly dangerous response to many new hazards. After all, with the pandemic, business as usual would mean no social distancing. With climate change, it would mean continuing to burn fossil fuels.

But the explanation for humanity's woeful response to crises goes beyond politics and incentives. To truly understand the failure to act, one must turn to human psychology. It is there that one can grasp the full impediments to proper decision-making—the cognitive biases, emotional reactions, and suboptimal shortcuts that hold policymakers back—and the tools to overcome them.

Avoiding the Uncomfortable

People are singularly bad at predicting and preparing for catastrophes. Many of these events are “black swans,” rare and unpredictable occurrences that most people find difficult to imagine, seemingly falling into the realm of science fiction. Others are “gray rhinos,” large and not uncommon threats that are still neglected until they stare you in the face (such as a coronavirus outbreak). Then there are “invisible gorillas,” threats in full view that should be noticed but aren't—so named for a psychological experiment in which subjects watching a clip of a basketball game were so fixated on the players that they missed a person in a gorilla costume walking through the frame. Even professional forecasters, including security analysts, have a poor track record when it comes to accurately anticipating events. The Covid-19 crisis, in which a dystopic

science-fiction narrative came to life and took everyone by surprise, serves as a cautionary tale about humans' inability to foresee important events.

Not only do humans fail to anticipate crises; they also fail to respond rationally to them. At best, people display "bounded rationality," the idea that instead of carefully considering their options and making perfectly rational decisions that optimize their preferences, humans in the real world act quickly and imperfectly, limited as they are by time and cognitive capacity. Add in the stress generated by crises, and their performance gets even worse.

Because humans don't have enough time, information, or processing power to deliberate rationally, they have evolved easier ways of making decisions. They rely on their emotions, which serve as an early warning system of sorts: alerting people that they are in a positive context that can be explored and exploited or in a negative context where fight or flight is the appropriate response. They also rely on rules. To simplify decision-making, they might follow standard operating procedures or abide by some sort of moral code. They might decide to imitate the action taken by other people whom they trust or admire. They might follow what they perceive to be widespread norms. Out of habit, they might continue to do what they have been doing unless there is overwhelming evidence against it.

Humans evolved these shortcuts because they require little effort and work well in a broad range of situations. Without access to a real-time map of prey in different hunting grounds, for example, a prehistoric hunter might have resorted to a simple rule of thumb: look for animals where his fellow tribesmen found them yesterday. But in times of crisis, emotions and rules are not always helpful drivers of decision-making. High stakes, uncertainty, tradeoffs, and conflict—all elicit negative emotions, which can impede wise responses. Uncertainty is scary, as it signals an inability to predict what will happen, and what cannot be predicted might be deadly. The vast majority of people are already risk averse under normal circumstances. Under stress, they become even more so, and they retreat to the familiar comfort of the status quo. From gun laws to fossil fuel subsidies, once a piece of legislation is in place, it is hard to dislodge it, even when cost-benefit analysis argues for change.

Another psychological impediment to effective decision-making is people's natural aversion to tradeoffs. They serve as a reminder that we cannot have it all, that concessions need to be made in some areas to gain in others. For that reason, people often employ

decision rules that are far from optimal but minimize their awareness of the need for tradeoffs. They might successively eliminate options that do not meet certain criteria—for example, a user of a dating app might screen people based on height and then miss someone who would have been the love of his or her life but was half an inch too short. Tradeoffs between parties make for conflict, and people dislike conflict, too. They see it not as an opportunity to negotiate joint gains but as a stressful confrontation. Years of teaching negotiation have shown me that although everybody understands that negotiations are about distributing a finite pie (with unavoidable conflict), it is much harder to get across the concept that they are also often about creating solutions that make all sides better off.

Believing Is Seeing

A further hindrance to crisis response is the lack of an easily identified culprit. Some crises, such as military standoffs during the Cold War or, more recently, terrorist attacks, have clear causes that can be blamed and villains who can be fought. But many others—the pandemic and climate change being prime examples—do not. They are more ambiguous, as they are caused by a range of factors, some proximate, others not. They become catastrophes not because of any particular trigger or evildoer but because of the action or inaction of policymakers and the public. When it isn't clear who is friend and who is foe, it's difficult to see a clear and simple path of action.

Psychologists speak of the "single-action bias," the human tendency to consider a problem solved with a single action, at which point the sense that something is awry diminishes. For example, one study found that radiologists will stop scrutinizing an x-ray for evidence of pathology after they have identified one problem, even though multiple problems may exist. This bias suggests that humans' preferred way of dealing with risks evolved during simpler times. To avoid being killed by lions at the watering hole, there was an easy, one-step solution: stay away from the lions. But today, many crises have no culprit. The enemy is human behavior itself, whether the burning of fossil fuels, the consumption of virus-infected animals, or the failure to wear masks or abide by social-distancing rules.

The solutions to these problems are often inconvenient, unpopular, and initially expensive. They involve making uncomfortable changes. When that is the case, people tend to exploit any ambiguity in the cause of the problem to support alternative explanations. When the Covid-19 pandemic began, for instance, some embraced a conspiracy theory that falsely claimed that

the virus was the intentional product of a Chinese lab. For many, that idea was easier to swallow than the scientific consensus that the virus emerged from bats. Indeed, in a survey of Americans that my colleagues and I conducted in April, a mind-boggling 29 percent of respondents held this view.

Another psychological barrier to effective governance in times of crisis relates to how people learn and revise their beliefs. If people followed the Bayesian method of inference, they would update their beliefs in the face of new information. Over time, as more and more information became available, a consensus would emerge—for example, that climate change is caused by human activity.

But not everyone sees and acknowledges the same new information and integrates it in the same rational way. In practice, they give more weight to concrete personal experience than abstract statistical information. The death of a single close friend from Covid-19 is much more of a wake-up call than a news report about high infection rates. Someone who loses a house in a wildfire will grasp the risk of climate change more than someone who looks at a graph of rising temperatures. Personal experience is a powerful teacher, far more convincing than pallid statistics provided by scientific experts, even if the latter carry far greater evidentiary value.

People vastly underestimate the likelihood of low-probability events, until they personally experience one. At that point, they react, and perhaps even overreact, for a short while, until the perceived threat recedes again. After an official is the victim of an email hack, for example, he or she may take greater cybersecurity precautions for a while but will likely become less vigilant as the months go on.

The value of personal experience is reflected in the phrase “seeing is believing.” But the opposite can also be the case: sometimes, believing is seeing. In other words, people who are committed to their beliefs, especially when those beliefs are shared by ideological allies, will pay selective attention to information that confirms their preexisting notions and fail to see evidence that contradicts them. That’s why it is often the case that people are increasingly divided, rather than united, over time about the causes of and solutions to crises. Beliefs about Covid-19 and climate change have gotten more polarized over time, with Democrats more likely to subscribe to science-based explanations of both crises and express greater concern and Republicans more likely to agree with conspiracy theories that downplay the risks.

The Self-Aware Policymaker

One response to all these psychological biases is for officials to change their ways and embrace more rational decision-making processes, which would lead to better policies. They would need to acknowledge the true extent of their ignorance about future events and creatively guard against probable and unpredictable high-impact surprises. (With the Covid-19 crisis, for example, they would plan for the possibility that a vaccine cannot be identified or proves to be short lived.) Policymakers would seek to guide and educate the public rather than follow it. Some might view this approach as paternalistic, but it need not be, provided that it is implemented with input from groups across society. Indeed, people regularly delegate decision-making to those with greater expertise—going to a doctor for a diagnosis, for instance, or letting a lawyer handle legal issues. In principle, at least, elected officials are supposed to take care of the big-picture strategic planning that individuals don’t have the time, attention, or foresight to do themselves.

It might seem as if the politician who deviates from public opinion to think about more long-term problems is the politician who fails to get reelected. But public opinion is malleable, and initially unpopular changes can gain support over time. In 2003, for example, New York City banned smoking in restaurants and bars. After an initial outcry and a drop in Mayor Michael Bloomberg’s popularity, the city came to see that the new policy was not as detrimental as originally thought, support for the ban rose, and Bloomberg won reelection twice. In 2008, the province of British Columbia also instituted an unpopular policy: a carbon tax on fossil fuels. Again, disapproval was followed by acceptance, and the province’s premier, Gordon Campbell, won an election the next year. Some reforms don’t poll well at first, but it would be a mistake to see failure as a foregone conclusion. Passing initially unpopular reforms may require creative policies and charismatic politicians, but eventually, the public can come around.

Another approach to improving crisis decision-making would be to work with, rather than against, psychological barriers. In 2017, the Behavioral Science and Policy Association published a report that identified four categories of policy problems with which the insights of psychology could help: “getting people’s attention; engaging people’s desire to contribute to the social good; making complex information more accessible; and facilitating accurate assessment of risks, costs, and benefits.” The experts behind the report came up with a variety of tools to meet these objectives. One recommendation was that

policymakers should set the proper default—say, automatically enrolling households in energy-reduction programs or requiring that new appliances be shipped with the energy-saving settings turned on. Another was that they should communicate risks using a more intuitive time frame, such as speaking about the probability of a flood over the course of a 30-year mortgage rather than within 100 years.

In the same spirit, the cognitive scientist Steven Sloman and I put out a special issue of the journal *Cognition* in 2019 to examine the thought processes that shape the beliefs behind political behavior. The authors identified problems, such as people's tendency to consume news that confirms their existing beliefs and to let their partisan identities overpower their ability to evaluate probabilities rationally. But they also identified solutions, such as training people to better understand the uncertainty of their own forecasts. Policymakers need not take public opinion as an immutable barrier to progress. The more one understands how people think, feel, and react, the more one can use that information to formulate and implement better policy.

The field of psychology has identified countless human biases, but it has also come up with ways of countering their effects. Psychologists have developed the concept of choice architecture, whereby decisions are structured in such a way to nudge people toward good choices and away from bad choices. When companies automatically enroll their employees in retirement plans (while allowing them to opt out), the employees are more likely to save. When governments do the same with organ donation, people are more likely to donate. Psychologists also know that although playing on negative emotions, such as fear or guilt, can have undesirable consequences, eliciting positive emotions is a good way to motivate behavior. Pride, in particular, is a powerful motivator, and campaigns that appeal to it have proved effective at convincing households to recycle and coastal communities to practice sustainable fishing. These techniques are a form of psychological jujitsu, turning vulnerability into strength.

Effective public leaders understand and use the richness of human behavior. German Chancellor Angela Merkel comes to mind. Combining the rationality of the scientist she was with the human touch of the politician she is, she has proved adept at managing emergencies, from Europe's currency crisis to its migration crisis to the current pandemic. Such leaders are evidence-based, analytic problem solvers, but they also acknowledge public fears, empathize with loss and pain, and reassure people in the face of uncertainty. They are not prisoners of psychology but masters of it.

About the Author: **Elke U. Weber** is *Gerhard R. Andlinger Professor in Energy and the Environment* and Professor of *Psychology and Public Affairs* at Princeton University.

Office of Vocations

<https://www.archtoronto.org/our-catholic-faith/vocations>

Do you feel that God may be calling you to the Priesthood or Religious life?

The Office of Vocations for the Archdiocese of Toronto is here to support you in the process of discerning God's great calling for your life.

Along the universal path of holiness to which we are all called, each of us also has the joy of living a particular vocation, a state of life, a way of making a total gift of self to God and His Creation: Priesthood, Consecrated Religious Life, Holy Marriage, the Permanent Diaconate, or Committed Single Life in Christ. For those of you interested in exploring your unique and particular vocation, you've come to the right place!

The purpose of our office is to walk with those in the discernment process as they prayerfully discover God's calling for their lives. We support men considering a possible call from the Lord to the diocesan priesthood through a variety of discernment programs and events at the seminary. For women and men considering consecrated religious life, we can make connections to a great number of religious communities right here in the archdiocese. The Office of Vocations is a friendly place where visitors can share the path of discernment with others. If you visit online, our website offers a wealth of resources for every step along the way.

Jesus invited you here. To His disciples, He said "Come, follow me...." Let us help you!



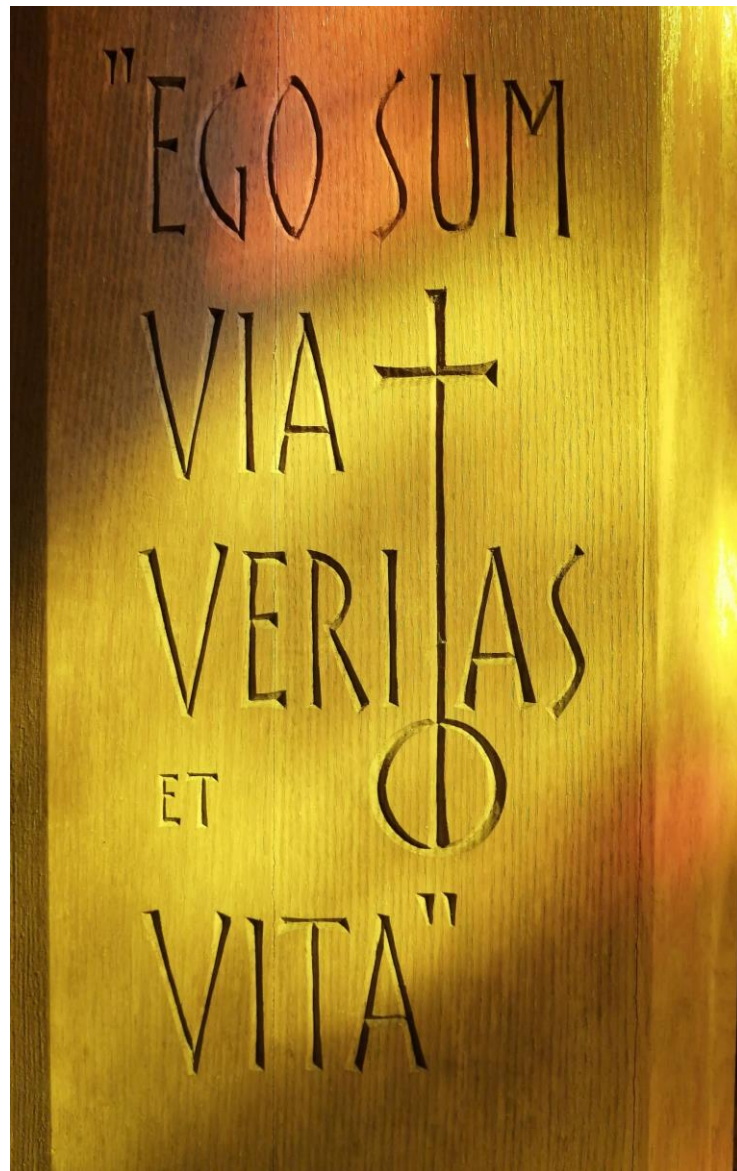
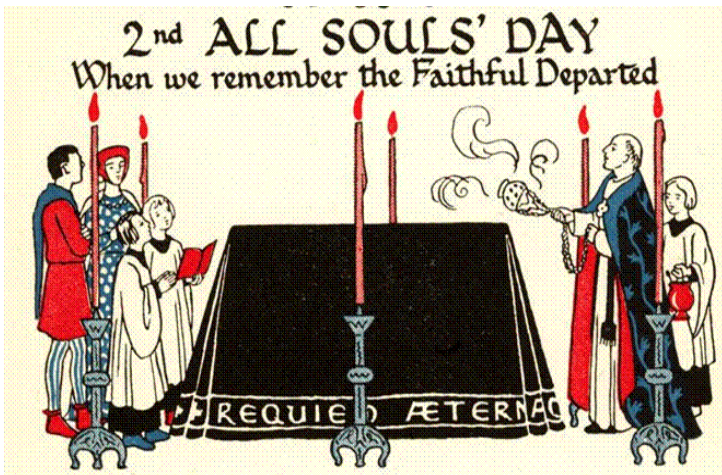


It is a noble privilege to remember the faithful departed in our prayers, especially during the month of November, the month of the Holy Souls.

Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

Let The Earth Breathe

We pray for grace and peace in our own lives, as we remember with love those who have gone before us.





Above: A Red Panda in the Eastern Himalayas.

Below: An African Zebra.



Below: A Nile crocodile.





Above: Highland cow.

Below: Red wild boarlets.

