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PROVINCIAL POLITICS

My Saskatchewan Includes the Pre-Born

By CLN contributors and Right Now

Right Now, founded by Alissa Golob and Scott Hayward, “exists to nominate and elect pro-life politicians.” On November 22, 2017, they posted answers to the questions they asked of the candidates for the Saskatchewan Party leadership and ranked them for voting.

By the next day, mass media outlets were reporting on this work, or more accurately, attacking the pro-life candidates. “If you haven’t seen the media lately,” they posted on the Right Now Facebook page, many reports have been coming out about Ken Cheveldayoff and Rob Clarke’s excellent pro-life interviews and pro-life ranking.”

The better the media, the better the democracy. When it comes to abortion, however, the media insist on being gatekeepers for who can and cannot be involved in governance and it does democracy no service. This is a topic of who the pre-born are, the right to life as a common good greater than a right to rights, and the non-jurisdiction of doctors or politicians or ministers or mothers or fathers to decide who lives and who dies.

The result of this attention has been an increased awareness of truly “the most vulnerable,” namely at-risk human beings in the pre-born time of their development.

Candidate Alanna Koch did not respond to these questions before publication deadline. On her promotional material, however, she has a line, “I believe in science based decision making.” That would be perhaps the beginning of common ground on saving babies from abortion, although in a different statement she distances herself from such an identity. “The right to choose was decided by the Supreme Court of Canada three decades ago. I fully support a woman’s right to choose. I am focused solely on the issues of importance to the people of Saskatchewan – growth of our economy, jobs for our people, health, education and programs for the most vulnerable.”

She never specifies what is chosen, destroying an already existing human being. Abortion is a medical solution to a social problem, a final solution, as former abortionist, Dr. Bernard Nathanson used to say, including during a trial in Saskatchewan

in 1983 to defend the humanity of the pre-born. Social problems require social solutions as Koch rightly intuitively in her statement.

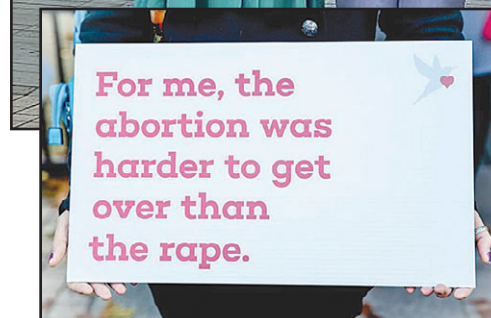
On the Right Now question, “If legislation was passed in the provincial legislature on life issues, what would you do to ensure the judiciary respects the will of the legislature?” candidate Gord Wyatt replied: “The judiciary is a third arm of government and independent of the legislature and will interpret law in accordance with our nation’s constitution. A Member of the Legislative Assembly cannot attempt to influence the judiciary.” No one would ever say the Wall government is attempting to influence the judiciary by its notwithstanding legislation in response to the Theodore School District case, but with abortion the rules change. The provincial government has taken risks in its relations with the federal government over private MRIs, and we are saying it is worth taking these risks to protect the pre-born.

Right Now writers have this reply about the Supreme Court 1988 decision: “Some

politicians use the Supreme Court of Canada case R v Morgentaler as an excuse to prevent discussion on the abortion issue in the political arena,” they explain. “The Supreme Court recognized expressly that Parliament has the right to pass legislation to protect the unborn. The decision was that five of seven Justices voted to strike down the pre-existing law as the wrong way to achieve that legitimate goal. The Court then invited Parliament to draft different legislation. The issue is far from being settled, as the Supreme Court explicitly points out.”

Citizens of a country like Ukraine can justifiably say, “I can’t believe in 2017” we are talking about a war of invasion against us in the heart of civilized Europe. But using this phrase to demand and defend abortion is just vacuous and flippant.

There are enduring questions in life and there are also enduring truths. We have spent enough decades rejecting the enduring truth about who we are as human beings.



Save The 1s Rebecca Kiessling Pro-Life Speaker, right, Dublin, Ireland, October 3, 2017, speaking to the theme, “We are unbroken.” Source: www.savethe1.com

FEDERAL POLITICS

Conservatives Announce Candidates In Four By-Elections

By Spencer Fernando

(November 13, 2017) — The Conservative Party of Canada has announced their candidates for upcoming by-elections, in what will be an important test of how strong the top parties are halfway through Trudeau’s term.

In a press release, the party announced the following candidates:

Battlefords-Lloydminster – Rosemarie Falk

South Surrey-White Rock – former Minister of National Revenue, Kerry-Lynne Findlay

Scarborough-Agincourt – Dasong Zou

Bonavista-Burin-Trinity – Mike Windsor

“I am proud to have these candidates on our team, and I know they are going to work hard in these by-elections to deliver our positive Conservative vision for this country,” said Conservative Leader Andrew

Scheer. “More and more people are realizing that the Liberal policies are hurting the very people they claim they want to help. Mean-



Rosemarie Falk, Conservative candidate for Battlefords-Lloydminster.

while, Canadians are tired of seeing one set of rules for Liberals and their well-connected friends, and another for everyone else.”

“Incredibly, for the first time in our entire Canadian history, both the Prime Minister and the Finance Minister are under investigation for breaking federal law,” added Scheer. “Voters in these ridings have a unique opportunity to send a clear message and ensure this government is kept honest by electing Conservative MPs that will hold the Liberals to account.”

The by-elections will be a big test of all the parties: the Conservatives will be striving to show that they can erode Trudeau’s support; the Liberals will be attempting to consolidate their 2015 support; and the NDP, under new leader Jagmeet Singh, will be attempting to maintain their relevance in the face of stubbornly low support.

President's Message



By Colette Stang

Merry Christmas

She gave birth to her first-born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the place where travelers lodged. Luke 2:7

The town was crowded with people who had come to be registered. I am picturing a mother and a father in need, but everyone is too busy, too crowded to pay attention to them, pushing them out, or even worse, shunning them, not even recognizing their presence. We need to ask ourselves, "Do I forget about the mother and father of an unplanned child, or a child lost to abortion or the elderly person who is in a child-like state of dementia or Alzheimer's?"

The wonderful supporters and members of the Saskatchewan Pro-life Association have not forgotten the mother, the father and the child through their generous donations of prayer, time, action and financial assistance. I am so very grateful for each and everyone of you. You have blessed the work of Sask. Pro-Life abundantly.



We have many dedicated board members, office volunteers, local pro-life groups/contacts and affiliate organizations who have also generously donated many volunteer hours. From the rooftop I shout out a huge thank you to each and everyone of you for the countless hours of volunteer time it

took to keep the work of the SPLA going forward.

Sask. Pro-Life has two part-time staff that work full-time hours, Alex Ogrodnick, our Marketing person, and Lorraine our Office Manager. Both are very dedicated and very effective in their positions. Lorraine has completed 10 years of service for SPLA. Her integrity and impeccable organizational skills have kept our office in peak order. Thank you so very much Lorraine, you have gifted much to the mother, the father and the child. God Bless you!

I am in my last few months as President of the Sask. Pro-Life Association and I am planning a transition. I have volunteered full-time hours to the work of SPLA in an Executive Director capacity. We really need to hire an Executive Director, but our current budget will not cover this expense. Other provincial boards do not operate without an Executive Director, and the load has increased to a point where it is not fair to expect volunteer hours to cover all this work. SPLA needs a young tech-savvy strategist to continue this important work. If we hire a part-time or full-time Executive Director and/or increase our office hours, we would need an additional \$20,000 to \$50,000 in the budget for 2018. I am humbly asking for your consideration to gifting financially so we can transition into 2018 and continue to protect life from conception to natural death.

May the Child Jesus bring you joy, love and peace this Christmas and in the New Year.

FREEDOM VS VIRTUE

Why Reality Must Be Obeyed More Than Rights



By Fr. Jeffrey D. Stephaniuk



I had first read about Professor Ralph Nelson in Jacques Maritain's book, *Moral Philosophy*. Ralph Nelson, a professor of Philosophy and Political Science at the University of Windsor, Ontario, is acknowledged with thanks as one of two Windsor professors for translating one of the chapters of this book from French into English. The other translator was Patrick Flood. When my daughter, Nadia, moved to Windsor to study chemistry and forensics, I began to research as much as I could about Professor Nelson. Much of his writing about Jacques Maritain is very timely for our pro-life defence of human beings in the pre-natal time of their development.

In an article entitled "The Ambiguity of Autonomy," found at www.maritain.nd.edu, he specifically applies principles of moral philosophy to the issues we in the pro-life movement are dealing with all the time:

"To what extent is the liberal notion of autonomy equivalent to free choice? One has the impression that the liberal feels truly autonomous when there are options before him, not legally prohibited, between carrying the unborn to term or not, between ending one's life or not, or being aided in doing so, or between being "married" to a person of the same sex or not. That liberal political philosophers are in favour of legalized abortion goes without saying..."

There is a phrase in his explanation of the connection between philosophy and morality that has been an important addition to my vocabulary, the abortionist idea that free-

"It is not impossible to have both perfect freedom and perfect virtue."

dom has a "primacy" over equality. Consistently we make the argument that the pre-born are already human, with an equal protection of human rights, only to have abortions continue without restraint. Nelson's explanation is that any principle of equality holds no authority over freedom and choice for the new liberal:

"Among the ideas canvassed as expressing the core of liberalism are the primacy given to freedom over equality, and the distinction between private and public morality, neutrality, and autonomy. It seems that autonomy is the best candidate for expressing the core of liberalism."

Nelson continues with a criticism of the way in which autonomy, reduced to and confused with choice, must be accepted uncritically, unlike the notion that all human beings are created equally. It is off-limits to question "whether or not this principle is consistently held." Or as in our most recent and modern of contexts, "love is love" except when it comes to accepting and loving the pre-born unconditionally.

Autonomy "is a given, not requiring any demonstration. It is often singled out as the liberal notion of the good, like Kant's good will, the only thing that is good without qualification. Liberals object to what they view as attempts to have other people's morals imposed upon them, that is, rules of conduct not of their own choosing... For all intents and purposes, this notion of autonomy is the same as free choice, and it implies options unimpeded by legal prohibitions." And so, like China and North Korea, there is no restraint or sober second thought in Canada about what exactly happens during an abortion.

It is essential to identify good moral philosophy as distinguished from bad moral philosophy because of what actions are taken as a result of these ideas: "These rules are of considerable importance because they concern matters that

are literally of life and death..." For example, when Roy Romanow refused to honour the results of a vote during the 1991 election to defund abortion, he wasn't speaking as an uber-modern liberal if not liberated male, but rather was the parrot of a second-rate philosophy, described but what Nelson calls the "useful title" of contemporary liberalism, "deontological liberalism." It is distinguished from its traditional namesake as "one that asserts a priority" of rights over the common good, or of rights as trumps of collective goals" and of rights as opposed to any concept or defence of objective reality.

Romanow stated the stock defence about not forcing a mother to carry her pregnancy to term, which is in the same family of determinism and denial of human free will as that other phrase, "I had no choice but to submit to the abortion." Nelson has a phrase for this relativism, called "dominating indifference" in which "no particular good has an irresistible attraction," not the equality of all human beings, not the separate and already existing life of the one about to be killed via abortion, and not the role of government in defending innocent human life; while we have the authority and jurisdiction to defend human life, we have neither the authority nor the jurisdiction to destroy it.

Rather, as Nelson states in another essay, we are left with the principle of Jean Paul Sartre: the assumption is that one is only free if one chooses the negative and not the positive, Sartre's phrase that one is "free for Evil, but not for Good; for Error, but not Truth." Or as one Ukrainian commentator has stated about the Russian war of invasion in Ukraine, for some people, there is no concept of good or evil, just the concept of income and expense.

Gone even is the earlier sense of boundaries that Ralph Nelson finds in the philosopher Thomas Hobbes, who defined liberty and freedom as "the absence of all the impediments to action that are not contained in the nature" of what it means to be human. Obedience to the boundaries of human nature and the characteristics of human nature itself must now be blurred and destroyed in order to create the illusion of exercising one's freedom.

What had earlier been a divine power attributed only to God has now been subsumed as a divine power accessible to human beings. Instead of God creating the world, human beings create the world, either positively, for example permitting the child of your pregnancy to live, or negatively, by creating a world in which new life still exists after abortion, but exists in a destroyed form. Rights trump reality when government presumes for itself the life-giving powers to create reality rather than to be reality's humble servant.

"But perhaps the liberal position has been most strongly put," Nelson concludes, by Shadia Drury when she views the relation between freedom and virtue as incompatible: "If we choose freedom, as liberal societies do, then we must be willing to put up with a certain degree of vice. It is impossible to have both perfect freedom and perfect virtue at the same time."

It is not impossible to have both perfect freedom and perfect virtue. Mary, the mother of Jesus, provided the proof and the model. Mary is innocent but not naïve, and shows she understands "the birds and the bees" in her question to Gabriel, "How is this possible since I do not know man?" She also expresses a free act of ascent and consent of will: "Let it be done to me according to his will." She is described by Sister Prudence Allen, writing in "Mary and the Vocation of Philosophers," as a philosopher herself, Allen quotes John Paul II on Mary, as "the intellectual table

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Choose Life News

Four issues per year
Canadian Publication Mail
Sales Agreement #0461075
Subscription Rate*: \$25 per year
Youth Rate*: \$10 per year
*Includes SPLA Membership
Single Copy \$2 (call for bulk rates)

ADVERTISEMENTS:
\$100 per four issues;
\$150 for larger ads

Published by:
Saskatchewan
Pro-Life Association
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Regina SK S4R 8R8
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Please make CLN Press Fund
donations to the SPLA.

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Yorkton Declares 'Respect for Life' Week

YORKTON, SK, November 3, 2017 (LifeSiteNews) — The City of Yorkton has proclaimed the week of October 29 – November 4, 2017 as “Respect for Life Week,” as had been initially requested by Parkland Right to Life this past September.

The proclamation, issued October 30, 2017, is a reversal of the City’s position. This follows a formal request from the Justice Centre that the City of Yorkton reverse its rejection of Parkland Right to Life’s proclamation application.

This case arose on September 5, 2017, when the President of Parkland Right for Life, Ted Deneschuk, requested to appear before Yorkton City Council and provide oral submissions in support of an application to have the City proclaim the week of October 1-7, 2017 as “Respect for Life” week.

A day later, on September 6, 2017, City officials informed Mr. Deneschuk that the City had decided to deny his request. The City stated that a “Respect for Life” week proclamation would contravene section 3.B.ii of the City’s Proclamation Policy, which states that proclamations will not be issued for “[matters of political controversy, ideological, or religious beliefs

or individual, [sic] conviction”.

The Justice Centre’s October 10 letter explained that the Canadian Charter of Rights and Freedoms requires the City to be neutral. The City may neither favour nor hinder “any particular belief, and the same holds true for non-belief.”

Notwithstanding its Proclamation Policy, the City has made a practice of proclaiming certain weeks and days as being dedicated to controversial, ideological and religious subjects. For example, the week of March 26-April 1, 2017 was proclaimed by the City as “Gender Diversity Week”, and May 13, 2017 was proclaimed as “Falun Dafa Day”.

By mislabeling the proposed “Respect for Life Week” as a “matter of political controversy, ideological, or religious beliefs or individual conviction,” all while issuing proclamations regarding other controversial, ideological or religious beliefs, the City was engaging in the very favoritism prohibited by the Supreme Court of Canada.

“We are pleased that the City has recognized that government cannot reject expression simply because it does not agree with the views expressed,” stated Justice Centre staff lawyer James Kitchen.



Saskatoon Pregnancy Options Centre Gala, We are so thankful for the 400 people who came out to support our centre fundraiser on September 22, 2017 - the count is OVER \$54,000! Thank you to our board members, volunteers and staff, we could not do this work without ALL of you!
—Saskatoon Pregnancy Options Facebook page

HIGHER DEMANDS

Pregnancy Options Centre outgrowing space

By Anne-Marie Hughes

It’s a busy Wednesday afternoon at the Saskatoon Pregnancy Options Centre. Three preschoolers are playing in a small toddler area, while seven moms with babies gather around the board table for moms drop in. Both counseling rooms are occupied, one with a pregnant mother learning about breastfeeding and the other with young parents becoming acquainted with the milestones babies reach in the first year.

“If an Options Client walks in off the street we still have a quiet place in my office,” says Executive Director Cathy LaFleche, “but we are bursting at the seams many days.”

Growth in all areas of the centre has been great. “So far in 2017 there have been 1149 client visits and still counting, in 2016 we had 825 client visits,” says LaFleche. “We definitely need more space.”

Client visits include ongoing Earn While You Learn appointments for pregnant women, new moms and some dads. EWYL is a popular program where participants get one-to-one peer counseling and watch educational videos, with printed teaching materials and homework to earn “Baby Bucks”. Baby Bucks can be spent in the center’s new clothing and supply room.

“We also have a gently-used supply room that’s all free of charge, but clients really enjoy a sense of pride in educating themselves and improving their parenting skills for the added benefit of buying new baby clothes, diapers, formula and many other items,” says LaFleche.

Fatherhood and male mentorship have also become part of the program in the last year. The EWYL program encourages any support people in the mother’s life to come with the mother; boyfriends, husbands, mothers, sisters or friends. If they attend the class together, they get Baby Bucks to spend as well. With this feature there are more couples attending together. This addition has led to resources being developed specifically for fathers. They can attend education sessions as a couple or some men come and meet with a male mentor and learn about being a dad.

Brad Banman has been volunteering at the centre for almost a year on Thursday afternoons. “I am here because sometimes a guy likes to talk to another guy. In many of these situations there is a real lack in male mentorship about how to be a father. I remember starting out as a dad with this newborn and it was all new and unfamiliar and you just figured it out as you went along. Even with being married and having extended family around it was tough work,” says Banman.

“I understand more about where Christ is in my own life and I am way more understanding than I used to be. “Banman explains when talking about how the work has created more compassion in him for others.” It can be frustrating working with

people because you can see this beautiful path that’s just waiting there for them but they don’t take it. I bounce back faster than I used to. These men make a huge first step coming in here looking for help. Wherever possible we need to support that and help build a family.”

“The work and programs at the centre are more varied than people think,” says LaFleche.

“While there are definitely teenage clients coming in for pregnancy tests and options counselling the age range is wide. I have counselled women in their late thirties dealing with unexpected pregnancies. The issues of income and support may be different but the need for support is just as real. An older woman may be self-employed and have no maternity benefits, with a partner who has just left. While there are many social programs and supports for young mothers, by your thirties you have some income and women may not be eligible for any institutional support. People can be more judgmental about being unprepared in the case of an older mother. An unplanned pregnancy later in life has the added factor of realizing this may be the last chance for this woman to be a mother. We provide support for any age group and any situation,” says LaFleche.

This open attitude has also led to an increase in referrals from community health programs like Healthy Mother Healthy Baby and nonprofit groups like EGADZ. “Healthy Mother, Healthy Baby refer clients to us for maternity clothes and baby supplies. They also send us mothers who may not fit into the timeline they have for group classes and are beyond 36 weeks. We can fit these women in for once a week labour and delivery education and then one-on-one infant and toddler courses for the first year after the baby is born,” says Client Services Coordinator Tracy Unger.

“We have a lot of new immigrant clients from many countries, who hear about us through word of mouth. Nigeria, Afghanistan, the Ukraine” explains Unger. “There were over 30 Syrian moms coming. We started a Syrian Mothers Drop in with an interpreter to help deal with communication barriers. It meets once every three months and has regular members who come to discuss issues of birth and parenting. We have shown the RUH Prenatal Hospital Tour from the website. There are lots of questions about having a baby in a new country.”

Brien Johnson, lead pastor at Saskatoon Christian Centre spoke at a recent fundraiser about partnering with the centre and providing spiritual and financial support. “What caught my attention was the approach the staff and volunteers were taking. We are called to “let your light shine before all men.” First thing in the morning we might not be ready for a bright light turned on super quickly. We need to put the light on

See PREGNANCY OPTIONS, page 4



Ted Deneschuk, Parkland Right to Life, left, and Yorkton Mayor Bob Maloney: Respect For Life Week Proclamation.

HOW YOU SHOULD VOTE

After conducting interviews with the candidates and evaluating them on their pro-life principles and policies along with their winnability, we encourage you to vote in the following order:

		1	2	3	4	5	6
Beaudry- Mellor	Tina					■	
Cheveldayoff	Ken	■					
Clarke	Rob			■			
Koch	Alanna						■
Moe	Scott		■				
Wyant	Gord				■		

Saskatchewan Party Pro-life Ranked Leadership Candidates

By Scott Hayward
www.itstartsrighnow.ca

The Saskatchewan Party leadership race is in full swing. At RightNow, we have worked hard to provide you with the most information possible on all the candidates running in the race! We interviewed four out of the six candidates, and asked them about important pro-life issues such as abortion, euthanasia, parental consent and more.

With a new pro-life premier and a new pro-life majority in the legislature, we can begin working on legislation to protect women and children in the province!

DISCLAIMER

The Saskatchewan Pro-Life Association Inc. does not endorse any one political party, but supports individual pro-life politicians.

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LETTER TO THE EDITOR

OPEN LETTER TO
PRIME MINISTER JUSTIN TRUDEAU

I expect you will appreciate my bringing to your attention, some very serious allegations you are frequently making, in regard to abortion.

Abortion is not a 'Charter right', and it is not a 'human right'.

In the early 1980s, Campaign Life Coalition worked very hard to have the right to life enshrined in the Charter of Rights and Freedoms. The Prime Minister at the time, your father, assured us that the Charter would have no impact on the abortion question.

In a letter regarding a suggested amendment, dated July 6, 1981, to Archbishop MacNeil of Edmonton, the President of the Canadian Conference of Catholic Bishops, the Prime Minister wrote: "The arguments advanced to show that the Charter will create an entitlement to abortion on demand have been clearly refuted in the opinion given by the Department of Justice. In my view, the need of an amendment has not been clearly demonstrated."

Earlier, in June 1981, the Prime Minister stated: "Because the public is evenly divided on the subject of abortion it was the government's 'considered view' that a position favouring one side should not be enshrined in the charter. The Government feels the issue is not one which should be defended by the Constitution."

Over the years, your father's words have proven to be true, as abortion has never been declared to be a 'Charter right' by the Supreme Court of Canada. In fact, the Court has specifically held that there is a legitimate right for Parliament to legislate on the issue, should it so choose.

Additionally, for as long as the United Nations has existed, consensus has never been reached on the issue of abortion as a human right. Where abortion is alluded to in agreed conclusions (non-binding normative documents which are adopted at various UN commissions), it is cast in a negative light. For example, states should discourage abortion, it should not be promoted as a method of birth control and it should be exclusively addressed in national legislation. Although several UN agencies may agree with you, the majority of the 193 member states that make up the United Nations do not share your personal view that abortion is a human right.

It was quite clear by the authors of the Charter and continues to be clear by the United Nations that abortion isn't a 'right', and it is unbecoming for the Prime Minister of Canada today, to deliberately utter a falsehood and to keep repeating it.

In future, we respectfully request that you refrain from either stating or implying that abortion is a 'Charter right', a 'human right' and is synonymous with 'women's rights' as it is clearly not.

—Jim Hughes, National President,
Campaign Life Coalition.

Pregnancy Centre

from page 3

slowly. At the centre they have this approach. Taking time and helping the light shine even brighter," said the pastor.

The biggest challenge for the centre at this point is lack of space and resources to deal with the higher volume of clients coming in the door.

"Our space on the corner of 8th Street and Clarence is so convenient for buses, but it is on the second floor, which is tough for moms with children, especially when they have strollers. We are praying to find about 3600 square feet so we could have five or six counselling rooms and a bigger area for teaching and meeting for our groups along with the offices and kitchen areas we have now. It still also needs to be convenient for public transit," says LaFleche. "It's a tall order but we know it's out there somewhere in Saskatoon."

"We are unique as Christians. We see the potential of every pregnancy; we see the worth of every human being that calls," says LaFleche. "This is the foundation of all we do. We do share our faith with anyone who is open to that discussion and we explain to all clients that we are a charity supported by many church groups and faithful individuals."

"It is important not to paint the situation of an unexpected pregnancy too light or too dark. We offer support and acknowledge that pregnancy, having a child is not an easy thing and we are here physically and emotionally before and after birth.

"We also have no timeline for helping," she says. "We have mothers who come in two weeks before their due date, clients who come for post-abortion support decades after their experience, women who call to talk and decide to have an abortion and come in a week after to deal with regret and emotional pain they didn't anticipate happening."

UNLIKELY SUPPORT

Trump: The Champion of Christians



By Tom Schuck

Trump is seen by many as divisive, and while perceived that way for many different reasons, it is his radical support of sexual ethics that really separates him from many in the mainstream culture.

Over the years, Hollywood and the media have embraced an ethic that denies any right or wrong in sexual ethics. The words "judgmental" and "diversity" and "tolerance" seem like buzz words to justify acceptance of deviant sexual conduct. Although married three times, Trump has turned into an unlikely champion for Christian sexual values, values that are embraced by practically all other religions.... values accepted and lived by most normal people.

Hollywood and main stream media together with university elites are attempting to shape our culture into their own image, and many in those industries perceive themselves as the guardians of freedom and democracy. Yet it is those very elites that champion abortion, sexual "freedom", homosexual activity and now a right to pick your own gender even at a tender age. One can only guess what sexual freakiness they may resurrect and promote next year! They have pornified our culture, popularized divorce and poisoned the minds of our children.

Mainstream media is no longer the champion of freedom. They encourage governments to use Human Rights Commissions to enforce their agenda, and influence courts to use the constitution to create new rights that override what used to be basic freedoms of life, speech, conscience and religion, and characterize those that oppose their positions as extremists.

Most people in USA (and Canada), simply wish to live with their opposite sex spouse, have a job, raise normal children, watch sports and occasionally go to church. Despite his billionaire status, Trump connected with those ordinary voters. Yet it was these ordinary people that saw themselves in Trump, and could see substance over his form of delivery that the elites hated.

We are used to politicians making promises, and folding to media pressure to avoid bad publicity. Trump recognized that and out of nowhere invented the phrase "fake news." He put a godless media on their heels, and made them and Hollywood his mortal enemy.

Hollywood attempted to derail his candidacy by resurrecting sexist recordings of what he called his "locker room talk." There obviously were many male voters who could relate to Trump on that issue.

However, today the news is all about rich and famous male actors and Hollywood producers who used their positions

of power for sexual favors, and the many actresses who willingly traded favors for promotion. Who would have guessed there was this kind of sexual behavior in Hollywood? Not mainstream media.

Now look at what has happened on the sexual front since Trump's election:

1. At his inauguration the March for Life took place and he sent the vice-president to speak and support the right to life of the unborn. At the same time, the anti-life supporters were organizing the Woman's March protesting Trump;

2. Within days of becoming president he ended foreign aid for abortion;

3. He appointed numerous outspoken Christian pro-life supporters to his inner circle, including the USA ambassador to the United Nations;

4. He pulled USA funding from the United Nations pro-abortion and pro-LGBT agencies and UNESCO.

5. He assisted in bringing into USA more Christian refugees who were being discriminated against by the UN in Muslim controlled refugee camps. During the Obama years there were more Muslim than persecuted Christian refugees partly because Christians refused to live in UN refugee camps. In November, Vice-President Pence said that funds for refugees sent to UN's UNICEF will now be redirected to USAID (US International Development Agency) to ensure it reaches Christians.

6. He ended funding to United Nation Population Fund (UNFPA) that promoted abortion;

7. He revoked Obama's orders that recognized gender identity as a human right, and allowed the military to reject transgender people from serving in the military. He also reversed Obama's order requiring all bathrooms to be gender neutral;

8. He ended programs that funded Planned Parenthood and abortion, and would have cut even more funding had congress ended Obama health care;

9. He refused to proclaim June as LGBT Pride month;

10. He announced measures to ensure freedom of conscience for Christian businesses and employers. This protected the religious order of the Little Sisters of the Poor from providing health insurance for its employees for abortion and birth control;

11. He made the appointment of judges who would oppose abortion a priority.

If there was a single issue of utmost importance to the sexual freedom crowd, it is the abortion issue. This is the issue that divides civilized societies from the uncivilized Hollywood-media-University elites. This is the issue that divides America (and Canada, too). This is the issue that led to the women's march at the time of his inauguration. This is the sole issue that will determine the next USA Supreme Court appointment, even though neither the Republicans nor the Democrats will say it out loud.

Trump has become a most unlikely champion of Christian people, but his most valuable contribution has been to put mainstream media on their heels, expose their bias against Christian sexual values and to cause people to listen to the news more critically. And yes, he is divisive. Thank God for that.

MEANINGLESS RESEARCH

Age, Abortion and... Hamburgers?

weneedalaw.ca

A recent study from the pro-abortion Guttmacher Institute looked at women in the U.S. who have had multiple abortions. They found that 45% or more of patients seeking an abortion had already had one or more previously. Their news release on the study concluded that access to abortion is paramount, and women receiving multiple abortions should not be stigmatized.

Here lies the impressive jump in logic common to pro-abortion "research": studies are undertaken with foregone conclusions by researchers with a strong socio-political agenda.

Consider this statement from the Guttmacher Institute's summary of their findings: "Age is the biggest risk factor for having had a prior abortion; the longer a woman has been alive, the longer she is at risk of unintended pregnancy."

While presented as a telling finding, age is not, in fact, a risk factor the way it may be for something like heart disease, as arteries undergo physical changes with age that increase risk. One does not become more likely to get pregnant with age – in fact, after a point, the opposite is true. To suggest age is a risk factor in having multiple abortions is like saying age is a risk factor in having eaten more hamburgers: the longer you have been alive, the longer you've had to eat hamburgers.

Such a statement is utterly meaningless and should not qualify as research nor be a basis for any policy

recommendations.

A recent article on LifeNews.com points out the paradox often heard from abortion advocates: they blame "racism and sexism for the high abortion rate in the black community but also advocate for more abortions for black women."

So which is it? Minority groups want abortion destigmatized and accessible to all, yet no community wants to have higher abortion rates than other communities. Why not?

There is a deep, visceral understanding that abortion is not the solution. Pro-life advocate Frederica Mathewes-Green said, "There is tremendous sadness, loneliness in the cry, A woman's right to choose.' A woman wants an abortion like a fox caught in a trap wants to chew off his own leg." Even Hilary Clinton once said, "I have met thousands and thousands of pro-choice men and women. I have never met anyone who is pro-abortion."

Women want better options. Studies telling them it's ok to have an abortion aren't helping solve the deeper problems leading to abortion. And they certainly aren't helping them realize the very real life they are ending by choosing abortion.

We all know there's a better way, a way that isn't morally, ethically, and medically wrong. Let's seize the opportunities we have to keep pointing to that better way, a way of life and love. This way holds hope that cannot be found in hollow and biased "research."



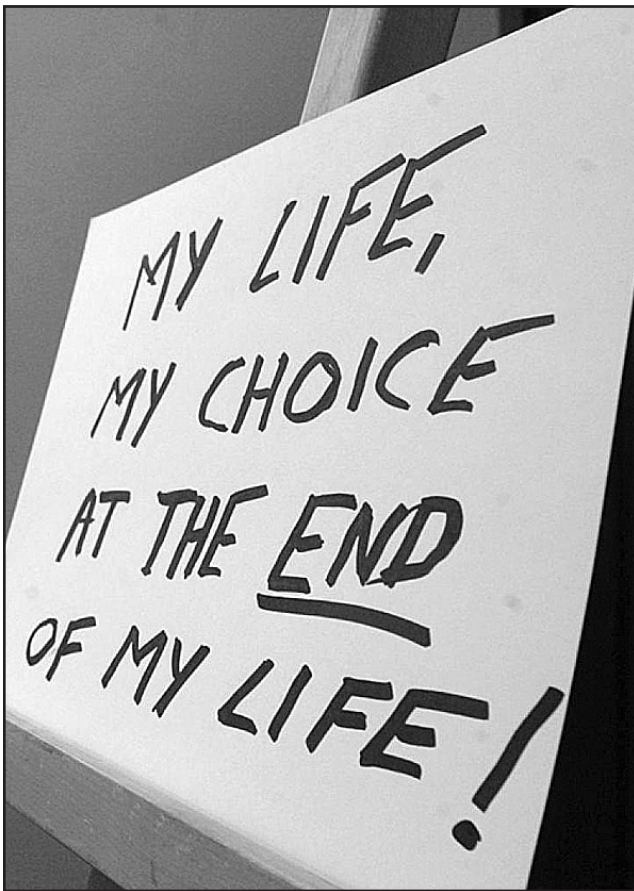
#Ru486RuCrazy video campaign launched

Campaign Life Coalition Youth launched an information campaign against the abortion pill Mifegymiso (RU-486), which is now available in Canada. The campaign is called #Ru486RuCrazy and the videos can be viewed on CLC Youth's Facebook page and CLC's YouTube page. Youth coordinator Marie-Claire Bissonnette produced a dozen videos to reinforce the message that the abortion pill kills a child in the womb and is not safe for women. Each video focuses on a single reason why the abortion pill is harmful. We encourage youth, pro-life, and church groups to share these videos and teachers can use them in their classrooms.

CLC Youth Coordinator Marie-Claire Bissonnette takes on the many problems with the deadly abortion drug RU-486 in a series of online videos, which have already been viewed thousands of times.

If you are interested in bringing Marie-Claire to your community to speak contact marieclaire@clife.ca.

Originally published in the CLC National News April 2017



MIFEGYMISO

Weyburn Pro-Life tried to stop RU-486 16 years ago

By John Sidloski

Sixteen years ago, the makers of the human pesticide pill RU-486 attempted to market this pill in Canada. The pill was never popular for several reasons. It is not one, but two dangerous chemicals. The cost of one pill is \$20. Besides the liability, 4 to 5% of cases fail, and require surgical abortions. Of 800 women per month who had abortions at the Marie Stopes Clinic, only a dozen opted for RU-486. Research found that the longer a woman was pregnant, the greater the risk that the drug would fail. It was often extremely painful, especially if a young person didn't have a baby before.

Weyburn Pro-Life acknowledged the effort by the Campaign Life Coalition (CLC), also the work done in Choose Life News (CLN). All Pro-Life literature expounded on the evils of RU-486 (also known as Mifepristone, or Mifeprex) for the use of inducing miscarriage as a means of affecting a self-induced abortion after pregnancy. John Sidloski, president of Weyburn Pro-Life utilized a different approach that may be effective in helping stop the inroads into Can-

ada of RU-486. John placed ads in farm papers and magazines requesting farmers to boycott Hoechst AG, the same company that produced Zyklon-B, the gas that was used to gas Jews, and other political prisoners in the Nazi concentration camps during World War II. John's ads in farm papers led farm wives pushing their husbands to boycott farm chemicals made by the same company. On one occasion, the president of Hoechst phoned Sidloski at Weyburn Pro-Life and inquired about the size of the Canadian campaign against RU-486. John informed him that all Canadian and US bishops were planning a presentation to the US congress to stop the advance of the abortion pill in Canada. The company president fired the only Catholic serving on the board of Directors. The Hoechst Company cancelled plans to market RU-486 in Canada. It was noted that seventeen years later, in August of 2017, the offending company succeeded in bringing RU-486 into Canada.

For more information contact John Sidloski at Weyburn Pro-Life 306-842-1633, email: wdpl32@sasktel.net

MEDICAL AID IN DYING (MAID)

Disparity Between the Elites, the Rest of Us in Assisted Suicide

By Fr. Jeffrey D. Stephaniuk

Vincent Kemme of the Netherlands, who specializes "in the relationship between biology and faith," spoke at a recent Maternicare conference. He described the attitude currently winning the culture war in the Dutch-speaking world of the Netherlands and Flanders with these concepts:

"From what happened in the Dutch-speaking world, there is a direct link between the absence of God in our culture, through skepticism, and atheism, and the legalization of euthanasia. We live as if God, the first and final cause of life, does not exist and we become gods ourselves, judging the value of lives according to our own criteria, mastering life on our own terms."

Kemme's speech described a disparity between the elites of the world and the rest of us: "Euthanasia or medically assisted suicide is increasingly becoming a 'normal' way of ending one's life, and this is perceived, or at least so it seems, as a sign of progress in a modern secular society, where we take life and death into our own hands, as we do in any other field of our existence."

The roots of these elitist attitudes are decades old. For example, for all his fame, Sigmund Freud had a plan for assisted suicide, and it was actually carried out.

In his article, "My grandfather and Sigmund Freud: An Intervention", published in *The Journal of Pastoral Care* (Vol. 52 No. 2, 1998), David M. Moss introduces the theme nonchalantly into the essay, as if it is no big deal, then describes an account of Freud's assisted suicide. The "intervention" in the title refers to a request for Freud to leave Austria because of the imminent Nazi threat. It is also applicable in a manner that is sinister in its own right to the intervention by injection administered by his personal doctor, Max Schur, that ended Freud's life. "Schur had even promised to assist Freud with his death."

"From what happened in the Dutch-speaking world, there is a direct link between the absence of God in our culture, through skepticism, and atheism, and the legalization of euthanasia." –Vincent Kemme

David M. Moss' grandfather spoke to him about seeing in Freud "the will to live" when they met in Vienna in 1937. For the elites, it seems that losing the will to live justifies euthanasia: "Now it's nothing but torture and makes no sense any more", Freud is quoted as saying to Schur after he had moved to London.

Freud follows Rene Descartes in these matters of human identity. Descartes had the phrase, "I think, therefore I am." Freud valued the mind, and despised the thought of a failing body. As Moss writes, quoting Peter Gay in "Freud: A Life for our Times," Freud felt "a tremor before this possibility" and wondered "what one would do some day, 'when thoughts fail or words not come.'"

Calling the life of the mind the only life for "an honest man," his demand was "no invalidism, no paralysis of one's powers through bodily misery." When his life "made no sense anymore" intellectually, that is when he expected his doctor and his daughter, who was his caregiver, "(to) make an end of it."

Another *Journal of Pastoral Care* article, "Religious Perspectives of Doctors, Nurses, Patients, and Families" by Harold G. Koenig (1991) presents research that finds that psychologists rank lowest among scientists when asked about "belief in God and immortality." In the 1930s, Freud's generation, "belief was much less common among the 'greater' and older, more eminent scientists." Further, Koenig reports that patients express a higher interest in religion, revealing "a bias in religious perspective among health care providers that might interfere with their ability to recognize and respond to the spiritual needs of patients."

Ordinary people deserve to have these spiritual needs acknowledged and addressed, and we need to keep our medical elites grounded in the real world. And as Vincent Kemme has shown, we need to retain the difference between Creator and creature, and who has jurisdiction over life and death. The gift of Christian realism is the acknowledgement of the essential importance of living in one's body, one's being, which makes possible the life of the mind. A Christian phrase would then become, "I am, therefore I think."

Jacques Maritain "saw the shift from being to thought," which began much earlier than the 20th century, "as the major source of modern intellectual confusion and spiritual evil" and a "historical misfortune." We have a being and identity even when the use of reason fails us. As the Personalist philosophers say, "no matter how much or how radical we may change in our personal development, we remain the same person."

PERSPECTIVE

Large Donations Support Signs



After 20 years the updated version of the two signs on the east side of the church at LaFleche. Several new signs have been requested and shipped to new areas of Saskatchewan. The two signs at McTaggart have been replaced with new logos, and are paying us rent with radio ad time, referred to as Radio Trade. Golden West Radio allows Pro-Life to advertise on seven prairie stations.

–John Sidloski



World Prematurity Day display at Royal University Hospital, Saskatoon, on November 17, 2017.

MISDIAGNOSIS

Doctors are human, so are our pre-born babies

By Feleica Langdon

In January 2016, Robyn Power of Newfoundland found out she was expecting her son Thomas. Her little family was growing, and she couldn't have been more excited.

Her first ultrasound came back normal and so did her second one a few months later. But not long after her second ultrasound, she received a call from the hospital – and to her dismay – they broke the news to her that her son may not make it. He had a blockage in his heart and the chances of him living without needing a transplant were very slim. They sent her to a specialist in St. John's so they could set up a good team for when her son was born to prepare for his open heart surgery.

Throughout her pregnancy she received even more bad news. The doctors told her that Thomas had stopped growing and had the marker for Down Syndrome. They asked her if she wanted to have an abortion, but Robyn stood her ground and refused to take his life, telling the doctors that she was going to love him no matter how he was born.

Robyn stood her ground and continued her pregnancy. Thomas was due on September 18th, but was born on the 7th – two days after his mom's birthday. She was so scared and unprepared for what was going to happen. Many questions flooded her mind; what was she going to have to face? But Thomas was born a healthy, bouncing 7-pound baby with a strong heart – and without Down Syndrome. Thomas had been MISDIAGNOSED!

"He is the most perfect little man around. If I had listen to those doctors that perfect little man wouldn't be here today!! I'm so glad I stood my ground and kept going. Thomas is now ten months old and is perfectly health," Robyn says.

I often wonder how many babies are aborted because of misdiagnoses. Like Robyn, we owe it to our children to give them a chance instead of relying on hypothetical medical opinion of what our children's lives are going to be like. After all, doctors are human, and so are our pre-born babies!

Also published by Secular Pro Life.

"Like Robyn, we owe it to our children to give them a chance instead of relying on hypothetical medical opinion of what our children's lives are going to be like. After all, doctors are human, and so are our pre-born babies!"

Dublin Declaration

Dublin Declaration on Maternal Health (September 2012)

"As experienced practitioners and researchers in obstetrics and gynaecology, we affirm that direct abortion – the purposeful destruction of the unborn child – is not medically necessary to save the life of a woman.

We uphold that there is a fundamental difference between abortion, and necessary medical treatments that are carried out to save the life of the mother, even if such treatment results in the loss of life of her unborn child.

We confirm that the prohibition of abortion does not affect, in any way, the availability of optimal care to pregnant women."

REAL WOMEN

Division Among Physicians Over Assisted Suicide

realwomenofcanada.ca

The assisted suicide law that came into effect in June 2016 is causing problems within the medical community. Physicians are raising concerns from widely different perspectives. They are all over the map on this issue.

Dozens of physicians in Canada, who had initially signed up to assist in terminating the lives of patients, have now removed themselves permanently from a voluntary referral list. Another 30 physicians have put their names on temporary hold. The Canadian Medical Association does not know exactly how many more physicians are having second thoughts about participating in this procedure.

Some physicians are objecting to the requirement to refer a patient if they do not want to end the patient's life themselves. According to them, a referral is an act which connects the patient to assisted death and is essentially morally the same as actually performing the wrongful act itself.

The Christian Medical and Dental Society of Canada, the Canadian Federation of Catholic Physicians' Societies and Canadian Physicians for Life, along with five individual physicians, argued, in June 2017, in the Ontario Superior Court, that the Charter of Rights and Freedoms protects them from being required to refer patients. The decision will be handed down within a few months.

They are fighting the policy of the College of Physicians and Surgeons of Ontario that says doctors must provide an "effective referral" if they themselves refuse to help patients end their lives due to reasons of conscience or religion. To do otherwise, according to the College, amounts to abandoning the patient.

The Province of Alberta has tried to protect physicians by providing four care coordinators, all of them nurses, who act as central intake officers and arrange all aspects of the end-of-life procedure, including, finding a doctor and two assessors, lining up the medications, scheduling the death and helping with the voluminous official paperwork.

This approach has apparently worked well for Alberta assisted suicide providers and also for doctors who refuse, on moral grounds, to refer patients for assisted death. Conscientious objectors need only give their patients contact information for the coordinating service and avoid a formal referral. Other provinces, however, do not provide this service, which is raising the wrath of some physicians.

In Ontario, only 74 doctors and nurse practitioners have signed up to provide assisted suicide, down from 181 when the Ontario Ministry of Health set up its care co-ordination service. The Ontario service only connects patients to doctors willing to help them, but does not make the arrangements for the whole process, which, physicians claim, takes too much of their valuable time, such as travelling to the patient, connecting up with the pharmacist for the lethal drug, doing all the troublesome paperwork.

Other physicians, located mainly in British Columbia and Ontario, have bowed out of assisted suicide because they claim they are not being paid enough to kill their patients and can't afford to continue in their new found "specialty." In Nova Scotia and Ontario, about half of the claims filed by physicians for assisted suicide have



Anti-Medical Aid In Dying (MAID)

–photo Mark Pickup

been stuck in processing because the provincial governments have not yet developed their "fee codes" for activities related to assisted suicide. In short, some physicians are perfectly willing to kill their patients, provided they are being paid enough for their effort, and provided it doesn't take too much time and effort for them to do so.

Clinical Practice Guidelines on Assisted Suicide

A group of physicians in British Columbia, all of whom are assisted death providers, have published the first clinical-practice guidelines on how doctors should apply the clause in the assisted suicide legislation that says a patient's natural death must be "reasonably foreseeable." Naturally, these assisted suicide physicians want the expression to be interpreted broadly, with no specific measure of how long a patient has left to live, claiming that this will ensure that people who would otherwise qualify, are not denied a

"What is reasonably "foreseeable" in the assisted suicide legislation is that it is being extended to more and more groups of people – provided, of course, that their physicians are paid enough for killing them."

ready death. The guidelines encourage doctors to consider a patient eligible if his or her natural death is "reasonably foreseeable," to be determined by a combination of the patient's known medical conditions and factors such as age and frailty. This broad definition would, of course, ensure a lot of customers for the assisted suicide physician brigade.

There are other physicians who argue that this activist groups' definition goes well beyond how the law was intended to apply to the terminally ill. They complain that the guidelines were not developed with the widespread consultation that usually precedes the publication of a medical association's formal recommendations for treating patients. The clinical practice guidelines, it seems, were drafted to gain credibility and acceptance, for the physicians willing to participate in assisted suicide. Further, these guidelines failed to disclose the very pertinent fact that they were spearheaded by a group of doctors who have a con-

lict of interest because many of them have spoken out in favour of scrapping the "reasonably foreseeable" clause altogether.

The physicians who drafted the guidelines held their first national conference in Victoria in early June, to agitate to both interpret the law broadly, and to increase remuneration for their specialty. Those physicians demanding elimination of the "reasonably foreseeable" death clause, are, in fact, demanding a form of death "a la carte," claiming that refusals of physicians to perform assisted suicide causes discrimination and exclusion, and creates barriers to access for patients.

The Erosion of the Assisted Suicide Law In slightly more than a year after the assisted suicide legislation became law, assisted suicide has gone from an exceptional act to one that is now promoted. The "end of life" criterion is now presented as discrimination, which prevents people with disabilities, for example, from accessing the service, because their living conditions, not their closeness to death, justify their desire to die. Also, the argument in support of assisted suicide only for "capable and consenting people" is giving way to the idea of killing an incapable person (with Alzheimer's or Dementia) regardless of the person's consent at the time of death.

Finally, according to a Canadian study, published in May 2017, the proverbial patient writhing in pain on his deathbed has morphed into a person in crisis over his loss of autonomy because, for example, of a disability. Next we will be dealing with the ludicrous proposition now gaining popularity in the Netherlands, which has opened physician aid in dying to elderly people who feel they have accomplished their life goals, or, to put it another way, are simply tired of living. This, of course, is sold to us as "progress."

What is reasonably "foreseeable" in the assisted suicide legislation is that it is being extended to more and more groups of people – provided, of course, that their physicians are paid enough for killing them.



40 Days for Life determined, peaceful

As 40 Days for Life begins its 11th year as a coordinated pro-life outreach, Christians began prayer vigils today in more than 375 locations around the world – the largest campaign yet for this pro-life movement.

“More than 150 of these peaceful vigils will be taking place in front of Planned Parenthood facilities in the United States,” said 40 Days for Life president Shawn Carney. “While Planned Parenthood remains the largest abortion chain in the United States, 2017 has not been a good year for them.”

As 40 Days for Life has grown even larger in 2017, just this summer Planned Parenthood shut down abortion centres in Chandler, Arizona; Vacaville, California; and Sioux City, Iowa. Additionally, Planned Parenthood announced it would close referral centres in Casper, Wyoming and Rio Rancho, New Mexico.

“At all of those locations, faithful Christians prayed on the sidewalks outside during 40 Days for Life vigils,” Carney said. “All total, we are now aware of 90 abortion centres that have gone out of business permanently following 40 Days for Life vigils since our coordinated campaigns began in 2007. We don’t take credit. We just note that people prayed for an end to abortion in their communities, and the places that offered abortions then closed.

“Former Planned Parenthood employees have reported that the ‘no show’ rate for an abortion appointment goes as high as 75% when people are out in front praying,” Carney said. “Going out to these places is the ultimate way to defund the abortion giant.” Internationally, 40 Days for Life campaigns are being conducted for the first time in three new countries – Bosnia-Herzegovina, Hungary and Taiwan. “All of our prayers – gathered together as one – can make an enormous difference,” said Carney.

40 Days for Life consists of 40 days of prayer and fasting, peaceful vigil and community outreach. Two campaigns are conducted each year – one in the fall, and one during the Christian season of Lent. The dates for the current campaign are September 27 through November 5.

The first 40 Days for Life vigil was conducted outside a Planned Parenthood abortion centre in Bryan, Texas in 2004. That facility closed in 2013, and the former Planned Parenthood building now serves as 40 Days for Life’s international headquarters.

40 Days for Life is a community-based campaign that takes a determined, peaceful approach to showing local communities the consequences of abortion in their own neighbourhoods.

DAY 3: Hurricanes and free abortions SEPTEMBER 29, 2017

By Shawn Carney

Many of us have been touched in some way by the recent string of natural disasters – earthquakes in Mexico, hurricanes in Texas, Florida and the Caribbean.

I live in Houston ... and the water from Hurricane Harvey came within just a few feet of our home. Many of our neighbours and friends were not so fortunate. These powerful forces of nature are reminders of how precious – and fragile – human life can be.

But on the other hand, there’s a Texas abortion centre operator, who, in the wake of Hurricane Harvey, stepped forward to offer “free abortion care” to “women affected by the storm.”

She said, “It’s the right thing to do.” She went on to say that abortion is “essential to our ability to function in society with true equality.”

Sadly, this is the empty mentality required in the cold and sterile abortion industry. They survive on despair and make money from forcing their will on the most vulnerable in our society. Not long after Harvey hit, I went out to the largest abortion facility in the Western Hemisphere – the Planned Parenthood mega-centre in Houston. There, just after the hurricane, I saw hope.

The medical bus operated by the Houston Coalition for Life was parked outside Planned Parenthood, offering women ultrasounds and positive options – despite the organization’s office being flooded!

The Houston Coalition for Life sponsors 40 Days for Life in their community, showing that neither natural disasters nor an industry that offers free abortions can deter the love of life and love of God.

DAY 5: Opposition exposes their desperation

The headline on SocialistWorker.org gets straight to the point: “40 ways to oppose 40 Days for Life.”

If you read the article, you’d think the sky was falling. “Anti-abortion fanatics will descend on women’s clinics around the country ... [and] harass women outside of clinics in attempts to disrupt the clinic’s ability to provide health care,” the rhetoric-filled diatribe begins.

Of course, a typical 40 Days for Life vigil looks like the image above ... and it is successful precisely because it is prayerful and peaceful.



Catherine Eberhardt with Matt Britton, Chairman of 40 Days for Life, together at the Windsor, Ontario, 40 Days For Life. In 2016 as an intern with The Canadian Centre for Bio-Ethical Reform, Catherine spent a week in Saskatoon participating in Choice Chain and other CCBR events.

And it must be working, as the pro-abortion author suggests countering 40 Days for Life by getting involved in activities such as raising money for pro-abortion causes and pursuing health care “reform” that requires mandatory abortion coverage.

The writer also links to a collection of purported pro-abortion “truths” – such as the myth that 5,000 women died annually from illegal abortions prior to Roe v. Wade.

The man who came up with that figure – Dr. Bernard Nathanson, a founder of NARAL – admitted after his pro-life conversion that this infamous statistic was a flat-out fabrication.

It’s a sign of desperation, which is all the pro-abortion side has. As for “anti-abortion fanatics” harassing women ... well, accusations are a dime a dozen.

DAY 7: God has used 40 Days for Life to help close 90 abortion facilities.

Other facilities go away temporarily and either relocate or reopen later. Sometimes, Planned Parenthood will leave town altogether, only to resurface years later – like they did in Waco, Texas.

After seven 40 Days for Life vigils, the Planned Parenthood centre closed its doors and left town in 2013. But just recently, Planned Parenthood came back to Waco, opening a large abortion facility there.

This Planned Parenthood business schedules abortions three days in a row, every other week, with an abortionist who flies in from the East Coast.

At the Waco kickoff, one of the Planned Parenthood clients said something startling to vigil participants that made the local paper.

Waco’s kickoff event received strong coverage from the local media, featuring great comments about the 40 Days for Life mission from those attending the rally.

But it was a brief conversation recounted by a *Waco Tribune-Herald* reporter that quickly rippled through the crowd.

“Do you know this is abortion day?” a volunteer asked a woman who was entering the facility.

**Prayer for
Preborn Children**

Today I pray for You to move powerfully to end abortion in Canada.

As your humble servant, I commit to never be silent or passive, and never forget the preborn who can be legally killed until their day of birth.

I ask for compassion to comfort those suffering from abortion, Wisdom to guide those considering abortion, And courage to challenge the status quo that allows abortion.

Let me be a defender of life.

I ask this in Jesus’ name.

You knit me together in my mother’s womb.
-Psalm 139: 13b





**A Day for Remembering
the Victims of Abortion**

On January 28, 1988, the Supreme Court of Canada issued the Morgentaler decision which struck down abortion as part of the criminal code. Since then, there have been no laws whatsoever to regulate abortion in Canada in any of the nine months of pregnancy.

On January 28th, remember the 3 million Canadians who have lost their lives to abortion.

Regina PRO-LIFE
www.reginapro-life.com
rpla@sasktel.net
306-569-1985



Regina Pro-Life team working hard to assemble green ribbons for the weekend of Jan. 27-28, 2018, when they will be distributed via the parishes of Regina. Please wear your green ribbon and pray for victims of abortion.

“Yes, I’m here to get one,” the woman replied defiantly.

“I urge you to reconsider,” the volunteer said. “A baby’s heartbeat can be heard three weeks after conception.”

“I wouldn’t care if it was 5 years old. I’m going to kill it,” she said.

Those who heard that were taken aback. The volunteer told the reporter that such an attitude is rare, that most Planned Parenthood clients have mixed emotions and simply don’t know where to turn.

Planned Parenthood wouldn’t talk to the reporter. As is their custom, they sent their usual written statement about intimidation and harassment of women – something that was utterly absent on the sidewalk in Waco.

DAY 40 DEVOTIONAL

Intention: Let us keep our eyes fixed on the New Jerusalem, where death will be no more. Scripture: He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” He who was seated on the throne said, “I am making everything new!” — Revelation 21:4-5

Reflection: Every activity we undertake in defence of the sanctity of life is prophetic, inasmuch as it points to the day when “death will be no more.” Every victory we have when an act of abortion is prevented is prophetic of that day when death itself will be definitively conquered. Every triumph of grace in this world, whereby someone is brought to see the value of life and given the strength to welcome it, is a breaking into our history of that definitive future in which the old order of things will have passed, and all things will be made new.

As pro-life warriors, we must keep our eyes fixed on heaven, and our hearts secure in the hope that the day is coming when all evil will be conquered.

It is the future that shapes the present; it is victory that informs the battle; it is the destination that determines the journey. Daily, we are called to reflect on heaven. When we weep, we are to think of the day when every tear will be wiped away. When we face the destructive power of death, we are to think of the day when death is swallowed up in victory. When we labor against abortion, we are to think of the day when we will have the rest and peace of the final triumph of life. Heaven is as real as earth, and its joys will be as real as our present sorrows.

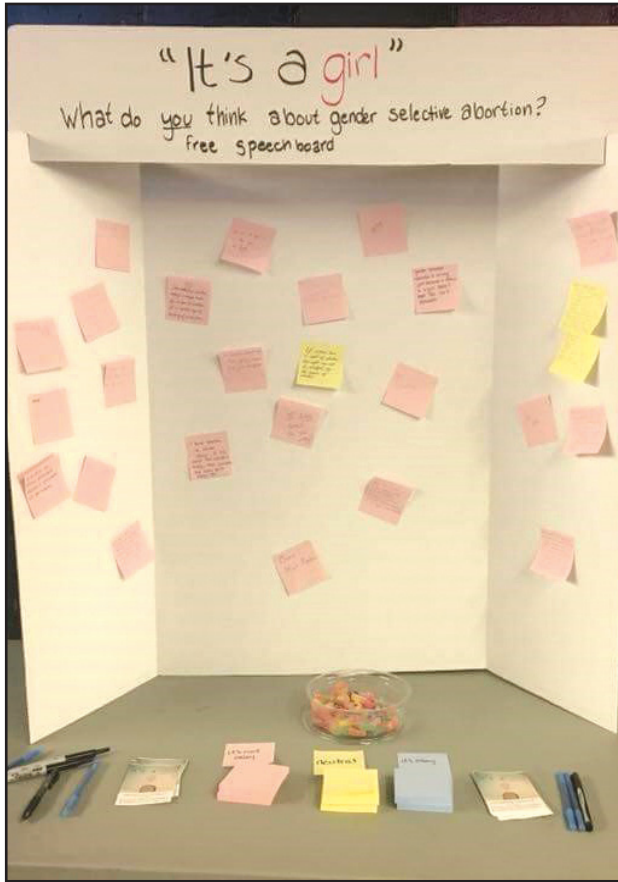
Prayer: Father, you are the God of hope. Your word fills us with the vision of the world to come, when every tear will be wiped away, and death will be no more. Father, how we need that hope, how we are strengthened by that vision! Keep our hearts focused on heaven, and diligent in the labours of earth. As we struggle against the culture of death, root our souls in the assurance of victory. We pray through Christ our Lord. Amen. – By Father Frank Pavone, National Director, Priests for Life.

The 40 Days for Life website lists the following Canadian locations: Calgary, Edmonton, Kitchener, London, Mississauga, Montreal, Oakville, Oshawa, Ottawa, Prince George, Thunder Bay, Toronto, Victoria, Windsor, and Winnipeg. A 40 Days for Life event has also been organized in Saskatoon.

Shawn Carney is the President of 40 Days for Life and its co-founder. He is the author of 40 Days for Life: Discover What God Has Done ... Imagine What He Can Do.



Near the University of Saskatchewan: Some local students decided to go off campus and express their pro-life views to the surrounding community via Choice Chain. —Photos National Campus Life Network



University of Saskatchewan Students Hold Genetic Selection Poll

University of Saskatchewan Students for Life Opinion Board, held Wednesday, November 8, 2017, at the campus. “We wanted to bring to light that mainstream feminist discourse ignores pro-life women, and women in the womb. A society with abortion does not value women or seek to help the marginalized. Sex selection abortion hurts women twice. It is discrimination which leads to the death of a human being. Also, just a note: The pink means the person thinks that gender selective abortion is wrong, and the yellow means the person was neutral.” Results: Pink 23 Yellow 3

Prince Albert Life Chain

By Jennifer Hettrick

Nearly 100 people were in attendance at this year's Prince Albert Life Chain. The Life Chain in Prince Albert has taken place for over 20 years. One of the highlights this year was how the “new generation” of pro-lifers took

on their role. Several of the youth in this “new generation” are the children and grandchildren of those who first started the Life Chain in Prince Albert. To many of these young people, the Life Chain has always been a part of their lives and is where their desire to witness to life began. Now,

they are the first ones out on the street, holding their signs, and taking advantage of the chance they have to help someone think about the gift of life and the evils of abortion and euthanasia.



It was a beautiful day for the Prince Albert Life Chain, which took place October 1, 2017, on Respect Life Sunday. Over 100 people attended, and it was a positive experience, and the first time witnessing to life for many people. —Prince Albert Right to Life Association Facebook page.

Hurting from Abortion?
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www.newlifeorganicfoods.ca



Final vigil for 40 Days for Life in Saskatoon, Nov 5 2017

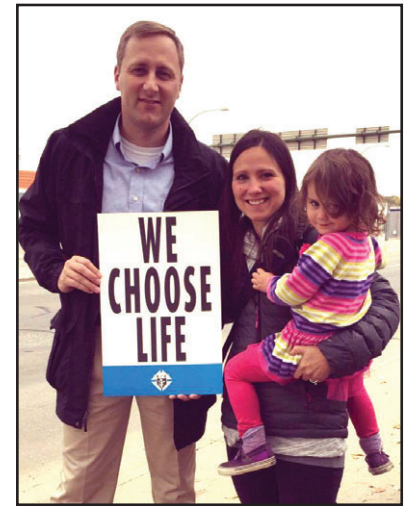
Alliance for Life



The bandstand at Vimy Memorial Park in Saskatoon, the centre for the Alliance For Life Saskatoon Walk for Life 2017.



International Life Chain held in Yorkton, Sask. on Oct. 1, 2017.



"Thank you to all of those across the country who joined their local Life Chains this year. It is truly a blessing to see so many people, both young and old, joining together to pray for an end to #Abortion#LifeChain," Brad Trost.



Life Chain events held in Regina, top two photos, and Unity, above.

Christmas time isn't easy for those who have lost a child or a friend to abortion ...

"My husband insisted on the abortion. My doctor didn't give me any information on fetal development, and I, being so young and foolish, hadn't asked."

"My sister was crying when she went into the clinic, she cried throughout the procedure, and was sobbing as she left. No one at the clinic asked her questions ... Her three children are growing up without their mom because no one wanted to ask questions."

"His family pushed for the abortion — because I was in their home and they had to help care for my children while I was bedridden ... I felt obligated, totally helpless. ..."

"A part of me died that day."



But if you give Him the broken pieces, God can make all things new.

"She refuses to be consoled because her children are no more. The Lord says: Cease your cries of mourning. Wipe the tears from your eyes. The sorrow you have shown shall have its reward. There is hope for your future." — *Jeremiah 31: 16-17*

"The Lord is close to the broken-hearted and saves those who are crushed in spirit." — *Psalms 34:18*

HEALING IS POSSIBLE. LEARN MORE.
Free fact sheets. Free resources. Healing options. How to help.
For post-abortion healing, call 1-877-HOPE-4-ME
TheUnChoice.com

Abortion is the ^{un}choice.
Unwanted. Unsafe. Unfair.

An 'Armoury of Words' in Defence of the Pre-Born

By Father Jeffrey D. Stephaniuk

While doing some research for Remembrance Day on the Canadian poet, E. J. Pratt, I found in his poetry phrases that are very encouraging in their application to our pro-life work. In the case of his work, the value is to assist those who have had abortions to grieve, be healed, and replace unhealthy ways of remembrance of their aborted child with healthy remembrances.

Several phrases from various poems show Pratt to have authentic insights into grief. He trained as an experimental psychologist and taught at Victoria College at the University of Toronto for decades before and after the Second World War. He wrote epic narrative poems, including "Dunkirk," "Brebeuf and His Brethren," and "Towards The Last Spike." Here is one example, from "Dead on the Field of Honour:" "But cloistered grief keeps tolling in my heart."

I can imagine this phrase being used to describe the experience of veterans who have returned from war, and by extension, anyone who has experienced trauma, including the often undiagnosed trauma of having experienced an abortion. "Cloistered grief" is hidden grief, and individuals try as best they can to get on with life, until the traumatic experience rises up from the subconscious, betrays the lie one is living, and brings one's daily life to a halt. Pratt calls this a "grinding grief."

The word "toll" is often used to describe the resonance of a ringing bell, calling, announcing, warning. There is no act of celebration in this "tolling in my heart." Until, that is, one is healed of the trauma of abortion. It is the work of Rachel's Vineyard to provide spiritual and psychological healing when one's past abortion or abortions brings daily life to a grinding halt, later to be picked up again, renewed. In a poem entitled "The Toll of the Bells," Pratt expresses this fear of the loss of faith after excruciating trauma: "Sorrow/Has raked up faith and burned it like a pile/Of driftwood, scattering the ashes..." The physical and psychological healing of grief makes for the possibility of a renewed spirituality, a renewed faith in God.

E. J. Pratt writes about nature and time in grand sweeps, about the sea as both destroyer and agent of transformation, as a primitive power against which a human being can show courage and heroism. His sweep of nature is a dual world of natural landscape and heroic human landscape. As Germaine Warkentin writes in The E. J. Pratt Symposium, this grand landscape includes "aeons, stellar patterns, orbits, volcanic throes..." It is just that human beings are unique in the entire order of this creation, and we can only be fully human by working out our lives in the most human way possible.

Just as Catholics have the phrase, "Christ reveals man fully to himself," Pratt, a practising Christian himself, a Methodist whose doctoral thesis was on St. Paul, expressed this principle similarly: "The road goes up, the road goes down... But whether to the cross or crown/The path lies through Gethsemane." At Gethsemane, Jesus grapples with the exercise of human free will, making a decision that "not my will but Yours be done." There is no other way for us either. And Gethsemane becomes a metaphor for E. J. Pratt, that each of us as individuals will be faced, seemingly abandoned to our own resources to work out our salvation alone, while others who could have or should have accompanied us have fallen asleep; and in the case of the abortion decision, there is the illusion and delusion that the life and death of another human being is solely in our hands.

The hope of that individual wrestling match with life

and death that is Gethsemane ends with the affirmation that Jesus was never left alone by his Father; by extension, the message of heroism and courage for new mothers carrying the child or children of their pregnancy is similar: "you are not alone." Gethsemane is a metaphor to express a life-giving expression of one's human free will. By contrast, the "my body, my choice" ideology is a counterfeit expression of exercising one's free will, the flaw being the assumption that it is legitimate to harm oneself or another human being in order to live a life of freedom. Something also dies within us when an abortion is executed. To use a phrase from Pratt, in his poem "Cycles," it is "with the plasma from Gethsemane" that we can be resuscitated. In other words, hope after abortion is founded on what Christ has done for us.

Sandra Djwa, another academic commentator on E. J. Pratt describes his "obsession with research and with the individual word (the logos)..." His diligence matches a quote from Seamus Heaney: "The right name is the first step toward the truth which makes things things and us." These painstaking efforts are what Djwa calls Pratt's "efforts to find the truth beyond physical phenomena." These are our

"It is just that human beings are unique in the entire order of this creation, and we can only be fully human by working out our lives in the most human way possible."

pains too in the pro-life movement, to convince people of the truth that the pre-born already exist, are already human, and in their innocence deserve all the rights and protections of born human beings. Seamus Heaney has a line that "the soul exceeds its circumstances"; the pre-born have a value that exceeds the limitations of their location and development.

Our efforts to win support for the pre-born has a parallel in Pratt's poem, "Towards the Last Spike." Words and concepts and exhortations come before the physical acceptance is possible: "the struggle to build the railroad is equated with the struggles to express the vision in words." In The E.J. Pratt Symposium, Peter Stevens writes the following: "Sir John A. Macdonald and Van Horne are always struggling with their own inability to express their vision in words so that other minds will be persuaded of its truth. This is the real struggle, the attempt to make words conquer all that is unknown. The transcontinental railroad was to be built painfully in people's minds as well as in their country."

The human being in the pre-natal time of one's development also must be accepted in people's minds, intellectually, conceptually, and as an act of will, even a Gethsemane moment of the ascent of human free will to be obedient to the reality of their being and existence; even when we falter because of our own inability to express their already existing nature to the sceptics, "so that other minds will be persuaded of its truth."

Such is the battle for the lives of the pre-born, a dramatic heroism, courage and participation of human beings in their own authentically human lives, enough to rival Pratt's man against nature and good men against the evils of humankind epics: "The time would come when steel would clash on steel/And many a battle would be won or lost/With weapons from the armoury of words."



Serena Run for the Family

By Annette Bentler

The Lord blessed the annual Serena Run for the Family with the most glorious autumn weather since we began six years ago (23°C).

This year, our run was one week earlier (September 9) and at 10:00 a.m. rather than 8:30 a.m. These two changes made for a very pleasant running temperature. Families enjoy coming out for exercise, fun, food, and above all, connecting with other amazing families!

Some of my favourite moments were watching two families cheer on their grandma as she burst to the finish line; the joy in discovering our daughter had a "twin" (she and a friend both had lilac shirts, dark shorts, the purple Serena fandana, blue shoes and almost the same number); and Father Michael joining in the fun and giving the runners a blessing.

Two of our faithful participants pay for their children and grandchildren to come. When they hadn't yet called to register, I made a reminder call. She told her daughters, "I didn't know if you wanted to come this year." One of the girls responded, "It's kind of a given now, Mom. The question is not if we are coming but if you have registered us yet."

Everyone who comes loves this relaxed race in which the whole family can get involved. Thank you to all our volunteers and donors who make this event possible! If you would like to see more pictures of this event, please email us at sask@serena.ca or visit "Serena Saskatchewan" on Facebook. If you missed out, come join us next year!

The race results:

5km

Gold: Jerome Montpetit (18:55)

Silver: Fr. Michael Yaremko (20:34)

Bronze: Stacey Corrigan (23:17)

3km

Gold: Luc Montpetit (13:59)

Silver: Nicholas Levesque (16:27)

Bronze: Patrick Levesque (16:52)

1km

Gold: Vanessa Montpetit (4:46)

Silver: William Corrigan (5:40)

Bronze: James Redl (5:41)

Pledges

Gold: Paul & Rachele Bentler (\$1,400.25)

Silver: Schidlowsky Family (\$190)

Bronze: Fr. Michael Yaremko (\$50)

First Registrants Prizes

Ralph & Val Schidlowsky

Dan & Sarah Denis

Door Prize Winners

BBQ Basket: Sarah Denis

Women's basket: Maureen McLane

Kids' basket: Perpetua Robertson



Colette Stang, SPLA President, and Valerie Witzaney, SPLA Treasurer and Life Canada representative, attended the Life Canada National Convention, "True North Strong For Life," in Ottawa, November 2-3, 2017. Sean O'Hare, (www.sean-O'Hare.com) with Students For Life America, was one of the speakers.



Board members from Saskatchewan Pro-Life Association attend diocesan Dying Healed workshop. Dying Healed was produced by Life Canada. L-R President of SPLA, Colette Stang, Valerie Witzaney (Life Canada Rep) Emily and Ted Deneschuk (Yorkton Repts) Missing Theresa Bergen (Regina Rep) David and Valerie Witzaney

DIVISIVE TOPIC FOR PUBLIC

The Truth about Violence in the Canadian Abortion Debate



By Jonathon Van Maren

There's been a lot of commentary around the recent announcement by Ontario's Liberal attorney general that legislation creating "bubble zones" around the province's abortion clinics will soon be tabled. The Liberals are claiming, with utmost solemnity, that this restriction of free speech is necessary due to the "harassment" and "abuse" women are suffering while going to procure abortions. Even though the attorney general framed his case at a press release in the most dramatic terms, the only alleged example he could come up with was a man spitting on someone outside an abortion clinic. I find that to be dubious, but if it's true, there are plenty of legal avenues to address the event. The reality is that the Ontario government is reclassifying silent prayer and offers of alternatives and assistance as "harassment" in order to create legislation that is entirely unnecessary.

The Liberals are doing this, of course, because they would rather make Progressive Conservative leader Patrick Brown miserable than discuss their abysmal economic record and rock-bottom poll numbers. Brown, who never possessed any principles to begin with, is more than happy to offload those he was pretending to possess and promptly offered to help the Liberals pass their bill. In a move so cynical that even commentators sympathetic to the bill were outraged, the Liberals refused, clearly wanting to draw the issue out and create a further rift between already dissatisfied Ontario pro-life voters and Patrick Brown, who is hoping they'll swallow hard and vote for him anyway.

The only reason I decided to write about the bubble zones is because there is a perverse irony in the insinuations of the Ontario government that pro-lifers verbally harass, if not physically assault, abortion workers and those seeking abortions. This is false. In fact, the reverse is quite true: Right across the nation, pro-life Canadians who seek to peacefully express the truth about abortion are subjected, on a regular basis, to a torrent of physical and verbal abuse that is utterly ignored by the media and the government.

In 2013, for example, a woman standing peacefully at Life Chain in Toronto was assaulted by a man who beat her before drawing a knife. You probably didn't hear about that in the mainstream media—but you can bet that if something like that happened in the vicinity of an abortion clinic, it would be the leading news for days. At the Canadian Centre for Bio-Ethical Reform, we've had our signs slashed by knives over a dozen times. We've had drinks thrown at us, including hot coffee. We've been shoved, kicked, and had our property smashed or stolen. One of our cars had the tires slashed, and the vandal spray-painted "I *heart* Dead Babies" on the hood. I could go on and on.

In a show of profound cowardice and hypocrisy, it is often the young female activists who are attacked—my sister has a restraining order against a man who showed up at one of our displays on his Harley, grabbed one of

our cameras, and threatened violence. One of my female friends in Toronto was punched by a middle-aged man simply for sidewalk-chalking pro-life messages. Verbal abuse—ranging from the "c-word" to insults so vile I will not repeat them here—are so commonplace that many of us don't notice them anymore. Pro-lifers from other organizations could tell you many stories of their own.

To be clear: I'm not complaining about this. As pro-life activists, we expect a culture that has become hostile to the truth to respond at times with violence when confronted with the truth about what Canada does to three hundred tiny pre-born children every single day. We have no desire to posture as victims, because we are not victims. It is our task to stand for the unseen victims of Canada's abortion industry, and we have been blessed beyond measure to see innumerable lives saved and minds changed, and to receive the tearful gratitude of women who received the truth and offers of help just in time—the very truth and very offers Ontario's provincial government now seeks to make illegal. Every social reform movement in history has faced pushback from authorities and members of the public who wish to preserve the status quo, and the pro-life movement is no different.

"Right across the nation, pro-life Canadians who seek to peacefully express the truth about abortion are subjected, on a regular basis, to a torrent of physical and verbal abuse that is utterly ignored by the media and the government."

But that being said, it was hard not to give a cynical laugh when the Ontario government announced unnecessary laws to restrict free speech to protect people from pro-lifers—the one group of Canadians that is routinely targeted more than any other. I know, of course, why violence against pro-lifers is ignored—because the government and a certain segment of the pro-choice public couldn't care less if we get harassed and abused. In fact, many of them tell us straight out that we deserve it for presenting to the public a point of view that they would like to see silenced. If anyone reading this doesn't believe me, we have many of these instances on video and would be happy to prove it—even though it shouldn't surprise them. After all, abortion in Canada is legal throughout all nine months of pregnancy—the only Western democracy that countenances no restrictions on abortion whatsoever, and is now trying to silence those who point that out.

I'll reiterate: Canadian pro-life activists feel extraordinarily privileged to be able to stand for the countless Canadian children are snuffed out before they ever get a chance to speak. We are so grateful to be able to meet, over and over again, children who smile and wave and breathe joy into the lives of those around them, children who would be tiny corpses cooling in dumpsters behind abortion clinics if their mothers had not been told the truth and offered alternatives. Every day, we see members of the public—sometimes even those who approached us with threats and verbal abuse—change their minds. And that is why the Liberals want to silence pro-lifers with slanders and defamation: Because they know that the truth about the violence of abortion is a powerful, potent message—and one that must be legislated out of existence for their feeble lies and posturing to survive.

HEALTH CARE

Morally produced shingles vaccine approved in both U.S. and Canada

By HEALTH CARE

Children of God for Life announced October 24 that the long-awaited, morally produced shingles vaccine has received FDA approval for licensing in the U.S. Shingrix, made by Glaxo SmithKline (GSK) pharmaceutical company, is produced using a yeast cell line, unlike Merck's Zostavax, which uses aborted fetal cells.

"Until now, people wanting to have protection from shingles have had to either use Merck's aborted fetal version or abstain entirely," stated Debi Vinnedge, Executive Director at Children of God for Life. "We are thrilled that GSK has finally given the U.S. a moral option!"



"Until now, people wanting to have protection from shingles have had to either use Merck's aborted fetal version or abstain entirely. We are thrilled that GSK has finally given the U.S. a moral option!" –Debi Vinnedge, Executive Director, Children of God for Life

Zostavax was also approved for use in Canada this month.

Not only is GSK's Shingrix morally produced, but it is also a far superior product as evidenced by lengthy clinical trials. The studies demonstrated that Shingrix is 97.2% effective in people over 50 years old. It also maintained 90% efficacy in those 70 years old and above with 95% immunity maintained after four years. On the other hand, Merck's Zostavax, is only 38% effective in people over 70 and only 40% duration of immunity after four years.

Shingrix combines a protein from the chickenpox virus called glycoprotein E with the immune system-boosting QS-21 Stimulon made by Aenus. This unique component is made from the bark of the Quillaja saponaria (soap bark) evergreen tree native to central Chile.

Children of God for Life is hoping that with the advancement of Shingrix, GSK could also produce a moral version of the chickenpox vaccine. Merck's Zostavax is simply a stronger version of its' chickenpox vaccine, so it seems possible that GSK could weaken Shingrix for a chickenpox vaccine.

"This is a problem we have dealt with for years and we cannot thank GSK enough for doing it right", noted Vinnedge. "There is absolutely no reason to use the remains of aborted babies to produce vaccines."

#ivoteprolife



A Trial By Fire in Saskatchewan

“Every activity we undertake in defense of the sanctity of life is prophetic... the day is coming when all evil will be conquered.”
40 Days for Life prayer on Day 40

*A trial by fire in Saskatchewan
Means a trial by frost
I close my eyes where I stand
And imagine the fresh cold wind warm
The Book of Daniel description
Of the three young men
In the fiery furnace
Describes the flames alight
As a refreshing breeze*

*“You rescued the three holy youths
From the fire
You saved Daniel from the mouths
Of the lions”*

*I am not the one being martyred
I just stand with my sign
“Pray for an end to abortion”
Both hands curled into fists
In my mitts*

*To stay warm in the setting sun
A posture of defence
For the pre-born*

*A battle worth fighting Joyfully
I am not mad at anyone*

*Not even the attractive young driver
Who gave us the middle finger salute*

*Driving past on Queen Street
She is too beautiful*

*To be that angry At us
There are eight of us here
On the public sidewalk*

*Our hour vigil
In front of City Hospital*

*We seek the true, the good
And the beautiful*

“It is for its beauty

That wisdom is loved”

Writes Jacques Maritain

Quoting St. Denys:

*“The beautiful is good
And desirable and delightful
And loved”*

Abortion is just thoroughly ugly

And corrupts all beauty

With hatred and death

I vibrate in the cold

Like a conveyor belt

That mechanical principle

Of separation

To extract gold from stone

A rumbling, repeatable

Law of nature

(The crucible is what is endured by pregnant moms

Manipulated, coerced, exploited

Into believing in abortion

At a time when they disbelieved

In the truth, goodness, beauty

Of their own already motherhood

Tempted to throw the gold Away)

We believe in these non-mechanical

Perfectly human principles:

When cursed, we bless

Do not do evil thinking

That good may come of it

You are a child

Of the living God

The child of your pregnancy

Is already truly and fully

A human being

Since conception

You are not the force

That generated this life

And the force you yield

To destroy it, Is not a right

These are our rules

There may be ones more sophisticated

But these are the ones that warm, The will

When the November air is cold

With the thought of innocent people

Being willed out of existence

To paraphrase a soldier's motto

They came into existence

To live, and not to die

I close my eyes where I stand

And imagine the sharp cold wind warm

I am not the one being martyred

Lord, save these Daniels

From the lions

A Time to Die: Physicians' Rights and Ontario's Referral Policy



By Shawna Sparrow

In June of 2017, an Ontario Division Court heard arguments in the case Christian Medical and Dental Society of Canada v College of Physicians and Surgeons of Ontario (CPSO). The case involves a challenge to the CPSO's referral policy regarding medical assistance in dying (MAID). Since 2016, the CPSO has had a policy in place, which requires health care providers with conscience objections to MAID to provide patients with an effective referral to “a non-objecting, available, and accessible physician, nurse practitioner or agency.”

The Christian Medical and Dental Society of Canada, along with other physician advocacy groups, contend the policy infringes upon their freedom of conscience and religion rights. The court has not yet released its decision.

Pro-life individuals in Saskatchewan will likely be watching the outcome of this case closely. A few years ago, the College of Physicians and Surgeons of Saskatchewan had contemplated a similar referral policy to that of the CPSO. However, due to strong opposition from the public, the college deferred voting on the policy. The conscientious objection policy, which was eventually approved in September 2015, was re-worded so as to not apply to physician-assisted dying.

Section 2(a) of the Charter of Rights and Freedoms

When making a freedom of religion challenge under s. 2(a) of the Charter, claimants must show a practice or belief that calls for a particular line of conduct. Most religious faiths take an uncompromising position against any form of euthanasia. For example, Paragraph 2277 of the Catholic Catechism states that it is morally unacceptable to put an end to the lives of handicapped, sick or dying persons. Individuals of various belief systems feel their faith demands they refrain from assisting in suicide out of respect to God as the author of life: “For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die...” (Ecclesiastes 3:1, 2).

Furthermore, an objection to MAID need not be a religious one. Many physicians entered the medical profession in order to save and preserve life, not to end it.

When Bill C-14 was passed, Parliament made assurances that the legislation would not impact healthcare providers' freedom of conscience and religion rights. They further insisted that nothing in the Bill would compel healthcare providers to offer assistance in dying. Despite these assurances, many physicians feel the CPSO policy does compel them to participate in MAID. The CPSO has argued that an “effective referral” does not constitute providing assistance in dying, and therefore does not conflict with s. 2(a).

The Catholic Catechism suggests otherwise. Paragraph 2277 states, “an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person.” This passage raises the question: Can the act of giving a referral be construed as causing death?

Looking to criminal law principles may shed light upon this question. There are legal tests to determine whether someone factually and legally caused another's death:

- Did the defendant's wrongful conduct contribute to death in some way such that, but for the defendant's conduct the death would not have occurred?
- Did the defendant's conduct seriously contribute to the death?

When applying these tests to the policy, the referral could be viewed as a link in the chain of causation, ending

in the patient's assisted death. The CPSO insists that the referral policy is necessary because withholding a referral would impede patient access to MAID. In this view, but for the referral, the patient could not access MAID. Conversely, under this same reasoning, providing a referral can be understood as creating access to MAID. As a result, the referral can reasonably be construed as seriously contributing to the patient's death.

Is the policy coercive?

The Supreme Court of Canada has affirmed that any type of coercion violates freedom of religion under s. 2(a). Coercion can include indirect forms of control, such as limiting alternative courses of conduct. This is exactly what the referral policy does. An objecting physician doesn't have any good options under the policy. The physician can either personally assist the patient in dying or refer the patient to someone who will. If a physician does not comply with the policy, he or she could face a fine, or the loss of his or her licence. The Supreme Court has also affirmed that a provision is coercive if it burdens an individual in a way his or her faith does not. Conscience-objecting physicians in Ontario face the burden of choosing between committing an act they view as wrongful or facing professional sanctions.

Section 1 of the Charter

It is likely that the Ontario Court will find the policy does infringe freedom of conscience and religious rights. However, this does not necessarily mean the policy will be struck down. The policy could still be upheld if it is found to be justified under s. 1 of the Charter. The section 1 test involves several considerations, including whether or not the infringement of rights is “minimally impairing.” In this context, the question becomes: Does the policy infringe religion and conscience rights more than necessary in order to attain the objective of providing patients with referrals to MAID?

The answer to this question is “yes.” The referral policy is not minimally impairing because there are ways to provide patients with referrals without infringing on physicians' rights at all. For example, in May 2017, the Ontario Ministry of Health and Long-term Care established the Care Coordination Service (CCS) to improve access to information on MAID. The service includes a toll-free referral support line to help Ontario physicians arrange referrals for patients that request MAID. The CPSO has indicated that contacting the CCS would constitute an effective referral pursuant to the policy. According to an Ontario Health Bulletin, CCS can also be accessed directly by patients and their caregivers. The implementation of the CCS makes the physician's role unnecessary in the referral process. If patients can be connected to willing doctors or nurse practitioners directly through the CCS, it is not minimally impairing to force unwilling physicians to play the role of the “middle man.”

In Carter v Canada, the Supreme Court noted that the Charter rights of patients and physicians would need to be reconciled. The CPSO has made no effort to reconcile those rights, or to accommodate the conscience-rights of healthcare providers in any reasonable way.

Shawna Sparrow is the Provincial Coordinator for Teen-Aid Saskatchewan. She is also a second-year law student at the University of Saskatchewan.

Mommy don't kill me I'm still very small,
I want to grow up and be strong and be tall,

I know you don't want me I'm worthless as salt,
But none of your problems are really my fault,

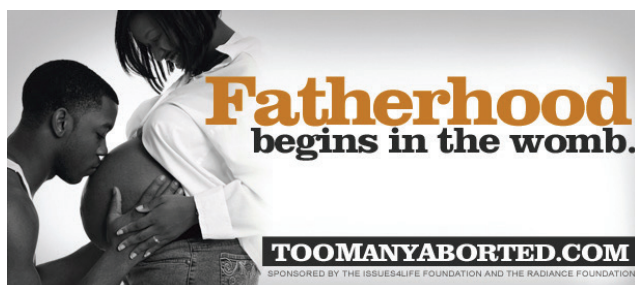
You want me to pay for this fault with my life,
I do feel pain when cut with a knife,

You say I'm too tiny I'm just worthless flesh,
But my heart is still beating, my body still fresh,

When they rip off my limbs, I'm in so much pain,
I scream at the top of my lungs all in vain,

Hundreds of thousands have the same fate it seems,
Our mothers don't want to hear our silent screams.

— Del Herron
Prince Albert, Sask.



“Are we there yet?” Arriving in a place of hope from a dark place

By Gloria Byblow

After sharing some of my thoughts and views on the topic of abortion, my family and friends convinced me to write this article. Although somewhat of a private person, this topic angers and saddens me. I'm presenting my point of view and why I feel so strongly about it. I can only hope that somebody reading this will give some serious thought to what I'm about to say.

Upon getting married the thought of becoming a mother and having a large family was a wish and desire I longed for. However, after many tests and doctors' appointments it was determined I was infertile. It was a very sad and depressing time in my life knowing I would never bear a child. Eventually I became resolved to the fact and came to realize life doesn't always work out according to our plans.

This being said, I eventually met other women who also were unable to conceive and they too were dealing with that void in their lives. We had many conversations about our situation and this made dealing with the problem of infertility easier. We had difficulty understanding how a woman blessed with the privilege and honour of being able to conceive could so callously destroy and discard a tiny human life. We were appalled that someone could treat this unborn child as a mistake or inconvenience that could be easily rectified by an abortion.

“We had difficulty understanding how a woman blessed with the privilege and honour of being able to conceive could so callously destroy and discard a tiny human life. We were appalled that someone could treat this unborn child as a mistake or inconvenience that could be easily rectified by an abortion.”

Many arguments are out there, one being, “It's my body and I can do what I want with it.” The question I have for you is, is it just a “quick fix?” You can't undo it!

Is abortion something you can live with? Just suppose you have that abortion, a few years later you feel, “life is good, financially we are in a better place,” perhaps the time is right. “Let's start a family!” However for whatever reason you are unable to get pregnant. Your mind, heart and conscience start to play a big part in your future and well being. You ask yourself, “was my impulsive decision years earlier somehow responsible for my present dilemma?” How would you work that one out?

I don't mean to sound like I'm hateful and uncaring. I know some women who have had abortions. I've seen their torment, sadness and pain. Following their abortion many have been very self-destructive. My heart goes out to them.

On the other hand I personally know of ladies who made

the decision to go through with their baby's birth. I have seen how hard they had to struggle. Even though the option of abortion had been presented to them, they said they didn't ever consider it. They all expressed that they chose to give birth to their babies and wouldn't have had it any other way.

When asked what problems and obstacles they may have encountered, their answers varied. Some lost their jobs and positions because they had to take time off. Their priorities changed. Some had to wait to purchase that new house. One of the ladies had no family or spousal support through her pregnancy and had to rely on friends, agencies and her faith. One of the ladies had many financial problems and had to drive an old car that was always breaking down, but she stated, “I sure loved those rides my child and I went on, and I still hear her squeaky, shrill voice demanding, “Are we there yet?”

The lady who had hopes for a new home never did get it, but she stated, “Christmas, Thanksgiving, and family gatherings brought the old house to life with their child's giggles and laughter. Plans of going on that exotic holiday turned out to be a weekend at the lake, or a ski trip, but what a blast they had!”

When I asked them if they were sorry for their decisions and would they have changed anything, it was a unanimous “no.” One lady spoke up and said, “I'm sure we will be able to live with day to day difficulties that may arise, after all, we have each other, love, and people who care on our side.”

She also stated, “I don't think I could have handled the pain in my heart had I chosen abortion.”

Being an observant person, I see the beauty of life around me. I see the look mothers have when they tuck in their children, happy they finally got them to bed, but also thanking God they are alive and well. I can only imagine the love they must feel when they realize the power of their hugs and kisses. I see the joy parents and grandparents have when they see the child take that first step, when they hear that first word and when they walk them to their first day of school or praising them when they sit through a church service without disturbing the congregation, also knowing the child was listening because he wanted to know more about Jesus on the ride home.

We all make choices in life, some good, some bad, but taking responsibility, however painful, is your best choice. Please don't make abortion your choice. You may feel you are in a dark place with no hope, but you are so wrong. Please weigh out your options. There are people who care and are willing to offer help and guidance in your time of need. Just reach out. If you feel you can't nurture and provide for your child there are thousands of people unable to have children that would make wonderful parents.

In conclusion, I'd like to leave you with this thought, “Is it not better to be that responsible parent and give your child life rather than being that irresponsible person that ends their child's life?”

Please don't make abortion your choice.



Richard Sempala, recently involved with pro-life activism and witness in the American state of Wisconsin before returning to his native Uganda.

Open Poem to Provincial Leadership Candidates

At the community hall
Minus the community
Since there were only three of us
The empty hall was filled
With the elephant in the room
The candidate's insistence
That the ideological opponents to life
Be considered equally
Even though our side was there
And their people weren't
They never have to be
Whether standing in front of the legislature
Or outside a hospital
Before the courts or in the media
They get all the abortions, after all
Twenty thousand in the past decade
Conservatively counting
Everything else is just an abstraction
Including their non-presence
Which the candidate feels compelled to address
More than any anguish at the absence
Of 20,000 citizens
That would really fill the community hall
And the classrooms
And the job market
And the provincial coffers
There were even more boys
At the picnic table under the community billboard
Just outside the hall to the north
Excited with the snacks they bought at Family Foods
Optimistic that way, about their teenage lives
No corruption in their intentions
Like here in this empty hall
Where politics is played with
whether and when and if

People exist or don't
“I understand we have a legal requirement..”
Even though they found the courage
To risk losing money from the federal government
Over private MRIs
And even though an unjust law is not binding
On one's conscience
Or what's a legislature for?
“I have the caucus to consider
And the Human Services Committee”
Which insists on acting as an inhuman services committee
You'd think we had found some common ground
In a profession of faith:
“I believe in science-based decision making”
We were just talking about that
With a rep for a local ag company
And their Artificial Insemination Division
No one would ever tolerate an AI company
Speaking like abortionists
“We won't pay you for that embryo
Until the brute is born
What you've touted as a sow or cow
Might prove to be a hare with horns”
Only the pro-life constituency must
Tiptoe around like being on the thin ice
Of a rural Saskatchewan slough in late October
While those who dismember hips and toes
In our city hospitals
Keep crushing skulls like eggshells
During their year-long macabre Halloween
Well, the candidate received my gifts
A newspaper and a press release
On the “Government's Duty to Neutrality”
Or in an explanation from Jacques Maritain:
“A genuine democracy

Cannot impose on its citizens
Or demand from them
As a condition of their belonging” and
Participating in the polis
The city, the society, and where the word
Politician comes from
“Any philosophic or religious creed”
Which describes abortion to a tee
I asked that the next premier not be
Another Romanow
Who championed the rights over equality illusion
And refused to defund abortion
I would also now add
A line from Maritain
“Genuine democracy
Must bear within itself
A common human creed”
And a warning
“The dream of a 'scientific creed’
Uniting men in peace and in common convictions”
About the nature of human life and
The purpose of government
“Vanished in our contemporary catastrophes”
By which he means first and second
World wars
And by extension the very scientific precision
Of turning a womb that already is
A coffer of great treasure, with a priceless jewel
A human being in the prenatal time
Of one's development
Into a crucible
Intent on transforming
Pure gold
Into the faux treasure
Of a fool

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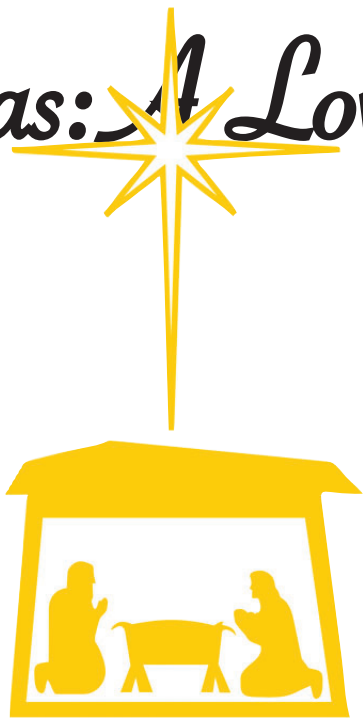
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Christmas: A Love That Moves the Stars

By Fr. Jeffrey D.
Stephaniuk



Christmas represents an advancement in the understanding of humanity's relationship with God; and a strengthening of that very relationship itself. At the risk of dampening a delightful holiday with what some might evaluate to be poor attempt at being a philosopher, I should also say that clarity in purpose, often heard this time of year as "the reason for the season," unleashes the great joy of God's birth: God who is Spirit, was conceived and now is born as a human being, Jesus, from his mother, Mary.

Some intellectual exercises naturally add to the festivities, or as my granddaughter, Abigail, exclaimed recently about eggnog, "It just tastes like Christmas joy." Something from the physical world, in this case, the world of an innocent consumer good, evokes a more intangible but very real emotional, or at least nostalgic effect. Here is the beginning of that extension of thought that helps one understand a phrase of Christian realism, "the body and it alone reveals the invisible, the spiritual."

One Easter prayer has the phrase, "Through the cross joy has come into the world." Once again, something physical has a spiritual effect, even if it first required the brutality of Jesus' physical torture and death; the effect of securing our eternal salvation. As a further example, Psalm 83(84) has this expression: "My heart and my flesh have rejoiced in the living God", where the "heart" is symbolic of one's emotional, psychological, and spiritual life, and "flesh" represents our physical and biological bodies. A spiritual experience can be expressed very tangibly in one's body. Mary might have appreciated the gift of gold fit for a king, and the gift of frankincense for a priest, but it would be understandable if she harboured a feeling of foreboding when presented with the myrrh, used in funeral rituals, although she is much stronger and resolute than we can understand.

In Mary, the Mother of God, the combination of her spirit and flesh rejoicing "in God my Saviour", together with the grace of the Holy Spirit, initiates the physical existence of God in the person of Jesus Christ, and the pre-natal time of his development as a human being. Earlier, with Moses, for example, if he would have seen the face of God, he would have died. Because of what Mary has done through the consent of her human free will, God now has a human face.

Paradoxically, this advancement in our relationship with God is also the renewal of the original beauty of humanity with God; in other words, the worth and dignity of the human being has been great all along, restored and confirmed in Christ. It is a vision of paradise that is worth celebrating. Such is the advancement of which I speak in the relationship of human beings throughout history with God.

Abortionists, of course, speak of a completely Darwinian evolution when they manipulate the language of development, post-fertilization, of something basically non-human into something potentially human. Christmas exposes this clash of anthropologies, that is, what human nature is understood to be, revealing the superiority of the Christian worldview.

In the history of culture, the conception of Jesus in his mother's womb and his birth at Christmas represents a great and modern development, what political philosopher Jacques Maritain calls our understanding "of the destiny of man and his relation with the universe"; we are able to see the face of God and truly begin to live as human beings.

Why Reality Must be Obeyed

From REALITY, page 2

quotes John Paul II on Mary, as "the intellectual table of faith which furnished the bread of life to the world."

There is a reason that in virtually all portrayals of Mary, she is carrying a child. She proves that, contrary to Sartre, freedom expressed for the positive is still an act of free will, just as nurturing children, "planned" or "unplanned" is even more an act of free will than destroying them ever can be. Such is the manner in which a child will change your life and that of others for the better and for ever. And contrary to all politicians who feel they have the power to create and destroy reality, "Mary exemplifies philosophy's initial task to receive reality and not to manipulate it."

It is also true, though, that the conception of every human being is an event that changes our understanding of who we are in the world.

As human beings, Aristotle's "rational animal", faith appeals to reason and reason calls upon faith, since the Church, erroneously described as "a faith-based institution" is more fully and accurately understood to be "faith and reason-based." The search for truth, employing both faith and reason, poses "no danger of working against man," as Maritain writes. Canadian philosopher professor, Ralph Nelson, explains further that "Maritain was resolutely

opposed to mere nostalgia about some supposedly more humane premodern era," the Achilles heel of every modern progressivist, those who demand and defend abortion and those who redefine human sexuality.

Human reason "nourishes itself with all the past," says Maritain in his writings on Christian philosophy, "in or-

der to move constantly beyond the past." Or, as he has also expressed this principle, "concerning the passage from a magical state to the rational state." Every member of any humanist and atheist society since Henry Morgentaler himself will be confused that Christmas is excluded from the primitive society magical state, but it is the authentic humanism of Christmas that marks the initiation of the passage into the world of the primacy of human reason.

In a return to Christmas as a celebration and a relationship, a final thought belongs then to the love between a mother and a child. In her love for her son, Mary "ponders" or carries many things in her heart about what Jesus's life will be like, just as she carried him pre-natally for nine months, and carried him in her arms as a newborn and infant. "God is love" expresses for Pope Benedict XVI "the Christian image of God and the resulting image of mankind and its destiny." God as love in the person of Jesus Christ celebrated at Christmas shows us who we are and what is our goal. "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction."

Similarly, as Jacques Maritain writes, God is "the Love that moves the sun and all the stars." Or in the description of a Christmas prayer about God's love for each of us, "a star came and stood over the place where the child was."

Christ is born! Let us glorify him.

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