

CHOOSE LIFE

NEWS

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PRESIDENT'S MESSAGE

When Justice is not Fully Just



By Valerie
Hettrick

Greetings!
In 2017, Prince
Albert Right to
Life Association
(PARLA) was
denied the
opportunity to fly

a flag at Prince Albert City Hall. Because of the unjust decision of city council, PARLA pursued the matter in court. A 2019 court ruling sided with PARLA, stating that the group had unjustly been denied the right to fly the 'Umbert the Unborn' flag. (*Choose Life News* covered this story in our Summer 2019 issue.)

Unfortunately, the constitutionality of the matter was not dealt with: that is, whether a governing body has the authority to put restrictions, such as flag design, onto citizens. The Justice Centre for Constitutional Freedoms (JCCF) and PARLA decided to pursue the matter in the Saskatchewan Court of Appeal, hoping to obtain a ruling on the constitutional issue. On August 10, 2020, the higher court ruled to uphold the lower court's decision. However, the constitutionality question was seen as a moot point and was once again pushed aside.

We might ask ourselves, *When have we done enough?* Justice was served, at least to some degree. Should we stop there in pursuing a just ruling? "Charter freedoms need to be defended or lost," said Marty Moore, our lawyer from JCCF, after the court decision. "We appreciate the court's recognition that our clients were stonewalled by the city until it became impossible to fly the flag. We believe it is necessary for the courts to expressly hold up citizens' charter rights against unreasonable infringement of government." Consultation will now

take place between PARLA and their lawyers from JCCF. For the full story, see: <https://paherald.sk.ca/2020/08/10/court-of-appeal-upholds-anti-abortion-flag-decision/>

The COVID lockdown has hampered Sask Pro-Life in our activities and our ability as an organization to continue advocating for the unborn and the vulnerable. Like many other organizations, we have been prevented from hosting or participating in major events for our members and the public at large, such as the March for Life or our annual convention. We have had to find creative solutions to problems that simply didn't exist last year. One of those solutions is that our regular AGM will be done virtually this year. As of press time, Life Chain is still planned for October. Contact your local group for more details.

We have, however, with your help, continued to support the National Campus Life Network, as they gear up for another school year. We also worked with Right Now during the Conservative leadership election campaign, and were able to promote two very pro-life candidates. We have maintained online communication with other like-minded organizations. As well, we are grateful to be able to touch base with you, our membership, to hear your voices as you share your suggestions and concerns.

As fall and winter unfold, we must remain diligent and active. We must not lose heart, despite the challenges and sacrifices we have all faced during these last few months. Ultimately we know that the battle for the defence of life is not ours alone, but we are called upon to do our level best to end this war on the unborn, the elderly, and the most vulnerable in our midst. Be of courage as we forge ahead.

God bless you and your families. As always, thank you for your constant prayers and support in defence of life! ♥



Calendar of events

PLEASE NOTE: Scheduling for in-person events is tentative. For more information, contact the organizations listed below.

SEPTEMBER 25: VIRTUAL Fall Gala Fundraiser, Saskatoon Pregnancy Options Centre: Watch the gala from the comfort of your own home (and it doesn't necessarily have to be on the 25th!). Hosts are required who would be willing to invite friends/family into their homes for a "kitchen party" gala. A menu selection will be available to order in (depending on location), compliments of SPOC. For more information, call **(306) 665-7550** and speak with Cathy, Tracy, or Anne-Marie.

SEPT 25-NOV 1: 40 Hours for Life SASKATOON, hosted by Campaign Life Coalition SK. Queen Street in front of City Hospital. Monday to Friday 9:00 AM to 12 NOON. Signs are provided.

OCTOBER 4: Life Chain: Held in more than 200 locations across Canada each year. Visit campaignlifecoalition.com/life-chain for information and locations in SK, or contact your local pro-life group.

OCTOBER 6, 7:00 PM: Sask Pro-Life VIRTUAL Annual General Meeting Due to Covid-19 restrictions we are hosting our AGM online using Zoom video conferencing. Attendees MUST pre-register. Contact saskprolife.com/agm-registration or call Celeste **(306) 992-6941**.

OCTOBER 16-18: Rachel's Vineyard Retreat: Suffering after an abortion? Attend a Rachel's Vineyard retreat and find healing. For more information or to register call Elaine at (306) 480-8911 or email r.vineyardsk@sasktel.net

“Charter freedoms need to be defended or lost.”

Ideals versus Reality: Looking Back, Forging Ahead



By Mariette Ulrich

Autumn is here. Some folks are wistfully looking back at summer; others are embracing fall routines. Nature settles in for hibernation, but a new year has begun for students and teachers—albeit drastically altered by the spectre of COVID. Likely no one is happy about the manner in which things are moving forward (is anyone else tired of the phrase “the new normal?”), but standing still is not an option.

Our editorial team exchanged impressions and observations while choosing the cover images for this issue. It’s the first time (since CLN’s major format change in 2018) that we’ve featured an elderly person on the cover. That’s rather sad, but perhaps it’s a metaphor for postmodern western society: the old are often forgotten.

The COVID pandemic took a bad situation and made it exponentially more tragic for seniors. Isolation was mandated, but that wasn’t the worst of it. You may recall the news stories about the Canadian Armed Forces report on the horrendous conditions in some long term care facilities in Ontario. We are failing our elderly. In such a cultural moment, pro-death activists are quick to suggest a Final Solution; pro-life advocates know there is a better way.

But back to the cover of *Choose Life News*. In general, humans like to display their ideals on magazine covers. Ideals are attractive; reality, not so much. When I searched online for “seniors/autumn” photographic themes, many results included inordinately handsome, athletic, 50-something couples with good teeth and plenty of hair—hiking, biking, or even leaping in the air (!) with their grandchildren.

In my humble opinion, that’s a couple of

notches above ‘ideal’—it almost approaches ‘fantasy.’ (Although I maintain that 50+ is too young to be considered a senior, alas, very few of us are running marathons or leaping in the air. Just saying.) And the older we get, the worse it is. Robust health, a supportive family, or longevity for both spouses does not reflect everyone’s reality: many of our elderly are sick, frail, lonely, or in despair. One board member posed the question: do we want our cover to present an ideal or reality?

Well, why not both? Our front cover presents a realistic ideal: a happy grandma, a sunny autumn day. We assume she is on an outing with her family; she looks healthy and cared for. The back cover—that’s reality for many. The question is: what are we willing to do about it?

Daily life presents a constant juxtaposition of ideals versus reality. We are pro-life, which means we are also anti-abortion. We put pretty babies on our CLN covers; the reality is that too many of their generation end up as bloodied and dismembered ‘medical waste.’ Our cover images showcase joyful teenagers who march for life, not the legions of young people crushed by bullying, anxiety, fear, abuse, depression, and self-harm (some of whom are victimized even further by those who tell them that abortion will solve their problems).

All of us must strive from grim reality towards our brightest ideals, though we frequently—and painfully—fall short. Pro-lifers fight on numerous fronts, whether it’s a nation-wide leadership campaign for a political party, or a battle within one’s own heart, trying to choose the best way to solve a conflict with someone we love or respect but with whom we disagree.

There are many thousands of pro-lifers in Canada: we work towards the same goals, but differ between organizations, and even within organizations, about how best to achieve those goals. Our

politics, our methodology, or even our personalities sometimes get in the way. Ideally everyone would always be united in heart and mind, able to work together with perfect cooperation, accountability, openness, and charity. The reality of human nature means that we will fail, and no one is immune: “For all have sinned and fall short of the glory of God,” (Rom 3:23). The way forward is in God’s hands. He is the ultimate healer.

And we always have the choice to cooperate with God’s grace. Do we go forward in faith, hope and charity, or do we keep berating ourselves (or others) for past mistakes? Another board member offered her opinion about the cover image we finally chose: “This is what grandparenting looks like vs ‘medical aid in dying.’ Most seniors have aches and pains of some sort to deal with, so it is a choice to persevere and keep loving.” Amen to that.

We must choose love and life at every age and stage; in good times and in bad; in sickness and in health; in times of upheaval as well as victory. May God forgive us for the times we have failed to do so. If we believe in Life, and in a Saviour who is its Lord and Master, we know there is always a path forward. May God help us find it. ♥



Stealth Euthanasia: How Many Seniors with COVID-19 were Killed?



By Alex Schadenberg
Executive Director, Euthanasia Prevention Coalition

On June 25 I published the article "81% of Canada's COVID-19 deaths were long-term care residents." I based my article on the report by *Globe and Mail* Health Reporter Kelly Grant, who was writing about the Canadian Institute for Health Information (CIHI) report: *Pandemic Experience in Long-Term Care Sector*. This article focuses on the CIHI report.

The data from the CIHI report indicates that up to May 25, 81% of all Canadian COVID-19 deaths were long-term care residents. This is tragic and criminal.

How many Canadian seniors were killed rather than treated for COVID-19?

While Canada's overall COVID-19 mortality rate was relatively low compared with the rates in other OECD (Organization for Economic Co-operation and Development) countries, it had the highest proportion of deaths occurring in long-term care. LTC residents accounted for 81% of all reported COVID-19 deaths in Canada, compared with an average of 42% in other OECD countries (ranging from less than 10% in Slovenia and Hungary to 66% in Spain). The total number COVID-19 deaths in Canada was similar to the OECD average, but there was a disproportionate number of seniors dying by COVID-19.

As a proportion of total COVID-19 cases

in Canada, about 1 in 5 (18%) were among LTC residents. Internationally, this proportion ranged from under 1% of total cases in Australia, to 51% in France and 73% in the UK. **Therefore 81% of the Canadian COVID-19 deaths happened to 18% of the COVID-19 patients.**

The mortality rate for those infected with COVID-19 in LTC was about 35% as of May 25. The number of LTC residents infected by COVID-19 and the percentage who died by COVID-19 varied from province to province in Canada. I am convinced that the COVID-19 pandemic protocols and guidelines led to more elderly Canadian deaths. Decisions to cause death must have been made for Canada to have twice the percentage of seniors dying by COVID-19, than the OECD average and 15% worse than Spain, the second worst country.

I suggest that stealth euthanasia was the reason for the number of elderly Canadians who died from COVID-19. When I refer to stealth euthanasia I am referring to giving large doses of morphine "comfort care" to palliate symptoms and intentionally hasten death. It is true that many of these seniors may have died anyway, but based on the data, many of these seniors died who would have survived.

On March 30 I commented on the triage protocol developed for Ontario Health by Dr James Downar, the former chair of the physicians' advisory committee for Dying with Dignity, a Canadian euthanasia lobby group. Downar's triage protocol was based on a utilitarian calculation as to when a patient would receive treatment. If the patient did not "qualify" for treatment,

palliative care protocols were mandatory. This led to the abuse of palliative care.

On April 6 I further commented on Downar's "Pandemic Palliative Care Protocol: Beyond Ventilators and Saving Lives" that was published in the *Canadian Medical Association Journal*. The authors of the protocol outlined the parameters for providing treatment and emphasized when treatment is not provided that palliative care protocols must be followed. Downar advocated for the improper use of palliative or terminal sedation.

I stated that the proper use of palliative or terminal sedation is for a patient who has symptoms that cannot be effectively alleviated in any other way. For instance, a person who is living with neuropathic pain may only be relieved of pain by sedation. The protocol authors proposed the use of sedation as a means of causing death.

I then stated that the protocol changes palliative care. Proper palliative care provides pain and symptom relief but never hastens death. The protocol allowed the use of palliative care drugs to replace active treatment, even when treatment could lead to recovery. So palliative care becomes a way of providing a comfortable death when a person has been medically abandoned.

I continued: The protocol claims that it will lead to greater equity. The protocol acknowledges that people who live with mental illness or other conditions face substantial challenges to receiving healthcare and they conclude that: "Palliative care thus becomes the compassionate option to counterbalance this inequality."

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The 'quality of life' ethic, mixed with a utilitarian and discriminatory ethic towards people with disabilities and the elderly, leads to ingraining decisions that result in the deaths of vulnerable persons.



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But this protocol institutionalizes inequality and injustice. The protocol states that you must be kept comfortable as we abandon you. But it doesn't stop there; the protocol advocates for the abuse of "palliative sedation," meaning: we will not only palliate your symptoms, but in certain circumstances we will end your life without your explicit consent. On April 9, I commented on the Canadian Medical Association approval of a "Framework for Ethical Decision Making During the Coronavirus Pandemic" that was based on the protocol by Ezekiel J. Emanuel *et al*, published in the *New England Journal of Medicine* on March 23, 2020, titled: "Fair Allocation of Scarce Medical Resources in the Time of Covid-19."

The utilitarian guidelines, such as those designed by Downar and Emanuel *et al*, ingrain negative and discriminatory attitudes towards vulnerable populations. **Medical decisions should be based on justice and equality (non-maleficence) and not the elimination or abandonment of the weak.**

Decisions to deny LTC residents access to hospital care may have been based on a fear that hospitals would have been overrun with COVID-19 patients,



but they were also based on an ideology that these seniors' lives were futile, even when treatment was not futile.

The pandemic protocols that were instituted in Canada led to many unnecessary intentional deaths of elderly persons with COVID-19. Decisions to live or die were made by doctors and nurses who denied effective treatment to LTC residents and then placed them on a "program" that nearly guaranteed their death. This is stealth euthanasia.

A better option is the pandemic decision-making protocols developed by the disability community, which represent a fair and equitable response to scarcity of resources. (See link:

<http://alexschadenberg.blogspot.com/2020/04/as-threat-of-triage-grows-disability>)

The 'quality of life' ethic, mixed with a utilitarian and discriminatory ethic towards people with disabilities and the elderly, leads to ingraining decisions that result in the deaths of vulnerable persons.

Investigations must be done. These may have been criminal acts of elder abuse and intentional killing. Society must begin to recognize that the utilitarian ethic does not bring equality and justice but rather abandonment and death. We need to rethink nursing homes and support community-based care. ♥

Source: alexschadenberg.blogspot.com. Reprinted with permission.

SASK PRO-LIFE VIRTUAL AGM - October 6, 2020

SASKATCHEWAN

PRO LIFE
ASSOCIATION INC.

Have you always wanted to attend the Sask Pro-Life Annual General Meeting, but were never able to make the trip? Whether you have attended every AGM in the past, or 2020 is your first year, Sask Pro-Life is excited to announce that the 2020 Annual General Meeting will be held via Video Conference!

Despite the gradual re-opening of Saskatchewan, many health concerns and restrictions for large gatherings still exist. A virtual AGM allows us to host

this meeting while also keeping members safe. We hope it has the added bonus of allowing more people to participate who otherwise would not be able to travel and attend in person.

The AGM will be held **Tuesday, October 6, 2020 at 7:00 PM**. All attendees **MUST REGISTER**. You can register online at saskprolife.com/agm or by calling Celeste at **(306) 992-6941**.

Closer to the date of the AGM you will receive materials and the meeting link via email. **Only registrants will receive the link to the meeting so don't forget to register!**

Please note: there are 12 Pro-Life Regions in Saskatchewan and each region is allowed two votes at the AGM. If you are interested in representing your region as a voting delegate please contact your local group. Location and contact information for each group can be found at saskprolife.com/groups.

If you are not a voting delegate we still encourage you to attend. We want to hear from all our members!

Remember, the AGM is vital for the continuance of our life-saving mission so your attendance/vote literally saves lives. Please join us!

CPC LEADERSHIP RACE: A PRO-LIFE PERSPECTIVE

Life Wins in Saskatchewan

By Jodi Rosluk

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. 1 Corinthians 9:24 (NIV)

In the October 2019 Federal Election, the Conservative Party of Canada (CPC) under Andrew Scheer won the popular vote but lost the election, due to Canada's "first past the post" electoral system. Pro-life voters felt encouraged that a "personally pro-life" leader had secured more votes across Canada than the Liberal's pro-abortion leader did. Pro-life voters in SK celebrated when it was announced that "Saskatchewan went blue," adding numbers to our province's already majority pro-life representation in Ottawa. We had kept our eyes on the prize, not letting distractions or deterrents cause us to stumble. **Life won in Saskatchewan because we supported our pro-life Conservative MP candidates.**

Nine days after that election, former MP Peter MacKay was asked why the Conservatives hadn't won. His answer: voters didn't want to talk about issues such as abortion and same-sex marriage, "yet that was thrust onto the agenda and hung around Andrew Scheer's neck like a stinking albatross... and he wasn't able to deal with those issues." MacKay would later come to regret these words.

On December 12 Scheer announced his resignation; thus began the pro-life community's quest to support pro-life candidates who could win the leadership race, and eventually the Prime Minister's office.

The CPC formed the Leadership Election Organizing Committee (LEOC) which developed the rules governing the 2020 race. To be "verified," candidates had to submit \$300,000 to the party and obtain 3,000 signatures from members across Canada by March 25, to get on the ballot for the June 27 vote (the timeline was later altered due to COVID). In

contrast, 2017's candidates had been required to raise \$100,000 and needed only 300 signatures—and had been given much more time to do it! It appeared that a deterrent was in place to narrow the 2020 field and favour better-established candidates like Peter MacKay and MP Erin O'Toole. However, the LEOC underestimated social conservatives and pro-life supporters.

In January, Campaign Life Coalition (CLC) began to circulate a list of five pro-life candidates seeking nomination. Pro-lifers across the country mobilized to get nomination papers signed and to raise money. Pro-life volunteers also worked to sign up new CPC party members. CLC reportedly signed up over 26,000 members; Right Now, nearly 10,000. Sask Pro-life also encouraged members to sign up, but did not track numbers. Three pro-life candidates failed to achieve verified status, leaving Leslyn Lewis and Derek Sloan as the remaining pro-life nominees in the race. Five other candidates who lacked pro-life backing also failed to achieve verification.



Derek Sloan

The CPC set a record: 269,469 is the largest membership eligible to vote in a leadership race in Canadian history. Cypress Hills–Grasslands (SK) made the Top 10 list of having the most members. Of the 269,469 eligible to vote, only 174,404 qualifying ballots were received.



Leslyn Lewis

MacKay and O'Toole were the first to become verified: the media promoted them as front-runners, with MacKay favoured to win. This prompted a #nowaymackay movement similar to the #neveroleary movement in 2017 (Kevin O'Leary had left the race after concluding he lacked the down-ballot support needed to win). The #nowaymackay campaign didn't result in MacKay dropping out, but it did prove so successful that MacKay gained little ground after the first ballot: 33.52%, 34.78%, and finally 42.98%. This was a commendable achievement in stalling a less desirable candidate's progress.

The CPC Leadership Race results were announced on August 23-24. Ballots were counted and votes converted to points. It took all three rounds to determine the candidate who would reach 16,901 points first.

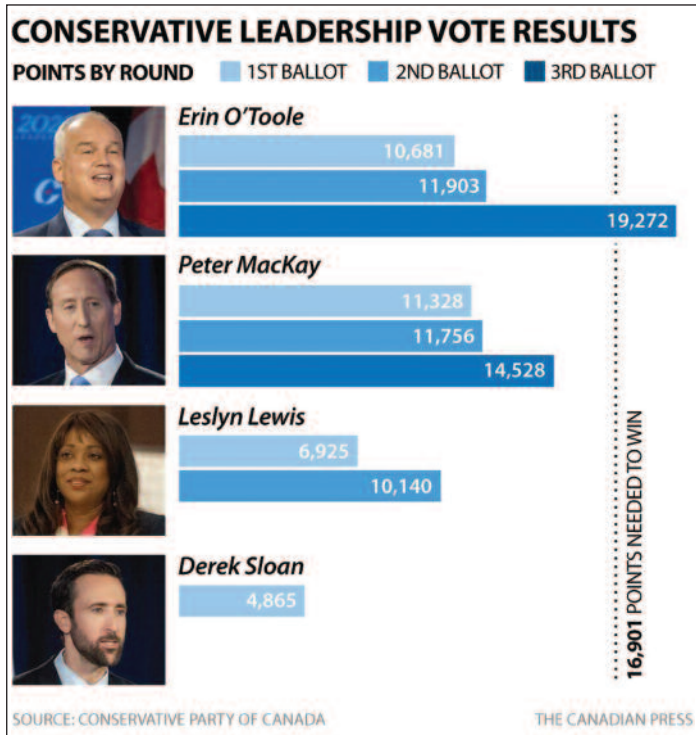
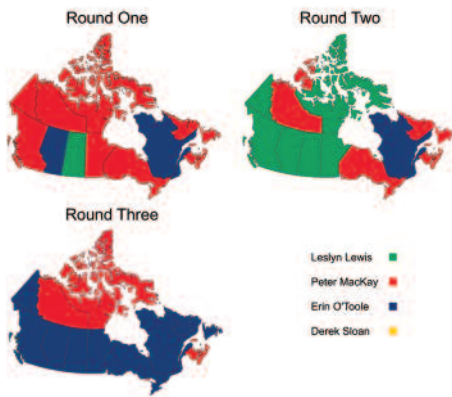
Sloan fell off the ballot first and his points were redistributed. At the end of the second round, Lewis had moved into first place in Alberta, BC, Manitoba, and SK. She was only one point away from the lead in the North, and was second in the Maritimes and Ontario. She had taken the lead on the popular vote! The total votes at the end of the second round were: Lewis: 60,316, O'Toole: 56,907 and MacKay: 54,165—but candidates win according to points, not votes.

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Points were distributed thus: O'Toole: 11,903; MacKay: 11,756; Lewis: 10,140. Lewis was the second to fall off the ballot. Her points were redistributed and Erin O'Toole was elected the new leader of the CPC with 57.02%, thanks to the support he received in Quebec and the down-ballot support from Sloan and Lewis. When Lewis dropped off the ballot, 17,267 ballots "exhausted," which means those voting for Lewis had not ranked a second or third choice.

Point distribution in SK, Round One: Lewis: 554; O'Toole: 369; Sloan: 252; MacKay: 224. Unfortunately 127 ballots were exhausted (voters didn't rank any candidate other than Sloan). Round Two, after Sloan's points were redistributed: Lewis: 742; O'Toole: 421; MacKay: 237. **Saskatchewan was the only province that voted majority pro-life!**



Thank you to all who prayed. Thanks to every one of you who purchased a CPC membership to vote, and ranked Lewis and Sloan at the top of your ballots. Thanks to those who volunteered and/or donated to these two campaigns. And thank you to the three pro-life SK MPs who endorsed Leslyn Lewis and joined her team: Cathay Wagantall, Jeremy Patzer, and Rosemarie Falk. With all of us working together, Life won in Saskatchewan!

So what happened in the rest of Canada? Why did Leslyn Lewis fall off the ballot after Sloan? He had 4,865 points that could have transferred to Lewis, which would have put her ahead of both O'Toole and MacKay, resulting in MacKay falling off the ballot instead of Lewis. This was pro-life's path to victory. What went wrong?

One critical moment during the race was when Lewis came under attack by the most unlikely of people—pro-lifers! Tanya Granic Allen, who endorsed Sloan, posted on her blog April 4: "Why I cannot support Leslyn Lewis, part 1" (she never published a "part 2"). How many pro-life voters who respected Tanya Granic Allen and her opinions chose not to rank Lewis on their ballots?

The second critical moment happened in early July: Sloan's campaign sent out an email titled "Leslyn Lewis, the 'Green Energy' candidate?" and later posted on social media a graphic depicting Lewis (with O'Toole and MacKay) with a red background, implying that they were "Red Tories" or "liberal-lite" candidates. How many pro-life votes did Sloan's messaging cost Lewis in down-ballot support? When Sloan dropped off the ballot, nearly 3,000 of his supporters



Cathay Wagantall, MP



Jeremy Patzer, MP



Rosemarie Falk, MP

exhausted their ballots, having chosen not to rank another candidate #2. Lewis's "No Hidden Agenda" on abortion was worthy of #2 ballot support by all of Sloan's pro-life voters, especially since no other candidate, other than Sloan, offered anything better.

Another contributing factor in Lewis's elimination was the number of pro-life MPs who endorsed pro-abortion candidates MacKay and O'Toole. According to CLC, "It should really stand out to social conservatives as a regrettable shame that many pro-lifers voted for Erin O'Toole, and some, even Peter MacKay, as their #1 choice, and that had they voted for Leslyn or Derek instead, today, Dr. Leslyn Lewis would likely be Leader of her Majesty's Loyal Opposition." CLC further noted that nine pro-life MPs actually endorsed O'Toole and 16 pro-life MPs endorsed MacKay. These MPs included Saskatchewan's Tom Lukiwski, Robert Kitchen and Gary Vidal.

Unfortunately, "would have / could have / should have" do not win elections. We need to learn the hard lesson that "a house divided against itself cannot stand." **We must always remember the 'good race' that we pro-lifers are running, and keep our eyes on the prize, which is that one day abortion will be unthinkable in Canada.**

What happens next? Sask Pro-Life encourages our members not to let their CPC memberships go to waste. Please consider getting involved in your Electoral District Association with pro-life candidate nominations and with pro-life policy work. Contact us if you want to know more. ♥

We Have a State Religion



By Tom Schuck

At a meeting with two of my friends, both spoke strongly of the separation of church and state. What they didn't realize was that

Canada has a state religion. Our state acknowledges God in our Charter of Rights and Freedoms, which has become our state bible. It acknowledges God, albeit a do-nothing God who makes no demands, a God that lets you do whatever you like... even kill His creation!

Like every religion, our state religion has beliefs, values and rules relating to sexual conduct. These beliefs could be summed up by saying, "Anything goes among consenting adults (and consenting children, too, if close in age to each other)."

Postmodern Canada uses the state to promote lifestyles and acceptance of all sexual practices. The nine popes on the Supreme Court make laws requiring the acceptance of all sexual conduct, and our government enforces this acceptance through Human Rights Commissions that are a modern day Spanish Inquisition. Our state religion, much like the ancient Aztecs, believes in child sacrifice through abortion, considered a natural accompaniment to promiscuous sex.

Every aspiring politician is compelled to worship this sexual culture through participation in gay pride parades. Justin Trudeau was in four of them the year before he became prime minister, and now uses the government to finance them. With the approval of mainstream media, our governments preach "diversity" and "tolerance," but they will not tolerate those who embrace "that old time religion" or Christian sexual morality. Diversity only goes so far. They will not tolerate anyone who has different sexual values

than those exhibited at gay parades.

It should come as no surprise, then, that our prime minister (a self-professed Catholic) cannot tolerate employers who fail to profess support for abortion, the value of same-sex sexual activities, and the right of all people to choose their gender. After all, "It's 2020!" as our PM might say. One must agree to believe in the above in order to qualify for a government subsidy to hire a summer student. Happily, we pensioners are not yet required to deny our faith in order to qualify for old age security and healthcare.

Before you apply for full-time work with the federal government, you should view the "Gender-based Analysis Test" that the Government of Canada has implemented. Employees are required to take the test designed by the pro-abortion (and government-funded) Department of Women and Gender Equality to ensure that you are as confused about gender as they are. Look it up here: <http://www.swc-cfc.gc.ca/gba-ac/s/approach-proche-en.html#commitment>. You and your children will not advance far in the civil service without first acknowledging that God did NOT make all people male or female. You can pick your own sex. The test is a government tool used to evangelize and convert all people to the Liberal government's version of sexual beliefs.

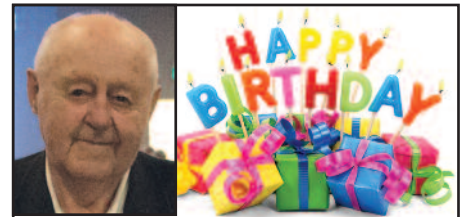
Christians know the importance of teaching children their faith, and have sacrificed in order to fund their own schools. Governments also know the value of teaching children 'state' values, and want to use schools to indoctrinate children into a sexualized culture. They are working to make Gay Clubs normal in all schools that receive public funding, even Christian schools. In Europe, homeschooled children have been removed from homes that did not stick to the sexualized curriculum.

Ever since the time of the Romans, Christians were marked by their

commitment to chastity. Our enemies know that, too. For that reason we can expect an even bigger effort on the part of the government and media to inculcate government sexual values into our children. They know that a promiscuous youth will intuitively feel they do not belong in God's sight or in a Christian church...but do our Christian leaders know that?

Our media and misguided compassion resulted in many Christian leaders embracing the sexual values of our culture. Christians ought to embrace chastity and connect sex to procreation of children, not entertainment.

Many Christian churches are struggling to attract teens and young adults to the Christian faith. That is because the foundation of faith is chastity, and teachers and churches are not engaged in teaching the foundation of life. They skip to the easy stuff...stuff that wins approval within the culture. ♥



Many happy returns! Sask Pro-Life wishes to extend congratulations to Choose Life News founder John Sidloski on the occasion of his 90th birthday in October.
Happy birthday and God bless you!

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First Online Workshop for Dying Healed

By Mariette Ulrich

Through the Dying Healed Program, Life Canada (LC) helps recruit and prepare volunteers to spend time with those who are lonely, suffering, sick, or dying. Since the program's inception, this training has been offered through workshops in communities all across Canada, but the COVID-19 lockdown abruptly suspended that mode of delivery. In response, Life Canada took the program online in 2020, offering their first ever virtual Dying Healed workshop. It ran three consecutive evenings, June 8-10.

I signed up immediately upon hearing about the event (spaces were limited). I had long wished to attend a Dying Healed workshop, but had never been able to make it work with my schedule. The registration process was straightforward, and paying the modest fee was as simple as clicking the "donate" button at LC's website. I soon received a downloadable pdf version of the Dying Healed manual, which was easy to read and navigate. As the date drew near, LC emailed a link to the Zoom video conferencing platform, and it was a simple process to log in.

The presenters included Natalie Sonnen (Executive Director of LC), Annabelle Chong (Executive Director of Vancouver's Life Community), and Anastasia Bowles (LC's Director of Operations & Outreach). The DH program consists of nine parts. On Monday, we covered parts 1-3: an overview of the program and "Introduction to End of Life Issues."

Tuesday saw a discussion of parts 4-6: the meaning of suffering, the power of human presence, and the ramifications of legalized suicide. The last day included presentations about pastoral and spiritual care, as well as an "active listening" exercise. Each day also featured breakout sessions, where participants were divided and partook of discussions in smaller group settings. We were given some "homework"



Participants in Life Canada's first online Dying Healed workshop

(readings) to do in between days/sessions, which augmented our discussions and provided additional resources.

As a pilot effort on LC's part, the entire workshop went remarkably smoothly, especially given that some attendees may not have been familiar with the Zoom format. It was interesting to 'meet' and interact with presenters and other participants from other parts of Canada. For this workshop, that included B.C., Alberta, Saskatchewan, and Ontario.

There was a wealth of information presented: I appreciate having continued access to the DH manual, as well as the other shorter handouts that we could print for later re-reading, such as "Eight Techniques of Active Listening." In addition, the main sessions were recorded, and a link was sent to participants, so that we may re-watch

the video portions of the workshop at any time. (The breakout sessions were not recorded.)

I asked Natalie Sonnen for her comments as to how she felt the workshop went. She replied by email:

From my perspective, it went incredibly well and we will be holding more in the fall. There was a great learning atmosphere. All respondents in our feedback form stated that it was engaging. They enjoyed that it was so interactive, and that there was written material they could use to reinforce what they were learning. I am really looking forward to doing more in the fall. We are looking to run it again in late October/early November.

Stay tuned! Visit Life Canada's website for more information, or to sign up for their email updates: lifecollective.io. ♥



FAREWELL TO A PRO-LIFE WARRIOR

Fr. Alphonse de Valk, Rest in Peace

By Lianne Laurence

One of Canada's greatest life heroes, Fr. Alphonse de Valk, died April 16, 2020, at age 88. His passing in the palliative care wing of Scarborough General Hospital followed a short bout of pneumonia and was not due to the COVID-19 coronavirus.

Early life

Alphonse Anthony Maria de Valk was born on Easter Sunday, March 27, 1932, in Rotterdam, the fourth of five boys. During the war years, their then-widowed father sent his sons to boarding school for safety. Alphonse immigrated to Canada in 1951, landing his first job on a chicken farm in Grimsby, Ontario. Two years later, he and his brother Neil moved to Toronto, and over the course of the next years he saved enough as a junior auditor to attend St. Michael's University and earn his B.A.

He cut short his Masters studies when he ran out of savings and took a job at an insurance company. It was there that "the idea of becoming a priest popped into my head." He entered St. Basil's Novitiate in Mississauga in 1961; after a first day of hesitation and wondering if he'd made the right decision, his doubts were dispelled, never to return.

The seminary followed in 1962, and he was ordained a priest of the Congregation of St. Basil on December 11 in 1965, at age 33. "Being a priest is a tremendous vocation," said Fr. de Valk in a past interview. "It means serving the Lord in the world and for me, the intellectual apostolate of teaching, growing in study and doing the will of God. To be a priest is to preside at the liturgy, to teach the faith and to do everything that Christ did as a priest."

Leaving academic life for pro-life work

Fr. de Valk held many high level positions in the Basilian order, which is dedicated to education, including a stint as principal of St. Joseph's College at the University of Alberta (Edmonton), and at St. Thomas More College at the University of Saskatchewan (Saskatoon).

But it appears his first love was journalism. While at Saskatoon, he founded the *Chelsea Journal*, a periodical on current affairs and culture named after St. Thomas More's home. It was in Saskatoon that Fr. de Valk put his pen to work in defense of the unborn child, and his articles led to the defeat of a pro-abortion referendum at the university.

In Edmonton, he continued his pro-life avocation, founding the Life Ethics Information Centre with a group of supporters. The publishing company produced 36 pamphlets on various pro-life issues, including "The Worst Law Ever," which recounts the 1969 amendment to the Criminal Code legalizing abortion.

Receiving permission to pursue his doctorate in 1972, Fr. de Valk abandoned the field of European history and instead wrote *Morality and Law in Canadian Politics*, the seminal work documenting the legalization of abortion in Canada. "As a historian, my entrance into the pro-life movement came from a realization that an error in principle in a grave matter of life and death either has to be reversed or it will destroy society," he explained. "Anti-Semitism in Germany between 1918 and 1939 should have been redressed because the Nazis made use of it and it destroyed Germany. Likewise, legalized abortion will destroy Western societies unless we redress it." And in this, Fr. de Valk has sadly been vindicated.

Full-time pro-life advocacy

Also in Edmonton, Fr. de Valk joined the nascent Campaign Life, and when he moved to Toronto in 1983, his superiors gave him permission to work full time in the organization's national office. He began writing for the fledgling pro-life newspaper *The Interim*, and took over as editor in 1987, a position he held until 1992. He was also involved in starting the Family Coalition Party in 1987, and drafted all the legislation the party supported based on Catholic social principles.

Even when he left *The Interim* to start *Catholic Insight* in 1993, Fr. de Valk ran the magazine from the Campaign Life office, and remained very much involved with the organization. "He was our in-house theologian," said Jeff Gunnarson, current Campaign Life president and the "go-to" person to consult on the moral soundness of legislation, opinions and strategies. "He was solid. You could trust him. He was hard-nosed; he wasn't easily moved off his position, but he was not intimidating. He was very welcoming and he always had time to talk to you. It was just very comforting to have him in the office," Gunnarson said.

"For Campaign Life, he was the perfect chaplain: he was not just a spiritual director; he had a profound knowledge of Canadian politics vis-a-vis the faith and moral issues, and all of politics," he added. "He was prayerful. He led us in prayer every day at the office."

A night in jail

Fr. de Valk also became involved in pro-life street activism in Toronto, spending a night in the notorious Don Jail after he was arrested in October 1985 along with Father Ted Colleton and Baptist minister Fred Vaughan, who chained themselves to the gate of the Morgentaler abortion center. The three men were later acquitted of a trespassing charge.

continued on page 11

” *As a historian, my entrance into the pro-life movement came from a realization that an error in principle in a grave matter of life and death either has to be reversed or it will destroy society.*
- Fr. Alphonse de Valk, CSB

continued from page 10

He picketed in front of the Morgentaler abortion center, then on Harbord Street, every Friday for nearly five years, praying the Rosary and carrying a sign that read: "Stop Abortion." When a 1989 injunction banned protests outside the abortion facility, Father continued picketing for nine weeks. He was arrested nine times and charged with trespassing, and ultimately found guilty and fined \$750 or two weeks in jail. He never paid the fine, nor did he go to jail. Fr. de Valk was named among 18 defendants in a 1994 lawsuit brought by Bob Rae's NDP government that allowed the attorney general to impose a temporary injunction banning protests within 500 feet of Toronto's abortion facilities.

In 1993, he started his final journalistic venture, the current affairs periodical *Catholic Insight*, with the support of Campaign Life. Published ten times a year, *Catholic Insight* focused on the Catholic Church in English-speaking Canada, and covered such topics as the consequences of the Canadian bishops' disastrous 1969 Winnipeg Statement, the Ontario bishops' controversial sex-ed curriculum *Fully Alive*, dissent in Catholic schools, and the encroachment of homosexual activism on the Church and society.

As a result of the latter, in 2008 LGBTQ activists filed a hate speech complaint against *Catholic Insight* under the infamous Section 13 of the Canadian



Fr. Alphonse de Valk, CSB

Human Rights Code. Toronto lawyer Phil Horgan, now president of the Catholic Civil Rights League (CCRL), defended Fr. de Valk and succeeded in having the case thrown out.

The Basilian priest "was a passionate defender of life and free speech and stood for a robust understanding of freedom of conscience and religion," Horgan said. "We took a very vigorous position, and ultimately that position, as well as the work of others of some notoriety in the country, led to the repeal of Section 13," enacted in 2013. That same year, the CCRL honoured Fr. de Valk (who in 1985 had co-founded the CCRL) with its Archbishop Adam Exner award.

"How blessed we all were to know Fr. de Valk and spend time with him," Horgan said, adding that Fr. de Valk "had a wry sense of humour. He was always a very serious guy, but he had a little bit of a twinkle in his approach to things."

Fr. de Valk retired as editor and publisher of *Catholic Insight* in 2012, and the magazine continued in printed form


under editor David Beresford until 2015. It is now an online publication edited by John Paul Meenan. Fr. de Valk financially supported the founding in 2015 of *Faithful Insight*, a magazine run by LifeSiteNews, which ceased publication in late 2019.

In his retirement years, Fr. de Valk lived at the Basilian farm in Bolton, ON; at the Cardinal Flahiff Centre on St. Joseph's Street (Toronto); and last year moved to the Presentation Centre in Scarborough, ON. Due to the COVID pandemic/lockdown, Fr. de Valk's funeral Mass date was postponed. His burial site will be located in the Basilian plot at Holy Cross Cemetery, Thornhill, ON.

"The Catholic Church in Canada has lost a truly remarkable man," said Bill Mullally, longtime Campaign Life volunteer and one of Fr. de Valk's good friends. "Father's witness to the Gospel, his love of the priesthood, life, and the family have inspired and influenced many people over the years."

Catholic Insight editor John Paul Meenan remarked of Fr. de Valk: "There was always this peace that I think flowed from a spirit of sacrifice: he offered his life to God and never looked back." ♥

The original version of this article appeared on LifeSiteNews.com April 17, 2020. Abridged and reprinted with permission.



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NATIONAL CAMPUS LIFE NETWORK

Our 'COVID Vision' for Saskatchewan



By *NCLN Staff*

Our vision for the SK region has shifted significantly since the announcement of COVID restrictions, especially related to university campuses. NCLN is planning to go forward knowing that post-secondary institutions will not be open in the fall, and possibly into the winter semester. Our national plans encompass the following projects:

1. Digital activism
2. Formation of high school clubs
3. List building
4. Special campaigns
5. NCLN Connect

1. Digital activism will revolve around the use of social media. Being visible online during an online semester is not only critical for maintaining existing club members but also for recruiting new members. By using targeted recruitment strategies on the URegina and USask Facebook, Instagram, and other student-oriented social media pages, along with our national page, we will engage pro-life students and invite them to become club members. We will also spark discussions with pro-choice students and begin converting them to the pro-life perspective. These tactics are successfully being tested now, nationally through NCLN.

Some examples of strategically using social media:

- Following users who follow pro-life or pro-choice accounts (they often follow back or at least view our page and comment)
- Creating content that initiates conversations in the comments, or



SK students at NCLN's 2018 Symposium with Scott Hayward of RightNow

brings up the human rights argument, or controversial issues like sex-selective abortion

- Directly messaging people who engage with content and who seem interested in continuing the conversation
- Sharing information such as contacts at pro-life pregnancy centres
- Promoting content from other clubs in order to create a larger online pro-life community

These outreach methods are critical when in-person events such as campus activism are not possible. Also, going more digital gives us the opportunity to focus not just on university students, but on every young person ages 16-25 in Saskatchewan. For the next year, youth will be plugged into NCLN's digital activism initiatives and connected to their local university team even if they are not of university age. Alongside the NCLN Regional Coordinator, university clubs will serve as local mentors to youth within the province. By early August, five university students in SK had committed to doing digital activism this coming year. Preparation and training followed, and by the end of August, club pages were up and running.

2. High School Clubs comprise the second aspect of our national vision. High schools have a plethora of "on-fire" pro-life students who can be shaped into effective and charismatic campus leaders. The goal of NCLN is to reach young people, and high schools are an untapped source. Forming high school students will also help to foster relationships with club members already on campus and will help to create a large network of pro-life students in the SK area. NCLN has already begun reaching out to teachers across Canada: doors have opened to build pro-life clubs. The high schools we are in the process of recruiting in SK so far are: Greater Saskatoon School District; Regina Catholic School District; Dr. Martin Leboldus High School;

Michael A. Riffel High School; Archbishop MC O'Neill High School; Regina Christian School; Holy Cross Secondary School.

Because this is a pilot project, we are only considering schools that are located in close proximity to NCLN Regional Coordinators. This enables Coordinators to work closely in-person with the schools and the university students, to ensure the project runs as smoothly as possible. If we can successfully run the project in these areas, we will consider expanding to include interested schools located elsewhere.

From our conversations with teachers, we think that high school student formation could consist of three main parts:

- 1) Significant teaching within a pre-set curriculum: our staff would be happy to come in and speak regularly (even weekly) to your students on a variety of pro-life topics such as fetal development, pro-life apologetics, abortion procedures, human rights, dignity, etc. It is effective to study topics through a pro-life lens; we provide this so that teachers need not re-invent the wheel. We are also happy to assist teachers and chaplains, who are in charge of such critical student formation.
- 2) Outreach: it is critical that as we meet students in the classroom, they would consider forming a club and doing regular outreach to reach the abortion-minded population at their school. NCLN gladly provides outreach projects appropriate for the high school environment that can be set up easily at lunch hours and executed for 30-60 minutes.
- 3) Crisis work: many pro-life clubs across Canada have done baby clothing (or diaper) drives, or have taken on initiatives such as aiding girls in crisis, either within the school

continued on page 13

continued from page 12

or the local community. NCLN is able and eager to help facilitate these initiatives.

Our clubs and staff will serve as local resource teams, not random speakers who appear briefly and then are never seen again. The model we have designed—which is improving daily—has been created to be self-sustaining. Though we could attempt to build clubs in public high schools, it is much more challenging to find teachers willing to stand up for the pro-life message in an environment that does not share those values. Our chances of failure in these schools are simply too high to justify a pilot project at this time. Therefore, expanding into specific communities in the Catholic and private Christian school sectors (where, sadly, many students are still pro-choice) will help the pro-life movement grow as efficiently and effectively as possible.

As of early August, there were nine students excited and ready to bring the pro-life perspective into high schools. Their training commenced at the end of August, preparing them to start high school visits on September 16.

3. List building will be our long-term recruitment strategy for the year. Students will take the initiative in organizing lists of youth groups, parishes, pro-life groups, recent graduates, etc., and come May 2021, will start contacting them to recruit for the campus clubs in SK. If graduates are leaving SK, our clubs can connect them

to pro-life clubs in other provinces, contributing to the national mission.

4. Special Campaigns: also on a national level, NCLN will mentor students this year in a campaign to bring a representation of pro-life resources to university campuses. This could include promotion of Birthright and other life-affirming local pregnancy centers, as well as ensuring that there are policies in place to support single parents. Although the campuses for the mentorship program will be located in BC and ON, SK will play a role in the research aspect of this campaign.

5. NCLN Connect: finally, in keeping with NCLN's vision and mission, we seek to raise up leaders from a variety of backgrounds so they will go on to influence the world around them. We aim to expand our NCLN Connect program to influence and platform pro-life youth so that they can access positions of leadership within the pro-life movement and the country as a whole.

In order to provide opportunities for students seeking meaningful work that aligns with their interests/education, NCLN Connect will:

- Create online groups dedicated to specific programs (law, journalism, politics, etc.)
- Organize events geared towards specific fields, students, and mentors for the purposes of connection and formation
- Present job opportunities from organizations within and outside the movement

By joining NCLN Connect, youth will gain invitations to events and job opportunities. They will also be able to network with mentors and other students in their field. Regular mentorship calls will help sustain relationships between club leaders and students.

Throughout the fall, these projects will be supported by *The Extra Pro-Life Show* (online) and NCLN apologetics and strategy classrooms, to ensure that students have continued access and resources from which to learn.

Fun fact: Saskatchewan showed the most representation at student webinars (online seminars) during April - June, 2020.

Metrics & Goals for 2020-2021 in Saskatchewan:

- Track student recruitment and training numbers
- Track how many students were mobilized into digital activism
- Build at least 3 high school clubs
- Convert a minimum of 5 pro-choice students per school

With two growing clubs in Saskatchewan (University of Sask, Saskatoon, and University of Regina), NCLN is confident that our plan to convince, build, train, and equip a province-wide pro-life youth movement is probable and achievable!

For more information, or to support our mission, visit ncln.ca online. ♥

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Jean Landry Nominated for Community Award



MJRTL supporters in attendance at the PRISM Awards to honour Jean Landry (seated at right). Landry was nominated in the category of Role Model.

By CLN Staff

Moose Jaw Right to Life President Jean Landry was one of 36 nominees for the 2020 PRISM awards that took place in early March.

Organized by the Business Women of Moose Jaw, the PRISM awards ceremony highlights the work of women in the community in the categories of Perseverance, Role Model, Influential, Successful, and Mentor.

Landry was nominated under the category of Role Model for her service as President of Moose Jaw Right to Life (MJRTL) and for her work as an educator for Holy Trinity Catholic School Division. Landry first worked as a teacher in 1970 before becoming a stay at home mom. Landry went back to school at the age of 50 and obtained her Bachelor of Education degree from the University of Saskatchewan in 2000. Jean and her husband René are parents to four children and grandparents of eleven.

Landry served MJRTL as President for nine years. Under her leadership, MJRTL began hosting free baby clothing giveaways twice a month from the office on Main Street, and continued its mandate to educate, advocate, and promote the dignity of the human person at all stages of life.

MJRTL donates books to local schools, hosts internationally renowned speakers at its annual banquets, and helps fund initiatives in the wider community that speak to life. The organization also sought out partners and created a space at a local cemetery for those grieving from miscarriage.

[Editor's note: See "Pro-Life Walk, Bench Dedication," in our Spring 2020 issue, page 10.]

” *When we work to protect Life only God knows the people whose hearts may be touched by what we do. It is His work.* **”**

The 2020 PRISM awards boasted the largest number of nominees in the event's history. With the theme "The Roaring 20's," the sold-out event raised over \$8,000 for the Moose Jaw Transition House.

"It was a very unexpected honour to have been nominated in the category of Role Model for the PRISM awards. To be surrounded at our table by so many young wives and mothers was truly humbling. When we work to protect Life only God knows the people whose hearts may be touched by what we do. It is His work," says Landry.

MJRTL has been serving Moose Jaw and area since 1975. Landry has announced her retirement as President but is continuing as interim President as the organization seeks out new leadership and clarifies its role for the future. "The challenge is to be relevant in education, and of service to mothers and their children," says Landry. ♥



Left to right: Chelsea Landry (Jean's daughter-in-law), Dominique Corbett (Jean's daughter), Jean Landry, and Alison Bradish (MJRTL board member).

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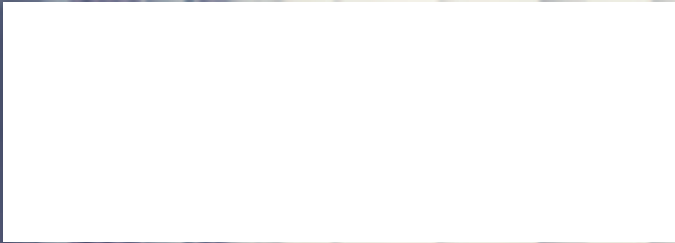
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