

# CHOOSE LIFE NEWS



VOLUME XXXVII | ISSUE # 1 | MARCH 2018

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SASKATCHEWAN

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## PRESIDENT'S MESSAGE

# "Ambassadors of Christ" in 2018



**By Colette Stang,  
President**

2 Corinthians 5:20  
(Ash Wednesday  
Reading):  
"Brothers and  
sisters: We are  
ambassadors for  
Christ, since God is

making his appeal through us; we entreat you on behalf of Christ, be reconciled to God."

We are called to use our hands and feet and every part of ourselves to be Christ to the world, to be ambassadors. What a great privilege and responsibility to be an ambassador for Christ!

Respecting and protecting God's gift of life is a mission many of you have taken seriously. Thank you for being an ambassador for Christ!

We are well into 2018, and have prayed and reflected upon January 28th 2018, which marks 30 years since the Supreme Court struck down the Criminal Code's restrictions on abortion. We have lived in Canada for 30 years with zero protection for preborn babies. WE NEED A LAW. Thank God for the babies who have been saved from abortion and thank God for all the ambassadors for Christ who continue the quest to save lives.

In January many were working hard to vote in the best Premier for Saskatchewan. Sask Pro-Life and Right Now informed the people of Saskatchewan to vote for Ken Cheveldayoff and Scott Moe. We congratulate Scott Moe and pray for a united effort with our government to save lives in Saskatchewan.

Also, in January, we witnessed the swearing in of the new pro-life MP Rosemarie Falk for Battlefords/Lloydminster. Sask Pro-Life and local pro-lifers helped with her campaign and we now have a rock solid pro-life MP in Ottawa. I encourage

everyone to support pro-life politicians in their area.

Alex Ogradnick has accepted the position of Executive Director for Sask Pro-Life as of February 1st. Alex has been the Sask Pro-Life Marketing Manager for a year and is transitioning into the new Executive Director role. He is currently working on a new website and database. Alex's work ethic and new innovative ideas and approach have proved to me and the Board that he will take Sask Pro-Life into a new time of growth. That growth will translate into lives saved. I am so excited to see what this year will bring! Thank you so much for those who have sent in donations to support our new ED. Sask Pro-Life is still in need of funds to cover Alex's salary for this year. Please consider helping with a one-time donation or becoming a monthly donor.

Sask Pro-Life continues to promote the Dying Healed program and good palliative care. Alex and I conducted a presentation to the Archdiocese of Regina, Reverence for Life Commission in January as well. If you or anyone you know would like to take the "Dying Healed" Take Time for Life volunteer training workshop please contact our office.

Lorraine our Office Manager of eleven years has handed in her resignation. I have really enjoyed working with Lorraine and I am sad to see her go. Lorraine was truly an ambassador for Christ through her Sask Pro-Life office work. She was honest, meticulous and organized. God Bless you, Lorraine, and may the Holy Spirit be with you as you choose a new direction in your life.

For all life from conception to natural death,

Colette Stang, President

Saskatchewan Pro-Life Association Inc.



## Calendar of events

**FEBRUARY 14 - MARCH 25:**

**40 Hours for Life, Regina**

Daily Prayers in front of Regina General hospital from 4:30-5:30.

**APRIL 7 (See Page 15):**

**Dying Healed Workshop, Saskatoon**

9:00-4:00 at Cathedral of the Holy Family (Bishop Klein room). Hosted by Saskatoon Diocese. Contact Jacqueline Saretsky: hospitalchaplancy@saskatoondiocese.com (306) 659-5839

**APRIL 13-14 (See Page 7):**

**Sask Pro-Life Convention & AGM, Prince Albert**

Register by April 6th

**APRIL 19-22: Because of Gracia**

**Canadian Premiere**

Roxy Theatre, Saskatoon

**APRIL 29: Teen-Aid Fundraiser**

St. Anne's 5pm 30th anniversary (Free Tickets but Register: (306) 373-3645)

**MAY 8: Sask March for Life, Regina**

Lia Mills will speak at Regina March for Life and at Regina Pro Life Banquet (evening). Available to speak at schools or youth groups on May 7, May 8 (morning), and May 9. To book call (306) 352-3480.

**MAY 10: National March for Life, Ottawa**

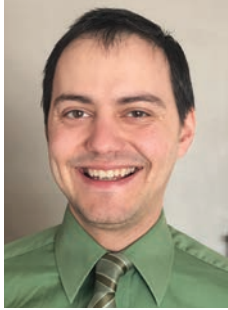
Sask Youth Group will make a 4 day trip to Ottawa. Youth (ages 15 to 25). An experience you will NEVER forget. Call us: (306) 352-3480. Groups or individuals may sponsor a youth.

**JULY 14: SK Family Life Conference, Rama, SK**

Beautiful Grotto in Rama will host One More Soul Canada's 50th anniversary of HUMANAE VITAE. Everyone welcome! [www.omsoul.ca](http://www.omsoul.ca)

## EXECUTIVE DIRECTOR'S MESSAGE

# Our Most Pressing Need



**By Alex Ogrodnick**

In the years gone by, the pro-life movement has established many worthwhile initiatives that help to protect and defend life at all stages. However, we have reached a time when many of these activities are actually threatened or will be in the near future.

In Ontario, the provincial government passed legislation that established "bubble zones" prohibiting pro-lifers from both protesting and reaching out to support and educate women considering abortions. As of Feb 1st, these activities are illegal inside of a 50 meter radius (expandable to 150m) around 8 locations. Additional locations can apply for a zone. In Canada, we have reached two very different results regarding conscience protection for healthcare professionals who refuse to be involved in or refer for abortions or assisted suicide. Manitoba recently passed laws protecting conscientious objectors, while Ontario has decided that healthcare practitioners do not have a right to freedom of conscience when balanced with patient rights. In the United States pro-abortion activists launched a campaign protesting outside of Crisis Pregnancy Centres in order to "expose fake clinics."

Given the bubble zone legislation in Ontario (which usually sets a precedence for the rest of the country) and the move towards labelling any non-progressive viewpoint as unacceptable, one might wonder how long it will take law-makers to prohibit all pro-life activism and outreach as hate speech or violating women's "reproductive rights."

However, there are good reasons to hope. Within the last couple of months, we have seen Parental Consent legislation addressed by many of the

SaskParty leadership candidates, including our new premier (See pg. 6). We also successfully worked to nominate and elect Rosemarie Falk, the new MP for Battlefords-Lloydminster. National news media have recognized that abortion is not a charter right or a constitutional right (See pg. 10 & 17) in response to Trudeau's requirement that applicants for the Summer Jobs Program sign an attestation claiming that they respect the "right to abortion." (See pg. 5) The fact that abortion is not a "settled issue" has received national airtime on CBC. Andrew Coyne repeated all of We Need a Law's talking points on the National. We know that the pro-life movement wins when these conversations happen. Our enemy is not science or education (far from!), but apathy and ignorance.

The question we now face is how to best respond to these threats and positive opportunities. Now that we have exposed the myth that abortion is a settled issue, we need to work strategically to capitalize on this moment! If anything is to come of it, we



***The alternative is to slowly wait for every pro-life activity to become illegal, prohibited, or impractical at the hands of our less than sympathetic law-makers.***



need enough pro-life politicians that we can ensure legislation will pass. It's a simple numbers game. If we don't have a majority of politicians who are pro-life, we can't expect good legislation to succeed. We also can't expect that majority to fall out of the sky! (Those of us who are Christians recognize that God calls us not only to pray, but to take action!)

Here is where pro-lifers don't realize the impact that they can have on the political process! Our partnership with RightNow has helped us to recognize that we NEED our people to show up and stand behind pro-lifers who decide to run. The best way to do this is at the time when a political party is nominating its candidate to run for a

particular riding. Nominations are frequently decided by only double digit numbers! Your vote counts the most at the nomination. We need to mobilize as a whole and learn to select our choices before the actual election.

Now is the time to redouble our efforts and become politically active! The alternative is to slowly wait for every pro-life activity to become illegal, prohibited, or impractical at the hands of our less than sympathetic law-makers.

In the same breath, politics is a long game (Just look at Parental Consent, we've only been lobbying for 4 years. That's a short amount of time politically!) and we cannot ignore the short-term and immediate impact we can have by saving lives through supporting Crisis Pregnancy Centres like Saskatoon Pregnancy Options. We know that our Centres are always in need of basic items, resources, and volunteers. We have set up our Love/Help Them Both fund to meet the needs of women who are struggling with a crisis

pregnancy and require assistance. Sometimes red tape stands in the way of an immediate and pressing need!

We also need to work to ensure that we strategically reach women with the right information regarding abortion. We need to utilize our technology to reach the right people with the right message at the right time! Many post-abortive women say they did not receive enough information to actually make an informed choice. Social media and the internet are making it more and more possible to get our message to these women. We are certainly living in exciting times!

# Reminder to Christians: All Life Belongs to God



By Tom Schuck

Question: Who made me?

Answer: God made me.

The above is the first lesson I learned about my faith as a child.

The next question ought to have been as follows:

"If God made you, who has the right to take your life?" Answer: "Only God."

The above seems obvious. So obvious that no one saw a need to teach it to young Christians. Everyone simply assumed that man could not take innocent human life. All life belonged to God. Not even my own life is mine to take. But the times, they are a changin'.

Today many who claim to be Christian think that under the right circumstances (circumstances that change with the wind) man has the right to take a human life before He has decided it is time.

Can you be Christian if you deny God's act of creation and, therefore, His exclusive right to decide when a fellow human being dies? What is the rationale that permits people to usurp God's role? If some religion denies that life itself belongs only to God, is it really a religion? Or is it just another killing cult?

I like to ask my friends, "Who made you?" Eventually they will say God, to which I follow up with, "If God made you, who has the right to take your life?" Surely, if God made you, you belong to Him, and only God can take your life or anyone else's! Reserving the right to terminate life to oneself is to deny God what is His.

So my issue with some Christians is this: if we are unable to acknowledge that God, as the creator of all life, owns us and is in charge of all life, what is the point of discussing the finer points of

religion? To deny life to God is to deny there is a God. If one denies the creation of God and the exclusive right of God to end human life created by Him, how can one logically call oneself a believer in God, let alone a Christian? Yet, many Christians in mainline religions in Canada support abortion and euthanasia.

The secular state is now persecuting Christian people for not believing what Justin Trudeau proclaims as Canadian truths, the right to abortion and gay and transsexual sexual activities. The issue for all religions is who do their adherents support, God or a godless secular society? Will some religious faiths join with the secularists and vote to support the persecution of Christians who do not cooperate in the killing of innocent people?



***So my issue with some Christians is this: if we are unable to acknowledge that God, as the creator of all life, owns us and is in charge of all life, what is the point of discussing the finer points of religion?***



Medical doctors in Saskatchewan and Ontario have been told to refer for abortion and help out if no other doctor is available. They are being obligated to participate in euthanasia or assist the patient in finding someone who will do the deed. Christian doctors are expected to act like Saddam Hussein. He mostly just gave referrals...for execution. Pharmacists will be required to prescribe death drugs, and nurses will be obligated to administer them or get another job, just as operating room personnel are expected to do as they are told. Christians can never be complicit in the killing of innocent people.

In Alberta and Ontario, teachers will soon be required to teach that gender is fluid...that a child can be whatever gender they wish. Teachers are to affirm and not question the choice, and hormone therapy may be available without parental consent. If that is not enough, lawyers in Ontario have been

told to acknowledge in writing their obligation to promote "equality, diversity and inclusion" in their practice when they renew their license to practice law. Clearly, the Ontario Law Society wants all lawyers to approve and encourage same-sex and transsexual behavior, behavior that faithful Christians have always considered wrong. Christians will be given a choice, approve of sodomy or stop practicing law.

Discrimination of Jewish people in Germany during the 1930's did not start with extermination camps. It started with the exclusion of Jewish people from attending universities and certain professions. Medical and law colleges have always required applicants to be of good character. Good character is now being defined by courts, Hollywood,

universities and our Prime Minister...as one that approves of abortion and same-sex and transsexual behavior. This will eventually result in persecution through exclusion of all good Christians from professions.

The battle between good and evil is ongoing, and too many people who call themselves Christian support governments that persecute Christians in Canada, and vote for Prime Ministers that support the killing of innocents, just like King Herod. We as pro-life people have a part to play in this spiritual and political battle. Christians have the power to change laws that discriminate against them, but this will not happen without a concerted effort by pro-life people. We need to encourage our friends to join in the battle together with the pro-life movement, by taking out memberships and supporting only those who believe in God and acknowledge His exclusive right to all life.

# Open Letter to Justin Trudeau



Dear Justin Trudeau,

This email is in response to learning of the changes to the Canada Summer Jobs application and requirements. I am a small business owner, but since I am also a member of the Saskatchewan Pro-Life Association, I do not meet the new criteria to receive funds to better my community through the Summer Jobs initiative.

It is stressed repeatedly throughout the applicant guide that I must “believe” what the government tells me to believe in order to be considered for funding. The government is discriminating against specific people based on their beliefs. You and your government are also violating my fundamental freedom in the Canadian Charter of Rights and Freedoms to have the freedom of conscience and religion, freedom of thought, belief, opinion, and expression.

I am devastated that the rights of the most vulnerable in our society are not protected or even valued based on this statement from the Canada Summer Jobs application: “The government recognizes that women’s rights are human rights. This includes sexual and reproductive rights — and the right to access safe and legal abortions. These rights are at the core of the Government of Canada’s foreign and domestic policies.”

The right to an abortion is NOT at the core of my beliefs and it has no place in the Canada Summer Jobs application and it is a very sad day in Canada when abortion is at the core of our government’s policies.

Dana Skjonsby  
Estevan, SK



## THE GOAL

At least ONE committed advocate for the pre-born in EVERY RIDING across Canada



Handwrite a personal letter to your MP (We’ll help you out with the talking points and a deadline!)

## THE REASON

Pre-born children have no legal protection in Canada, and not all MPs are hearing the desire for change.



A nation-wide unity in bringing the message to Parliament that We Need a Law

# Sask Pro-Life congratulates Scott Moe!

SASKATOON, SK (January 27, 2018) – The Saskatchewan Pro-Life Association (SPLA) extends hearty congratulations to Scott Moe on his successful bid to become leader of the Saskatchewan Party!

“With the leadership race out of the way, we hope to see Saskatchewan move quickly to implement legislation mandating parental involvement when a minor requests an abortion,” said Colette Stang, President of the SPLA. “The current lack of parental notification or consent does a disservice to young

addressed regardless of whether it’s a politically popular subject.” She adds, “We will be watching for sound legislation to be introduced that will recognize parental rights and offer support for vulnerable girls.”

“During the leadership race it was encouraging to see fruits of the work done over the past three years,” Stang said. “The leadership candidates were all aware of the grassroots desire for legislation on parental consent for abortion.”



**Scott Moe, new Premier of Saskatchewan with Alex Ogrodnick, Executive Director of Sask Pro-Life.**

some opportunities as we move forward under my leadership with respect to a caucus discussion around the potentiality of parental notification.”

Sask Pro-Life looks forward to working with Premier Moe and his team, along with our committed grassroots supporters, to ensure parental consent for abortion becomes a reality in Saskatchewan.

SASKATCHEWAN  
**PRO LIFE**  
ASSOCIATION

**PARENTAL** SK  
CONSENT

“During the leadership race it was encouraging to see fruits of the work done over the past three years. The leadership candidates were all aware of the grassroots desire for legislation on parental consent for abortion.”  
- Colette Stang, President of Sask Pro-Life

women who find themselves facing an incredibly difficult decision, often without support and under pressure from a boyfriend or peers.”

“Parents have to sign off on minors’ field trips, piercings, and marriages, not to mention other medical procedures – the abortion gap is one that needs to be

When questioned about parental consent during the campaign Moe acknowledged that parental consent has been a topic of ongoing discussion at the caucus level. He said, “We had that discussion amongst my colleagues in years gone by in respect to the potential of looking at something in the way of parental consent. There may be

## RightNow congratulates new pro-life Saskatchewan Party leader Scott Moe

SASKATOON, SK (January 27, 2018) – Political pro-life organization RightNow congratulates Scott Moe on becoming the new leader of the Saskatchewan Party after a hard-fought battle with several other candidates looking to fill this coveted position.

“We were happy to support and endorse Scott as our second choice given his defense of human rights, freedom of conscience and parental consent,” said Alissa Golob, co-founder of RightNow, a non-profit organization committed to nominating and electing pro-life candidates.

RightNow sold hundreds of memberships throughout the

leadership campaign, encouraging pro-life voters to rank their ballot with all 5 candidates. Rankings were based off three criteria; pro-life voting record, winnability and policies and positions moving forward that were based on an interview with the candidate conducted by the organization.



“Scott worked tirelessly on this campaign and deserved this hard-fought win. It is clear that leaders who respect the right to life resonate with people of Saskatchewan,” said Golob.

Moe told RightNow that each member of caucus should absolutely have the freedom to vote according to their conscience on life issues, and that there are opportunities under his leadership with respect to parental consent.

“We believe that Scott is the right man for the job, and has the qualities needed to continue to build momentum for the party and include different factions into the conversation,” said Scott Hayward, co-founder of RightNow.

# Sask Pro-Life Youth Door-Knocking



**ANNUAL SASKATCHEWAN  
 PRO-LIFE CONVENTION  
 MAKE TIME FOR**  
*Life*

**April 13 & 14, 2018**  
**Plaza 88  
 Prince Albert, SK**

**FRIDAY NIGHT GALA WITH SPECIAL SPEAKER**  
**John Carpay, Justice Center**

**SATURDAY CONVENTION SPEAKERS INCLUDE**  
**Philip Fourier, Conscience Protection**  
**Natalie Sonnen, LifeCanada on Dying Healed**  
**John Fryters, Senior Advocacy**  
**Shawna Arnold, From Darkness to Light Testimony**  
**Scott Hayward, Co-founder of RightNow**

**Cost: \$100**

**For details and to register please visit:**  
**[www.saskprolife.com/convention](http://www.saskprolife.com/convention)**  
**or scan QR code with your smartphone**

Babysitting available on request for Saturday,  
 Please contact Valerie Hettrick at [val@pasoftware.ca](mailto:val@pasoftware.ca)

SASKATCHEWAN  
**PRO LIFE**  
 ASSOCIATION




**DID YOU KNOW** CANADA IS THE ONLY DEMOCRATIC COUNTRY IN THE WORLD WITH NO RESTRICTIONS ON ABORTION?

IF YOU THINK THIS SHOULD CHANGE



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 647-490-1883**

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 @RIGHTNOWHQ

 INFO@ITSTARTSRIGHTNOW.CA

[WWW.ITSTARTSRIGHTNOW.CA](http://WWW.ITSTARTSRIGHTNOW.CA)

**RIGHT  
 NOW**

# Many American Women Have Felt Pressured into Abortions, Study Finds



By **Jonathan Abbamonte**

Jonathan Abbamonte is the research analyst for the Population Research Institute in Northern Virginia.

January 24, 2018

A significant number of American women who have had an abortion have felt subtle, or even substantial, unwanted pressure to abort, a recent study has found.

The study, published recently in the *Journal of American Physicians and Surgeons*, found that nearly three-quarters (73.8%) of women with a history of abortion surveyed admitted that they experienced at least subtle forms of pressure to terminate their pregnancies.

More than half of the women reported that the perceived pressure was great enough to significantly influence their decision to abort. Of the 987 women surveyed, more than half (58.3%) indicated that they decided to abort in order to make others happy. Nearly 30% of survey respondents admitted that they were afraid that they would lose their partner if they failed to terminate

their pregnancy.

Further underlining the fact that choosing abortion is contrary to women's natural instincts, the study also found that two-thirds of the women (66%) knew in their hearts that abortion was wrong. Many women (67.5%) said that the decision to terminate their pregnancies was one of the hardest decisions of their lives.

"These findings are alarming," says Population Research Institute President Steven Mosher. "They suggest that a substantial number of women in America today who supposedly 'choose' abortion are actually being pressured into it by their husbands, boyfriends, or family members."

"If a man tells a woman in so many words that he will leave her if she does not get an abortion, that woman is being denied the right to freely choose her—and her unborn child's fate. The threat of abandonment is a very strong inducement to the woman not to carry her child to term."

The study, led by Priscilla K. Coleman, Professor of Human Development and Family Studies at Bowling Green State

University, Ohio, included anonymous surveys from 987 women seeking post-abortion counseling services at crisis pregnancy centers nationwide. While the findings are not representative of all women in the U.S. who have had an abortion, they nevertheless reveal a significant real and widespread problem among many post-abortive women in America.

"Over the years, many women have come to me with stories of how they were—blatantly or subtly—coerced into abortion they did not want and will always regret," says PRI President Steven Mosher. "Kudos to Professor Coleman for her brilliant study, which suggests that the magnitude of the problem is far greater than any of us suspected. We must all do more to help young women in crisis pregnancies."

Coleman's study used both quantitative and qualitative analysis to investigate how women perceive their past abortion(s), providing a profound insight into the perduring difficulties that women have in coping with a past abortion. Survey respondents were asked open-ended questions about what they perceived to be the biggest positives and negatives of their abortion decision.

Most women could not note anything positive about their past abortions. More than half of the respondents (53.6%) indicated no positive response or simply left the question blank. Most of the remaining women in the survey noted that their abortion experience eventually helped them to grow stronger spiritually, providing the impetus for their conversion to the Christian faith or to a deeper faith life. Others noted that it had motivated them to engage in pro-life or crisis pregnancy work.

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As far as the negative consequences of their abortion experiences were concerned, many women cited serious symptoms, including symptoms often associated with poor psychological health. Women reported symptoms of depression (14.4%), guilt (14%), shame, regret, self-hatred, feelings of worthlessness, feelings of being unworthy of love, drug or alcohol addiction (9%), low self-esteem, anxiety, and thoughts or attempts of suicide (6.2%).

These findings are even more striking given that the vast majority of women included in the study were believed to have been psychologically healthy prior to their first abortion. Only 6.6% of women surveyed self-reported having used prescription medication for mental health reasons prior to their first abortion. Following their first abortion, however, over half of the women (51%) reported using such medication.

Pro-abortion activists have long claimed that abortion empowers women to

**“Over the years, many women have come to me with stories of how they were—blatantly or subtly—coerced into abortion they did not want and will always regret.”**

make decisions about their fertility. But the findings of Professor Coleman’s study indicate that rather than feeling “empowered” by their decision to have an abortion, they were in fact pressured into a decision that was not in line with their values and wants. Worse still, the consequences of their abortions have been detrimental to their psychological and emotional health and well-being.

The findings suggest that coercive treatment of women by pressuring them to choose abortion is widespread and deeply ingrained in many communities across the country. It appears that many young women facing an unplanned pregnancy are not receiving adequate support from the people who matter most in their lives—whether they be parents, family members, boyfriends, or peers—to make decisions that are not only in

accord with their conscience and values, but also in the best interest of their physical and psychological well-being.

Pro-abortion activists often frame abortion as a women’s rights issue, claiming that abortion access is necessary for women to have control over their fertility. This, they claim, empowers women to prioritize career, education, or lifestyle goals, evidently over the life of their unborn child. Despite claiming to be pro-woman, however, pro-abortion advocates rarely, if ever, mention the importance that remaining abstinent has in freeing women to pursue their life goals without the negative emotional and psychological drawbacks associated with abortion.

Indeed, research has shown that the fewer non-marital sexual partners a woman has, the less likely she is to have a sexually transmitted disease (STD) or an out-of-wedlock birth, to become a single mother or have an abortion, or to report feeling depressed. In fact, the fewer sexual partners an unmarried woman has, the more likely she is to feel

happy and the less likely she is to experience divorce later in life.

Likewise, women who postpone sexual activity are more likely to report feeling happy in life, have fewer sexual partners over their lifetimes, are less likely to be single mothers, are less likely to live in poverty as adults, are more likely to have a stable marriage, and are less likely to have an abortion. Teens who are sexually active are also more likely to attempt suicide than their abstinent peers. High school teens who remain abstinent are more likely to graduate high school and were twice as likely to obtain a 4-year college degree .

A significant number of women cited their partner’s desires as reasons for deciding to undergo abortion. The fact that nearly 30% of women surveyed indicated that they chose abortion to



prevent their partners from leaving them is particularly alarming. It is perhaps indicative of wider problems in American culture including the of oversexualization of modern society, a lack of respect for women, and the breakdown of morality and traditional family structures.

Sadly, it seems that too many men are not willing to respect women enough to make lifestyle decisions in their best interest and are unwilling to take responsibility for the consequences of their own actions, abandoning women to deal with unplanned pregnancies by themselves. Likewise, too many women have abandoned traditional values, giving themselves up without the real commitment that comes with marriage.

“Ignoring these sobering facts, the so-called pro-choice movement continues to treat abortion as a panacea for all of the ills that accompany a hypersexualized society,” Mosher says, “They turn a blind eye to those who not only sexually exploit women but then also coerce women into an abortion that will leave her spirit wounded and in pain.”

Until the life and dignity of each and every person, particularly women and the unborn, are respected and valued, coercive treatment of women who find themselves in unplanned pregnancies will, sadly, continue.

# It's Wrong To Call Abortion A Right



**Faye Sonier (pictured right), ED & General Legal Counsel for Canadian Physicians for Life, at the LifeCanda Conference, "Truth North Strong for Life" (November 2017).**

Citing the Supreme Court's historic Morgentaler decision, Andrea Mrozek and Faye Sonier show why Prime Minister Trudeau gets so-called abortion rights so wrong.

By Andrea Mrozek and Faye Sonier

Andrea Mrozek is program director of Cardus Family and founder of ProWomanProLife.org. Faye Sonier is executive director and general legal counsel for Canadian Physicians for Life.

In listening to our political leaders, you'd be hard pressed to know there is no right to abortion in Canada. Take the Prime Minister's recent comments regarding the Canada Summer Jobs program, which now requires prospective employers, from soup kitchens to summer camps, to declare support for abortion to receive a government grant to hire students. In his justification of this new policy at a recent townhall, the Prime Minister certainly used the word "rights" often. He ardently defends "rights"—even unpopular ones (just not so unpopular as the rights of the preborn child); we can't "restrict women's rights" by "removing rights to abortion" as this is a "really important right that we have established." Except that we, how to put this, haven't.

How did the Prime Minister come to defend rights that don't exist? He can't make this claim on the basis of R v.

Morgentaler. Yes, the 1988 decision threw out Canada's existing abortion laws, which required the issuance of a certificate by a therapeutic abortion committee at a hospital for an abortion to be legally provided. Since not every hospital had a committee, it resulted in unequal access to abortion for women who would otherwise meet the necessary criteria.

The only justice to declare a positive right to abortion was Justice Bertha Wilson, writing in a minority dissent. Still, she didn't declare this right unfettered throughout all nine months of pregnancy. She wrote:

The question is: at what point in the pregnancy does the protection of the foetus become such a pressing and substantial concern as to outweigh the fundamental right of the woman to decide whether or not to carry the foetus to term? At what point does the state's interest in the protection of the foetus become "compelling" and justify state intervention in what is otherwise a matter of purely personal and private concern?"



**Let that sink in for a moment. In Morgentaler, the Supreme Court stated that the Charter itself justifies the legislature limiting abortion access. This is a far cry from the claim that the Morgentaler decision established a right to abortion or that advocating for legislators to develop laws to protect the pre-born child is somehow anti-Charter.**

Pro-choice professor Shelley A.M. Gavigan of Osgoode Hall Law School echoes the idea that the Morgentaler decision did not create a right: "The Supreme Court's decision, profound as it was, did not create a right to abortion for Canadian women, nor did it offer any resolution of the abortion issue."

How is it so many believe there is a right to abortion then? It could be the language of abortion activists is becoming entrenched. Many who support "abortion rights" take exception to the term "pro-choice." A recent book, *Without Apology, Writings on Abortion in Canada* identifies "pro-choice" as too conciliatory, lending credence to the

notion there are good and bad reasons for abortion. "Pro-choice" does not promote the absolute entitlement of women to access abortion. When Hillary Clinton said abortions should be "safe, legal and rare" some pro-choice activists were critical. For if abortion access is necessary or a cultural good, why should the procedure be rare?

In identifying an abortion right, Canadians may also wrongly be drawing from the U.S. situation. The rough U.S. equivalent to the Morgentaler decision, *Roe v. Wade* of 1973 did invent, albeit on spurious grounds, the right to abortion via a "right to privacy." But the American context is vastly different from ours.

The chasm between abortion politics, our bold "women's rights" campaigner of a Prime Minister, and the reality of women's experiences is very wide.

Our Supreme Court left a legislative void by striking down our law, unanimously finding that the Canadian government had a legitimate interest in creating a better law to protect the pre-

born child. Going even further than that, they stated that the Charter authorizes laws limiting abortion access. For example, Justices Beetz and Estey, both of whom concurred with the striking down of the abortion provision, wrote:

I am of the view that the protection of the foetus is and, as the Court of Appeal observed, always has been, a valid objective in Canadian criminal law... I think s. 1 of the Charter authorizes reasonable limits to be put on a woman's right having regard to the state interest in the protection of the foetus.

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Let that sink in for a moment. In Morgentaler, the Supreme Court stated that the Charter itself justifies the legislature limiting abortion access. This is a far cry from the claim that the Morgentaler decision established a right to abortion or that advocating for legislators to develop laws to protect the pre-born child is somehow anti-Charter

In watching the Prime Minister defend "abortion rights" it may appear as though the pro-choice side is winning a great victory these days. But democratic winds can shift, which is what justifies democratic debate in the first place. We have seen what might be a first inkling of such a shift. There's been a rare show of media support for pro-life groups remaining eligible to receive Canada Summer Jobs. Even a Globe and Mail editorial last week said, "[c]onflating opposition to abortion with bigotry is simplistic, and no better than demagoguery."

There are, in fact, numerous democratically legitimate arguments against declaring abortion a right. Several chapters in the above-mentioned book, *Without Apology*, share women's abortion stories so their voices can be heard. So many of those stories could be lifted almost word for word and told into the next pro-life book. One woman tells her abortion doctor, "I don't feel I have any choice;" not exactly a resounding endorsement for a positive right.

The chasm between abortion politics, our bold "women's rights" campaigner of a Prime Minister, and the reality of women's experiences is very wide. For every politician with bold political rhetoric defending abortion, there is a woman, mourning a basic lack of support. Falsely claiming abortion is a right won't improve that.

This article originally appeared on Convivium.ca Canada's Premier Hub for Faith in Common Life.

## SK NEWS Silent Vigil for Life

Parkland Right to Life held their annual silent vigil on January 28 in Yorkton at the intersection of Broadway St. E. and Dracup Ave. S. The vigil was in remembrance of the January 28, 1988 Supreme Court of Canada's R. v. Morgentaler ruling that struck down Canada's abortion law. Ten individuals braved the -27°C wind chill to respectfully stand and hold signs for one hour.

This silent vigil is held annually to help remind Canadians that

[C]ontrary to what many Canadians think, the Supreme Court of Canada, in its landmark 1988 Morgentaler decision striking down Canada's abortion law, did not recognize a constitutional right to abortion. Nor did the Court "settle" the abortion issue as is often claimed. Rather, the Court left it to Parliament to come up with a new abortion law that would balance the rights of women with the state's interest in the protection of the fetus, without offending the Charter.

Source: [www.morgentalerdecision.ca/1988-decision](http://www.morgentalerdecision.ca/1988-decision)

"It has been 30 years and Canadians are still waiting for our politicians to do what the Supreme Court of Canada instructed – develop and pass a law on abortion. Canada is the only democratic country in the world without such a law. How can the abortion debate be over when it hasn't even started?" asks Jodi Rosluk, one of the participants at the vigil.

"I am adopted," Jodi continues to share, "and I was fortunate to have been born at a time when Canada did have an abortion law. The politicians who passed that law were my voice as I



developed in my mother's womb, and they protected my right as a human to exist. They gave me the opportunity to love and to be loved by adopted parents, and eventually my husband and our two children. Since 1988, the inaction of our elected political leaders to provide some protection to life in utero is inexcusable."

Jodi is hopeful that other Canadians will become aware and will begin to apply pressure on Canadian politicians. "A year ago I would not have been standing here because I had been under the impression, like so many other Canadians are, that an abortion law existed and that at some stage in development innocent human life was being protected, when in fact that is not the case. I am discovering that there are many Canadians who support some level of restrictions on abortion, and they are from all demographics, not only the 'religious fanatics,' a stereotype that many use to discredit pro-lifers. I am hopeful that when more Canadians discover the truth, they will become the voice for the voiceless and say 'we need a law,' demanding action from those representing Canadians in the House of Commons. This is 2018, it's time we caught-up with the rest of the world on all human rights issues."

*Parkland Right to Life monthly meeting is held the third Thursday of each month at 7:30 pm at St. Gerard's Parish (125 3 Ave N, Yorkton), East entrance, downstairs in the CWL Meeting Room. The group's annual Perogy & Sausage Festival was held on February 25 at 12:15 p.m. at St. Gerard's Hall.*



***A year ago I would not have been standing here because I had been under the impression, like so many other Canadians are, that an abortion law existed and that at some stage in development innocent human life was being protected, when in fact that is not the case.***

***- Jodi Rosluk***



# Does Abortion Victim Photography Disrespect the Dead?



By **Maaïke Rosendal**

Many questions have been asked around the use of abortion victim photography (AVP). For example, don't the images just make people angry? What if children see them? What about women who have experienced miscarriage? I posed these questions myself after seeing an abortion video during a CCBP presentation at the University of Lethbridge, Alberta. Now, years later, I've answered them countless times to people who wonder the same. I also clearly remember the first time that someone brought up another objection:

"Don't you think the images disrespect the dead?"

Having never previously wondered this myself, I had to process it. It has always been clear to me that the intent behind showing AVP is to end what is causing AVP. Foundational to these efforts is an underlying truth: that the pre-born are human beings and that abortion kills them. If they were merely cells, their removal wouldn't be a moral issue. If abortion didn't kill, it would be a matter between a woman and her doctor.

The questioner obviously understood the human rights argument; he referred to aborted children as "the dead." There was no need to convince him that abortion is wrong; his concern was mainly with the method to end it. So

does it show disrespect to the victims of abortion to show pictures of their dehumanization?

To disrespect one, by definition, is to lack the regard that is due unto him or her; in other words, to think very little of the person. As such, the action of showing AVP is not disrespectful to the children who perished and are portrayed in the pictures. In fact, it is precisely the respect we know we owe them that convicts us to show AVP. And because we think so much of these tiny children, we want the world to know what happens to them: an injustice that continues as long as it is invisible.

Some have asked if it doesn't further dehumanize the pre-born when we show them in the horrible manner they were killed. The tragic reality is that to

**“ To their surprise, an early embryo can look recognizably human, especially in contrast with the inhumane nature of abortion. Thus, rather than disrespect the dead, the pictures allow us to notice something we know deep down inside: the pre-born are human beings too. ”**

most people, the pre-born are already subhuman because of terminology such as embryo, fetus, tissue, bunch of cells, or even products of conception. To their surprise, an early embryo can look recognizably human, especially in contrast with the inhumane nature of abortion. Thus, rather than disrespect the dead, the pictures allow us to notice something we know deep down inside: the pre-born are human beings too.

This is similar to how British citizens were shocked out of complacency and made to acknowledge the humanity of the slaves displayed in the images against the 18th century transatlantic slave trade. When images were created out of porcelain, on brooches, posters, and coins, was it disrespectful to show an African man with his shackled hands held heavenward?

When in 1955 the tortured body of

Emmett Till was displayed for Chicago—and all of America—to see, was it disrespectful to the deceased 14-year old boy who'd been murdered by white supremacists in Mississippi? Was it disrespectful to the dead when General Dwight D. Eisenhower called journalists, photographers, and politicians to take pictures and come look at the piles of corpses inside the horrific Ohrdruf concentration camp? And, to name one more example, when in 2015 a Syrian boy washed onto a Turkish beach, should the media not have taken pictures and shared them for all to see his plight?

The images of each of these people have opened the eyes of countless others to their mistreatment and dehumanization. More importantly, they have spurred on those who were

left behind to fight evils otherwise beyond our imagination. Perhaps that makes these deaths somewhat less in vain. Perhaps that's among the best such pictures can accomplish.

In fact, the greatest respect one can show to the dead, if they fell victim to an injustice, is to ensure that deaths like theirs won't happen again. As my colleague Jonathon Van Maren explains in his new book *Seeing is Believing*, AVP continues to do just that.

By uncovering the truth, we visually tell the story of those we've already lost. Countless testimonies speak to the power of these images: not only do they honour the lives of aborted children, they also save the lives of currently endangered children. The way we see it, there's no greater way to pay our last respects to Canada's tiny victims of abortion.

# Support for nurses facing ethical dilemmas



By **Dr. Christina Lamb RN, PhD**

**Abstract from: Lamb, Christina, "Exploring the Lived**

**Experience of Conscientious Objection for Registered Nurses in Ontario." (2017)**

On November 14th, 2017, the deVeber Institute ([deveber.org](http://deveber.org)) hosted its annual public lecture, featuring keynote speaker Dr. Christina Lamb (RN, PhD). Dr. Lamb spoke at the University of Toronto on the topic of "Conscience and conscientious objection for nurses and other health care professionals: Advancing a way forward for education and practice". She recently completed her doctorate in Philosophy of Nursing at the Arthur Labatt Family School of Nursing at Western University. Her doctoral research was titled: "Exploring the Lived Experience of Conscientious Objection for Registered Nurses in Ontario". Dr. Lamb's research includes: bioethics and nursing, education and moral philosophy and global health populations. With a background in acute care pediatric oncology nursing practice and clinical bioethics, Dr. Lamb also served in a Canadian International Development Agency's funded project to re-structure the Maternal, Newborn and Child Health Care in Rwanda.

"Nursing is an ethical profession in which nurses are called to act ethically, be moral agents and function with moral integrity. Contemporary nursing practice is morally pluralistic and at times, nurses may be faced with a conflict of conscience that motivates them to voice their ethical concerns about patient care provision that they perceive to be unethical. This concern can result in the format of a conscientious objection. Conscientious objection involves an individual objecting to doing something they deem unethical and to refrain from

participating in that unethical action.

The aim of the question guiding this research study was to gain an in-depth understanding of what it means to be a nurse voicing a conscientious objection in workplace settings. An interpretive phenomenological approach was used to gain a deeper awareness of nurses' ethical experiences through one-on-one, semi-structured interviews with registered nurses practicing across health care settings in Ontario. Data analysis was conducted consistent with thematic analysis of the participant's narratives. Themes that arose around nurses' meaningful experiences with voicing a conscientious objection include: encountering the problem, knowing oneself, taking a stand, alone and uncertainty, caring for others and perceptions of support.

The findings inform health professionals of the intricacies of making a conscientious objection for nurses. It is anticipated that such insight will generate further support for nurses addressing ethical dilemmas in professional practice. Implications and recommendations for nursing practice, policy, nursing education and further research are discussed."

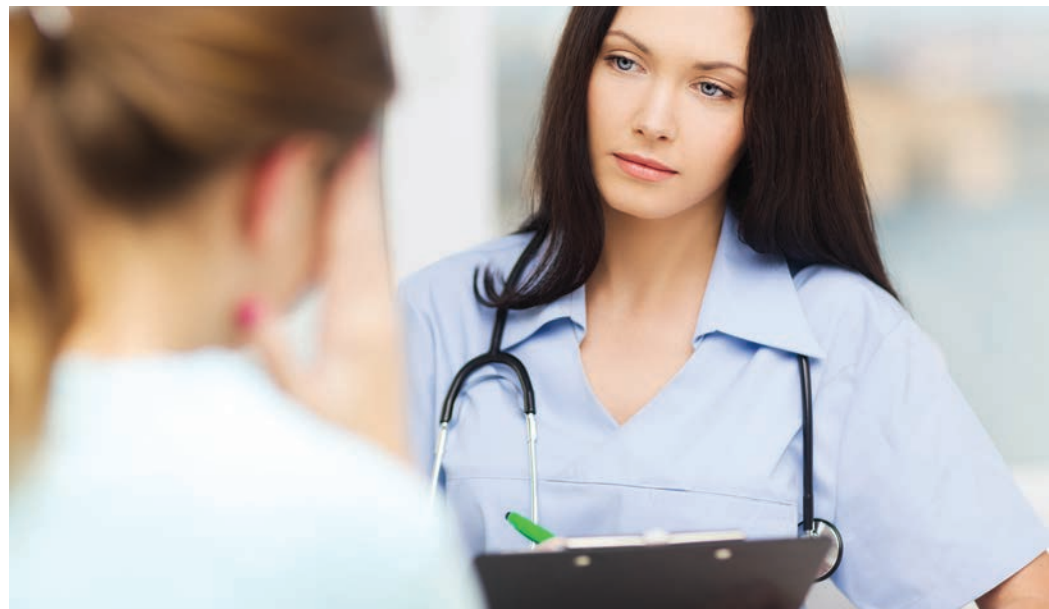
### **About the deVeber Institute**

The deVeber Institute was founded in

1982 and first known as the Human Life Research Institute. A non-profit educational foundation, its mandate was to research and publish studies relating to the impact of biotechnological advances on the individual, family and society, and ethical issues in healthcare, especially those resulting from reproductive technologies. The Institute remains steadfast to its original vision of an uncompromising commitment to scholarly research.

The Institute, then and now, is composed of a Board of Directors and an Advisory Council. These men and women come from diverse disciplines including medicine, science, law, social work, history, philosophy, education, business, and journalism. With such depth and range of knowledge, the deVeber Institute takes pride in offering consultation and direction in bioethics. In particular, the media and students have always been encouraged to consult us.

The deVeber Institute is the only Canadian organization continuously studying the long-term effects of induced abortion on women's health. Its most comprehensive study to date, **Complications: Abortion's Impact on Women** is now available since November 2013.



# Instead Of Massive Immigration Increases, We Should Make It Easier For Canadian Citizens To Afford Larger Families



**By Spencer Fernando**

While the political elites promote large immigration increases as being about “inclusion” or “openness,” the true agenda is about serving global corporations who want larger supplies of labour – making it easier to pay each worker less money and making it tougher for Canadian citizens to afford having more children.

The Trudeau Liberals have announced plans to bring in 1 million new immigrants in the next three years.

While immigration numbers were around 260,000 under the Conservative

**” A key factor in the lower birthrate among Canadians is the massive increases to the cost of living. ”**

government, Trudeau is planning to raise the yearly number to 340,000 per year.

Trudeau’s planned increase is a massive influx.

Politicians – even the most Conservative ones – are generally worried about the consequences of criticizing this huge planned increase in immigration.

After all, the elites regularly condemn anyone who questions immigration policy as a “racist,” which scares many politicians away from asking questions.

Another factor that causes people to be unwilling to criticize immigration policy is the oft-repeated phrase that “we need large immigration increases because Canadians aren’t having enough children.”

Of course, the elites want to make sure that nobody ever asks, “why aren’t Canadians having more children?”

*And here’s where the elitist orthodoxy around immigration breaks down.*

A key factor in the lower birthrate among Canadians is the massive increases to the cost of living. As many have pointed out, it now takes two incomes – and huge amounts of debt – to afford what was once possible on one income.

When people are constantly working and falling further into debt just to barely keep their heads above water financially, it’s incredibly difficult for families to afford having more children – even when they want to.

While the government pretends to do something about this growing unaffordability problem, they don’t do the one thing that would really help fix it: Increase the leverage of Canadian workers.

It’s a simple supply-and demand problem.

The more potential workers Canada brings in every year through immigration, the more each worker in the country has reduced bargaining power. Since there is an expanding pool of workers, workers are competing for companies, rather than companies competing for workers.

This makes it easier for companies to pay workers less, and forces people to work longer hours and give up more of their life to their job – meaning less money and less time for family.

*continued on page 15*

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This helps big companies – particularly global corporations – the most.

This then becomes a self-reinforcing cycle: It makes it tougher for Canadian workers to afford more children, which leads to a lower birthrate, which then is used as justification for even larger immigration increases.

Additionally, minimum wage hikes don't help this problem, since many companies will just lay people off instead of paying them an artificially set wage. Those laid off often go on social assistance, which leads to increased taxes on taxpayers – which again hurts the affordability issue.

So, the key issue is the leverage of each individual worker.

***Lower wages, more hours, and more desperation = reduced ability for families to have more children.***

By increasing immigration rates even further, Justin Trudeau's immigration policy will reduce the leverage of Canadian workers, which will make the affordability issue even worse, and will make it tougher for Canadian citizens to afford larger families.

However, if the immigration rate was kept between 200,000 and 260,000 – the level that it was at under Harper – combined with massive tax cuts to make life more affordable – we would begin to reverse this situation.

Canada's aging population creates a growing demand for workers, meaning that maintaining immigration levels at a modest level (rather than Trudeau's massive increases) will begin to strengthen the power of Canadian workers.

Over time, companies would begin competing for Canadian workers, meaning they would need to pay higher wages (without needing an artificially mandated wage increase by government).

These higher wages would reduce the debt burden on households, give workers more leverage to negotiate favourable hours and family-friendly policies, and would make it easier to afford having more children.

This would begin to destroy belief in the elitist orthodoxy that justifies massive immigration increases, and this is why the elites are so afraid of it.

**” When people are constantly working and falling further into debt just to barely keep their heads above water financially, it's incredibly difficult for families to afford having more children – even when they want to. ”**

While they hide their policies behind virtue-signalling concepts lines such as “diversity is our strength,” their real agenda is to serve global corporate interests.

Global corporations want a massive pool of desperate, underpaid workers. They don't want a country where workers have influence and leverage. So, they need to bring in more and more people every year to destroy that leverage, and they need a way to demonize anyone who notices what's actually happening. So, they claim to support “openness” and “diversity,” and call any critic a “racist.”

While Canada should remain a country that welcomes immigration, that welcome should be on terms that benefits Canadian workers. Many immigrants bring great ideas and great skills to our country, and we benefit from welcoming people into the Canadian family.

That said, we must always be watchful for politicians who try to use our

immigration system to serve elite corporate interests that hurt Canadian workers.

The job of the Canadian government is not to fix the world or open our doors up to an unlimited amount of people. The job of the government is to serve Canadians, and a big part of that is making it more affordable for our own citizens to afford larger families.

That's why we must be willing to push back against the broken and failed elitist orthodoxy on immigration, and have a real discussion in this country about helping our families and our workers.



**Make Time for Life is a Canada-wide campaign promoting the Dying Healed Program. Join us!**  
**See Calendar of Events on Page 2 for details**

# POPULATION IN CANADA

## Children Are a Blessing



Paul Ehrlich's emotional and unscientific, 1960's cry to the nations has had its effect. Canada has now reached this significant demographic milestone in 2017: for the first time in Canadian history, seniors now outnumber children. And Canada is not alone in the population plunge. C-FAM (Centre for Family and Human Rights) reports on The United Nation Population Division which issued its report just before "World Population Day." It said fertility is falling globally and that half of the world's countries have fertility rates below the replacement level (2.2 children per woman). Experts project the number of people 80 or older will triple by 2050.

The Bank of Korea warned that in 10 years, demographic trends could cause that country's economy to produce near-zero growth. Japan's population fell faster last year than at any time since the government started surveying in 1968. Japan's "epidemic of virginity" is causing much squirming among the elites. China continues to destroy its population with an abysmal 2 child policy, radically enforcing abortions on all those who dare to defy the State mandate. While in Canada, with the population density being only 4 persons per Km<sup>2</sup> (10 people per mi<sup>2</sup>), our replacement rate hovers around an alarming number of 1.5. Canadians

clearly heeded the wrong advice. While the Population Bomb zealots of 1968 were peddling their sterilization techniques, one lone voice proclaimed words which have since proven prophetic.

### *Enter Pope Paul VI and Humanae Vitae.*

His looking glass into the future could not have been more exact. Citing the consequences of artificial birth control, the Holy Father warned thrice, "Let them first consider how easily this course of action could open wide the way for marital infidelity and a general lowering of moral standards."

Secondly, "Another effect that gives cause for alarm is that a man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical and emotional equilibrium,

**"Children are a blessing, never a curse. They are gifts and the Heritage of the Lord. May the Body of Christ stop permanently sterilizing herself, and instead walk by faith and not in fear, as God will never give us more than we can handle."**  
- Denise Mountenay

reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection."

China's decades long one-child and now two-child policy have proven the third point the Holy Pontiff made in the encyclical: "Who will prevent public authorities from favoring those contraceptive methods which they consider more effective?"

Far too many couples continue to ignore the teachings of *Humanae Vitae* at their own peril. This aging and dying population is the direct result of a widespread contraception mentality which naturally leads to increased abortion. Much soul-searching and action has to occur if we are to change the culture of death to one of life that sees children as blessings. Are we encouraging or disparaging of young parents who wish to obey God's first command to us, "Go forth and multiply"? Do we vote for governments that punish family life such as this present Liberal tax haven for DINKS (Double Income No Kids)? Do we talk to our children about God's will and our duty to practice Responsible Parenthood. Responsible parenthood does not mean having one or two children. It means "go forth and multiply" unless you have a serious and just reason to postpone having children.

As renowned UN delegate, Denise Mountenay of Silent No More states, "Children are a blessing, never a curse. They are gifts and the Heritage of the Lord. May the Body of Christ stop permanently sterilizing herself, and instead walk by faith and not in fear, as God will never give us more than we can handle." *Deus Impossibilia non jubet* (God does not order the impossible) needs to become our mantra in order to reverse this demographic catastrophe. We can begin by reading, *Humanae Vitae* on this 50th anniversary. Its adherence is sure to bring richness and joy to all families.



## GUEST OPINION

# OPINION: A bridge too far

# Supreme Court decision did not hold that there is a constitutional right to abortion

By Gerard Mitchell

Gerard Mitchell, Charlottetown, is a former chief justice of the Supreme Court of Prince Edward Island

I am writing in response to a guest opinion piece by the executive director of the Abortion Rights Coalition of Canada published in The Guardian on Feb. 13 under the headline "Abortion a Charter right." Specifically, I disagree with the author's assertion that the Supreme Court of Canada decision in the 1988 Morgentaler case "means you cannot restrict abortion without violating Charter rights."

I also disagree with her assertion that "the evolution of Charter and abortion-rights jurisprudence have now established a secure Charter right to abortion."

These two assertions are not true. It is true that a majority of the judges of the Supreme Court of Canada who sat on the Morgentaler case struck down the then-existing abortion law in the Criminal Code because it was so restrictive it violated the s. 7 Charter rights of women.

However, the Supreme Court's decision did not hold that there is a constitutional right to abortion. Such a reading of the case is a bridge too far. The decision did not say or imply that Parliament cannot restrict abortion without violating Charter rights.

The court did say that balancing the protection of the unborn with the health of women is a valid governmental objective. The Court



therefore left the door open for Parliament to enact an abortion law that comports with Charter standards. In fact, the Mulroney government unsuccessfully tried to do so twice. It remains open for Parliament to try again.

Meanwhile the country has no law protecting the unborn. None of the seven judges who sat on the Morgentaler case held there was a constitutional right to abortion on demand. The one judge who held there was any constitutional right to abortion limited its application to the relatively early stages of pregnancy. All of the judges recognized that protection of the unborn is a valid objective of Parliament. Even Madam Justice Wilson, who found a limited Charter right to abortion, left it to legislators to decide the point in time when the state interest in the fetus would become so compelling as to justify restrictions.

The Supreme Court has not reversed or altered its 1988 decision.

Despite the failure of Parliament to pass a new law these past 30 years, the Morgentaler decision has not somehow morphed into a ruling that abortion is a Charter guaranteed right. Parliament retains the power, even if presently not the will, to enact a law that balances the rights of women with the state's legitimate interest in the protection of its unborn. Doing so would take Canada off the very short list of nations that provides no legal protection whatsoever for the unborn.

**” The Court therefore left the door open for Parliament to enact an abortion law that comports with Charter standards. In fact, the Mulroney government unsuccessfully tried to do so twice. It remains open for Parliament to try again. ”**

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