



Volume XXXVI Issue No. 1 March 2017

STANDING UP FOR LIFE

## Conservative Party of Canada Leadership Hopeful

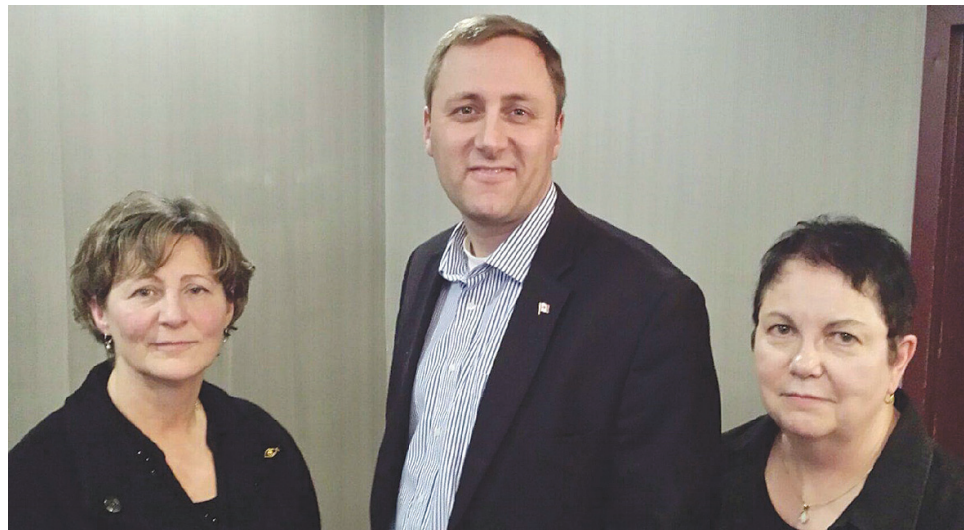
By Brad Trost,  
MP Saskatoon-University

In 1988, citing a number of problems with the existing legislation written by Pierre Trudeau when he was Justice Minister, the Supreme Court struck down Canada's abortion law. And despite being invited by the Court to draft and pass new legislation, Parliament has yet to do so making Canada the only developed nation in the world with no legal limit on abortion right up to, and including, the moment of birth.

Most Canadians don't know this and are shocked to learn it. What's more, polling shows that almost two thirds of Canadians think this is wrong. They believe the law should protect pre-born children.

As Leader of the federal Conservative Party and Leader of the Opposition, I will respect the will of the majority of Canadians and the constitutional rights of democratically elected Members of Parliament. I will not prevent or impede members of the Conservative Caucus in either the House of Commons or the Senate from introducing pro-Life bills or motions. In fact, I will vote for them.

As Prime Minister, I will introduce a Government bill to outlaw gender or sex-



SPLA President Colette Stang, left, with Brad Trost, MP for Saskatoon-University, and Mary Riendeau. A threatened protest on January 28 never materialized.

selection abortion. I will also re-introduce Cassie and Molly's Law as a Government bill to protect the pre-born victims of crime.

If - like me - you believe that Canada needs a leader who respects life and, as Prime Minister, who will act to protect life, I need your help.

Your support will help me continue to

fight for sensible government policy that promotes a culture life and defends the rights of pre-born children.

You can also help by voting for me in the upcoming Conservative Party of Canada Leadership Election. Other members of your family 14 years of age or older who live with you can also vote for me, so don't forget to register them too!

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### Alissa Golob, RightNow: Fostering Pro-Life Policies and Candidates

By Fr. Jeffrey D. Stephaniuk

On February 15, 2017, Park Avenue Bible Church in Melfort hosted a pro-life event. Alissa Golob of RightNow was the guest speaker for the evening. Originally from Sarnia, Ontario, Alissa had been in Saskatchewan previously with RightNow, and before that in 2015 with the Canadian Centre for Bio-Ethical Reform when they were conducting their "No 2 Trudeau" postcard campaign. She has worked for Campaign Life Coalition as an organizer



Alissa Golob was the guest speaker at the Park Avenue Bible Church, Melfort, on February 15, 2017.

of the National March for Life in Ottawa and the youth conference associated with it. She also described her volunteer work at the Aid to Women centre in Toronto.

About the work of the Aid to Women centre in counseling pregnant mothers not to abort their children, the following response is found on their website: "I want to say thank you for helping me believe that I could go through with the pregnancy. I regret my other abortions and when I saw Tristen I apologized to him, that I had even thought to abort him, and I cried and cried for the ones I lost. You are wonderful people; no-one around me was encouraging me to have my baby. If it wasn't for you, I would not have the joy I have RightNow that he brings me."

Alissa has surveyed the work of existing educational and religious pro-life organization, showing where RightNow fills what was lacking previously, a "changing hearts and minds" plus approach, namely a specific focus to nominate and elect pro-life candidates and to educate the public about volunteering at election time in order to be "politically successful."

In the 2015 federal election campaign, RightNow continually received phone calls from pro-life candidates, telling them, "we need volunteers." In that election, "we went from 80 down to 40 pro-life members of parliament." The goal in the future, is to reach 170 pro-life members of parliament, who will "stand up at

(continued on page 3)

## HOW TO ELECT A PRO-LIFE PRIME MINISTER



1. BUY A \$15  
MEMBERSHIP TO THE  
CONSERVATIVE PARTY  
OF CANADA BEFORE  
MARCH 28TH, 2017

Only those who are members can vote for a new leader on May 27th, 2017. The deadline to become a member to be eligible to vote in the election is March 28th, 2017. You can buy a one-year membership for \$15 by going to [www.conservative.ca/membership](http://www.conservative.ca/membership).

2. VOTE FOR ALL  
PRO-LIFE  
CANDIDATES ON  
MAY 27TH, 2017



Once you become a member, you will get an e-mail from the party telling you the location of where you can vote the day of the leadership election. Because it will be a ranked ballot, you will be able to vote for more than one candidate. Join RightNow ([www.itstartsrighnow.ca](http://www.itstartsrighnow.ca)) to receive a mock ballot with all the pro-life candidates ranked in order of their pro-life voting record on abortion/euthanasia and winnability.



3. HELP NOMINATE & ELECT YOUR  
LOCAL PRO-LIFE CANDIDATE IN THE  
NEXT FEDERAL ELECTION.



Electing a leader is the first step. Electing enough pro-life MP's who will vote in favour of pro-life legislation is the next. Pro-lifers can easily make the difference between a candidate winning or losing an election by tipping the scale in our candidate's favour during a nomination. Join RightNow for more information [www.itstartsrighnow.ca](http://www.itstartsrighnow.ca).



## President's Message



By Colette Stang

Dear Supporters of Life,

"Pro Choice" Director Pumam Kumar Gill and "Pro Life" Producer Joses Martin partnered to bring truth to all women about the subject of the health effects of abortion in the documentary HUSH. They wanted to maintain honor towards all women, forgoing personal opinions to find the truth for the sake of women's health. Gill felt that questioning anything around abortion was a treason to her feminist identity. However, she was determined to take an honest and comprehensive look at health information to ensure the best possible care is being given to women.

I highly respect Gill for her honesty and desire to seek the truth. The truths of abortion are often hidden, covered up and not allowed on main stream media. The hush about abortion is a monumental injustice to women. The right to abortion silences the rights of women to know the truth about abortion's impact on their bodies, mental health and the lives of their families. I encourage everyone to view this documentary and share it with family, friends and community. Every woman has the right to know this information.

Hush is Gill's 8<sup>th</sup> documentary film and has garnered numerous awards and official selections at film festivals throughout North America and India.

God Bless,  
—Colette Stang, President  
Saskatchewan Pro LIFE Association

And you will know the truth, and the truth will set you free.  
—John 8:32

Saskatchewan Pro Life Association

has three Hush documentaries to loan for personal viewing.

Contact: Colette Stang 1-306-753-2647

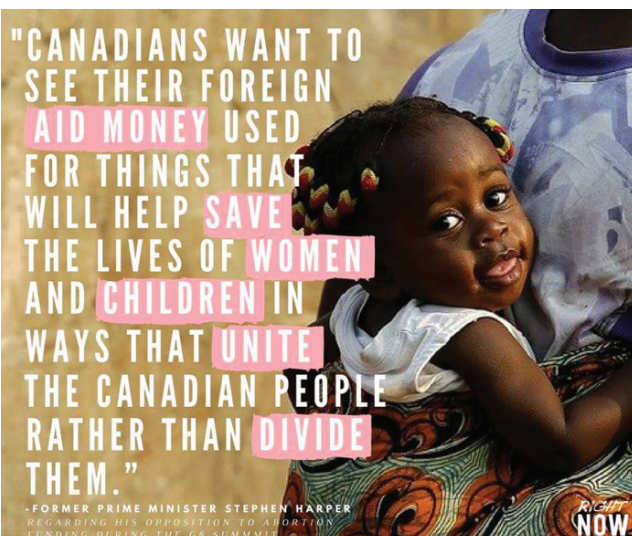
If you would like to host a public viewing

Contact: Drew Martin

hush@mightymotionpictures.ca or

Check out the website

www.hushfilm.com.:



## Perseverance, Patience and Call Brad Wall

By Mike Schouten,  
Parental Consent

Do you ever have that feeling of discouragement? You just want to give up – no matter what you do things never seem to change. Perhaps you've been part of the pro-life movement for decades. Maybe you have just joined. Whether old or young or somewhere between it's easy for any of us to get discouraged.

Please don't be.

Political change requires a long view. Some of us will be involved in sowing seeds. Others in watering a fertilizing the plants. But we won't all be around to witness the harvest. And yet, your contributions are incredibly valuable – no, actually they are very necessary for there to be a harvest.

What does this mean? It means that we need to hold on to two virtues that are essential if we are to achieve political victory.

According to the Oxford Dictionary **perseverance** means: *persistence in doing something despite difficulty or delay in achieving success.* We need this! Yes, sometimes it's not easy. You may be thinking, "I've already done so much. Nothing seems to make a difference." I agree, you have been active, but we need to persevere. Abortion is such an injustice that we cannot afford to give up. For some of us this will mean making another phone call to your MLA, sending in another handwritten letter, making another visit to your MLA's office. That is perseverance – an essential ingredient in achieving political change!

CAMPAIGN TRAIL



The second virtue is patience. Again, turning to the Oxford Dictionary we see that **patience** means: *the capacity to accept or tolerate delay, problems, or suffering without becoming annoyed or anxious.* It's not easy is it? Along with all of you I had hoped that by now the Government of Saskatchewan would have passed a parental consent for abortion law. There have been delays and roadblocks to our success and therefore we need to show patience.

As we exercise patience are you willing to persevere together?

Saskatchewan Pro-Life Association is committed to the parental consent campaign until this is enacted into law in your province. I am committed to helping them, and you, in every way possible. But we need your help!

We want as many people as possible to place a phone call to the office of Premier Brad Wall and the Minister of Health Jim Reiter. They need to hear

from you on this! This is a simple task. The numbers are below and here is a sample script:

"Hi my name is Lois Graham. I live in Melfort and I am a member of the Saskatchewan Party (only state this if you are a card-carrying member). I am calling today to let the Premier/ Minister of Health know that I support parental consent for abortion legislation and I would like him to work as quickly as possible to pass this law. It is not good that teenagers can get an abortion without their parents knowing about it. Please ask Premier Wall to show leadership by acting on this right away."

Please note that very likely you will NOT be speaking to the Premier or Minister of Health but to a member of their office. If you get the answering machine please leave a message.

This is a very simple call to action. It shows that you care. And, it shows that you are willing to persevere with us. Will you?

CAMPAIGN TRAIL

## Andrew Scheer: Why You Should Continue to Support Him

By Alissa Golob, RightNow

Andrew Scheer has a perfect pro-life voting record as a Member of Parliament. As an elected Member of Parliament for over a decade, he has voted in favour of pro-life motions and bills every single time. He was also outspoken against notorious abortionist Henry Morgentaler receiving the Order of Canada. Not only that, but as Speaker of the House he ruled in favour of Mark Warawa's right to bring up statements on his failed motion, M-408 (asking the government to condemn sex-selective abortion) overruling the party whip, Gordon O'Connor. At the time, O'Connor had warned Warawa not to bring this issue up any longer since the House Procedure and Affairs Committee ruled that his motion could not come to the House, but Scheer overruled him saying it was his right to speak on whatever issue he wished.

Lastly, Scheer is being supported by known pro-lifers Mark Strahl, Mark Warawa, Bob Zimmer, Garnett Genuis, Arnold Viersen, Chris Warkentin, Gerry Ritz, Cathay Wagantall, Kelly Block and Ted Falk, many of whom were present during his announcement (see below). Not only that, Cathay

Wagantall had earlier presented Bill C-225, which would make it an offence to cause injury or death to a pre-born child while committing an offence against a pregnant woman.

He's not another Stephen Harper or Patrick Brown when it comes to this issue. Scheer is a father of five, with a perfect pro-life voting record, a staunch Catholic whose father is a Deacon at one of Ottawa's largest Churches. As I mentioned above, he has gone above and beyond what many pro-life MP's have done in terms of siding with pro-lifers and speaking out for our issues. Harper had little religious motivation and as many people know, has a wife who was openly pro-choice. I cannot predict the future, however given the circumstances, upbringing and personal lives of both men when it comes to this issue, we have no reason to suspect Scheer would ever muzzle his caucus as Harper did at certain times when it came to abortion.

In terms of Patrick Brown, the PC leader only made one promise on abortion, and that was to allow abortion statistics to be publicized. He has not said that he would renege on that promise, nor do we know if he would renege until he is in government. AL-

though Brown's dishonesty on other issues like the sex-ed curriculum can be questioned, Scheer has made no specific promise to pro-lifers on which he can be accused of renegeing at this point in time.

He knows parliamentary procedure like the back of his hand. As Deputy House Speaker (2008-2011), Speaker of the House (2011-2015) and Opposition House Leader (2015-2016), Scheer had to know House procedure in and out. If anyone knows how to get a bill through the House of Commons and the Senate, it's him. He can win. Scheer has name recognition and is the only fluently bilingual registered candidate. At the early age of 25, he won a seat that since its creation in 1988 had gone to the NDP. In a recent Mainstreet poll, Scheer's favourability ratio amongst Conservative voters was the highest out of all the other candidates. His affability has a broad appeal, which is helpful in a political climate where pro-life politicians are not as broadly liked.

If Andrew Scheer becomes prime minister, the probability of this self-professed pro-lifer with a perfect pro-life voting record to appoint pro-life

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## Q&A with Brad Trost

### Q1: Please tell us a little about yourself:

Since 2004 I've been a Member of Parliament for the Saskatoon area, married to my wife, Gerelt, and father to our 2 year old, Isabel. Educated at the U of S, I worked as an exploration geophysicist, and on the family farm. I also taught English in Russia before running for office.

### Q2: Why are you running for the leadership of the Conservative Party?

The Conservative party needs a leader that is 100% Conservative and is willing to stand by his beliefs. I believe our party needs to be socially and fiscally conservative. I believe our party needs a leader who is not afraid to say he is pro-life and will implement policies to further that stance.

### Q3: How are you planning to support Pro-Life? What issues are important to you?

As a social conservative and Pro-Life MP, I support the sanctity of life from conception to natural death, and am one of only two candidates in this race to have been a member of the House of Commons Pro-Life Caucus. (The other being former MP Pierre Lemieux.)

First, my government would ban gender selection abortions. It is horrific that unscrupulous medical professionals are using ultrasound technology to identify and mark girls for death because they are female.

Second we would reintroduce the Unborn Victims of Violence act (Cassie and Molly's law), as a government bill.

Third I would instruct my Minister of Health to look for ways to promote a pro-life agenda through his/her department, putting government resources into changing hearts and minds.

I am also deeply concerned about the threat that Trudeau's euthanasia laws pose to the elderly, the disabled and now, the mentally ill and children, and would back the use of the not-withstanding clause to block judges who would seek to expand the Supreme Courts ruling on euthanasia. I would use this tool along with regulations to limit the damage done to Canada by the Supreme Court and the Liberal legislation on euthanasia.

I would also substantially fund, national palliative care program to provide comprehensive and caring end-of-life care. This would provide a hope for people who think their only option is assisted suicide.

### Q4: What are your key Economic Policies?

My basic economic philosophy is to cut regulations and lower taxes so that families across Canada can secure a future for their children with good wages and stable full time employment.



Specifically, I am guaranteeing to cut income tax for all Canadians for the first two years when I become Prime Minister, I also strongly support increasing free trade between the provinces, and will support the building of pipelines and infrastructure to get our natural resources to world markets. I am totally opposed to all forms of carbon taxes.

### Q5: Can you beat the Liberals - specifically Justin Trudeau in the next election?

Yes, I can beat Justin Trudeau. Specifically, because I can appeal to new Canadians. I can do this firstly, because many of them are pro-family social conservatives, and secondly, because many members of my family, including my wife are new Canadians. No other candidate has that two-punch demographic appeal.

I also provide a fresh face for the party, voters wanted to move on from Stephen Harper at the last election, I provide a new positive face for the party.

To win, we don't need to be a "Liberal Lite" party, we need to be a truly conservative party.

## Alissa Golob in Melfort

(continued from front page)

the future, is to reach 170 pro-life members of parliament, who will "stand up at the right time."

In a blog on her website, "Why pro-lifers should continue to support Andrew Scheer," Alissa explains this goal further: "The next election is ... scheduled for October 21, 2019. Is it possible that the Conservatives can win government then? Yes. It is probable? That remains to be seen. The point is, what unites the caucus and the Party in three years' (and beyond) time could be different from what unites them now. How do we do this? We elect enough pro-life Members of Parliament to get that majority. It's easier than it sounds, and it's what our new organization RightNow is dedicated to doing."

Provincially and federally, Alissa has learned that elected politicians wait for their constituents to raise issues, and they are waiting for a noticeable percentage of conversations on pro-life topics. She also comments on this theme on her blog: "According to Andrew Scheer, it is up to us to bring up our issue. Andrew Scheer is not wrong when he says that the caucus as a whole, and the Party's policy statement declare that the Party does not want to re-open the abortion issue. So let's change that! If we don't like this policy, let's change it. Let's become members of the party, attend the next convention as delegates, and put forward an amendment that would remove that section of the policy."

Other practical work of RightNow includes a campaign of door-knocking to identify the pro-life vote, "door knocking, just like the politicians did in order to get elected." Alissa indicated that there are at least five million pro-life voters in Canada. During the door-to-door initiative, residents are asked to sign a petition to ban late term abortions. Then they are asked at what point in pregnancy should there be laws prohibiting abortion. She added an encouraging observation that "You'd be surprised at how many say abortion should be banned altogether." If the individual doesn't want to participate, the pro-life canvassers just move on to the next home because "we're there to identify the pro-life vote, and are not there for the sake of argument." What they do however, is forward such addresses to the Canadian Centre for Bio-Ethical Reform who can then return for "conversion door knock-



Andrew Scheer, CPC leadership candidate.

*The goal in the future, is to reach 170 pro-life members of parliament, who will "stand up at the right time."*

ing", that is, to witness to the humanity of the pre-born child.

RightNow has three programs to elect pro-life candidates, according to Alissa. One is to elect board members for the party riding associations. A second is for the election of candidates for those ridings, and the third is during the election campaign when the candidate is competing against candidates from other parties for a provincial or federal seat. For the 2019 federal election, they are preparing campaign teams of 20 people for every federal riding. "Statistically, our work makes a 12% difference," she explained. When candidates have lost by hundreds of votes, that can make a difference in their election. "Nomination wins can amount to a mere dozen or so votes."

With reference to the federal Conservative Party of Canada's search for a new leader, Alissa placed the opportunity in perspective by saying that such a chance only comes along every 15 years or so, and "it could potentially be two decades until the next one." The work now is to nominate a candidate based on the recruitment of new memberships and also to convince existing members to vote for a particular candidate. "While voting age in elections is 18 years, you can buy a membership and vote in a nomination at age 14," she said.

The deadline for new memberships to vote in the upcoming Conservative Party of Canada Leadership race is March 28, 2017, with the actual vote scheduled for May 27. The Conservative Party of Canada can be reached at 1-866-808-8407.

## Pierre Lemieux: CPC Leadership Candidate

### LIFE ISSUES TOUCH EACH AND EVERY ONE OF US

I believe in the inherent dignity of human life from the moment of conception through to natural death. That life begins at conception and that that life is human has been proven by medical science. I believe that we need to discuss and debate life issues in an open and respectful way, both within society and within Parliament. It is undemocratic and wrong when politicians say "that debate is over," "we will not discuss this" and "I will not re-open that debate." I have a completely different view. Canada has a strong, healthy democracy and within that democracy, Canadians must be able to discuss and debate any subject of importance to them - and this includes life issues. Life issues touch each and every Canadian.

<https://www.youtube.com/watch?v=WBNfXBq3dBA>

Transcript:

"Canada's democracy is at the heart of our country. Our brave men and women in uniform have fought to defend and promote it on the battlefield. In a democracy such as ours, there should be no debate that is closed. Sensitive issues require thoughtful and respectful debate. And an example of just such an issue is gender selective abortion.

In 2012, the CBC ran what they called a horrifying investigative report on the occurrence of gender selective abortions in Canada. I believe that it is wrong to end a pregnancy based solely on the belief that a baby girl is worth less than a baby boy. As the father of 4 daughters,



this issue is particularly close to my heart. And I stand with those Canadians who have serious concerns about gender selective abortions. I want to speak out on behalf of these baby girls and have a respectful discussion on this important issue. Life issues touch each and every one of us. I believe that politicians should have the courage to debate these issues in an open and respectful way. If you support my democratic approach to debating and discussing important issues such as gender-selective abortion, please go to my website [pierrelemieux.ca](http://pierrelemieux.ca) to support my leadership campaign today. Thank you for watching."

*Pierre Lemieux served in the Canadian Forces for 20 years and retired at the rank of Lieutenant-Colonel. He was the MP for the riding of Glengarry—Prescott—Russell from 2006 to 2015.*

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## LETTERS TO THE EDITOR

### NEW CANADIAN VALUE CANADIANS DO NOT VALUE: MASS EXPORT OF ABORTION

When Trump signed an executive order taking the United States back to a long standing policy of not funding abortions in other countries using federal tax dollars and American foreign aid money, that was too much for Canada's left.

Demands have been made that Canada step in and fund abortions where the US will not.

The NDP is pushing the Liberals on that in Question Period.

The Liberals talk about abortion a lot; They promised to push abortion in their 2015 election platform.

One of the real problems with making abortion a key part of Canada's foreign aid portfolio is that many of the countries we give aid to don't allow abortion.

I thought Liberals didn't like that.

And yet, Canada is set to join with the Netherlands in putting together a \$600 million a year fund for abortion.

I doubt pro-choice Liberal voters that like the general idea of funding foreign abortions ever thought we would be abortion exporters on that scale.

But there it is:

Canada's new policy, abortion on demand, worldwide, with your tax dollars.

– Brian Liley,

Co-founder, therebel.media.

### ABANDON PLANS TO FUND FOREIGN ABORTIONS

Dear Honorable Prime Minister Trudeau,

I would like to express urgent counsel to completely dismiss the plan to fund foreign abortions. We make the claim as a nation to embrace the rights of all, women, minorities, refugees, etc. (it's a long list) and to come to their aid when they have no voice. Unborn children, appallingly, are the only people group, who, not only do not have this protection, but are subject to governments planning to pay millions for their extermination?!

This plan **\*\*must\*\*** be abandoned. Mr. Prime Minister, I have worked in acute health care (diagnostic imaging) for 30 years. We can no longer lay claim to ignorance about the rights of the unborn and their complete humanity with dismissive phrases about a fetus being "a blob of tissue." Our diagnostic technology has shown what we've known intuitively for millennia, that our humanity begins at conception.

I look forward to your prompt reply affirming this planned horrific use of taxpayer's funds will be completely abandoned.

– Jim Alseth MRT(R)

Edmonton, Alberta.

### FUNDING FOREIGN ABORTIONS

Prime Minister Trudeau has long been a vocal proponent of abortion. Many Canadians remember his ultimatum in May of 2014 that anyone who thought differently than him on this subject need not apply to run as Liberal candidates in the federal election. Though historically the Liberal Party allowed a greater range of opinions, under Justin Trudeau some sitting Liberal MPs suddenly had the welcome mat pulled from beneath their feet.

Last May, as thousands of Canadian women and men gathered on Parliament Hill to call for the human rights of the unborn to be respected – one of the largest rallies each year – the Prime Minister quietly lifted the restriction that prevented federal foreign aid dollars from being used for abortion services overseas.

Then just recently, in a reactionary response to a change in American policy, Prime Minister Trudeau decided to further increase Canada's already soaring foreign aid budget to fund more abortions overseas. The Minister of International Development, Marie-Claude Bibeau, announced that Canada would join an effort to make up the six hundred million dollar loss resulting from the American decision and establish a dedicated fund for abortions abroad. Missing in her announcement was an explanation of where she would decrease aid funding in order to pay for this new commitment.

In 2015, Canada spent \$5.8 billion taxpayer dollars on foreign aid. Canadians are undeniably generous, and foreign aid can be an effective way to help struggling developing countries, yet as more and more of our tax dollars leave the country while Canadian families struggle to put food on the table and heat their homes, we need to ask whether paying for abortions overseas is really the best use of our tax dollars.

Despite all the new taxes he's forcing on Canadians as he sinks the country into debt, the Prime Minister seems to think so.

–Ted Falk,

M.P. for Provencher, Steinbach, Manitoba.



By Tom Schuck

### SASKATCHEWAN GOVERNMENT FUNDS GAY PARADES

Moose Jaw Pride reported that the Province of Saskatchewan granted them \$50,000 to promote the acceptance of gays in smaller cities across Saskatchewan. Just who does our government think they are kidding? Like all gay parades, the parade is about accepting sex outside of marriage.

Of course gay people ought to be accepted with love and compassion. What we can question, though, is why everyone is required to accept all and any sexual activities as normal, or else experience discrimination against oneself!

Both the gay community and the courts have expressed the belief that the gay person cannot be separated from their sexual activities. However, that is a long way from suggesting that people...whether heterosexual or homosexual people...cannot control their sexual desires. Self-control is what makes a culture civilized. Gay parades are simply a celebration of promiscuous sexual activities, which is why so many straight people like to join in the celebration. They wish acceptance of their lifestyles, too!

The persons that are being discriminated against today, though, are not promiscuous people, but Christian people who do not accept promiscuous and same sex sexual practices. Try getting a government grant for a purity parade!

Sexual practices outside a committed relationship of a man and a woman carry with them serious health risks. There is a reason why, historically, same sex sexual practices, in particular, was considered wrong.

The real question though, is why does our government take such a great interest in promoting sex parades?

Gay people receive overwhelming support from our Courts, Human Rights Commissions, Hollywood, all media and all legislative bodies. In the meantime, the Saskatchewan government continues to support blatant discrimination against Christian people, such as those who would like to become marriage commissioners, and still follow their conscience.

Every religion and every culture has rules relating to



Let's designate the womb as a safe place.

sexual conduct. The rules for sexual conduct in our culture were at one time that of a Christian culture. Our present post Christian culture also has rules, that could be summed up by saying, "anything goes among consenting adults, and consenting children, too, provided that the sexual activities are between children close in age to each other".

Until now, we have had separation of church and state. But is it not just like a state religion to have the state promote lifestyles, and in particular, lifestyles that promotes acceptance of all sexual practices? Is it not just like a religion to make laws relating to the acceptance of sexual conduct for all to follow, and then turn it into a state religion by the government forcing acceptance of this belief through government grants and prosecution by Human Rights Commissions of unbelievers (like a modern day Spanish Inquisition)?

That is precisely what our government is doing when they fund organizations to convert all people to accept that any and all sexual activities are perfectly normal.

## ASSISTED DEATH

# How much does it cost to kill a person?

Every once in a while a newspaper article will jump out at you. On Feb. 2 in the *Globe and Mail* just such an article caught my attention. Beneath the headline, "How Do You Price Medical Aid in Dying," we have a cold-blooded assessment of how much doctors are being paid to kill people.

Let me take you through this chilling expense list: "For the provision of an assisted death by a family doctor Alberta pays \$51.80 for 15 minutes; Quebec pays \$41.65 for every 15 minutes; Manitoba pays \$40 for every 15 minutes; and Saskatchewan pays \$38.80 for every 15 minutes.

If a doctor spent three hours start-to-finish on an assisted death – excluding the formal eligibility assessment – he or she could bill \$621.60 in Alberta, \$499.80 in Quebec, \$480

in Manitoba and \$465.60 in Saskatchewan.

If doctors in those same four provinces billed for two hours, they could still earn more than \$312.14 in every province but Saskatchewan, though not by much."

What these numbers betray is a cynical calculation of how much executioners should be paid. Another telling quote is "Medically assisted death is something which, already, many physicians are anxious about," Dr. Reggler said. "They recognize that it involves very intense work, emotional work. They are not going to want to provide medically assisted deaths if they know that not only will they have to do work that is much more difficult than routine office work, but that they will be compensated very poorly for it."

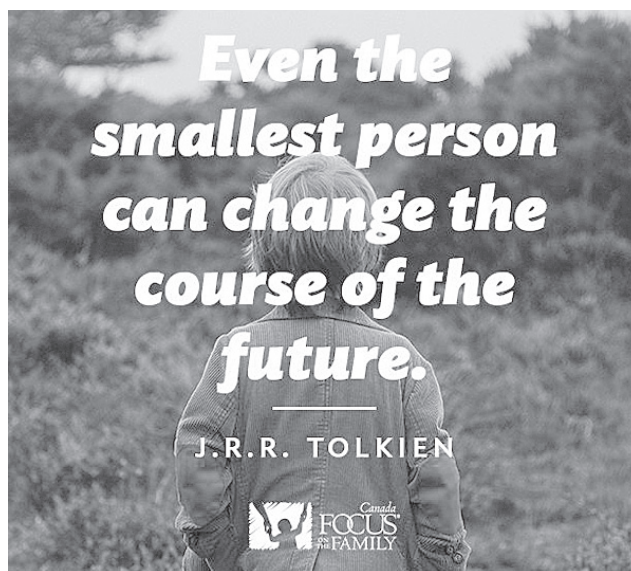
We forget that in the midst of all the high-minded talk of assistance and caring, the stark truth is that doctors are killing their vulnerable patients and demanding more money for it.

One can't help but think of the direct comparison of convicted killers in the United States being executed by lethal injection. In this same article the reporters speak of doctors "administering lethal injections." Drug companies have refused to sell their lethal drugs to be used for state sponsored executions in the United States. Will these companies have the moral fiber to also refuse to have their drugs sold to our medical executioners? With all the access to information on the internet you wonder how much state-sponsored executioners get paid for each person they execute.

It is hard not to be cynical when you see the true face behind this facetious talk of compassion and care.

The fight isn't over to restore protection for our vulnerable and helpless in the face of medical execution.

– Father Thomas Lynch,  
Priests for Life Canada.



## Saskatchewan Pro-Life Association

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# “Spoken Truth - Living a Proper Life between Chaos & Order”: Jordan Peterson



By Father Jeffrey D. Stephaniuk

“It is not an easy thing to live in a truthful manner,” says Dr. Jordan Peterson in one of his videos with Joe Rogan; and yet speaking the truth is “how you revivify the world.” He states in the interview that “I know where corruption in speech leads.” Further, he is adamant that “The ability to speak your truth is the bulwark against hell.”

Peterson uses as a starting point the concept that “life is suffering”, and that “life is hard. It’s no wonder people get corrupted by it.” What’s at stake is the reviling of that which already exists, whether it be the human being immediately post-fertilization or human beings on planet earth. The guilty deserve to be punished, but in this scenario, it is the innocent who are punished; because it is more sinister.

“There’s never a situation so bad that you can’t do something to make it worse,” is the phrase he uses. The idea is similar to what Archbishop Fulton J Sheen describes in Peace of Soul: “... the inwardly empty cannot bear their burden alone- they tend to empty society of whatever values it possesses... A stage is eventually reached where there is no acknowledged limit to self-expression. The most traitorous deeds are defended as civil rights; the defense of even the natural law is ridiculed as ‘medieval.’” Sheen even quotes one of Peterson’s foundational authors: “Thus is fulfilled the dictum of the Dostoevski that ‘unlimited freedom leads to unlimited tyranny.’”

The example I thought of when I heard Dr. Peterson’s explanation about the hatred of being is the demand for and defence of abortion in the case of rape. That innocent child needs to be protected, not destroyed as a scapegoat. “Truth is the antidote to suffering,” states Dr. Peterson. It’s a choice, that “you have the truth at your back to face the chaos of reality and avoid the destruction of being.” In every moral issue, what is authentic is taken and perverted, from the defence of contraception and abortion on the grounds that the early human is not already a human being, to the hatred of all things human, male and female, as expressed in the gender spectrum. And now in the world of environmental politics, what contraception is to the suppression of fertility, carbon taxes and cap and trade schemes are to the destruction of prosperity.

Dr. Jordan Peterson also recorded a 2017 New Year’s message on the value of promoting and protecting the individual as an antidote to nihilism on one side and totalitarianism on the other. Early in this address, Dr. Peterson defends religion by stating that the real problem of violence is tribalism and not religion. The human individual is the antidote to the massive dangers of nihilism and totalitarianism. Dr. Peterson’s words on meaning and responsibility versus resentment, vengeance, destruction, and unnecessary suffering are confirmation for me and a validation of the entire pro-life movement that we are correct in the essence of our insistence that no one has the right to destroy innocent human life. The defence of the pre-born is not in the abstract; it is the defence of the human individual.

Christopher West has a critique of the sexual philosophy of “let’s do it like they do it on Animal Planet because we ain’t nothing but animals” that is remarkably similar to Peterson’s warnings against treating sexual intimacy as if it only existed on the plane of the physical and material and positivist world. His exhortation is to learn how it is that man and woman in such intimacy are “two conscious spirits.” Human beings are more exceptional than mere physical matter. In Dr. Peterson’s words, we are “sons and daughters of divine Logos.” Word, truthfulness of words, and an obli-

gation to “tell the truth, starting at the level of the individual” are very powerful and life-giving concepts for him; in fact, they are liberating.

When Peterson distinguishes between animal gratification and the “misbegotten idea of casual sexual gratification” he uses the term “powerful technological materialism” to describe the motivation behind the rise of contraception. In his defence of the human individual, he goes beyond a definition of human nature that is bound merely by the physical, material, and positivist, that is, Marxist materialist realism. He uses phrases such as the “consciousness of the individual (that) makes sense out of uncertainty... a consciousness that is the image of God”; and that even western law is obedient to it, “bound by ultimate respect for the individual.”

Writing in *The Humane Holocaust*, Malcolm Muggeridge describes the consequences of materialism on human morality: the “quality of life” argument “is an earthly or worldly concept, and can only be expressed legalistically, and in materialistic terms; the soul does not come into it.”

A Ukrainian Catholic priest, Fr. Theodosii Lezhohubskiy, defending the fullness of human nature against a Darwinian materialism in the academic world of early 20<sup>th</sup> century Europe, is another voice with a blueprint for truly human morality: “The only consequence of such science is the destruction of all morality: the offer of assistance to someone in need, or tending to the infirm has now become an absurdity. Since we euthanize animals when they become maimed, by extension we should now kill those who are ill. As for the poor, if they do not have the strength to take by force from others the bread they need for their sustenance, let them perish instead. If a child is born with health problems and is not in perfect health, the sooner we are rid of this good for nothing the better we will all be; it’s not only that he or she lacks anything of benefit, but also others will be burdened by this one as well.”

As Dr. Peterson teaches, our common life “will dissolve and be lost if we lose the idea of the human individual with a spiritual essence.”

## ART OF DEBATE

### Meaningful conversations in defence of life

By Michael C. Sherrard

There’s a good chance you fall into one of two categories. You either think you are a professional arguer and God’s gift to settling debates, or you have decided to never enter into a controversial conversation again because they make you sweat so much. Either way, the professional arguer and the silent watcher are usually equally ineffective. No one, it seems, knows how to argue well anymore. But it’s not hard to have meaningful and pleasant conversations about controversial subjects. One just has to be disciplined. With that in mind, whether you are the professional or the one that needs to get back in the game, here are six ways to argue effectively for the pro-life position.

**1. Ignore the Noise.** In conversations about abortion there is so much noise. People want to talk about the law, Planned Parenthood, birth control, end of life issues, etc. and so on. People will attack your character, call you stupid, and even insult your hair style. Ignore it. Ignore it all. They are distractions to the real issue. Personal attacks have nothing to do with the issue at hand, and policy discussions are of secondary concern. Do not waste your time going down every rabbit trail. And certainly don’t be the one side-tracking conversations with personal attacks and random tangents of your own.

**2. Listen to the Person.** The fatal flaw of most arguments is that no one listens. While one person is talking the other is usually thinking about what to say next. This does not make for a pleasant or productive conversation. In fact, that’s not even a conversation. It’s two people lecturing to an audience that isn’t paying attention. And it isn’t effective. However, when you listen it increases the likely-hood of them listening and with that the chance of their understanding. So don’t interrupt, let people finish, and repeat back to them your understanding of their points. Then you can proceed and present your arguments.

**3. Simplify the Issue.** The abortion debate is about one thing: the status of the unborn. We can’t know if we can kill the unborn unless we know what it is and why it is valuable. Keep this in mind and you will quickly see how many abortion arguments deal with irrelevant or secondary issues. To help stay on point, memorize the pro-life syllogism, keep coming back to it, and use science and philosophy to support your argument. Read “How to Defend Your Pro-life Views in 5 Minutes or Less” by Scott Klusendorf to learn how to do this well.

#### Pro-life Syllogism

(P1) It is wrong to intentionally kill an innocent human being.

(P2) Abortion is the intentional killing of an innocent human being.

(Conclusion) Abortion is wrong.

**4. Point Out Assumptions.** The most common pro-choice arguments assume what they are trying to prove. For example, would parents be justified in killing two-year-olds in the name of choice? What about killing toddlers because of economic hardship, mental disabilities, or because they remind one of a traumatic event? If the answer is no, then it’s being assumed that the fetus isn’t human or valuable in the same way as a toddler. However, the status of the unborn is the most important issue in abortion. It cannot be assumed; it must be argued. Point out these assumptions respectfully then make your case for the humanity and dignity of the unborn.

**5. Spot the Inconsistencies.** Most people are the victim of sound bites. They have patched together a belief system. Accordingly, they have many inconsistencies. Be sure to graciously spot them. For example, you’ve probably heard something like, “Personally, I’m opposed to abortion, but I don’t think the government or anyone should tell a woman what to do with her body.” You can point out this inconsistent position by asking them “Why are you personally opposed to abortion?” Most likely their answer will include that abortion takes a life. For there is really only one reason to be opposed to abortion: it is the killing of an innocent human being. As such, make sure to point out the conflicting position of opposing abortion because you think it kills an innocent life and yet still think that other people should have the right to kill an innocent human life.

**6. Don’t be a Jerk.** When all is said and done, just don’t be a jerk. You know how to treat people. You know how to talk to people. So do it. Control your emotions. Control your tongue. Look people in the eyes. Recognize good points. Don’t pretend to know something. Don’t make up statistics. Ask questions. Don’t interrupt. Smile. Laugh. And just be nice. You’d be amazed how far just a little decency and respect will go.

*Michael C. Sherrard is a pastor, founder of the Pro Life Pastors Initiative, director of Ratio Christi College Prep, and the author of Relational Apologetics. Booking info and such can be found at michaelcsherrard.com.*

### Golob on Scheer

(continued from page 2)

Senators and judges (including Justices to the Supreme Court of Canada) is high. It’s also essential to passing pro-life legislation.

If you are upset that Andrew Scheer is not using pro-life talking points, that’s fine. Andrew Scheer’s comments (or lack thereof, depending on how you look at it), is a reflection of our collective efforts as a political pro-life movement. This solid pro-lifer knows that there isn’t enough pro-life support to win a leadership or election. Yet.

If we want major political parties, their leaders, and their caucuses to adopt pro-life positions, then we need to make sure that we identify (and create) enough pro-lifers who are politically active to do so. To run for nominations and elections, help volunteer with nomination and election campaigns and do the work necessary to get the job done.

This takes time. But it can be done. And the new political pro-life organization that I co-founded with my business partner, Scott Hayward, can help you get this done. There is no issue-based group as broad, numerous or passionate as the pro-life electorate. We need to stop doing anything pro-life just because it’s better than nothing, and start doing something effective.

We can’t ask Andrew Scheer to go to bat for us and not provide him with a bat. We have multiple pro-life candidates running for leadership. Don’t leave this one off your ballot.





**FIVE GENERATIONS:** Rod Gyug, Mary Gyug, Shanon Meyer, Jacob Psutka, Lisa Psutka and Samuel Psutka. The Psutka families are SPLA members from Gerald, Sask.



**Patty Fenrich, left, presents a cheque to Bertha Salzl, Teen-Aid Raffle winner.**

## Teen-Aid Northwest Raffle Winners

**Thank you**

from the Northwest Teen-Aid Board to all raffle supporters for continued support.

Dec-04	199	Bertha Salzl	Paradise Hill	1000
4	2169	Lacey Gallinger	Macklin	50
4	2127	Tony Dewald	Denzil	50
4	1405	Dean Hetlinger	Goodsoil	25
4	581	Delia Starchief	Battleford	25
5	1597	Stan Neufeld	Loon Lake	25
6	468	Jamie Scwark	Cando	25
7	488	John & Shirley Vany	North Battleford	25
8	120	Maurille Corbeil	Meota	25
9	210	Sherril Larfermann	Paradise Hill	25
10	700	Joey Beland	St Walburg	50
11	596	Ray Nolin	Cochin	50
12	1259	Colleen Happ	Dorintosh	25
13	1531	Louise Olan	Goodsoil	25
14	813	Audrey Fendrich	Wilkie	25
15	433	Pauline Poulin	Battleford	25
16	1594	Evelyn Schnaider	Barthel	25
17	1347	Viola Schaumberger	Goodsoil	50
18	1899	Adeline Knox	Macklin	50
19	674	Caydence Wild	Pierceland	25
20	498	Heather Arthur	Unity	25
21	814	Alex Stevenson	Wilkie	25
22	1422	Jim Biggins	Goodsoil	25
23	769	Greg Mamer	Wilkie	25
24	1559	S Gilchriss	Barthel	50
25	1591	Evelyn Schnaider	Barthel	50
26	688	Julius Kurjata	St Walburg	25
27	1263	Lesla Ritter	Goodsoil	25
28	561	M Wintonyk	North Battleford	25
29	756	Georgina Thomas	Wilkie	25
30	484	Don Ulrich	North Battleford	50

### LEGAL VACUUM

## Dialogue: It Takes Two



By Shawna Sparrow



**Statue Iustitia (representing Justice) in front of the Supreme Court of Canada.**

Following the Supreme Court decision to strike down the Criminal Code provisions against assisted suicide, many have questioned whether the Court should have the authority to decide such a crucial issue. Yet that is the land we live in. In adopting the Charter of Rights and Freedoms, Canada embraced a system of constitutional supremacy. This means that through the process of judicial review, courts can strike down a law if they determine it offends the Charter. They can say a law passed by elected officials is of no force or effect. Not surprisingly, judicial review has been challenged as undemocratic. Why should the appointed Supreme Court have the last word over elected members of government?

Constitutional legal scholar Peter Hogg has attempted to defend judicial review with what he terms Dialogue Theory. He portrays the relationship between the Supreme Court and the legislative body as a dialogue. The dialogue begins when the Supreme Court strikes down a law. Along with the judgment, the Court will often offer suggestions about how the law can be modified to avoid being unconstitutional. The legislature then responds by coming up with a new law. Therefore, Hogg maintains, the Supreme Court does not have the last word. In most cases the legislative body gets the last word through the amended law.

Advocates of judicial review point to Canada v Bedford as a successful example of dialogue theory. In the Bedford case, the Supreme Court struck down the prostitution law. The Harper government then responded by coming up with a new, better law. Dialogue theory doesn't always work out however. Its most glaring failure is R v Morgentaler, a case pro-lifers are all too familiar with. In 1988 the Supreme Court struck down the abortion law and no new legislation was enacted, leaving Canada as one of the only countries in the world without any abortion law. This legal vacuum has been the impetus behind We Need a Law, a group advocating for legal protection for children in the womb.

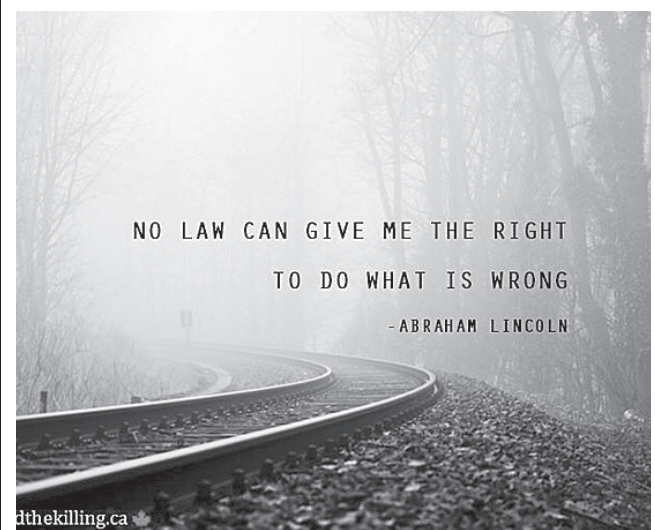
Others would suggest that the dialogue didn't fail, but simply that the conversation was no longer necessary. That may be a mainstream view in 2017, but that certainly wasn't the case in 1988. The Supreme Court intended for laws on abortion to be made, and even encouraged Parliament to come up with a new law that would reflect the state's interest in protecting the fetus. Chief Justice Dickson deemed the protection of fetal interests by Parliament to be a valid governmental objective. The Supreme Court never intended to have the last word on abortion.

Five years later Nova Scotia tried to pick up the dialogue. In an attempt to stop Henry Morgentaler from opening an abortion clinic, the province passed legislation stating abortions could only take place in hospitals. The Supreme Court held the law was invalid because its purpose was to limit "the socially undesirable conduct of abortion". Provinces have jurisdiction to legislate on abortion from a health perspective, but not from a moral perspective. This is the other barrier to legal dialogue about abortion. Provinces are very limited in what kind of legislation they can pass regarding abortion. Abortion has traditionally been regarded as a criminal matter (even though it was de-criminalized nearly 30 years ago). Criminal matters are under federal jurisdiction, so any provincial legislation relating to abortion is carefully and suspiciously scrutinized. Meanwhile the federal government, which has jurisdiction to legislate, has refused to re-open the debate on abortion.

The legal stalemate has left many in the pro-life movement feeling powerless. If a government passes a law certain people don't like, those people can vote for another party in the next election. As an example, in 2000 a Liberal government instituted the Long Gun Registry and then in 2012 a Conservative government repealed it. In that case, votes led to change. On the other hand, if the Supreme Court hands down a decision people don't like, there is no recourse, especially considering the government's reluctance to invoke the notwithstanding clause.

Rather than creating a dialogue, judicial review has shut down the abortion conversation entirely not only in the courts but in society as well. When the Supreme Court declares something as unconstitutional, it often has the effect of swaying public opinion and silencing dissenting views. This was clearly illustrated recently when the Saskatoon public library cancelled Brad Trost's meeting with pro-life voters over protest concerns. "I can't believe this conversation is even still happening in 2017. We're going to protest!" wrote protest organizers on Facebook. They were literally going to protest a conversation. So much for dialogue.

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



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# The Culture War: Exposing the Sexual Revolution's Tragic Legacy

By André Schutten ([www.arpacanada.ca](http://www.arpacanada.ca))



Alissa Golob (Right Now) reading Jonathon Van Maren's new book 'The Culture War' in front of the U.S. capital on inauguration day.

Over the Christmas holidays, I read Jonathon Van Maren's book *The Culture War* (LifeCycle Books, 2016). It's more accurate to say that I devoured it. At 225 pages, and focused on heavy social issues like human trafficking, the history of the sexual revolution, and euthanasia, you'd think such a book would be a slog. Not so. I couldn't put it down. As a friend remarked, "No one can walk away from reading this book without a profound sense of just how desperately and completely our society is in the clutches of darkness."

Van Maren lays out – with deep compassion and concern – the major issues plaguing our society. It will, no doubt, resonate with social conservatives. For those who aren't social conservatives, but want to better understand what we're all about, read this book.

Compassion for the vulnerable clearly drives Van Maren and his movement (among which ARPA Canada and our supporters can count ourselves). His heart breaks for the victims of the lies of a revolution. He is moved to righteous rage for the teenage girls who are taught by porn culture to see themselves as receptacles for male pleasure. He calls men to virtuous manhood and exposes the frauds.

Van Maren demonstrates in stark detail the very real and brutal harm, particularly to women and children, of the new normal of the sexual revolution. His opening chapter on the history of the sexual revolution is itself worth the price of the book. Subsequent chapters on hook-up culture, porn, rape culture, abortion, euthanasia, and prostitution are raw, but not unnecessarily gruesome. And while each

chapter can easily stand on its own (making this a useful study book or high school textbook), Van Maren demonstrates his mastery of cultural analysis by clearly demonstrating the connections between them all: porn breeds human trafficking, both of which are intimately connected with prostitution; porn and prostitution are the real perpetrators of rape culture; hook-up culture, greatly influenced by porn, increases abortion rates, and the throw-away culture of abortion leads to the easy-death culture of euthanasia.

The *Culture War* is packed with statistics, careful analysis of the latest social-science research, and personal vignettes and illustrative anecdotes that drive his point home again and again. His narrative style makes his research extremely easy to read and comprehend.

I'd love to see every independent Christian high school adopt this book as either a current events, civics, or religion textbook. Ideas have a history, and ideas have consequences. VanMaren clearly articulates how today's mainstream social ideas stem from the sexual revolution and clearly demonstrates

the brutal consequences of those ideas on the most vulnerable, particularly teenage girls and preborn children. Christian youth must learn to see the profound damage that the ideas of the sexual revolution are wreaking on their families and neighbours and how to combat it in their own lives.

Van Maren does not leave his readers without hope. His closing chapter paves a way forward for effective and compassionate cultural engagement and change. When asked, "how do I love my neighbor as myself?" look to this book for plenty of ideas for where to start.

Van Maren is, in my opinion, Canada's own Mark Steyn, with the historical depth of Dr John Robson and the concern and compassion of Father Raymond DeSousa. Despite the very dark subject matter, Van Maren still manages some humour and much wit (his quip about the emperor having no clothes on page 23 made me burst out laughing). I highly recommend this book. I also hope for (and would look forward to reading) a book-length sequel that expands on his final chapter, *The Way Forward*.

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Dear Friends,

SPLA & affiliate local groups serve the people of Saskatchewan as the voice, the hands and the feet, in working to protect the vulnerable and the innocent from conception to natural death. We are becoming a voice to be reckoned with. Politicians are now taking note. Progress is happening. Membership provides you and others the opportunity of being educated, informed and serving in the fight for lives of those without a voice. This is what has been happening with your memberships and the grace of God to this point; Thank you!

Your basic \$25.00 membership goes a long way. It provides you with the Choose Life Newspaper, electronic news, updates and occasional newsletters. We provide opportunities for you to serve by participating in letter-writing campaigns, petition-signing or passing on cutting edge information to others.

It also provides us with the funds we need to pressure the government and educate the public regarding abortion laws, adoption options, conscience protection, euthanasia concerns and parental rights/involvement issues. Memberships allow us to serve and assist women who choose to keep their baby or share them in adoption. Most of all, the more numbers we have, the louder and more respected our voice becomes.

I implore you to please purchase or renew your membership now. For a mere \$25 per year, you can help SPLA serve the people of Saskatchewan, and fight for the lives of the vulnerable. 40% of membership funds collected return to your local groups. It is simple and easy - make your cheque payable to Sask Pro-Life and mail it in or do it quickly and simply on the internet at: <https://www.saskprolife.com/organization/membership>.

God Bless,

Colette Stang, President  
Saskatchewan Pro-Life Association Inc.

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Parliament Hill OTTAWA  
Contact: Terri 306.586.3473  
if a trip to Ottawa interests you

NATIONAL  
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**Deadline for Conservative Party membership – March 27, 2017**

Online: [www.conservative.ca](http://www.conservative.ca) Click on Join / Renew. Or send cheque for \$15.00 before March 13 to:  
Conservative Party of Canada, 1720-130 Albert Street, OTTAWA ON, K1P 5G4





Moose Jaw Right to Life clothing give-away.



Parkland Right to Life members met to make 90 dozen perogies for the All You Can Eat Perogies and Dessert that was held on Feb. 12, 2017. -submitted by Ted Deneschuk

## We Have Moved

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# War's warning to those who accept abortion and euthanasia: you'll never stop at one

IDEOLOGY

By Fr. Jeffrey D. Stephaniuk

In the video, "A History Lesson for Political Radicals," Dr. Jordan Peterson speaks about the role of ideology in justifying mass murder, quoting Alexander Solzhenitsyn in *Gulag Archipelago*: "The imagination and spiritual strength of Shakespeare's evildoers stopped short at a dozen corpses. Because they had no ideology. Ideology – that is what gives evildoing its long-sought justification and gives the evildoer the necessary steadfastness and determination."

Peterson goes on to define ideology as "the social theory which helps to make (one's) acts seem good instead of bad in his own and others' eyes." Finally, he states that "once things become ideologically totalitarian, the next step is mass murder," with the impression that "the purpose of the ideological rigidity was for the opportunity to participate in mass murder."

As an example from world history, the "proletarians of the world, unite," ideology included in itself the justification for the millions of deaths by starvation of private land-owning farmers that Peterson refers to when he talks about the Ukrainian genocide. Here in Canada, the mass-murder of abortion is rationalized, justified, and fueled by the ideology that women are above the natural law in these matters and there is no objective biological humanity to the pre-born apart from the reality bestowed upon them if and when they are declared to be "wanted." It is no coincidence that abortion doctors have been the first to be executing the actions known as doctor-assisted suicides. The ideology of dehumanizing individuals erases all boundaries of caution; it proves impossible to stop at one execution.

Colin McDougall, in *Execution*, his novel about Canadian soldiers in the Italian Campaign of the Second World War, follows the main characters through their advance north from Sicily and into Italy towards Rome, and how they "react individually to the atrocities they witness." As one of the novel's characters states, "Struggling against it may be the closest man ever comes to victory." That's the difference between fighting to keep your humanity in war and the insatiable lust of ideologically driven mass murder that Dr. Peterson describes.

The novel is the author's work of reflections on what those actions mean, having been a Canadian combat soldier himself in the Italian Campaign.

Fast forward to our day and age, and one can imagine doctors who execute abortions and mercy killings will be involved in similar existential grief. The difference will be that when memoirs and novels get written by abortionists and purveyors of Medical Aid in Dying (MAID), they will be gloating about how many they executed, and how nobody was able to stop them, and how they succeeded at perverting the language of Christianity to rationalize their actions.

As for McDougall, based on a study of McDougall's notebooks, reviewer Steve Lukits explains that the intention was for his novel "to be 'Canadian,' and yet universal." That universal experience in the killing of other human beings extends to what nurses and doctors say when they participate in abortion: on one floor of the hospital they expend intense effort to save the lives of premature children, while on another they destroy human beings in the pre-natal time of their development who are at a similar age.

***"Ideology – that is what gives evildoing its long-sought justification and gives the evildoer the necessary steadfastness and determination."***

***Alexander Solzhenitsyn,  
Gulag Archipelago***

McDougall has a phrase in *Execution* that describes this modern medical experience, "the sour incongruity of the thing." In the context of Canadians at war, he writes, "Up north men were being killed every day; there life was regarded as precious; every effort was made to preserve each life -- but back here this band of soldiers was assembled for the sole purpose of killing one of their number. Like all the others, he could not help feeling this was wrong, in some basic, indefinable way."

Lukits ends his review with a quote from Nobel laureate Saul Bellow: "How can we endure?" Dr. Jordan Peterson would reply to those questions by stating that so long as a person is not ideologically driven, one's humanity can be protected and regained but "if you are nihilistic, everyone around you will be pulled down as well." Here in Canada, such is the corrosive effect of requests for physician-assisted dying in the context of Canadian moral beliefs today.

"The way out is not through political action per se, or one party defeating another. It is more of a disease of the soul than a disease of the state. And the way to address it is that you live in a manner that makes you neither nihilistic nor makes you susceptible to ideological possession."

Individual choice is so important that "a single individual properly developed could stand up against the tyranny and win."

Peterson's idea of an individual "properly developed" means someone who knows the difference between heaven and hell, and flees from hell to embrace heaven. In *Execution*, the reply of the padre when asked by another officer if he wanted "to provide spiritual assistance" to the condemned, is a phrase that could become the motto for all clergy expected to bless impending physician-assisted suicides: "That would be mockery."

The men of McDougall's *Execution* fight like heaven against hell to retain their humanity. Their participation in death, especially death of the innocents, is described as a fear with nothing in common to the fear of losing one's own life. It was a fear of becoming an animal, a "vulture", never satiated with past killing and enjoying more and more: "This was the real fear, quite unlike the momentary pang of terror he had known in the assault boat. This was the sick, vulture fear which chained itself to one's shoulder for ever. Adam felt violated; as he walked he wanted to cry out for his lost innocence." At the risk of succumbing to despair, the void and emptiness are filled with bureaucratic and military efficiency, much like in our day morality is camouflaged by medical precision and efficiency. "The emptiness was the horror; and he tried to fill it with competence."

Such is the nihilism in Canada that forces doctors to "do one's job" unencumbered by conscience. What Colin McDougall realized, and as combat soldiers in general must experience to be healed, including my own father who also was a Canadian veteran of the Italian Campaign, and what we will be experiencing soon enough in Canada because of abortion and assisted suicide, a character in *Execution* expresses on our behalf: "But he was only thinking thus to hold the other thing at bay. Soon, there was going to be a terrible, cumulative weight of grief to be suffered.... soon enough would come the flood of grief..."

Abortion is the evil reverse-image of the gospel. Instead of "I'll die for you," it says, "You die for me."



TCC THE GOSPEL COALITION

Josh Howerton

“

Modern technologies have convinced us that beyond question the [preborn child] is simply another human being, another member of the human community, indistinguishable in every way from any of us.

Dr. Bernard Nathanson



so every child makes their mark





U.S. March for Life 2017 held on January 27.



A different perspective on the Women's March.

REAL WOMEN OF CANADA

# Irrational Federal Liberals Value Ideology over Citizens

By C. Gwendolyn Landolt and Diane Watts

The Liberal government becomes more irrational each week. It is immersing itself in mindless politically correct policies bearing no resemblance to the real life of Canadians or their opinions.

Unfortunately, the Conservative MP's (with one exception) appear to be joining the Liberals in this irrationality, buckling under pressure because of fear of criticism from the mainstream media. As a result the Canadian population is being dragged into a quagmire of eccentric legislation.

On February 1, 2017 Bill C-309, An Act to Establish Gender Equality Week, introduced by Liberal MP Sven Spengemann (Mississauga-Lakeshore), passed second reading in the House of Commons and has been referred to the Committee on the Status of Women. No opposition was raised to this absurd legislation except for Conservative MP Brad Trost (Saskatoon-University).

This bill is a testament to a politically correct list of feminist grievances and unsubstantiated demands, based solely on ideology, not fact. The preamble to the bill states that all women, including transgendered women (based on their gender identity and expres-

sion) and lesbians, are hapless victims of society. Poverty, violence, barriers to education and employment, barriers to political representation and health care and denial of representation on executive or board management, are the purported fate of Canadian women.

It is a wildly inaccurate summary of women in Canada today.

- There are nearly three women for every two men in universities, and at some universities three in every four students are women.

- Three out of five medical school graduates are women; 53 per cent of law school grads are women.

- More than half of newly chartered accountants (52 per cent) are women.

- At the University of Toronto, women now account for 30.6 per cent of first-year students in engineering.

- At the University of British Columbia in Vancouver, 29 per cent of first-year engineering students are women with the university expecting gender parity in engineering by 2020.

- Women dominate enrollment in traditional 'female' fields like the social sciences, where enrollment is 68 per cent. In English literature it's 83 per cent, in nursing it's 88.8 per cent across the country.

- Of the undergraduate students in the Doctor of Veterinary Medicine

Program at the Ontario Veterinary College in Guelph Ontario enrolled, in 2015, 83 women and 18 men. In the graduate program there were 14 women and three men.

- The percentage of women architecture students at University of British Columbia is 62.7 per cent and at University of Toronto it is 45 per cent. The same proportions hold for community and urban planning: 62 per cent women at University of Toronto and 59.5 per cent at University of British Columbia.

- Gender parity at Canada's dentistry programs has been a fact for several years.

- The Rotman School of Business at the University of Toronto in 2016 admitted 52% women in its first-year class.

- Laurentian's MBA in Thunder Bay is 60 per cent female

The House of Commons has become a laughing stock. It has lost credibility and any respect from rational, thinking, intelligent Canadians. How can we trust the House of Commons to deal with genuine issues such as the economy, jobs and terrorism when it has exposed itself so blatantly to a profound lack of common sense?



Aimee Murphy of Life Matters Journal with sign quoting Marilyn Kopp.



Hannah Donovan making a pro-life statement at one of the anti-Trump rallies in Canada in January 2017. Her sign reads: "Our Liberation Cannot be Bought by the Blood of our Children." Photo Credit: Hannah Donovan/Facebook

a psychological and spiritual journey for healing after abortion

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## Maybe you didn't choose the abortion ...

- "I screamed that I didn't want the abortion."
- "The doctor begged me to have an abortion."
- "My parents locked me in the house ... and drove me to the clinic."
- "My husband put his fist through the wall and demanded it."
- "My boss said, 'You'll lose your job.'"
- "I believed my doctor when he said it was just a blob of tissue."
- "All the people that mattered told me to abort."
- "He said, 'Have an abortion or I'll leave you.'"
- "The doctor told me, 'shut up.'"
- "The nurse said this was not the time for questions."
- "Our pastor assured my mother that abortion was okay."
- "Every Tuesday, a bus took students to the clinic."
- "Still today, I feel like I did not decide to have the abortion."
- "He exploded in anger, killing me with his words."
- "Everything in me was yelling, 'No! No! No!'"

## ... but you can choose to heal.

**Most abortions involve some form of coercion. 65% suffer symptoms of post-traumatic stress syndrome.**

If you are suffering after abortion — whether it happened a few days or a few decades ago — you are not alone. Women of all ages have endured significant, often unthinkable pregnancy-related abuses. Many were coerced, deceptively informed or even forced into unwanted abortions. Others faced emotional or financial blackmail from loved ones, or further coercion from professionals. Circumstances vary widely, but women, men and families hurt by abortion need to know that they are not alone, that we care and that healing is possible. Learn more on-line:

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# On Living Through Our Dying: Pastoral Letter from Bishops of Saskatchewan

*To our sisters and brothers in faith and all people graced with the gift of life: an invitation to reflect on living through our dying.*

## Introduction – “Dying is a part of life”

Just as the sun makes its way toward the western horizon every evening and sets into night, every human life makes its way from birth to death. It can be difficult to think about our own dying. Perhaps it is even more challenging to contemplate the death of those we love. While it can be tempting to distance ourselves from death, Pope John Paul II reminds us that “dying is also a part of life.”<sup>1</sup>

In Canada today, we have become distanced from dying. Life expectancy is considerably longer than it has been at other times in human history, and even in other parts of the world today; we often take health and longevity for granted. Advances in medical knowledge and technology mean that we often live long enough that our children and grandchildren have long since established their own lives when we begin to face our own death. While people used to die at home, primarily cared for by extended family, death is now more commonly experienced in a hospital or other health care setting.

While we are grateful to live longer and healthier lives, we are all still going to die. The experience of dying is often a harsh and overwhelming experience. Our fear of death at times leads us to resist or ignore what this fundamental human experience might have to teach us, about God and about ourselves. Saint Francis, in his *Canticle of the Creatures*, dares to call death a sister, part of the human condition which God has authored and through which God speaks to us.

The recent legalization of euthanasia and physician assisted suicide in Canada adds to our sense that we can control the circumstances of our dying in the same way that we try to control other aspects of living. It is in this context that we feel called to reflect on human dignity in the face of human mortality. Our faith invites us to live and die with trust in the God who gave us breath. We mourn any time a person seeks to end their own life. Our calling at this time and in this place is to form ourselves well in a Christian understanding of living and dying, so that we can witness to the world that there is another way.

## 1. To Hear the Good News

As Christians, we believe that life, despite its limits and

struggles, is a gift of God to us. It is this very life that Jesus himself enters, promising: “I came that they might have life, and have it abundantly” (John 10:10). In living and dying among us, he showed us how to live and how to die; and his resurrection gives us the hope that in our living and our dying, we are ever in the hands of the living God, who came among us to wipe away our tears. Even where life is difficult, He is with us, inviting us to receive and live the gift that we have received.

Dying, in the light of God’s gift of life, is a part of our living. Living through death is both our final responsibility and the last gift we can make of our lives. It is something to be experienced and endured, learned from, and ultimately offered back to God. St. Paul writes that “If we have died with Christ, we believe that we will also live with him” (Rom 6:8). We believe that in living through our dying, we share an experience with Jesus, who turned his suffering and death into self-offering which brings redemption. To have faith in Christ is to face death as a part of the great mystery of the gift of living, and to participate in God’s redemptive work in this world and the next.

Ecclesiastes offers this advice: “Whatever you do, do well” (9:10). It is worth reflecting that it is possible for us to die well. God does not force us to do anything; rather, death offers us a final invitation to surrender all that we are, to the very last breath, into the hands of the one who gave us life and promises us eternal life.

## 2. Living Through Our Suffering and Dying

Jesus was not a stranger to the brutal physical pain and intense spiritual suffering that accompanies some human dying. We, too, are called to be mindful of just how hard the work of dying can be. Sometimes, chronic illness means that our dying is stretched over months or years, a steady decline of health and ability that is challenging for both the person and their family, friends, and caregivers. In other cases, dying happens too quickly, resulting in a different kind of suffering and grief. The journey towards death can be a struggle towards some form of acceptance and trust. Jesus himself struggled to make peace with his own impending death. The path is difficult and we have a responsibility to accompany people through it. And it can be even more painful for family and caregivers to witness the suffering of their loved one than it is for the dying person. Violence, uncontrolled pain, unforgiveness, lack of access to necessary supports, fear, and any number of other circumstances

can make the work of dying feel completely overwhelming.

As Christians, we believe that our freedom, and ultimately our salvation, is linked to God’s loving presence and our response to it in the midst of every reality. It is not always easy to believe this or to feel it, but it is our call, our invitation to seek Him in all things, even, and maybe especially when we are at the end of our own capacity. Death confronts our deepest sense of who we are and what we hope for, and it is the final opportunity for us to embrace the reality that lies before us.

The response to God’s invitation is at once both deeply personal and profoundly communal. No one can force another person to embrace, accept or make peace with reality. To impose meaning on another person, to not hear another’s pain with empathy, to trivialize or ignore another’s grief: such actions damage our relationships with each other, distance us from loving like God loves, and violate the freedom God gives to each person. At the same time, the end of life decisions of one individual have great impact on that person’s community. When we suffer with resentment, blame, anger, and despair, we plant those seeds in the lives and experiences of others. We can also strive to let those dark and difficult feelings be transformed into acknowledgement, service, humility, and hope. The choice to end one’s life (with or without the assistance of others), while intended to end certain kinds of suffering, is not without consequences for those left behind. In accompanying the dying, we do not get to choose how they will face their own suffering. Still, we can choose how we will respond to them. God invites us to choose selflessness, generosity, kindness, peace, and love in even the most trying circumstances, and offers us his presence, grace, and strength, which we so profoundly need.

As we face our own mortality, we are invited to do the spiritual work of living through our dying. Such work is what makes dying well possible. And we are not called to do it alone. As people of faith, we can offer the gift of accompanying and supporting people through the spiritual work of dying, beginning wherever they are.

Living through our dying invites three key spiritual works: forgiveness, love, and surrender. Facing death can strip away our self-justification, self-righteousness, arrogance, pride, and excuses. We long to be reconciled, to ask for forgiveness and to be forgiven. Dying invites us to do

*(continued on page 12)*

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## PREPARATION

# Executive Summary: Legal Analysis of Parental Consent for Abortion Act

### Introduction

The goals of the Parental Consent for Abortion Act are to protect vulnerable minors from coercion, exploitation and their own immaturity, and to protect parental rights and, by so doing, preserve the family as a valuable social unit.

### Parental Consent for Abortions Fits with Existing Health Care Legislation

Legislation is binding authority for physicians. Canada's current lack of federal regulations surrounding abortion means physicians have had to create their own guidelines and regulations across the country. However, such internal regulations should not be viewed as satisfactory. This would be akin to letting the liquor board decide the legal drinking age for the province. Provinces have broad authority to develop and improve their own health care system. Provinces should take advantage of this authority to best serve their citizens.

With respect to abortion, teens are currently able to have an abortion without their parents' knowledge. This could lead to unnoticed side effects or missed follow-up care, as well as potential for coercion and exploitation to continue under a "no questions asked" policy or approach. A Parental Consent for Abortion Act would ease the burden on doctors attempting to determine the patient's maturity and level of informed consent. Such a law would also ensure standards of care are consistent across Saskatchewan.

We are not debating whether abortion should be considered a medical necessity; rather, with abortion continuing to be a funded medical procedure in our province, the Parental Consent for Abortion Act would ensure that parents are informed and involved in the medical decisions of their child.

### Parental Consent for Abortion Respects Minors' Capacity to Make Decisions and Give Consent

The proposed Parental Consent for Abortion Act has at its core the best interests of the minor. For those in delicate or tumultuous family situations, alternate consent can be obtained through a judicial waiver. This would give the minor full consent capacity and parents/guardians would not be notified of her decision. This protection of confidentiality respects cases

where minors feel mature enough to make the decision alone, or circumstances where there is fear that the minor's best interests would not be met by involving the parents, due to abuse or other circumstances.

However, there are many examples in law where minors have their decisions regulated by parents/guardians or legislation. This includes everything from getting a tattoo or piercing to going on a school field trip to legal driving and voting ages. It is almost always in a minor's best interests to have parent/guardian involvement in medical decision-making. Mandating this standard protects minors' best interests as well as protecting their doctors from making subjective maturity decisions and ensures parents/guardians are in position to support the minor following her decision.

### Parental Consent for Abortion Balances the Rights of Minors and Parents/Guardians

The rights of minors are upheld in that confidentiality is not breached by this law. The minor is informed of the need for consent as well as the option of obtaining alternate consent. Minors are also protected against abusers who may wish to continue to exploit them and use abortion to hide the consequences. A "no questions asked" policy around abortions on minors does not help them.

The rights of parents/guardians are upheld in that they are made aware of medical treatment the minor is receiving. This ensures that teachers, boyfriends, doctors, friends, or others are not put in a position of more authority than parents/guardians. This recognizes parental rights and is in line with the Canadian Paediatric Society's Position Statement on Treatment of Children and Adolescents, which states that both the minor and their families should ideally be informed on any course of treatment.

Informed consent, best interests, and parental authority should all be weighed in considering the benefits of Parental Consent for Abortion. These concepts should be considered intertwined, not mutually exclusive.

### Parental Consent for Abortion is Not Incompatible with Privacy Legislation

Confidentiality is not breached by our proposed law. The minor seeking care is

informed of the need for consent as well as the option of obtaining alternate consent, in which parents are not notified.

This is to counteract fears that minors will not seek medical attention if they doubt their privacy will be maintained, as well as fears that parental sexual abuse will go unnoticed under this law.

Current privacy legislation in regards to health care names certain instances where doctors are, in fact, obligated to break confidentiality, usually in relation to the physical or sexual well-being of the patient. A 13-year-old having a consensual sexual relationship with a 16-year-old would certainly feel her privacy was breached if her doctor told her parents/guardians about the relationship. However, in her best interests, he is legally obligated to do so. The same is true of a teacher or school counsellor who learns, or even strongly suspects, that a student is being sexually or physically abused. In these cases, we allow for a breach of privacy in an attempt to protect the best interests of the minor.

A Parental Consent for Abortion law has the same goal of protecting the best interests of the minor, without the privacy breach allowed in other instances.

### A Parental Consent for Abortion Law Can Withstand Constitutional Scrutiny

Parental rights have been repeatedly confirmed by the Supreme Court of Canada. At the same time, there have been cases when the Supreme Court has determined that the best interests of the child are not being met by the parents, and the courts have intervened. These conflicting cases make it necessary to evaluate the constitutionality of a Parental Consent for Abortion Act.

The first potential challenge would be under Section 7 of the Charter: the right to life, liberty and security of the person. It must be proven that a Parental Consent for Abortion Act is not arbitrary, overbroad, or having an impact grossly disproportionate to its goals.

This law is not arbitrary because it applies the 'best interests of the child' standard within a family context, taking into account the adolescent's level of maturity. It recognizes the international principle [1] that parents have the primary responsibility for the upbringing and development of the child, with the best interests of the child as

their basic concern.

Further, a Parental Consent for Abortion Act is not overbroad. If a court accepts the legitimacy of the parental consent objectives, the administrative schemes as currently envisioned are properly focused and do not reach the levels of encumbrance and overbreadth that were found problematic in other cases.

Finally, there is no gross disproportionality of impact with this law. It allows room for parental involvement in a decision that could profoundly impact the minor's physical, psychological or spiritual status. As such, a Parental Consent for Abortion Act simply recognizes the right of a child to the assistance and guidance of a parent, the right of a parent to be informed of medical care their child is receiving and the opportunity for a parent to guide their child.

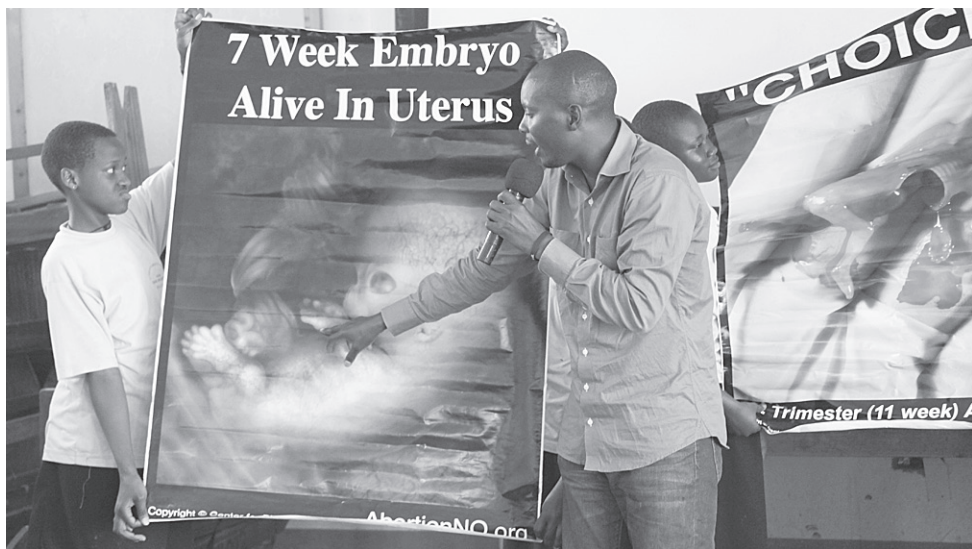
Section 15 of the Charter, equality before the law, should not impact the viability of this consent law either. There are many instances in law where minors are treated differently than adults on account of their age. Some examples include voting, driving, drinking and, perhaps most relevant here, the consent needed before marriage of anyone under the age of 18. Certain rights, it is clear, are denied to minors out of societal desire to see their best interests realized, and limiting minors' decision-making power has legal precedent and logical and societal benefit.

### Conclusion

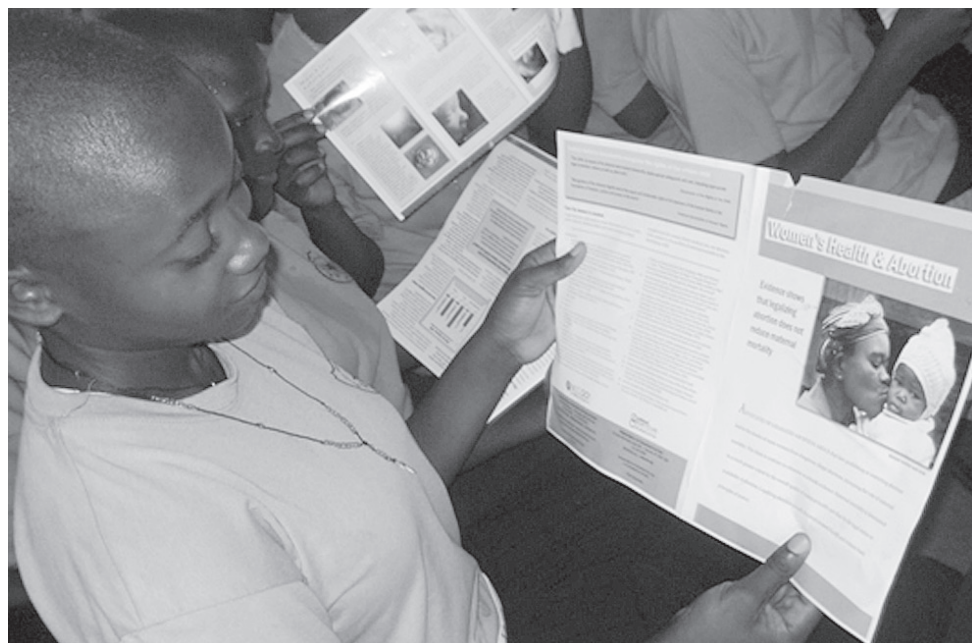
There is no perfect law that will please everyone when it comes to protecting both the rights and best interests of minors in regard to abortion. The proposed Parental Consent for Abortion Act, however, recognizes and incorporates all potential circumstances as thoroughly as possible. This Act would uphold the value of parental authority and respect the value of the family unit. It also would ensure vulnerable minors are supported in a difficult medical decision, as well as the aftermath, regardless of their decision. Abortion should be a decision made by those who truly have the best interests of the minor in mind, and a Parental Consent for Abortion Act is an excellent step toward ensuring that is a reality.

[1] *Convention on the Rights of the Child, Can TS 1992 No 3, signed May 29, 1990; ratified Dec. 13, 1991, Article 18.*





Richard Sempala, left centre, of Africa Life Youth Foundation, provides outreach services, educating the younger generation on the dangers of engaging in sex outside of marriage and the dangers of having abortions.



## AFRICA

# Perspective on Canada's rush to fund abortion internationally

By Richard Sempala,  
Africa Life Youth Foundation,  
Kampala Uganda, <http://africalyf.org/>

When President Donald Trump signed a bill to stop funding the abortion industry worldwide, it appeared as great news to Christians in Africa and other people too. But within a few days, the Dutch Government came up with a hand of help to replace what U.S. president had stopped. The Dutch government started reaching out to other governments to see if they can join hands to fund the abortion industry in developing

countries.

International Development Minister Marie-Claude Bibeau said that Canada will increase its funding for global sexual and reproductive rights, possibly through a safe abortion fund announced by the Netherlands in response to U.S. President Donald Trump's order banning U.S. funding (ban to fund) for any organizations that mention abortion. The Dutch government is seeking \$600M to run the abortion work in developing countries.

Among the pro-abortion organizations,

mainly Marie Stopes International (MSI) and International Planned Parenthood Federation are going to receive the above funding. They are investing millions of dollars into our young generation, sending them to start engaging in sex as young as 10 years old. Last week here in Uganda, the pro-abortion international organizations and the government were pushing a campaign to start giving out contraceptives and condoms to children who are in primary schools and those are under 12 years old. This is the age which does not know the value of having sex and when those girls and boys start playing sex they will end up being pregnant and making decisions of aborting the babies, not because they do not love the babies but because they do not understand either what it means to have a child or the value of life and what it takes to support a life. Abortion does not only take the life of the unborn, but it takes both the mother's life and creates long-term challenges on the life of the mother.

(\$600m) could be invested in instead, building good hospitals, schools, training youth to engage in modern agriculture, to name just a few examples. This will save the future of mothers and children, and offer the prospect of a better and healthier life.

Our Ministry (Africa Life Youth Foundation) decided to go to high schools, colleges and universities educating our young generation on the dangers of engaging in sex: they are still very young, are in school, and also on the dangers of having abortions, both to their babies and on their lives of girls and also to young boys who are the fathers of these babies. We have been doing these pro-life outreaches for the past 7 years. We have seen a lot young people turning up to defend life, because they begin to understand both the value of life and the dangers of engaging in sex before marriage, not to mention the challenges both medically, physically, and spiritually after carrying out an abortion.

We are preparing for our coming pro-life college outreach which starts on February 25, 2017, where we share (educate) with students on pro-life issues and give out pro-life materials for them to read. We offer counseling, as many young girls face challenges and they fear to share them to their teachers and parents. Right now, we face many challenges with logistics to enable us to run the event. We are trusting God for \$700 (USD) before February 24. If you wish to be a blessing with any donation, you can email us or contact Fr Jeffrey Stephaniuk. He is a Godly man, having a great passion to defend the unborn. May the Almighty God bless you.

In African traditional culture, abortion is not mentioned. Africans believe in having a larger number of children and big families, as it gives the father value of being a chief in the community. The research shows that the age which is more engaged in abortion is 13 years -24 years, as they do not know the value of life. They have been misinformed by the pro-abortion organizations.

There are many more problems facing developing countries than so-called safe abortion, problems like a poor education system, no hospitals where mothers can go and deliver the babies in good health, malnutrition, lack of employment, which all the above

***“There are many more problems facing developing countries than so-called safe abortion, problems like a poor education system, no hospitals where mothers can go and deliver the babies in good health, malnutrition, lack of employment, which all the above funds (\$600m) could be invested in instead, building good hospitals, schools, training youth to engage in modern agriculture, to name just a few examples.”***

## On Living Through Our Dying

(Continued from page 10)

the hard work of asking for and receiving forgiveness. In dealing with our need for forgiveness, we are freed to express love with a depth and finality that is often difficult in everyday life. Death presents the possibility that we have nothing left to lose in trying to express our love, however imperfectly. Finally, our dying invites us to complete the spiritual work of surrender, as age, illness, decreased ability, and dying gradually increase our dependency. Aging often pushes us to let go of the things we once worked so hard to develop and strengthen: our homes, our ease of movement, our hearing. At the end, we will be asked to surrender to God our very lives.

The world is in desperate need of our witness of living through our dying. So many have forgotten, or never knew, that death could be gift. With God's grace, and the prayers and support of others, we can live through this dying as a gift even as we face difficulties we would never have chosen. And God, who knows the pain and struggle of death (cf. Heb. 5:8), will use our courage to witness to the value of this work to the people and the world we leave behind.

### 3. To Care for the Dying

As people face the end of their lives, they become increasingly reliant on the living. They may feel like a burden. While this is normal, sometimes we are meant to be in need, on the receiving end, calling forth the gifts of our family and those around us. There is a beauty in this interdependence. In receiving the gift of being cared for, the dying also give the gift of allowing others to care. The relationship of care, while imbued with deep meaning and the potential for profound moments of connection, joy and growth, can also be tremendously mundane, labour intensive, or wearisome. But the suffering of one is alleviated when we carry it together (cf. Gal. 6:2). And it is our privilege to care for one another, even and perhaps especially when this is difficult.

Caring for the dying also means caring for the caregivers. None of us are incapable of or exempt from offering this care in some way. We can provide food or other necessities, volunteer, advocate for, visit with,

listen to, and pray for the dying and their caregivers in many and various ways. And if, in so doing, we live generously and faithfully now, we will have practiced living the way we hope to live through dying.

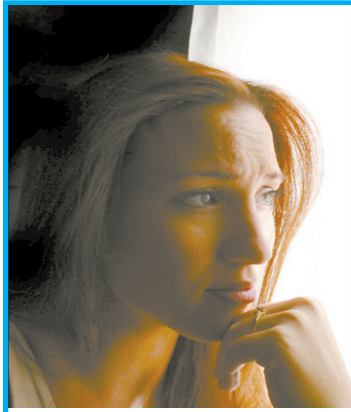
At the end, our responsibility moves from caring for the dying to accompanying those who grieve, and lifting the one who has died into the tender hands of God, who in Jesus has revealed to us the power and desire to transform darkness into light and death into life. As community and as individuals, we strive to live this well by attending to the rituals and rites of death and grief with faithfulness and hope; by praying for those who are meeting God; and by receiving the healing of grieving well those we have loved. This life is a gift that none of us keeps forever, but its end does not make it less a gift.

### Conclusion


We do not know the day or the hour (cf. Matt. 24:36), but we are always preparing for our dying by the way that we live. Love well and deeply. Choose a life of service. Rely on God always, and especially when you reach the limits of what you can do on your own. Trust with an open heart that God can bring meaning out of the suffering you face, and look for God's goodness and new life in every situation.

As salt for the earth and light for the world, we can transform personal and public conversations about death and dying. By sharing our perspectives, beliefs and actions, we can become authentic witnesses to the gift of living through dying in a world that is often afraid of death and desperate to control it. God has called us to walk through this life together, and this includes journeying with people to the end of their days on earth. Now more than ever, our world needs to know that we will not leave them to face their dying alone.

May the God who came to earth and showed us how to live and die draw near to us as we walk faithfully in a culture that has forgotten how to die well. May we receive the courage and strength of the Spirit that we need to be witnesses to the gift of living through dying. And may our hearts be fixed on Jesus, who has walked this path before us to show us the way.



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# It's Here: The Abortion Pill Has Arrived

By *Justina Van Manen*  
*Canadian Centre for Bio-Ethical Reform*

It's here. The arrival of the abortion pill Mifegymiso in several Canadian clinics has been greeted with cries of "at long last!" from the abortion industry and its ardent supporters. The Abortion Rights Coalition of Canada's Facebook page has been posting about it for ages, hailing its virtues and cursing any cautionary measures Health Canada put in place. The restrictions on the drug were called "humiliating" and "degrading," coupled, of course, with the oh-so-tiring accusation that no one "trusts women."

What I found slightly crazy—even from Joyce Arthur—were the adamant claims that Mifegymiso needs to be made readily available and over the counter, particularly for women in rural communities without good access to health care. This is crucial to Ms. Arthur, as it appears that to her and her ilk, the most important thing to think about when considering women's health is how they can best interfere with a completely natural, healthy process that shows you your body is working the way it's supposed to. (As a side note, I can't understand why many abortion advocates won't just admit that abortion is an unnatural process. As Jonathon mentioned in a recent article, if animals acted this way in terminating their young, we would all be very concerned). Anyway, Arthur claims that the pill is needed for women without easy access to a doctor, because this new DIY abortion kit practically makes doctors obsolete. A woman simply pops a pill, waits a bit, pops another one, and her pregnancy problems are over. At least, that's the unicorn

and rainbow version of the story. If we actually look at the abortion pill, it isn't always that simple.

So how does it work? Mifegymiso is a two-step drug regimen and is recommended until the 49th day of pregnancy. Mifepristone, which blocks the production of progesterone, is taken first. Without adequate progesterone, the lining of the uterus breaks down, and the baby dies. This process can be reversed in its beginning stages if progesterone is administered. Between 48-72 hours after taking Mifepristone, Misoprostol is taken, which together with Mifepristone creates severe cramping and contractions, often accompanied by heavy bleeding, to expel the baby from her uterus.

I'm not going to argue that Mifegymiso is dangerous for the woman taking it, though obviously it's always dangerous for her pre-born child. Like all 'medical' procedures that interfere with natural processes, it has its risks. The abortion pill has been around in Europe for over a quarter of a century and it has been legal in the States since 2000, and while there have definitely been complications, it's kind of comparable to the complications involving birth control. I don't find Arthur more crazy than normal when she proclaims her excitement about the pill. What I find crazy is how readily available she wants it to be.

Health Canada advised that Mifegymiso be prescribed only by a doctor, and that the patient should actually take the first pill, Mifepristone, in the doctor's office. The reason it's important that a doctor be involved is because women can't take the pill if they have an ectopic pregnancy, ovarian mass, IUD, use corticosteroid, adrenal failure, anemia,

bleeding disorders or use of blood thinners, asthma, liver or kidney problems, heart disease, or high blood pressure, some of which can only be determined by doctoral examination. This means that if you have any of these things and buy the abortion pill over the counter, your risk rises dramatically, and in fact, the Federal Drug Association has received reports of one case of pill use during an ectopic pregnancy that resulted in death for the woman as well as her child, and several cases of blood infections that were also fatal.

Further, this procedure fails 8-10% of the time. That's not a particularly high failure rate, but if we look at the statistics, it's still a significant number. In 2014 81897 abortions were reported. Considering that not all abortions have to be reported legally, an estimated number of unreported abortions brings the number of abortions per day in Canada to about 300. In the States, where Mifegymiso has been available for over a decade and a half, one in four abortions are medical. Since Canada usually has similar numbers, that means that if Mifegymiso is made more available around 75 women a day will be using the drug. Since the drug fails approximately 8-10% of the time with the potential for requiring surgical abortion to finish the procedure, approximately 6 of the 75 women will need some type of medical care. That's over 2000 women a year, and if even just 1% of those women are the women in rural locations that Arthur mentions, that means the lives of 20 women will be put seriously at risk.

It's hard to understand how people can be so fanatically pro-abortion, so set on dismembering pre-born children, that they're willing to put women under such a risk. As for the mantra: "trust women," I think it's not only clear that Joyce Arthur and her cronies can't be trusted with the lives of pre-born children, they can't be trusted with the health of the mothers either.

## MISUNDERSTANDINGS

### Why pro-lifers should publicize, not mourn, the Morgentaler decision

By *John Carpay*

When the public misunderstands a court ruling, the consequences can be huge. For good or for evil.

#### FOR GOOD

Back in 1772, the ruling in *Somerset v. Stewart*, to free one Black slave in England, was misinterpreted by the public as freeing all 15,000 slaves in England, even though the ruling was narrow and technical.

*Somerset*, a Black slave, was brought from Virginia to England in 1769, by his master, Charles Stewart. Two years later he escaped. He was then captured and put on a ship to be transported to Jamaica, there to be sold. *Somerset's* Christian godparents applied to the court for *Somerset's* release. The case attracted a great deal of attention in the press. *Somerset's* lawyers argued that while colonial laws might permit slavery, neither the common law of England nor any law of Parliament recognized the existence of slavery, and slavery was therefore unlawful.

*Stewart's* lawyers argued that property was paramount, and that it would be dangerous to free all Blacks in England. Members of the public donated monies to support the lawyers for both sides of the argument.

Guided in part by the maxim *fiat justitia, ruat coelum* ("Let justice be done though the heavens fall"), Lord Mansfield ruled that since England's written laws did not clearly permit or establish slavery, *Stewart* had no legal right to force *Somerset* to go to Jamaica:

"...no master ever was allowed here to take a slave by force to be sold abroad because he had deserted from his service, or for any other reason whatever."

Lord Mansfield's narrow and technical ruling merely stated that British slave owners in England could not force their slaves to be forcibly taken to the colonies. But this judgment was actually silent about the status of slaves in England.

However, Lord Mansfield's judgment had a profound effect on slaves.

Many of them misunderstood the ruling to mean that slaves were emancipated in Britain. Despite Lord Mansfield's best efforts, the case was reported in the press, and internationally, as ending slavery in England.

After the ruling, numerous newspaper advertisements of the time show that Black slaves continued to be bought and sold in England. Nevertheless, this court ruling proved to be a boon for the anti-slavery movement. The perception of there being an "anti-slavery" court ruling, while inaccurate, helped turn public opinion against slavery. In 1807 Parliament abolished the slave trade, and by 1838 slavery in British colonies was also abolished.

#### FOR BAD

In 21st Century Canada, there is much public confusion about the 1988 Supreme Court of Canada ruling in *R. v. Morgentaler*, rendered 29 years ago this January 28. In *Morgentaler*, five of seven Justices struck down section 251 of the Criminal Code, which allowed abortions only if approved by a Therapeutic Abortion Committee.

Abortion supporters – and many pro-life Christians too – have characterized the *Morgentaler* ruling as a Canadian version of *Roe v. Wade*, by which the U.S. Supreme Court did, in fact, create a constitutional right to abortion. For example, some student unions have claimed that pro-life speech should be banned at universities "because abortion is a constitutional right." Leaving aside the fact that a free society allows its citizens to criticize and disagree with the constitution, this claim completely mischaracterizes the *Morgentaler* decision.

Justices Dickson and Lamer held that section 251 was arbitrary and unfair, and did not provide a clear exemption from the criminal law. Nowhere do they state that there is a constitutional right to abortion.

Justices Beetz and Estey recognized society's interest in the protection of the unborn child, ruling that Parliament is justified in requiring a reliable, independent and medically sound opinion as to the "life or health" of the

pregnant woman in order to protect the state interest in a fetus.

Justice Wilson held that protecting an unborn child is a "perfectly valid legislative objective," especially during the latter stages of pregnancy, but not in the early stages of pregnancy.

Justices McIntyre and La Forest ruled that, "no right of abortion can be found in Canadian law, custom or tradition" or in "the language, structure or history of the constitutional text ...or in the history, traditions or underlying philosophies of our society." These two Justices also recognized the public interest in the protection of the unborn, and stated that courts must refrain from imposing or creating rights with no identifiable base in the Charter.

In short, the Supreme Court in *Morgentaler* recognized expressly that Parliament has the right to pass legislation to protect the unborn, with five of seven Justices striking down Section 251 as the wrong way to achieve that legitimate goal.

This muddled and incoherent decision was certainly not a victory for pro-lifers. However, with the Court inviting Parliament to draft different legislation, this ruling is certainly no victory for pro-choicers.

#### CONCLUSION

The false notion that *R. v. Morgentaler* established a constitutional right to abortion can have a very powerful and negative impact in shaping public policy. If the Canadian public perceives the *Morgentaler* ruling as a pro-choice victory, this will influence public opinion in favor of abortion being legal.


Those who want to see Parliament pass a law to protect the unborn should not mourn the *Morgentaler* decision as a victory for their pro-choice opponents. Doing so helps the pro-choice side.

Instead, pro-lifers should point out that in *Morgentaler*, the Supreme Court invited Parliament to pass legislation to protect the unborn.

*Calgary lawyer John Carpay practices constitutional law.*

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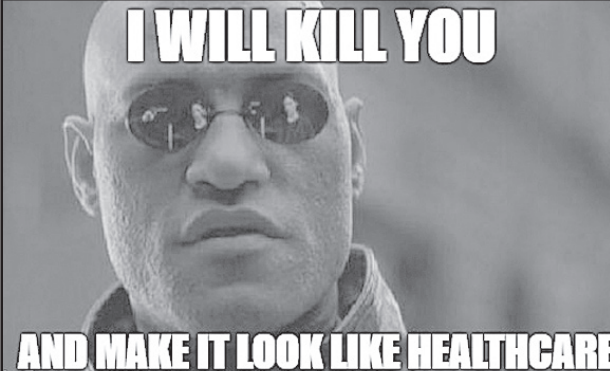
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**Prayer for protection from the temptation to abort the child of your pregnancy**

*By Fr. Jeffrey D. Stephaniuk*

By the holy and powerful name, Jesus, destroy that spirit of abortion within those doctors and nurses who advise abortion to your beautiful creation and daughter, already a mother and nurturing within her one who is her own flesh and blood. The doctors and nurses are wrong to grasp for themselves that power of decision-making over life and death, to insist that the good end of concern for one patient's health justifies the means that requires the violent death of another patient.

Teach them, Lord, that no evil can ever be done on the assumption that some good may come of it. St. Paul and St. Timothy, to whom he wrote these words, "All who desire to live a godly life in Christ Jesus will be persecuted, while evil men and seducers will go on from bad to worse, deceiving and being deceived," pray for us.

Strengthen your servants against the temptation to feel that maybe the doctors are right, since after all they are more educated and more professional than she is or those supporting her. A mother's instinct to bond with the child of one's pregnancy contains more wisdom than a hundred such policies of our doctors.

St. Berreta Molla, protect your servant with the courage of self-sacrifice. Protect her against that lie and against the falsehood of our culture that makes pregnancy into a curse and abortion into a blessing.

Abortion is unhealthy to one's physical health, as well as one's emotional, intellectual, and spiritual health, and doubly so in those who express any amount of conflict within themselves over such a crisis.

St. Anna and St. Elizabeth, intercede for us and for her, you for whom pregnancy was welcomed as a blessing, was nurtured and protected.


Lord, we have learned this principle of human psychology within those in crisis: that every day represents an agony of conflicted feeling, ready to concede one hour to the doctors' "advice" and then within a few hours changing one's mind again, because we know such an action is wrong; and we know that we have the strength to carry this pregnancy to term.

May your servant feel your presence, a promise that you yourself have made, that you are with us. Calm her nerves with your peace that is beyond all human understanding. Send people into her life to reassure her that this anxiety can be relieved in a way that is life-giving for both her and for her baby.

One sacrifice alone was necessary, the sacrifice of Jesus on the cross. No other sacrifice of blood is ever required, and especially not the death of your innocent child, no longer an abstraction of a future child but already now as real of a human being with its own life and being as its mother.

At the Christian altar of sacrifice and through the sacrifice of the Holy Eucharist, protect and heal and save your servant in danger of aborting the child of her pregnancy.

— Amen



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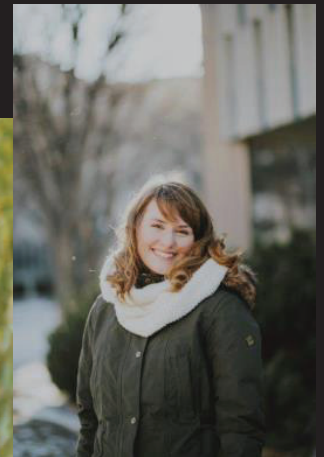
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