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# The Interim

Canada's Life and Family Newspaper

JANUARY 2025, XLIII No 10

# TRUDEAU RESIGNS

Leaves legacy as the most pro-abortion,  
pro-euthanasia Prime Minister

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# Trudeau steps down leaving legacy as most pro-abortion prime minister

## Trudeau resignation sets up race to become next Liberal leader, Prime Minister

Paul Tuns

In some ways, Prime Minister Justin Trudeau was a dead-man walking beginning June 24, 2024 after his party lost a supposedly Liberal safe downtown Toronto seat (Toronto-St. Paul's). The Liberals would go on to lose two other seats in by-elections in Montreal (LaSalle-Emard-Verdun) and the Vancouver suburbs (Cloverdale-Langley City). The Conservatives won in Toronto and B.C., the Bloc Quebecois in Montreal. The writing was on the wall for everyone to see except, apparently, the Prime Minister and his closest advisors and allies. In June, long-time Prince Edward Island MP Wayne Long called on Trudeau to step aside.

Four months later, on Oct. 23, a letter signed by 24 Liberal MPs called on Trudeau to resign by Oct. 28. That deadline passed without incident. Since June, the Conservatives have had a consistent 20 percentage point lead over the Liberals in national polling. Trudeau's caucus was growing listless.

On Dec. 16, Chrystia Freeland was scheduled to deliver the Fall Economic Statement as Trudeau's finance minister. There were reports in the week before that Freeland and Trudeau were at odds over some new spending measures but she went out and plumped for them anyway. Hours beforehand and just before the by-election polls opened in Cloverdale-Langley, she resigned, primarily because she was going to be ushered out of the job anyway and she did not support the Prime Ministers' "costly political gimmicks" – a reference to an HST holiday on some items and a \$250 payment to "working" Canadians – and they disagreed "about the best path forward for Canada." It was a stunning broadside across the bow of the Good Ship Trudeau.

Four days later, more than 20 Liberal MPs publicly call for Trudeau to resign and more than 50 Liberal MPs sign a private letter asking him to resign.

The Trudeau government's hold on power seemed tenuous but was saved by the Christmas holiday break with Parliament not scheduled to sit. Trudeau would go home to celebrate the holidays and his birthday as prime minister but would have to endure the humiliation of reports of Liberal provincial caucuses – Ontario, followed by the Atlantic Canada Liberal caucus, and Quebec caucus – calling for him to step aside.

There were calls for him to take a "walk in the snow" like his father had in 1980 and again in 1984 when Pierre Trudeau decided to resign the Liberal leadership (reneging on it after Joe Clark's government fell in 1980). One edito-



**Former head of the Bank of Canada and the Bank of England Mark Carney has been a leading global promoter of the carbon tax, and is considered by some Liberals to be an outsider who would change the channel from the Trudeau years.**

rial cartoon showed Justin Trudeau taking his own walk in the snow -- actually being dragged by the Liberal caucus.

On Jan. 6, two days before a scheduled six-hour caucus meeting of Liberal MPs in Ottawa, Trudeau announced he would step aside once a new Liberal leader was chosen and that he had asked the Governor General to prorogue Parliament until March 24. All business before the House and Senate would die, the government could not be defeated on a confidence vote, and the Liberal Party had just over two months to find a new leader and next prime minister.

The leaders of the opposition – Conservative leader Pierre Poilievre, Bloc Quebecois leader Yves-Francois Blanchet, and NDP leader Jagmeet Singh – all said they would vote down the government once it returned, with the Conservatives saying that prorogation was unnecessary and that Canada should have an immediate election. Conservative MP Leslyn Lewis echoed the party's talking point about the situation, tweeting, "A new Liberal leader won't fix anything. They will endorse the same reckless Trudeau policies that have left Canadians poorer and less safe than they were 10 years ago. Canadians don't need more of the same failed policies. They need an election."

Rod Taylor, leader of the Christian Heritage Party, told *The Interim*, "like most social conservatives, I'm glad that Justin Trudeau is stepping down" and that it "couldn't come a moment too soon."

Taylor said Justin Trudeau is "the worst Prime Minister in Canada's history" because "he's doubled the debt, legalized harmful and addictive drugs, misused the Emergencies Act to brutally punish his political opponents, legalized doctor-assisted suicide, bribed the media to influence news reporting, promoted sexual perversion, stacked the Senate, bankrupted the country, brought in millions of migrants, many unvetted, created painful inflation ... and on and on." Taylor said,



**Former B.C. premier Christy Clark, who supported Jean Charest in the 2022 Conservative leadership race, is considering running for the federal Liberal leadership but it is not clear how much support she would have within federal party.**

"His legacy is a disaster of tyranny, mismanagement, censorship and scandal." The CHP leader said he was not upset about the prorogation of Parliament because there is a "silver lining" that "a couple of terrible bills (C-63, the Online Harms Bill and C-293, the Pandemic Preparedness Bill) are likely to die on the order paper."

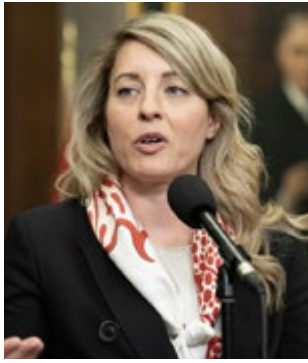
On Jan. 8, the Liberal caucus met and the *National Post* reported that MPs expressed a preference for a quick leadership race and for party rules to be tightened to prevent foreign



**Former finance minister Chrystia Freeland's resignation in December set into motion cascading events that made Justin Trudeau's continued leadership impossible, but does she have the support to replace him as leader?**

with the fewest points will be dropped from the next round of counting with the eliminated ballots' second preference being counted, with the process repeating until one candidate wins a majority of the points. Each riding (electoral district) is allocated 100 points with points distributed to each candidate in proportion to the votes he or she gets in each individual riding.

The Liberal Party of Canada's national board scrambled to come up with a timeline that worked – and in doing so, violated the party's constitution which



**Melanie Joly, Minister of International Affairs, was reportedly considered the favourite of Justin Trudeau himself to become the next leader, but she announced on Jan. 10 that she would not seek the leadership.**

but is not limited to implementing Canada's euthanasia regime and expanding it several times since legalizing Medical Assistance in Dying in 2016, spending billions of dollars to fund and promote abortion abroad, banning student subsidies from going to groups and businesses that oppose abortion, promoting abortion relentlessly on social media and demeaning opponents of abortion-on-demand, introducing free contraception in the first phase of a national pharmacare plan, and attacking pregnancy centres with threats of stripping them of their charitable tax status.

CLC said in its statement that Trudeau's anti-life policies have contributed to Canada's plummeting fertility rate hitting an all-time low of 1.26 children per woman of child-bearing age.

Jack Fonseca, CLC's director of political operations, said the next Liberal leader should reverse Trudeau's "all-out war against preborn babies and the pro-life advocates who defend them." Fonseca said, "The new Liberal leader's first announcement should be the immediate cessation of all Trudeau-era hostilities towards pro-life charities, including withdrawal of the proposal to strip pro-life pregnancy centres of their charitable status." Fonseca also called for the end of the discriminatory Canada Summer Jobs policy that denies grants to pro-life and pro-family employers. He also called for the next Liberal leader to rescind Trudeau's policy of barring pro-life citizens from running as candidates under the Grit banner.

Josie Luetke, CLC's director of education and advocacy, said the next leader must discard Trudeau's "fake feminism" and "dictatorial governance." She said, "A new leader has to do things differently and truly champion human dignity and equality, as per the founding principles of the party."

When *The Interim* went to press in early January, the only announced candidates running for the leadership were Nepean MP



**Dominic LeBlanc, Justin Trudeau's 'fixer,' replaced Chrystia Freeland as Finance Minister, but said he would not to seek to replace his long-time friend as party leader despite calls from numerous Liberal MPs to run for leader.**

Chandra Arya and former Pierrefonds-Dollard MP Frank Baylis. Both supported the Trudeau government's legalization of euthanasia, legalization of cannabis, and promotion of abortion. Both are red-lit by CLC as unsupportable because of their anti-life and anti-family record and views.

Freeland, former British Columbia premier Christy Clark, and former Bank of Canada governor Mark Carney are rumoured to be interested in running for Liberal leader. Freeland led the Trudeau government's attack on pregnancy care centres and is red-lit by CLC.

Three high profile Liberals have opted not to run: Foreign Affairs Minister Melanie Joly, Finance Minister Dominic LeBlanc, and Immigration Minister Marc Miller.

Sachi Kurl, president of the polling firm Angus Reid, told the CBC that the Liberals are not choosing a leader to help them win the next election but "to maintain dignity" – whether that is as the Official Opposition or perhaps even third or fourth place party. The most recent polling suggested the Liberals could have been left with virtually no MPs, much like the Progressive Conservatives winning just two seats in 1993 after nine years in power.

CLC's Gunnarson told *The Interim* it appears that there will be no candidate that pro-life, pro-family Canadians will be able to support in the leadership. "Unfortunately," he said, "it appears the party is committed to continuing along the anti-life trajectory set out by the failed leadership of Justin Trudeau."

The Conservative Party is ready for an immediate election and the CHP also looks forward to a likely Spring election. "We believe the Conservative Party will likely win in a landslide," said Taylor, "and we would love to have some CHP MPs working together with a Conservative majority on economic issues and holding their feet to the fire on social issues: abortion, MAiD and the LGBT-based moral crisis."



**Prime Minister Justin Trudeau announced he would not lead the Liberal Party in the next election after pressure from his caucus to step aside. Pro-life leaders called Trudeau the most pro-abortion prime minister ever and thanked God that his government is coming to an end soon.**

interference.

On Jan. 9, Liberal Party president Sachit Mehra announced basic details for the leadership vote: Candidates must pay a \$350,000 entry fee (the highest in Canadian history) and announce their candidacy by Jan. 23, with a written nomination signed by 300 registered Liberal members, including at least 100 from three different provinces or territories. Canadian citizens and permanent residents aged 14 or older must become party members by Jan. 27 to be eligible to vote. Voting ends and results will be announced on March 9.

The ballot will be a preferential one in which candidates would be ranked and each round the candidate

requires that nominations be submitted "at least 90 days before the day of the Leadership Vote."

Campaign Life Coalition welcomed the news of Trudeau's departure. "We thank God for the news this morning that Justin Trudeau, Canada's most pro-abortion Prime Minister, is stepping down as Liberal leader," CLC said in a statement. CLC national president Jeff Gunnarson said, "Trudeau has done more than any other Prime Minister in our country's history to move our country away from its Christian foundation toward an anti-life and anti-family dystopia that undermined the rights of Canadians."

The litany of anti-life and anti-family policies includes,



# What pro-lifers might expect from the new Trump administration

Oswald Clark  
and Paul Tuns

Donald Trump ran on a federalist approach to abortion, saying that it was up to states to restrict abortion and saying he would veto a federal ban of any kind if it got to his desk in the White House. Still, pro-lifers overwhelmingly supported the former president in his attempt to return to the White House in part because of the extreme anti-life policies of the Biden administration and the Democratic standard-bearer, Kamala Harris, but also because there are numerous policies that Trump could deliver that would advance the pro-life cause.

Marjorie Dannenfelser, president of Susan B. Anthony Pro-Life America, told the Catholic News Agency that Trump can reinstate “the commonsense policies” of his first administration and reverse “the Biden-Harris administration’s unprecedented violation of longstanding federal laws” of by-passing federal prohibitions on direct funding of abortion.

Dannenfelser outlined the broad hopes of the pro-life movement: “Among the actions he can take, we trust that he will stop the illegal funding of abortion through the Veterans Administration and Department of Defense, start enforcing nondiscrimination laws again so Americans are never forced to participate in abortion, reinstate the Protect Life Rule at home and abroad to stop funneling tax dollars to the abortion industry, and free the patriots unjustly put in prison for peacefully protesting the killing of unborn children.”

Kelsey Pritchard, the director of state public affairs for Susan B. Anthony Pro-Life America, said, “We’re very focused on encouraging the Trump administration to undo all of the harm [from] the Biden administration.”

Students for Life of America president Kristen Hawkins said she thinks Trump is mistaken for insisting that any gestational limits to abortion should be left to the states but that there are still a number of federal issues on which “we can work with them.” She said federal agencies could uphold conscience rights for health care workers and hospitals opposed to abortion, among other policies.

While the pro-life movement is united in hoping to see Biden’s policies reversed, there is little agreement on a proactive approach, whether it is focusing on backing a federal ban – either in total or up to a certain point in the pregnancy – or fighting for restrictions at the state-level.

## Global abortion agenda

The priority for most pro-life leaders is defunding abortion, and there are two policies the Trump administration could enact to that end: reviving the Mexico City Policy that prohibits U.S. funding for abortion abroad and defunding abortion domestically by ceasing all funding for abortion giant Planned Parenthood.

The Mexico City Policy, first signed by Ronald Reagan and enacted by every Republican president since, and rescinded by every Democratic president, bans U.S. foreign aid funds from being used to carry out or refer abortions. Donald Trump in his first presidency strengthened the measure, renaming it “Protecting Life in Global Health Assistance,” to ban funding for any organization that commits or promotes abortion, including United Nations bodies.

In an Oct. 17 interview with EWTN’s Raymond Arroyo, Trump said of the Mexico City Policy, “We’re going to be giving that a very good, serious look,” Trump said without committing to reimplementing the policy.

The policy is an executive memorandum which does not need congressional approval.

Project 2025, the 900-page Heritage Foundation document outlining policy suggestions for the incoming Trump administration, advocates re-instituting “Protecting Life in Global Health Assistance,” as well as rejoining the Geneva Consensus Declaration which commits countries to “protecting human life” and “strengthening the family.” The Trump administration signed the declaration in 2020.

## Defunding abortion

In October, Trump’s running mate, JD Vance, indicated that a Trump administration would defund Planned Parenthood, at least partially. “Our view is we don’t think that taxpayers should not fund late-term abortions.”

In November, Elon Musk and Vivek Ramaswamy, co-chairmen of the so-called Department of Government Efficiency (DOGE) – not an actual department – said that Washington should stop funding Planned Parenthood. Writing in the *Wall Street Journal* they vowed “DOGE will help end federal overspending by taking aim at the \$500 billion plus in annual federal expenditures that are unauthorized by Congress or being used in ways that Congress never intended,” naming among unauthorized expenditures, \$300 million in funding for Planned Parenthood.

According to American Life League’s STOPP International initiative, Planned Parenthood received nearly \$700 million in 2023, up from just over \$600 million in 2020. In 2023, Planned Parenthood committed nearly 400,000 abortions.

More than 100 Congressional Republicans including House Speaker Mike Johnson and Senate Majority Leader John Thune sent a letter to the Government Accountability Office requesting that it investigate how much money has been awarded to facilities operated by Planned Parenthood and other groups that commit abortions. “It is our hope that this report will provide greater insight as Congress consid-

ers funding levels and provides increased transparency and openness for our constituencies and the general public,” the Republican lawmakers stated in their letter.

Republican leaders have vowed to defund Planned Parenthood for more than two decades – Trump promised to defund the organization in 2016 but only cut \$60 million in funding during his administration through the Protect Life Rule affecting its Title X family planning program. But with the Planned Parenthood Action Fund contributing millions of dollars to Democratic get-out-the-vote initiatives and pro-Democratic advertising, Republicans may be more motivated to defund Planned Parenthood, which is sitting on a \$2 billion nest egg.

Some pro-life groups are calling for the passage of the *Protecting Life and Taxpayers Act*, a bill that would require all “federally funded entities to certify that they will not, subject to certain exceptions, perform abortions or provide funding to other entities that perform abortions.” The only exceptions would be for abortions undertaken in cases of rape or incest, or when the life of the mother is in danger. It would need virtually unanimous support among Republicans in both houses of Congress to pass.

Students for Life of America (SFLA) wants to bar Planned Parenthood from all federal funding using the administration suspension and debarment provision. It would not require Congressional approval and could be invoked due to substantial allegations of illegal involvement in the traffic of fetal tissues, Medicaid fraud, and numerous failures to follow health and safety standards, and failure to report sexual crimes.

## Freeing pro-life political prisoners

Under Joe Biden, the Department of Justice has tried and convicted more than a dozen pro-life activists based on the Freedom of Access to Clinic Entrances (FACE) Act. SFLA’s Hawkins said she wants to see an end to the “weaponization of the government against Americans who are pro-life.” Pardoning the “pro-life prayer warriors,” Hawkins said, should be a priority on his first day in office.

Last June, at the Faith and Freedom Coalition’s Road to a Majority Policy Conference, Trump pledged to free them, mentioning the case of 75-year-old Paulette Harlow, who was sentenced to two years in prison for her conviction of blocking an abortion mill in Washington, D.C. “Paulette is one of many peaceful pro-lifers who Joe Biden has rounded up, sometimes with SWAT teams, and thrown them in jail,” said Trump. “Many people are in jail over this ... We’re going to get that taken care of immediately -- first day.” He vowed to “rapidly review the cases of every political prisoner who’s unjustly victimized by the Biden regime, including Paulette, so we can get them out of the gulags and back to their families where they belong.”

## De-woking Defense

Trump’s appointment – subject to Senate approval – of Pete Hegseth as Secretary of Defense could augur well for fixing the Department of Defense by ending promotion of gender ideology and abortion. Hegseth, a military veteran and Fox News host, Alliance Defending Freedom senior counsel Matt Bowman said, “The Biden-Harris administration radicalized the federal bureaucracy to promote abortion and dangerous gender procedures and suppress opposition to their agenda,” Bowman said. “We hope President-elect Trump’s appointed leaders will restore the rule of law, respect biological reality, and stop targeting free speech.”

The Biden administration reversed a policy that restricted people with gender dysphoria from serving in the military. Also under the Biden administration, the Department of Defense funded gender transitions and abortion-related travel expenses for service members and their families.

Hegseth has criticized the woke policies of the Defense Department, including encouraging the use of gender-neutral pronouns. He is also pro-life and referred to abortion as “generational genocide.”

Trump said he would fire “woke” generals who care more about social policy than military readiness.

## Future of the abortion pill

*Time* magazine named Donald Trump its Man of the Year and in an accompanying interview published online on Dec. 12, the president-elect said he would not use his executive authority to restrict access to the abortion pill mifepristone. Asked specifically if he would commit ensuring that the Food and Drug Administration would continue to keep access to the abortion pill legal, Trump replied “that would be my commitment — yeah, it’s always been my commitment.” But that commitment came after Trump saying people “feel strongly both ways, really strongly both ways, and those are the things that are dividing the country.”

The abortion pill – labeled medical abortions by abortion activists and chemical abortions by pro-lifers – was approved in 2000 but in 2023 a federal court judge ruled that the approval was invalid and ignored the concomitant health risks; the Supreme Court ultimately overturned the lower court decision. Today, the abortion pill is responsible for more than half of all abortions in the U.S.

Students for Life America focuses on the abortion pill in its

## Personnel is policy Key members of Trump’s team



Donald Trump’s appointments to cabinet and other important roles include (from top left going clockwise) Pete Hegseth as Secretary of Defense, Robert Kennedy Jr. as Secretary of Health and Human Services, Marco Rubio as Secretary of State, and Elise Stefanik as the U.S. Representative to the United Nations. Hegseth, Rubio, and Stefanik are all pro-life but Kennedy is pro-abortion. Kennedy has given assurances to Senate Republicans that he would not promote abortion in his new role that has a great deal of influence over the administration of abortion in the U.S. All four await confirmation by the U.S. Senate.

statement “Make America Pro-life Again.” In it, the organization calls for the enforcement of the *Comstock Act*, which prohibits the delivery of “obscene” and “vile” products through the mail, including abortifacients. The law dates back to 1873 but has been ignored by COVID-era rules that liberalized abortion access by permitting it to be distributed by mail. During the campaign, Trump said he would not enforce Comstock. Hawkins said if Trump “wants to be the president of law and order,” he should enforce the law as it is written

Hawkins said that even in states where abortion is enshrined in their constitution, there is much that can be done to stop the abortion pill. A right to abortion, Hawkins insisted, “doesn’t mean (every) type of abortion should be permitted.”

Students for Life also recommends using the regulatory powers of the Food and Drug Administration and Environmental Protection Agency to make rules governing the disposal of aborted babies expelled after taking the abortion pill; Hawkins said the remains are commonly flushed into American waterways which “pollutes” the water supply.

## Family policy

Candidate Trump vowed to help families make ends meet, including making having children more affordable, specifically by bolstering the child tax credit. The promise was given credence by choosing Vance as his running mate considering the former Ohio senator frequently supported enhancing federal assistance for families including a proposal to more than double the child tax credit (CTC) from \$2000 to \$5000. Fiscally conservative Republicans opposed the proposal and they could nix the idea quickly as part of efforts to balance the budget, which Trump says he wants to do. The American Enterprise Institute said the enhanced CTC would cost more than \$3.6 trillion, which makes it “probably outside the realm of possibility” according to Ethics and Public Policy Center fellow Patrick Brown. The child tax credit is scheduled to revert to \$1000 after the 2025 fiscal year meaning that without some action, families will be worse off at the end of the Trump administration barring any other pro-family fiscal policy. Mississippi Attorney General Lynn Fitch, who defended her state’s pro-life laws in the *Dobbs* case, has pressed her state Republican legislature to expand the social safety net to help families. Autumn Christensen, vice president of public policy for Susan B. Anthony List, has noted that about three-quarters of all abortions are sought by women living at 200 per cent of the poverty level or under. Leah Sargeant, a policy analyst at the libertarian Niskanen Center think tank, supports a one-time \$2000 “baby bonus” to be distributed just before or at birth to help defray the costs of having a newborn. Americans United for Life supports a policy of making birth free.

Two of the most vocal advocates of pro-family policies are now in the Trump administration – Vance and Secretary of State Marco Rubio. While they will have more power to advance pro-life and pro-family policy in the administration, it makes the legislative strategy for the pro-family movement much murkier.



# The post-Dobbs moment (I)

With the decisive victory of Donald Trump, the pro-life movement in American can breathe a sigh of relief. Following the thrilling Supreme Court decision that overturned *Roe v. Wade* in 2022, the movement suffered a series of surprising and stinging defeats at the ballot box, as solid red states like Kansas declined to enshrine unambiguous protection of the unborn in law, while other states like Ohio even entrenched the brutal practice of abortion in their state constitutions. These results were not only a rude awakening, but a potential portent of things to come—would the victory of the *Dobbs* decision galvanize otherwise apathetic left-wing voters? Would Kamala Harris receive a mandate, and make good on her promise to “restore *Roe*”?

But Trump’s clean legislative sweep in early November saw the electorate shift decisively to the right in virtually every region and demographic; pro-lifers should now not only celebrate the non-arrival of the devastating “blue wave” that they had some reason to fear, but they should see the previous electoral fallout from *Dobbs* with greater clarity. As one pro-life commentator put it: “the backlash to *Dobbs*” was “real but underwhelming,” observing that no “pro-life senator or governor has lost any election held since the Supreme Court’s ruling,” and noting, further, that pro-lifers “will have more declared allies in Congress and in the White House next year than they had before *Dobbs*.” And, since it is even the case that a “higher percentage of women voted for Republicans this year than in the last pre-*Dobbs* election, in 2020,” this analysis should make it abundantly clear that the political fundamentals of the pro-life movement in America are as strong as they have ever been.

There is, however, a deeper lesson to draw from *Dobbs*. Both the immediate political setbacks and even the encouraging re-emerging trend seen in the analysis cited above could have the unfortunate effect of narrowing the focus of the pro-life movement on the wrong objects, and creating the illusion that the most important arena remains the struggle for the control of the branches of government.

Of course, due to the debilitating paradigm of *Roe*, this was, for a long time, quite true: no meaningful legislative victories could occur until that legal decision had been overturned. And, because doing so required a pro-life executive branch, the energy of the movement had, perforce, to be directed to that end. As the saying goes, “politics is downstream of culture”—hence, the decades-long project of “irrigation” by which grassroots opposition to abortion was channeled into an informed and mobilized voting bloc. But, paradoxically, now that political decisions about abortion have been returned to the states – and Congress, if it chooses -- the importance of political power-plays will be increasingly de-emphasized as the realms of culture, conversation, and social consensus come to the fore.

The pro-life movement in America spent 50 years laying the groundwork for a stunning and heartening legal victory with *Dobbs*; now, it faces the prospect of an equally long battle, but not one that will be fought, primarily, via the ballot box—although this is still the place to consolidate pro-life gains. The overturning of *Roe* was, in other words, both an arrival and an outset; it was a triumph that inaugurated the second and final phase of the overall campaign. The pro-life movement in America needs to make abortion unthinkable before it renders it illegal; the

ongoing political argument will be settled by winning the cultural argument. The ratification of the Human Life Amendment—which has been recognized, since the time of Robert Bork, as the Holy Grail of the pro-life movement—will, of course, be a sublime triumph in itself; but, even more than that, it will be the ratification of a victory already won.

But what does this mean, practically, for American pro-lifers in the years to come? At this juncture, the movement should draw a lesson from “woke,” that interlocking set of ideological commitments and social signals which have had such a drastic and pernicious effect on our culture. At its root, woke is the a radical left-wing weaponization of non-political spaces. The “shock and awe” tactics of this movement have been so effective because they have been waged on “civilian” terrain: the realm of manners, professional discourse, and social interaction. To take but one example: the start of seminar discussions in universities, board meetings in companies, and even large public events have all become, quite suddenly, places to watch cultural warfare unfold: will land acknowledgements be made? Will “preferred gender pronouns” be announced? If not, will a hapless master of ceremonies become the victim of a struggle session? And, if so, who will have the privilege of casting the first stone?

Instead of being depressed by the speed at which this politicization—of everything from HR departments to Hollywood movies—has occurred, pro-lifers should, instead, be emboldened. The same confusion which has been created by the sudden proliferation of gender theory’s pseudo-scientific nomenclature cannot muddy the waters on the question of abortion: the era in which lies about “clumps of cells” could reign has ended forever. Indeed, the smokescreen which attempts to cover abortion in a vague haze of feminist empowerment is already a signal that evasion is the only strategy that remains available to pro-abortion movement. The phenomenon of “woke” is, therefore, to a certain extent, a rear-guard action, a withdrawal from the battlefield where pro-lifers have been victorious, and where so much left-wing social activism has been directed for so long.

Now, then, is the time to shine a light. Political issues which could be easily implemented by the Trump administration—such as reinstating the Mexico City Policy or defunding Planned Parenthood—should be taken as invitations to discuss abortion and its place in American society. Whenever late-term or partial-birth abortions are brought up, advocates of abortion cavil that these practices are vanishingly rare; if that’s the case, then why not ban the specific (and unspeakable) methods they entail? Such measures do not need to succeed: the more these policies are even raised in the political sphere, the more the pro-life movement can take the opportunity to make them moments for larger cultural reflection—and revulsion.

Whenever left-of-centre movements seek to consolidate their own gains in some realm, their allies in the media call for a “national conversation” about a given topic. The time for such a conversation about abortion in the United States is past due—and, with it, the equally dire need for a national conversion. For prenatal infanticide is a blight on the American conscience; the sooner this atrocious evil is discussed and debated in clear, frank, and unambiguous terms, the sooner a dark chapter of American history will, at long last, come to a close.



## Letters

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The Interim 157 Catharine St. N., 2nd Floor,  
Hamilton, ON, L8L 4S4  
E-mail: [ptuns@theinterim.com](mailto:ptuns@theinterim.com)  
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# The Interim

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Editor-in-chief: Paul Tuns

Editorial advisory board: Dan Di Rocco, Jim Hughes, Lou Iacobelli, Monica Klaming, Margaret Mountain, Alex Schadenberg, Jeff Gunnarson, Paul Tuns (chair)

Office manager: Deny Dieleman

Production Artist: Envoy Media

Advertising sales: Sarah Denstedt

Bulk subscriptions: Margaret Van Dyk

MEMBER

EVANGELICAL PRESS ASSOCIATION

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## Talk Turkey Josie Luetke

Quebec “legalized” euthanasia in 2014, even though the federal prohibition wouldn’t be struck down by the Supreme Court until a year later, and the new parameters for the procedure not passed until a year after that.

In 2019, a Quebec Superior Court ruling declared unconstitutional the requirement that one’s natural death be reasonably foreseeable. Instead of appealing the decision, the federal government happily capitulated, and passed Bill C-7 in 2021.

As is typical, this Godforsaken province decided Canada’s slide down the slippery slope was still not fast enough, and so they’re pushing the envelope (again).

As of Oct. 30, Quebec started permitting advance requests for euthanasia. Now, patients with Alzheimer’s or a similar condition that will cause them to lose their capacity to consent in the coming weeks, months, or years can stipulate at which point in their deterioration and under what circumstances they’d like to be killed.

Killing a human being is objectionable on principle, but a unique ethical concern associated with advance requests is the simple question: What if they change their mind?

One cannot presume one’s current wishes will be one’s future wishes. In fact, if life teaches us anything, it is change. I’m not the same person I was, and past versions of myself were fundamentally incapable of predicting future versions of me, because my perspective was limited by the very thing that shaped future me—experience.

Any medical condition or disability will initially breed much trepidation, but over time, one adapts because one is forced to. In so doing, many realize that this state of life is not as bad as feared.

In the Netherlands, a 74-year-old woman with Alzheimer’s reportedly expressed a wish to be euthanized when “the time was right.” When she was moved into a care home, Dr. Marinou Arends decided it was such time, even though the woman would respond that she didn’t want to die. She was

secretly sedated, and the process of lethal injection begun. However, the woman woke up and started resisting, and so her family members were asked to restrain her. If this was sex, that would be rape. But it’s not sex—it’s just killing.

The courts ultimately ruled that Arends’ actions were legal and her medical board wrong to have censured her.

Technically, the *Criminal Code of Canada* only allows contemporaneous requests for euthanasia or assisted suicide from patients presently meeting eligibility requirements. But Quebec will no longer enforce this condition, instead favouring the implementation of its own set of rules. The Trudeau Liberals are allowing them to hold their own consultations on the topic. Advance requests are in the national pipeline.

Already, the *Criminal Code* states that final consent may be waived if a terminally ill patient loses the capacity to consent after having been assessed and approved for “MAiD,” provided he or she has a written arrangement in place, and “does not demonstrate, by words, sounds or gestures, refusal to have the substance administered or resistance.”

However, if these words, sounds, or gestures are deemed “involuntary,” then they “do not constitute a demonstration of refusal or resistance.”

Also, a patient can enter into an arrangement ensuring that if, for some reason, their assisted suicide is not successful and they lose the capacity to consent, the doctor or nurse practitioner can finish the job.

So, the default is quickly shifting from assuming people want to live to assuming they want to die. Erring on the side of caution now often means killing them.

As I pointed out in my May 2022 column, a new emphasis has arisen, partially in response to the #MeToo movement, that consent to sex must be ongoing and enthusiastic. (That’s literally what the government says: “there has to be ongoing and enthusiastic participation by both people.”) On their webpage on “Sexual violence and consent,” the Canadian government states, “Everyone involved must actively, willingly, and continuously give consent to the sexual activity.” I doubt this standard will be maintained as bestiality, pedophilia, necrophilia, and all manner of other “philias” take hold, but regardless, it’s interesting that this standard is too high for “Medical Assistance in Dying.”

We’ve opened the door to both non-voluntary euthanasia (euthanizing someone who may not want to be) and involuntary euthanasia (euthanizing someone who does not want to be).

# T-shirt philosophy

Donald DeMarco

A friend of mine who teaches theology at a Catholic university informed me of an unforgettable experience he had on a flight to Chicago to visit an old friend. Seated next to him was a young woman wearing a t-shirt identifying herself as a proud member of the “pro-choice generation.” My friend wanted to say to her, “Lucky for you your mother wasn’t a member.” He said nothing, a “moment of cowardice I now regret.” But he continues to send prayers her way.

Does this young woman have any respect for the meaning of the word “generation.” She is, whether she realizes it or not, the consequence of a long line of generations that lead back to our first parents. All her preceding generations said “yes” to life. Now, she says “no!” But why? What can be greater than life? According to her t-shirt philosophy, it is “choice.”

“Choice” is a body without legs. It does not go anywhere. One might as well have a t-shirt that says, “Go!” But one may ask, “Go where?” Go crazy, go to church, go away, go rogue? “Choice” is dangling in the air destitute of any connection to anything. We do not see t-shirts sporting the word “Go” no more than we see them with the word “Stop.” No one is either “pro-go” or “pro-stop.” These words are much too indefinite to have any meaning, let alone inspire a nationwide movement.

My friend explained how implausible it is to boast of being a member of a “generation” whose philosophy is, in itself, indecipherable. As he informed me: “It is astonishing to me that even after fifty years of hearing the same tired old shibboleth, the pro-choice crowd continues to trot it out as if it were a thunderbolt fallen from the sky. To them,

the argument is as fresh and delicious as this morning’s first cup from Starbucks.” Well phrased and philosophically impeccable!

No one is against choice if that word merely expresses the capacity to make choices. Thus, “choice” is not an issue. There is absolutely no need for a pro-choice movement. What is at issue is what is chosen. Advertisers are in love with the word “affordable.” Every senior residence, for example, is “affordable.” But it is affordable only to those who can afford it. “Affordable” dangles in the air and to whom it applies is unspecified. It surely does not apply to everyone.

If I were in this ticklish situation that my friend experienced on the airplane, what might I have said to the young lady? “Excuse me, I am fascinated by the statement on your t-shirt. But I have a question. Do you include me in your membership? I have chosen to ask you this question and I am wondering if, in asking it, I am out of bounds?”

She would extend to me the right to choose this question. Then, I would ask her another question. “Do you realize that your pro-choice philosophy is identical with that of Adolph Hitler’s because he was also pro-choice in feeling free to choose exterminating the Jews?” She would then become indignant and insist that there are limits to choice. I would then suggest that she modify her t-shirt slogan by adding the words, “with restrictions.” “You, nor anybody else is simply “pro-choice.” “Your t-shirt is a lie!” I have now angered my co-passenger and she begs me to leave her alone.

“Please let me ask you just one more question,” I would entreat, “since I am trying to understand your position. Is something good because it is chosen or is something cho-

Euthanasia and assisted suicide were sold to the Canadian people under the auspices of “choice” and “autonomy,” Canadians’ favourite virtues after “diversity, equity, and inclusion.” Now, however, we see that there’s only one choice the government is interested in offering.

When legalization was being entertained, critics argued that every patient should at least first be assured of proper pain relief and support in their dying days.

Back in 2010, the Canadian Hospice Palliative Care Association reported that “only 16 per cent to 30 per cent of Canadians who die currently have access to or receive hospice palliative and end-of-life care services.” By 2019, 82.1 per cent of those killed by MAiD received palliative care, or so the government claimed, though it admitted the data “does not speak to the adequacy of the services offered.”

It also claimed that over 89 per cent of patients killed by MAiD who required disability supports received them. I suppose, then, that the cases we read in the news—of an army veteran offered euthanasia instead of a wheelchair ramp, a woman with chemical sensitivities euthanized instead of suitably housed, a quadriplegic man euthanized because of a bed sore that could have been prevented with an alternating pressure mattress—are just the outliers.

Still, even UN experts (usually foe, not friend) have been moved to repeatedly warn Canada about ableism. In 2021, its Special Rapporteur on the Rights of Persons with Disabilities, Independent Expert on the Enjoyment of all Human Rights by Older Persons, and Special Rapporteur on Extreme Poverty and Human Rights co-wrote a letter on Bill C-7 cautioning that “where there are some questions about the relative lack of access to palliative care and social support . . . free choice may not exist.”

Indeed, this is not choice, and that’s by design. It should be of no surprise to us that the Liberal government’s latest target is crisis pregnancy centres, because they provide women an alternative to abortion, and the Liberals are not interested in choice unless it is the choice to kill unborn children.

Abortion and euthanasia are evil. That’s not hyperbolic. That’s not emblematic.

I mean that abortion and euthanasia are Satanic in origin, and Satan is not interested in your freedom. Satan is only interested in death and destruction, and once you understand that, you can chart the rest of our country’s future—or more accurately, the lack thereof—as long as we remain under his spell.

sen because it is good?” My question would puzzle her and I would need to rephrase it. “Does your mother love you because you are loveable or are you loveable because she has chosen to love you?” She changes the subject because she is not sure that her mother really loves her.

I continue to explain by pointing out that it is not being chosen that makes one good. If that were the case, then we would be bereft of any shred of goodness that is our own, certainly a condition that could not make us proud. We are loved because we are originally something that is good. Love is a response to that goodness not its creator. So too, our ability to choose should be directed to something that is good. The abortion issue is not about choice, but about whether the unborn child is something good that we should not seek to destroy. If you were upfront about your position, your t-shirt should read, “I am in favour of the choice to kill unborn children.” That would be honest. But it would never sell. “You are a member of an advertising firm that wants people to think that your movement is better than it really is.”

There is an element of cowardice in being pro-choice by concealing what is chosen. There is also an element of respect for life in the fact that the odious word “abortion” is an affront to respect for life.

These words may not have been convincing. The promotion of abortion requires the abandonment of reason. Being pro-life and being pro-reason coincide. Nonetheless, it is everyone’s moral obligation to stand up for reason and condemn its abuse. I find myself to be an invisible co-passenger with my friend in his flight to Chicago and will join him in prayer for the misguided young woman he encountered.

## ANNOUNCEMENT

Due to the postal strike in late 2024, your December edition arrived late. We sent a digital edition to those for whom we had email addresses.

Also due to the postal strike, we delayed printing and mailing of the January edition until the New Year, which is why you are receiving this edition in late January.

Our February edition will be mailed about a week later than usual and we hope to back on our normal schedule for the March edition.

We appreciate your understanding for the altered schedule.





# Flawed report on Indian Residential Schools



National Affairs  
Rory Leishman

On Oct. 29, Kimberly Murray issued her final report as Special Interlocutor for Missing Children and Unmarked Graves and Burial Sites associated with Indian Residential Schools. At a press conference to mark the occasion, federal Justice Minister Arif Virani said: “You can’t hear stories about ... young girls being impregnated and then (having) their babies being taken away and incinerated, and not have a response.”

Quite so. However, Virani did not respond, as he should have, by telling the truth that no investigators inside or outside his department have come up with solid evidence that any young girl was ever impregnated by a priest in an Indian Residential School, let alone had her baby incinerated.

Yet Murray, in her final report, includes the often repeated, but entirely unverified, story told by Irene Favel to the CBC in an interview on July 8, 2008 about how she had witnessed a murder at the Muscowequan Indian Residential School in Saskatchewan in the 1940s. According to Murray, Favel said: “There was a young girl...she was pregnant from a priest there...she had her baby, and (nuns) took the baby, and wrapped it up in a nice pink outfit, and they took it downstairs ... they took the baby in the ... furnace room, and they threw that little baby in there and burned it alive. All you could hear was (this little cry, like) ‘Uuh!’ and that was it.”

That is, indeed, a horrific story. But it is utterly incredible. Murray did not mention in her report that Favel claimed in her CBC interview that the impregnated young victim “was seven-years old.” Before broadcasting such a fanciful tale about alleged atrocities perpetrated by a Catholic priest and nuns, the CBC should have probed for answers to at least a few basic questions such as: Who was the priest who impregnated the young student? Who were the nuns who threw the baby into the furnace? How many of Favel’s former classmates can corroborate her appalling accusations of clerical rape and infanticide?

None of these questions has been answered by Murray, the CBC or anyone else. By way of proof, all Murray has to say in her report is: “Many testimonies and oral histories confirm that children witnessed babies being wrapped in blankets and burned in the institutions’ furnace.”

What Murray does not cite is any corroborating evidence for any of these gruesome tales. While there are a few well-documented cases of girls who were sexually abused by a perverted priest at an Indian Residential School, there is no proof that any of these girls was impregnated. Likewise, there is no proof that any nun burned a baby in the furnace of an IRS school or that any child at an IRS school was murdered by a school employee.

In her final report, Murray notes that “genocide is most commonly associated with mass killings of a targeted population over a short period of time” and she concedes that, in this usual sense, Indigenous Canadians have not been subjected to genocide. Instead, she accuses the government of Canada of perpetrating “genocide by attrition,” by continually denying Indigenous Canadians “basic needs as a means to slowly assure their destruction.”

That is poppycock. According to the Parliamentary Budget Office, the Trudeau government is projected to spend \$42.7 billion this year alone on Indigenous peoples. That is \$2.7 billion more than it plans to spend on national defense and amounts to \$23,700 for every Indigenous man, woman, and child in the country. Murray has not --- and cannot -- cite any evidence that the government of Canada has ever spent less per capita on Indigenous peoples than the per-capita average for all Canadians.

Prime Minister Sir John A. Macdonald, educational reformer Egerton Ryerson and other lay and clerical leaders, Protestant and Catholic, created the Indian Residential Schools so Indigenous youngsters could learn to read, write, speak English or French, and develop other basic skills they would need to escape the perils of a poor, solitary, nasty, brutish, and short life of an illiterate nomad. Yet Murray has no compunction about smearing all the dedicated employees in the Indian Residential Schools as perpetrators of cultural genocide.

What does Murray now propose to help today’s struggling Indigenous families? More billions and billions of dollars in government handouts.

That will only make matters worse. What so many Indigenous families really need from government are well-funded and well-designed programs to empower them to follow the example of the hundreds of thousands of thriving Indigenous people who have escaped the crime, violence, poverty, and despair that pervade so many welfare-ridden reserves, by moving to a healthy community, on or off a reserve, where such basic needs as decent housing, clean water and productive jobs are readily available.

# Arkansas most pro-life state for fifth year in a row: report

Oswald Clark

An annual report by Americans United for Life, Life List 2025, analyzed state laws and policies related to abortion, euthanasia, assisted-suicide, end-of-life care, conscience rights for health care workers, and bioethical policies to rank them for “life-affirming policies.” For the fifth year in a row, Arkansas came out on top.

Jerry Cox, president of the Arkansas Family Council (AFC), said that “Becoming the most pro-life state in America did not happen overnight” and that “It took many years of hard work from a lot of people.”

Cox said AFC, Arkansas Right to Life, and other organizations set “out to make Arkansas the most pro-life state in America” and that “by working together, we have done that.” He said “Keeping Arkansas the most pro-life state will take constant effort.”

Life List 2025 stated “This past legislative session, the pro-life movement faced many challenges including pro-abortion ballot initiatives and legislation targeting pregnancy resource centers,” but “several states stood firm in their courageous defense and advocacy for life.”

The top five states according to AUL are all Red States -- states with

Republican governors and Republican-controlled legislatures -- namely, in order, Arkansas, Louisiana, Oklahoma, Mississippi, and Indiana. The bottom five states, on the other hand, are Blue States, or Democratic-controlled states: Vermont, New Jersey, Oregon, Washington, and Hawaii.

Louisiana enacted several life-affirming laws to continue climbing up the table, including pro-

to the controlled substances list and another bill that added abortion drug coercion as a form of domestic violence.

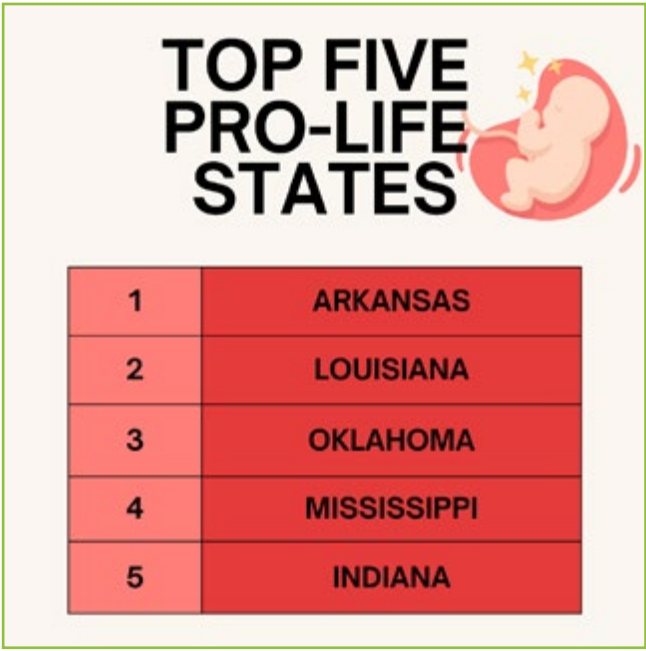
Tennessee climbed the most among states, moving from 13th to sixth, by enacting laws to protect against abortion trafficking of minors and allocating funds for pregnancy resource centres. In all, 11 states allocated new funding for such centres.

Meanwhile, 31 anti-life bills were passed. The most common pro-abortion laws “shield” abortionists or businesses that provide reproductive assistance, such as in vitro fertilization, from criminal and civil liability. While 20 states had bills introduced in their legislatures to legalize euthanasia and assisted-suicide, none of them passed.

Alabama was one of two states to drop six spots, the other being Connecticut. Alabama, which fell from tenth to 16th, was flagged for failing “to protect life” when it enacted a legislative override of a court decision applying the state’s personhood statute to embryonic human beings in IVF in so-called assisted reproductive technologies.

AUL said, “Many states waned in their momentum from last year as they battled against the newest threat to life, pro-abortion ballot measures seeking to enshrine abortion-on-demand in state constitutions” in seven states: Arizona, Colorado, Maryland, Missouri, Montana, Nevada, and New York.

AUL states, “Overall, despite the challenging legislative session, the pro-life movement achieved monumental victories at the ballot box and in the legislatures.”



tecting women from the abortion pill. According to AUL’s 2024 Annual State Policy Report, Louisiana Governor Jeff Landry signed a bill adding mifepristone and misoprostol -- the abortion-pill regime --

AUL noted that 41 pro-life bills and resolutions were passed in 2024, down from 59 passed in 2023.

West Virginia became the first state to amend its state constitution to ban euthanasia and physician-assisted

# Del Grande takes fight against Catholic board to Supreme Court

Gideon Spivak

Trustee Michael Del Grande is setting his sights on the Supreme Court of Canada to hear his lawsuit challenging the Toronto Catholic District School Board (TCDSB) after an October dismissal by the Court of Appeal for Ontario.

On Oct. 23, at his most recent court appearance, Del Grande sought to overturn sanctions brought against him by the TCDSB in November 2020, one year after commenting on a pro-LGBT measure brought forth at a monthly school board meeting. The ruling by Ontario’s top appellate court saw Del Grande’s appeal dismissed.


Del Grande’s battle with the TCDSB began in November 2019 after he made comments at a board meeting in opposition to a measure adding “gender identity and expression” as protected classes against discrimination to the board’s code of conduct. Del Grande proposed an amendment adding fetishistic behaviours such as pedophilia, gerontophilia, bestiality, cannibalism, and vampirism, among others to the code of conduct in order to note the “slippery slope” effect that the proposed “gender identity and expression” measure could have. “The point that I want to make is you wanted to add four terms. And my

concern is that why stop at the four terms? Because it doesn’t cover everybody.”

Immediately, pro-LGBT activists and board members took offence, resulting in an “independent investigation” into the matter. The investigation found that he had

Del Grande was also persecuted by the Ontario College of Teachers, who accused him of “professional misconduct” and attempted to strip him of his license to teach.

Campaign Life Coalition, which has been assist-



Mike Del Grande could be on the hook for more than \$140,000 after the Appeal Court of Ontario upholds decision against him

violated the board’s code of conduct by “creating an unwelcoming and harmful environment for certain members of the Catholic school board community.” Following a failed censure vote against Del Grande in August 2020, he was successfully censured by the necessary two-thirds majority at a November 2020 meeting. After this sanction by the school board, Del Grande sued the board, which sought to force him to apologize for his comments and undergo “equity training.”

ing Del Grande with legal costs, is suspicious of the dismissal by the appellate court. Jack Fonseca, Campaign Life Coalition’s director of political operations, responded to the dismissal with an email blast to CLC supporters on Nov. 13, sharing details about the justice who dismissed Del Grande’s case.

Justice Sally Gomery is a Justice on the Court of Appeal for Ontario. Her bio page on the Court’s website names her as a judge who has “spearheaded initiatives to promote diversity and

inclusion” which calls her impartiality into question. She was appointed in 2017 by Prime Minister Justin Trudeau, who ideologically screens judicial nominees to weed out those who would read the Charter in an originalist or textualist fashion. She also clerked for feminist Supreme Court Justice Claire L’Heureux-Dubé, an early adopter of LGBT ideology.

“I believe that Justice Gomery’s ‘progressive’ DEI (diversity, equity, and inclusion) views and disdain for Michael’s Catholic beliefs about human sexuality influenced her decision,” Fonseca wrote.

Speaking to CLC, Del Grande and his lawyer stated that they believe in a path for a victory at the Supreme Court of Canada. Del Grande said, “If I know that I’ve got a supportive team behind me, I’m willing to go all the way.” A victory, as well as undoing his sanctions, would reverse all cost awards to be paid to the TCDSB, currently totaling \$140,000.

Just before Christmas, the TCDSB asked Del Grande to pay costs to them before his appeal could be considered.

Campaign Life Coalition is seeking donations to help Michael Del Grande pay the cost of appealing the decision to the country’s highest court.



# Ontario spent \$328,000 in 2023-2024 on U.S. abortions

Paul Tuns

According to information obtained by pro-life researcher Patricia Maloney, Ontario paid for 19 women to have their preborn babies killed by abortion in the United States at a taxpayer-funded cost of USD \$229,995 or \$327,608 Canadian.

Maloney, who blogs at Run With Life, reported on Dec. 18, that under the Ontario Health Insurance Plan, 19 women were sent to the U.S. for abortions at an average cost of \$17,382. The abortion procedures were pre-approved and Maloney said the high costs suggest that they were likely third trimester abortions.

According to the National Library of Medicine, the average cost of third trimester abortions in the U.S.

ranges from “a few thousand dollars to over \$25,000, depending on gestation and clinical complexity.”

Most third trimester abortions are carried out by dilation and evacuation (D&E) on babies old enough to survive outside the womb. During a D&E abortion, forceps are inserted into the womb to grasp part of the preborn baby, which then break and twist off the bones of the living child in utero until the body is totally dismembered and removed. Typically, in D&E abortions the spine must be snapped and the skull crushed in order to remove them.

Another late-term abortion procedure committed from 30 to 40 weeks gestation is the partial-birth abortion during which the baby’s legs are forcibly pulled into

the mother’s birth canal using forceps and the entire body save for the head is delivered. The abortionist then rams scissors into the baby’s skull which are then opened to create a hole for a suction catheter to be inserted, after which the baby’s brains are sucked out causing the skull to collapse, killing the preborn child. The dead baby is then entirely removed from the mother.

Abortion advocates deny late-term abortions are common, but according to the Charlotte Lozier Institute’s analysis of data from the U.S. Centers for Disease Control & Prevention and the pro-abortion Guttmacher Institute, 10 per cent of all U.S. abortions are committed in the second and third trimester. In total, the data reveal

there are 50,000 abortions after 15 weeks (almost four months), with approximately 10,000 of those taking place after 20 weeks (five months).

Maloney said “Don’t let the pro-abortionists tell you that Canada isn’t committing very late term/third trimester abortions,” even if they are carried out in the United States. “And those 19 out-of-country abortions,” Maloney explained, “That’s only from one province.” She wondered, “How many are being done in the rest of Canada?”

Maloney acquired the abortion numbers and costs through the Ontario Ministry of Health and Long-Term Care, which reported 52,467 abortions in 2023, up from 49,674 the previous year.

# Online Harms Act stems from a culture that venerates government



Law Matters  
John Carpay

Who would have imagined in the 1960s that Parliament would pass a law to punish Canadians if their speech was deemed to be “hateful” by federal bureaucrats? Who would have imagined, 60 years ago, that a Digital Safety Commission would enforce speech regulations created in secret by the federal cabinet? Would anyone in the 1960s have supported criminalizing advocacy for genocide with a punishment of life imprisonment, a more severe punishment than the maximum 14-year sentence for sexually assaulting a minor? What about giving the Canadian Human Rights Commission the power to prosecute unpopular or politically incorrect speech, with a penalty of up to \$50,000?

Who in the 1960s could have imagined we would punish Canadians for crimes they have not yet committed, but might commit in the future? Would anyone have supported a law to force a citizen to wear an ankle bracelet (electronic monitoring device), stay at home under a curfew, and turn in her legally acquired firearms, based only on a neighbour’s fear that they might commit a speech crime in the future?

Although our parents and grandparents would not have predicted or even imagined the Online Harms Act, it has already passed First and Second Reading in Parliament.

If we could go back in time 60 years to inform our parents and grandparents about Canada in 2025, they would be astounded to the point of disbelief. While feeling horrified by this future dystopia, they would not have recognized their own contribution to putting Canada on this path to tyranny. Canada’s road to serfdom began innocently enough, when governments in the 1960s gradually took over hospitals, hospices, adoption agencies, orphanages, homeless shelters, elementary schools, high schools, universities, nursing homes, and all manner of assistance to those in need and unable to help themselves. Over time, schools gradually stopped teaching history to children, and citizens gradually lost their appreciation for the free society.

In the 1940s, Canadians were willing to die – and did die – to defend our freedoms against Nazi Germany, fascist Italy and Imperial Japan.

Eighty years later, Canadians gladly gave up their freedoms to support a futile and unsuccessful effort to stop a virus from spreading. Even after it became obvious that the virus posed a serious threat to only a small number of people, Canadians embraced tyranny. Even when demonstrated facts discredited the media’s fearmongering narrative, many Canadians still asked politicians to lock people down harder and longer. Next, many Canadians demanded that everyone get injected with a substance that did not stop the virus from spreading. Those who did not get injected with this substance (for which no long-term safety data existed) became second-class citizens, denied basic human rights.

Clearly, Canadian culture has shifted away from our former love for a free country in which the government was our servant rather than our master. Like sheep who long for a shepherd, many Canadians love the authoritarian state. They appreciate being told what to think, how to think, what to do, and how to live. They do not want to be responsible adults who use their God-given brains to think for themselves. Instead, they want to be guided, directed, controlled and managed like young children. This childish sentiment aligns with statolatry, the worship of the state.

It is this excessive reliance on government that paved the way for the *Online Harms Act*. Most Canadians trust their federal and provincial governments to run hospitals, hospices, adoption agencies, orphanages, homeless shelters, elementary schools, high schools, universities, long-term care facilities, and all manner of assistance to those in need. Further, many Canadians want their government to regulate every business, profession, trade, charity, sport and hobby in the name of “safety” or “security” or both.

If the government knows best how to manage all these enterprises and activities, why should the government not also lend its benevolence, expertise and wisdom to controlling and regulating our speech? The government’s “safety and security” claims have worked wonders in persuading Canadians to let government manage much of their daily lives. If we don’t want to be treated like adults in the social, economic and financial spheres of our lives, can we really demand that government treat us like adults when it comes to what we say, how we practice our faith, and how we raise our children?

The *Online Harms Act* is a big step forward towards a totalitarian state. It must be vigorously opposed. But while fighting against this most aggressive assault on free expression in Canadian history, we must remember to fight as well against the rotten, government-venerating culture from which it came.

*John Carpay is president of the Justice Centre for Constitutional Freedom.*

# Linda Gibbons acquitted

Interim Staff

On Dec. 5, Ontario Court Justice Maria Speyer acquitted Linda Gibbons, a 76-year-old pro-life grandmother, of criminal mischief for witnessing outside a Toronto abortion mill earlier in the year.

From May through July 2024, Gibbons was arrested four times for her pro-life witnessing outside the Morgentaler abortuary on Hillsdale Avenue. Along with being charged with violating the Safe Access to Abortion Clinics law – the 2018 bubble zone law enacted by the Kathleen Wynne government and allowed to stand after seven years of Doug Ford’s

Progressive Conservative government – she was also charged with mischief. The cases were heard separately in September and October.

Speyer ruled that Gibbons was not guilty of criminal mischief for holding a pro-life sign. “Ms. Gibbons’ presence outside the Toronto abortion clinic with her sign was meant to dissuade patients from having an abortion, something they have a legal right to do,” Speyer wrote in her decision. “The message on the sign was no doubt very upsetting to patients and staff. They may also have resulted in one patient canceling or postponing the procedure.”

Speyer wrote that “even if that was Ms. Gibbons’

intended result, it does not amount to criminal mischief to property.”

It should be noted that Speyer was incorrect in characterizing abortion as a right in Canada as it exists in a legal vacuum following the 1988 *Morgentaler* decision that through out the existing abortion law on narrow technical grounds and that no legislation governs the lethal procedure.

Speyer pointed out that during her witness, Gibbons “did not accost anyone or impede any patient as they made their way to the clinic other than having to step around her.” Speyer continued: “Nor is there any evidence that Ms. Gibbons blocked or in any way

obstructed the entrance to the clinic,” nor was there any “evidence that Ms. Gibbons intimidated anyone at the clinic or approaching the clinic.”

The justice wrote, “I am not persuaded that Ms. Gibbons did anything other than attend near the clinic for the purpose of communicating information to patients, for the purpose of dissuading them from having an abortion.”

Gibbons renewed her pro-life witness after a nine-year absence as she took up the role of caregiver. She was arrested twice in May, once in June, and again in July. Prior to these arrests, she had spent 11 years in jail for her pro-life witness.

# 56 jurisdictions in Canada declare December Christian Heritage Month

Paul Tuns

According to the Christian Music Festival which organized the drive, 50 municipalities, three regions, one province, and two school boards declared December Christian Heritage Month or otherwise supported the intent of the campaign.

Molly Banerjei, a realtor from Toronto and CEO of the Christian Music Festival, the organization behind the push for the declaration, said she had hoped her home province of Ontario would be the first but was “ecstatic” that Saskatchewan did so and hoped every province would follow suit. However, Saskatchewan was the only province to officially declare December as Christian Heritage Month, while British Columbia explicitly refused to do so.

The NDP government of David Eby, through the Ministry of Multiculturalism, refused the request, sending an email to Banerjei stating, “After consideration, the provincial government will not be proceeding with issuing a proclamation this year” because “your submission overlaps with other significant and nationally recognized statutory holidays celebrating the Christian

faith, notably Christmas.”

Banerjei said that the 34.3 per cent of British Columbia that identifies as Christian would be disappointed by Eby’s government’s refusal to designate December Christian Heritage Month. “Recognizing December as Christian Heritage Month would align with this tradition of inclusivity while acknowledging the historical and ongoing contributions of Christians to British Columbia,” she wrote to Eby.

British Columbia recognizes Tamil Heritage Month in January, Black History Month (February), Sikh Heritage Month (April), Asian Heritage Month (May), Italian Heritage Month (June), National Indigenous History Month (June), Polish Heritage Month (September), German Heritage Month (October), and Hindu Heritage Month (November).

The City of Vancouver also refused to proclaim Christian Heritage Month.

Banerjei said she met informally with Ontario Premier Doug Ford several times and brought up the matter. Ford told her to set up an appointment with his staff to formally talk about the issue, but her calls were

never returned. She told the *Western Standard*, “We have an MPP who is willing to introduce the motion, “we just need (Ford) to cooperate with us and get it done.” The Saskatchewan government made the proclamation official Dec. 4 when Alana Ross, Minister of Parks,



**Molly Banerjei spearheaded a nation-wide effort to get cities and provinces to declare December Christian Heritage Month.**

Culture and Sport, stamped the royal seal on the document making the proclamation official.

Banerjei said she was turning her attention to New Brunswick where Premier Susan Holt said she wanted “proof” that other provinces were making the proclamation. Ultimately, the new

Liberal government in N.B. did not follow suit.

In fact, only one jurisdiction in Atlantic Canada, the Region of Cape Breton, proclaimed Christian Heritage Month. No cities in Quebec, Manitoba, or the northern territories agreed to make the proclamation.

Major cities that did included Ottawa, Toronto, Mississauga, Regina, Saskatoon, and Calgary. Two Toronto-area regions, Durham and York, also declared Christian Heritage Month, as did the York and Peel District School Boards. Smaller communities included Cold Laker, Alberta, Hudson’s Hope, B.C., Orilla, Ont., and Prince Albert, Sask.

Hamilton did not formally declare the month but indicated support, with city council passing by a vote of 11-2 a motion that said: “Therefore, let it be resolved that the City of Hamilton supports local Christian faith groups, families and individuals as they celebrate Christian Heritage Month.” City Clerk Matthew Trennum explicitly stated the motion was not a proclamation: “This is simply a sentiment to say to the community that is celebrating in this way,” that the city

*See ‘Toronto’ p. 8*



# Why I hate that I don't 'hate' the Kansas City Chiefs



Sporting Life  
Victor Penney

I find myself in a rather uncomfortable position with the NFL playoffs kicking off this month. I'm doing the unthinkable: falling in love with another team, and it hurts. As a longtime fan of the Dallas Cowboys, it pains me to say this, but they've been a trainwreck this season, and my wandering eye has landed on the Kansas City Chiefs. The reasons for Dallas' failures are legion, but it's not even the losing that bothers me, because I've had plenty of experience with that as a Toronto sports fan. So, why did I start flirting with another franchise? In short: it's not the Cowboys, it's the Chiefs, and it has nothing to do with football. To be clear, I was comfortably seated on the anti-Kansas City bandwagon.



Kansas City Chiefs kicker Harrison Butker won new fans -- and upset the Left -- when he gave a speech last year that was highlighted traditional values.

For starters, I'm annoyed with the endless fawning over their star quarterback, Patrick Mahomes, with his meteoric ascension to greatness and his Head & Shoulders commercials. Do they have the refs in their back pocket, too? Well, it depends whom you ask on the Internet on any given Sunday. There's also the whirlwind romance between Travis Kelce and Taylor Swift, which took over the league's television coverage. Will they ever tie the knot? I don't care, I just want to see the games! In short: it was easy for me to superficially "hate" the team. So, what changed? It all started with my family's favourite Latin Mass-loving kicker, Harrison Butker. He made a strong impression with his unapologetic devotion to the Catholic faith and his service as an altar server. Hey, it's not every day you find an NFL kicker who can nail a 62-yard field goal, win a Super Bowl, and pray in Latin. His love for Christ won us over, but his stock rose to new heights with his "controversial" commencement speech last May. Butker was addressing the graduating class at Benedictine College in Atchison, Kansas, where he spoke from the heart about life, family, and faith, talking about everything from the erosion of Christian values to the evils of abortion. He also denounced the dangers of gender ideology and the "diabolical lies" that he said women are being told about their traditional vocations. "Some of you may go on to lead successful careers in the world," he told the graduating women in the crowd. "But I would venture to guess that the majority of you are most excited about your marriage and the children you will bring into this world. I can tell you that my beautiful wife Isabelle would be the first to say that her life truly started when she began living her vocation as a wife and as a mother." It's no shocker that he faced a tidal wave of backlash online and in the legacy media over his comments. No one would have been surprised if the Chiefs and their players distanced themselves from Butker, but do you know what happened? Mahomes came to his defense, telling reporters, "I judge him by the character that he shows every single day, and that's a good person." Later in the year, when Butker founded a political action committee to encourage Christians to vote for their traditional values, the Chief's owner stood by his man. During a press conference in October, Clark Hunt, the Chiefs' chairman and CEO, told reporters: "One of the things I talk to the players every year about at training camp is using their platform to make a difference. We have players on both sides of the political spectrum, both sides of whatever controversial issue you want to bring up. I'm not at all concerned when our players use their platform to make a difference." Hunt is no stranger to promoting Christian values. In 2019, the Tyler Morning Telegraph reported that he told a men's luncheon how he was committed to helping his employees "develop spiritually." "In the National Football League, Christ is really glorified," he said. "My identity is my faith in Christ." Then, last September, his family's holding company, Unity Hunt, donated \$300,000 to a political action committee that was running radio ads to oppose a pro-abortion ballot initiative in Missouri during the November elections. All in all, it's hard for me to root against an organization where the owners promote Christ and fight against abortion. Yes, I'm still a Dallas Cowboys fan at heart, even though I feel like a traitor for "loving" another team like this, but I'm sure Jerry Jones won't notice.

# Abortion leading cause of death

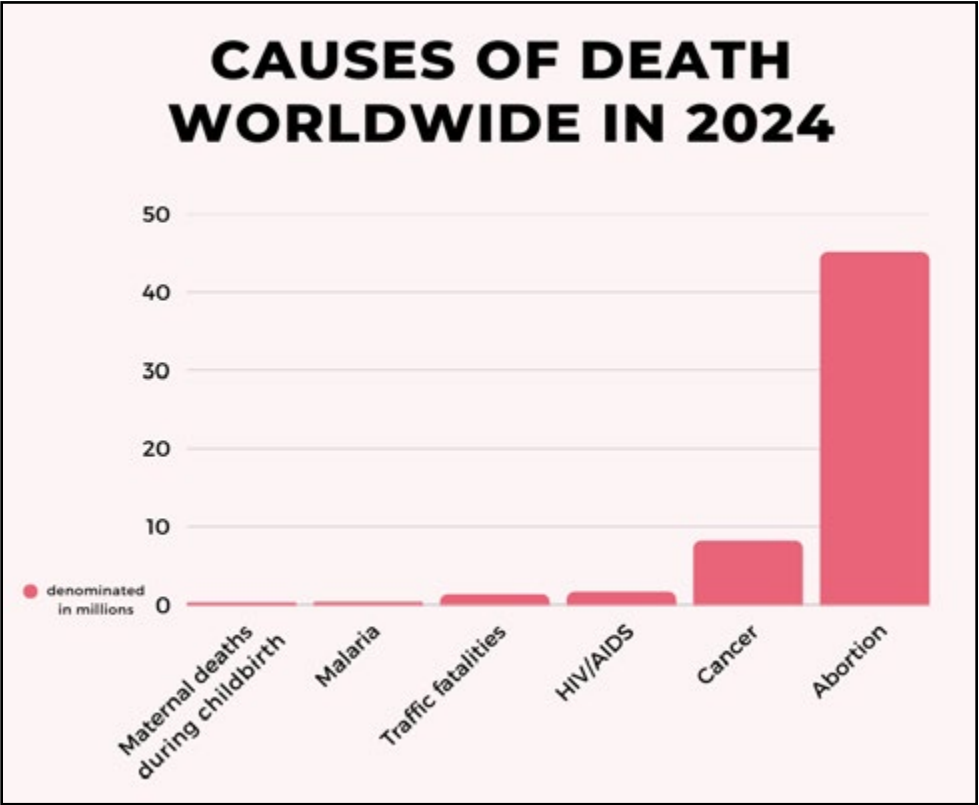
Paul Tuns

According to Worldometer, an online collector of real-time global data, there was a record 45 million abortions committed in 2024 as of noon on Dec. 31, making the prenatal killing of pre-born children the number one cause of death globally. Worldometer, a free online reference, keeps a running tally of major world statistics covering issues such as demographics, health, and economics. Data regarding abortion is gleaned from the latest figures published by the World Health Organization. In total there were more than 45.1 million abortions worldwide last year. Worldometer reported that last year there were 8.2 million deaths from cancer, 1.7 million deaths from HIV/AIDS, 1.35 million deaths from traffic fatalities, and 1.1 million deaths from suicide. There were 512,000 deaths caused by seasonal flu, 395,000 malaria deaths, and 309,000 deaths of mothers during childbirth. Total deaths globally not including abortion numbered 62.5 million. Abortions therefore

accounted for 42 per cent of all human deaths in 2024. LifeSiteNews's Jonathan Van Maren observed, "The abortion death rate – or, more accurately, kill count – dwarfs every other number." According to the latest national statistics, Canada has nearly 100,000 abortions and the United States about one million abortions.

According to the pro-abortion Guttmacher Institute India leads the world in deliberating killing preborn children with 16.6 million abortions, followed by Red China (9.7 million), Pakistan (2.24 million), Nigeria (2 million), and Brazil (1.83 million). To put the global total of 45.1 million abortions

in perspective, Canada has a population of 40 million, Argentina has a population of 45.6 million and Spain has a population of 47.1 million. If all aborted babies were part of one country, they would rank as the 36th largest country by population, between Argentina and Afghanistan.



## Toronto city council's contentious debate

Continued from page 7 "basically support(s) their ability to or their desire to have their celebration." After Calgary agreed to recognize Christian Heritage Month, Banerjei said on Facebook "From one brown girl to another – thank you for taking this historic step," in reference to Calgary Mayor Jyoti Gondek. "Calgary has now become a truly inclusive city, honoring the contributions of Christian communities and celebrating diversity," Banerjei continued on her Facebook post. The debate in Toronto was contentious. The motion was attacked by left-wing councilor Gordon Perks, who delivered a diatribe against Christianity



Doug Ford's didn't return calls by organizers of the Christian Heritage Month campaign.

and a rant against former city councilor Jim Karygiannis, whom he claimed was behind the effort Perks questioned the validity of Canada's founding, delivered a biased history of residential schools, and pointed to the presence of prayer in some schools. "In Canada, every day, every minute, every second, every law, everything we do is Christian time," said Perks, who said recognition of other identities were is an "effort to rebalance" the

country. He also said the nomenclature of Christian Heritage was evocative of the Christian Heritage Party, which Perks complained is "anti-abortion, anti-same-sex marriage." He also said that googling the phrase Christian Heritage Front comes up with references to a defunct white supremacist group. Councilor Lily Cheng said, "this is actually a very difficult debate to me because I feel like we're putting a whole faith on trial here." She spoke personally about how "Christianity saved my life" following struggles with eating disorders and depression. Cheng said "there's so much good and beauty in Christianity" and "I think those are worthy things that we should celebrate in December, when so many people, even those who aren't Christian, look forward to the message of faith, hope and love that is carried around the world on Dec. 25." The motion passed 11-4 with 11 councilors not voting.

Councilor Stephen Holyday, who supported the motion, said that the debate was "handled with the opposite of grace" and brought "council into disrepute." Banerjei says her group's initiative to declare December as Christian Heritage Month "unites diverse voices and fosters a sense of belonging, enriching our nation's identity and promoting inclusivity for all." The Christian Heritage Month website said the campaign seeks "to acknowledge the significant impact of Christian communities on Canadian history, values of compas-

sion, service, and unity, and the cultural fabric of the nation." In 2023, Conservative MP Marilyn Gladu (Sarnia-Lambton) introduced Bill

C-369, that would designate December as "Christian Heritage Month," saying this was only the "fair and right" thing to do. The bill stalled and never passed.

## Respect for Human Life Monument at Blessed Trinity



Fr. Edward Murphy of Blessed Trinity Parish in Toronto presides over the blessing of the Respect for Human Life Monument outside the church on Dec. 28. The blessing was attended by about 50 parishioners after morning Mass on the Feast of the Holy Innocents. Fr. Murphy recited the Litany for Life based on 1 Corinthians 12:31-13:8, which offers prayers for abortion-minded women, the fathers of preborn children, the pro-life movement, and abortionists. The monument was made possible by an anonymous donation.



## WAR IN UKRAINE

### Tribute to Alexei & Yulia Navalny

Wanted Alive: Tsar Vladimir Putin  
of Russia for the murder of  
Hetman Alexei Navalny of the Don Cossacks

“You slew me too, a free Hetman,  
\_\_\_\_\_ martyred!”  
Russian poet Alexander Pushkin ???

The Black Sea has beneath its ninety-meter  
level only “dead” water which can sometimes  
emit hydrogen sulphide gas during severe  
storms and upon reaching the surface of the  
water my favourite colour appears purple

Kozak of St. Demetrius  
DAVID SE OLCHOWECKI

*Dave Olchowecki*

## OUR CORNERSTONE

“Whereas Canada is founded upon principles that  
recognize the supremacy of God and the rule of law.”

TREASON: The abandonment of a belief or principle.  
The crime of betraying one’s country, any betrayal of  
trust; treachery, disloyalty, faithlessness; sedition,  
subversion, mutiny, rebellion; the crime of trying or  
helping to overthrow the government of the criminal’s  
own country or cause its defeat in war.

The tactic employed by the devil on Eve in the garden  
is identical to what was done to us.

You who have demanded that we remove the word  
“protect” inscribed in our hearts by God will wish you  
listened to the Holy Spirit instead.

Mother to Father to Village

Should this life (child) be abandoned by all 3,  
We’ve condemned ourselves + lost the war!

Only Christ can set us free!

Olchowecki, Samuel David Eugene

*Dave Olchowecki*

**T**he Christian Heritage Party wishes  
all our friends in the pro-life, pro-  
family movement a healthy, prosperous  
and fulfilling 2025!

May the Lord bless and reward your  
efforts to protect innocent human life!

**We stand on guard  
with you.**

**Rod Taylor**  
National Leader, CHP Canada



**CHP.ca**

Mortgage Agents for Life  
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commission will go  
directly to Campaign  
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**HONOURABLE MENTIONS:**

Alberta Premier Danielle Smith vows to protect female spaces, Statistics Canada reports that Canada’s fertility rate hits all-time low of 1.26 children per woman of child-bearing age (among the lowest in the world), Trudeau implements national pharmaceutical program that provides free contraception to all Canadians whose birth control is not covered by their private insurance programs or provincial health care plans, and Canadian horror stories serve as a warning against legalizing euthanasia.

**10. RECORD-SETTING LIFE CHAIN**



The 2024 Life Chain was held in 350 locations throughout Canada, from coast to coast to coast, up more than 100 locations compared to 2020. This was the 35th annual Life Chain in Canada and attendance exceeded 15,000 despite some locations experiencing rain. Campaign Life Coalition stated that “because we were out on the streets, people who needed to see our message did,” as “Hundreds of thousands of Canadians encountered the pro-life message.”

**9. CANADIAN ANTI-HATE NETWORK TARGETS CAMPAIGN LIFE COALITION**



The Anti-Hate Network, which receives federal funding, attacked Campaign Life Coalition in its publication “40 Ways to Fight the Far Right,” which was released in July. The AHN responded to CLC’s concerns about inclusion by stating the pro-life group “oppose(s) pluralism, equality and individual rights,” stating that its positions on marriage and sexuality are “consistent” with “Hallmarks of Hate.” CLC’s legal counsel sent a letter on August 21 demanding that the defamatory inclusion in the “40 Ways” docu-

ment be removed, that the Network issue a retraction including stating clearly that CLC is not a fascist or hate-promoting organization, and issue an apology for the false statements. The Anti-Hate Network has a history of targeting CLC. Earlier in the year, the Network retracted a statement falsely claiming CLC was behind a poll that showed most Albertans support parental consent for minors who want to obtain an abortion – after CLC denied it had any connection to the poll. In 2022, it misrepresented a statement by CLC director of education and advocacy Josie Luetke in a story about school board trustee candidates.

**8. BLAINE HIGGS LOSES NEW BRUNSWICK ELECTION**



On Oct. 21, New Brunswick Progressive Conservative Premier Blaine Higgs was defeated by the Liberals and immediately the new government sought to reverse some of Higgs’ socially conservative policies. Within two weeks of forming government, Premier Susan Holt rescinded Regulation 84-20, a policy that prohibited the funding of surgical abortions committed at private medical facilities, a policy which had been supported by every government—Liberal or Progressive Conservative—since the 1980s. Holt said that the move was intended to “create more access to abortion” throughout the province. Holt also rescinded Policy 713, Higgs’ signature education policy that required parents of children who sought social transitioning at school – using pronouns or names at odds with their biological sex – to give their consent to those changes.

**7. REPORT FINDS MORE THAN 100 CANADIAN WOMEN HARMED BY ABORTION PILL**



A Campaign Life Coalition report found that more than 100 Canadian women suffered serious health effects after taking the abortion pill, including one death. Abortion advocates call the abortion pill – sold in Canada as Mifegymiso as a two-pill regiment of Mifepristone and Misoprostol – the gold standard method because of its supposed safety. An investigation of information from Health Canada indicated that as of July 2024, there were 118 “adverse reports” for either Mifegymiso (51) or Mifepristone and Misoprostol (67) that were listed on the “Vigilance Program.” According to the program, women using the abortion pill suffered hemorrhaging, loss of consciousness, sepsis, blood clots, and septic shock, one of which resulted in death. Campaign Life Coalition said that while abortion advocates call the abortion pill “medicine” this is inaccurate because medicine is meant to cure illness or disease, and pregnancy is not an illness or disease. The abortion pill kills preborn children and harms the health of pregnant women. It was also reported that at least three women in the United States died after taking the abortion pill since the 2022 Dobbs decision. CLC called on Health Canada to recall the abortion drug protocol. “The evidence is clear: Canadian women are being harmed by the chemical abortion protocol,” wrote CLC’s Pete Baklinski in the report.

**6. SPREAD OF ANTI-FREE SPEECH ZONES TO MANITOBA**



On June 4, the Manitoba legislature passed The Access to Safe Abortions Act (Bill 8), which created an anti-free speech bubble zone around facilities that do abortions by banning pro-life speech in their vicinity. Facilities protected by these bubble zones include abortion mills, hospitals that commit abortion, and physicians’ offices where abortions are procured. The bubble zones, which can span between 50 and 150 metres from an abortion facility, make it illegal to show any act of disapproval of abortion to anyone near where abortions are committed. Acts of disapproval include informing others about the abortion procedure or offering assistance to abortion-minded women. Violators of the law are subject to a fine of \$5,000 and six months in jail on first offense, and a \$10,000 fine and one year in jail



on subsequent offenses. This was the third attempt by St. John’s NDP MLA and Minister of Families, Nahanni Fontaine, to get bubble zones imposed in Manitoba; previous attempts were defeated by the Progressive Conservative government but this one passed now that the NDP governs the province. Manitoba became the fifth province with a bubble zone law, joining British Columbia, Alberta, Ontario, and Quebec.

5. CASS REVIEW CALLS TRANSGENDER IDEOLOGY INTO QUESTION



In April, the Independent Review of Gender Identity Services for Children and Young People, colloquially referred to as the Cass Review that was commissioned in 2020 by the National Health Service, found that there was little evidence to support puberty blockers, hormone therapy, and psychosocial interventions in children and teenagers with gender dysphoria (gender confusion). The findings of Hillary Cass, a former president of the Royal College of Paediatrics and Child Health, led the United Kingdom to ban prescribing puberty blockers to adolescents and children under the age of 18 who are gender confused. Cass conducted a massive review of studies in regard to each medical intervention and found that there was no evidence to support any of the medical pathways offered to gender confused youth. Furthermore, Cass found that the rationale for puberty blockers – that they be used to give gender confused youth time to think about their decision – proved false considering that the vast majority of children who took them went on to proceed with hormone therapy. She said there was poor follow-up data to understand long-term risks or regret of transitioning. Numerous health bodies around the world, including the Canadian Pediatric Society, have affirmed support of so-called gender medicine for children and adolescents.

4. FIRST EVER MARCH FOR LIFE IN QUEBEC



On June 1, Campagne Québec-Vie (CQV) organized the province’s first March for Life, an event that was met with an estimated 1000 counter-protesters. The pro-abortion crowd led police to advise Georges Buscemi, president CQV, an organizer of the event, to stay on the grounds of the National Assembly and not to march in the streets. However, the pro-life crowd braved the anti-life demonstrators and marched through the streets to bring their pro-life message to the public. When the pro-life marchers returned to the National Assembly, the provincial legislature, it had been taken over by the counter-

protesters who set off green smoke flairs. Police escorted them off the premises and the Quebec pro-lifers heard testimonies and speeches from numerous speakers, which was followed by a dinner. 2024 was a big year for Campagne Quebe Vie; in February, the organization celebrated its 30th anniversary. CQV is also challenging the province’s bubble zone law in court.

3. CONTINUED PERSECUTION OF DEFENDERS OF LIFE AND FAMILY



Mike Del Grande, Josh Alexander and Linda Gibbons are three of the most visible Canadians who have paid a price for their witness. Del Grande is the Toronto Catholic District School Board (TCDSB) trustee who challenged the board’s finding of professional misconduct following his opposition to adding “gender identity” and ‘gender expression” to TCDSB’s code of conduct. He lost in the courts and is seeking appealing to the Supreme Court of Canada, but the TCDSB is trying to force him to pay \$187,500 in costs (plus interest) granted them by lower courts. As LifeSiteNews’s John-Henry Westen said, the board is seeking to punish Del Grande by making him homeless for not going along with the LGBTQ+ agenda in the Catholic school system. In 2022, a Christian student, Josh Alexander, publicly opposed his Catholic school’s policy to permit biological males who identify as girls to use female restrooms and changerooms, which led the school to suspend him and eventually for the Renfrew County Catholic District School Board (RCCDSB) in Ontario to expel the student. After the Ontario Divisional Court dismissed the appeal of Alexander to overturn his expulsion, the RCCDSB sought nearly \$47,000 in legal costs from the teenager. On Nov. 18, Alexander tweeted “Arresting, suspending, excluding, defaming, failing, and permanently removing Josh was not enough. This will leave Josh bankrupt at 18 years old.” In June and July, Linda Gibbons was arrested four times for allegedly violating the province’s “Safe Access to Abortion Services Act” which outlaws pro-life speech around abortion facilities. She also faced two criminal charges of “failing to comply” and “mischief” related to her four arrests. Gibbons chooses to be silent in court in solidarity with preborn children killed by abortion, a tactic that led to the judge to seek a psychiatric assessment of Gibbons. In December, Ontario Court Justice Maria Speyer ruled that Gibbons, 76, was not guilty of mischief for holding pro-life signs outside the Morgentaler abortuary in Toronto. In the United States, Joe Biden’s Department of Justice has successfully prosecuted and sent to jail more than a dozen pro-lifers for violating the 1994 Freedom of Access to Clinic Entrances for their witness to the injustice of abortion.



In October, the Trudeau government announced that it would introduce legislation that would require pregnancy care centres to disclose whether or not they committed or referred for abortions; those that did not make such public disclosures would lose their charitable tax status. In 2021, the Trudeau Liberals ran on a platform that targeted all pregnancy care centres for loss of charitable tax status claiming they trucked in misinformation by misleading pregnant women that they offered abortion services or information. Campaign Life Coalition said the change to Revenue Canada regulations regarding charities is “not only unnecessary but misleading” because the vast majority of pregnancy care centres are transparent about the services they do and do not provide. Furthermore, the rule singles out pregnancy care centres because no other charity is required to disclose what services they do not offer. The NDP said the proposal did not go far enough saying pregnancy care centres – which provide material and other supports to pregnant women and their children – should all be stripped of their charitable tax status. Previously, Conservative leader Pierre Poilievre criticized Trudeau’s attack on pregnancy care centres but when then finance minister Chrystia Freeland and Women’s Minister Marci Ien announced they would table the legislation, no Conservative responded to the proposal. CLC national president Jeff Gunnarson said, “The ‘pro-choice’ Prime Minister would rather women only have one choice – abortion.”

1. DONALD TRUMP WINS U.S. ELECTION



Former president Donald Trump defeated the pro-abortion Democratic presidential candidate, Vice President Kamala Harris, winning 312 Electoral Votes to 226, after winning all six heavily contested states (Arizona, Georgia, Michigan, Nevada, North Carolina, Pennsylvania, Wisconsin). Trump ran against Harris’s abortion radicalism which included a national pro-abortion law that would legalize abortion through all nine months and would override state-level pro-life laws. Trump himself said he opposed a national pro-life law, saying that states should decide the issue. In 2022, the Supreme Court of the United States voted to overturn the 1973 pro-abortion decision Roe v. Wade when three of Trump’s Supreme Court appointments voted with the majority in the Dobbs decision. He counted on pro-life voters to reward him for those judicial appointments even as he criticized state-level pro-life laws that outlawed the procedure before 12 weeks. During the presidential debate, Trump called the Democratic position as extreme as he described the barbaric practice of abortion until birth. Although Trump said he would not sign a federal abortion ban, pro-life Americans are hopeful that the second Trump presidency will include freeing pro-life prisoners of conscience, defunding abortion domestically and abroad, and appointing lower court judges to uphold pro-life laws passed in the states.



# Working ourselves into a (51st) state



Amusements  
Rick  
McGinnis

With the re-election of Donald Trump as president of the United States, Canada has become an interesting place, though like almost any other time when this has happened, the circumstances aren't necessarily welcomed by Canadians. It all began with what was probably a joke, though when it comes to existential questions and particularly how we're viewed by our neighbours to the south, Canadians tend to lose the sense of humour we like to brag about.

In a Dec. 18th tweet cross-posted from his Truth Social account to X, the president-elect confidently proclaimed that "Many Canadians want Canada to become the 51st State," kicking a hornet's nest of reaction that few anticipated would be on his list of priorities. There was predictable outrage from the expected sources: Mark Carney, former Bank of Canada governor and a perennial on the list of possible replacements for prime minister Justin Trudeau, accused Trump of "casual disrespect."

Stewart Prest, a political science professor at the University of British Columbia, accused Trump of bullying and said that "bullies don't stop because you do what they demand that you do." Conservative leader Pierre Poilievre said that Canada becoming a 51st state will "never happen," and claimed that he has "the strength and the smarts to stand up for this country."

The president-elect doubled down, threatening a tariff war against Canada, referring to Trudeau as the "governor" of Canada, and suggesting that hockey legend and Trump supporter Wayne Gretzky should run against him and assume leadership of the 51st state.

This is undeniably world-class trolling by Trump, who knows that Trudeau is vulnerable, suffering from cratering popularity in the polls, but Trudeau did travel to Mar-a-Lago, Trump's alternative White House, for further chastisement, then sent a delegation from his cabinet to meet with the president-elect while he left Ottawa for a Christmas ski vacation.

But Trump did elicit a reaction from Canadians who admitted that the idea wasn't unattractive – enough to make it echo in both national and international press in ways that can't be comforting to whatever government is leading this country in a year's time.

A *Daily Mail* story cherry-picked responses from self-described conservative Canadians – "maple MAGAs" and supporters of Albertan independence were particularly enthusiastic – like "sounds pretty good," "the dollars we earn would also have way more value than the weak Canadian dollar," and "you'll have the rights to bear arms, which you should have."

The story noted that a recent Leger poll found less than 15 per cent support for a merger with the U.S. among Canadians, and quoted Public Safety Minister Dominic LeBlanc, part of the government delegation sent to visit Trump, insisting that "the president was teasing us. It was, of course, on that issue, in no way a serious comment."

Which is probably true, but it's hard not to speculate how those tweets will echo well past Trump's inauguration and even past our imminent federal elec-

tion. And perhaps it's time we had a debate about what it means to be Canadian, and just what our government and its institutions aren't providing that make a Canada-US merger more than a mere joke.

It didn't help that our current head of government told the *New York Times Magazine* the year he took office that Canada was a "postnational state" and that there is "no core identity, no mainstream in Canada." Writing about this in the *Guardian*, Charles Foran noted that this would have been a radical statement from a European politician while "to Canadians, in contrast, the remark was unexceptional."

Trudeau was, according to Foran, CEO of the Institute for Canadian Citizenship, "voicing a chronic anxiety among Canadians: the absence of a shared identity." He traces this "postnational" idea through Mavis Gallant, Yann Martel, John Ralston Saul, and no less than Marshall McLuhan, with this brain trust of writers and intellectuals telling us that Canada was at heart an "experiment" and that there was no point trying to define Canada because, even after a century and a half as sovereign state, there was no "there" there.

Is it any wonder that, a decade after we had been presented to the world as less of a country and more of "a convenient waystation: a security, business or real-estate opportunity, with no lasting responsibilities attached," some small but measurable minority of Canadians might want to stop the experiment and take themselves to a place that had a palpable idea of what it was, and what it should be?

But first it must be said that absorbing Canada would be a bad deal for the U.S., and not just because of demography, geography, culture, or economy. As long as Canada includes Quebec, acknowledged officially as a "distinct society" within our borders that represents itself to the Rest of Canada (ROC) as a referendum away from leaving us in pursuit of its own manifest destiny, we're more trouble than we're worth.

And this would be especially true if current polling holds true and the Bloc Quebecois, the party of separation, becomes the official opposition in the House of Commons this year.

Back in 1997, two years after the second Quebec referendum on separation, Robert A. Young published a revised and expanded edition of his 1995 book *The Secession of Quebec and the Future of Canada*. He laid out all the potential scenarios if Quebec had voted "yes" in the referendum and the machinery of "sovereignty" had been set in motion with the ROC forced to face a future without Quebec.

From the perspective of the mid 90s Young acknowledges "the suggestion that a fragmented ROC would sooner or later join the United States. Some provinces or regions might be forced to opt for this course almost immediately; others might maintain their independence longer. Obviously maintaining any degree of constitutional unity in ROC would become much more problematic if individual provinces or regions joined the United States."

Young imagines that Atlantic Canada might be the most obvious region to become a 51st state, and makes a case that British Columbia would find it attractive to become part of a rich contiguous region of Pacific states stretching from Alaska to California, facing Asia more than Europe. And he notes that "the psychological blow to people in the remaining provinces would be substantial; more seriously, if a large component of 'outer Canada' left ROC, the prob-

lem of Ontario dominance in the remainder would be accentuated."

Western separatism, which has a strong voice today in Alberta and Saskatchewan, didn't get looked at seriously, and Young stated confidently that "from official statements and from the opinions of experienced American observers of Canada, it is evident that the United States' preferred option is that Canada remain intact."

But that was then and this, as they say, is now, and even if the president-elect is trolling us by tweeting about a 51st state, the idea is in play and the response hasn't been altogether negative. Sensing that Justin Trudeau is vulnerable – some polls project the prime minister losing in his own Montreal riding – Parti Québécois leader Paul St-Pierre Plamondon recently promised a third referendum in the province.

At the time he made this promise, support in Quebec for separation remained around a third of the province, numbers lowering among younger voters. But everyone knows that in politics and the economy, change (or crisis) happens very slowly and then suddenly, and separation might see a revival with the Bloc Quebecois as official opposition in Ottawa and support for Francois Legault's CAQ party softening in Quebec going into a 2026 provincial election.

What has changed is that support for federalism isn't anywhere near as strong in the ROC as it was during the 1980 and 1995 referenda. An Abacus poll in 2022 revealed that only 15 per cent of the ROC thought Canada and Quebec were moving closer together, while 46 per cent said we were moving farther apart. Only 18 per cent of the ROC thought Quebec was moving in the right direction while a whopping 52 per cent said they were unsure.

That is a significant block of undecided voters in a country where the unsure crush incumbent parties in elections when they think the country is going in the wrong direction. And if we can say anything for certain right now it's that dissatisfaction with political leadership and the status quo is making the last year of the Trudeau government less of a victory lap and more like a walk of shame.

Desperate times call for desperate measures, so we might be overdue for a debate about what Canada is and what its future holds. And if that means talking frankly about divorce, custody, fire sales, redrawn maps and ending an experiment whose goals remain unclear to its subjects, there's no time like the present.

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# Jimmy Carter, the last Democratic abortion ‘moderate,’ dead at 100

Oswald Clark

Former U.S. president Jimmy Carter died on Dec. 29 at the age of 100 as the oldest ever former American president. Carter was governor of Georgia (1971-1975) before being elected president as an outsider in 1976, barely beating Republican Gerald Ford in the aftermath of Watergate. Carter was defeated four years later by Ronald Reagan amid high inflation, higher unemployment, and global turmoil including the Iran hostage

crisis and Russia’s invasion of Afghanistan. Carter was routinely described as a devout Baptist – the *Politico* headline following his death was “The Last Progressive Evangelical” -- and he described himself as “personally opposed” to abortion after the 1973 *Roe v. Wade* decision. Despite his personal opposition to killing preborn children, Carter said that *Roe* should be upheld, fought to have the Democratic party platform in 1976 oppose a constitutional amendment to protect the unborn, and arranged to

keep pro-life activist Ellen McCormack off the 1976 Democratic convention stage. His one nod toward his supposed pro-life views was support for the Hyde



Former U.S. president Jimmy Carter

Amendment which prohibited the federal government funding elective abortions that was signed earlier that year. Carter’s cabinet was comprised of men and women who held both pro-life and pro-abortion views, but it hired a number of vocal pro-abortion feminists as lawyers including Sarah Weddington, the attorney for *Roe* and a young up-and-comer named Hillary Clinton. When Weddington, Clinton, and other feminists approached Carter about rescinding the Hyde Amendment, he resisted. The Carter administration’s Justice Department defended Hyde in court, which was upheld in *Harris v. McCrae* (1980). Following Carter’s death,

John Murdock wrote in *First Things* that while the former president was outspoken on other humanitarian and human rights causes, he seldom forcefully reiterated his pro-life position, only meekly calling upon Democrats to moderate their increasingly extreme abortion position supporting the procedure until the moment of birth with no exceptions. Carter, Murdock noted, would endorse Biden who flip-flopped on the Hyde amendment when he sought the 2000 Democratic presidential nomination, and announced he voted for Kamala Harris, labeled by the pro-life movement as the most extreme pro-abortion presidential candidate in U.S. history, in 2024.

Carter also supported same-sex “marriage,” saying in 2015 that “Jesus would approve” the practice despite the fact that the Bible clearly condemns homosexuality. Carter taught Sunday school at his local Baptist church until his late 90s.

Carter was often described as a failed president but the best former president because of his humanitarian work, most notably with Habitat for Humanity, to which he lent a helping hand in building low-cost homes for those who could not otherwise afford housing. He wrote 30 books, many about foreign policy and the Middle East, but also poetry, memoirs, and a children’s book.

In 2002, he was awarded the Nobel Peace Prize “for his decades of untiring effort to find peaceful solutions to international conflicts, to advance democracy and human rights, and to promote economic and social development.”

Carter’s wife Rose died in 2023, months after the couple celebrated their 77th wedding anniversary.

# Pro-life Liberal MP Paul Szabo, RIP

Paul Tuns

On Dec. 19, former Liberal MP Paul Szabo died in Mississauga with his family by his side, at the age of 76. Szabo, born in Toronto and raised in Mississauga was a “lifelong parishioner at of St Francis of Assisi Church – he represented Mississauga South from 1993 to 2011.

Szabo first ran for the Liberals in 1980 and 1984, losing both times to Progressive Conservative Don Blenkarn, whom he would defeat in 1993. He would make his mark as pro-life and pro-family in the Liberal Party at a time, under Jean Chretien, that they were becoming less common. He joined the Parliamentary Pro-Life Caucus and voted pro-life on issues of abortion and euthanasia.

He took the lead opposing his own government’s reproductive technologies bill that would allow human cloning, stem cell research, and animal-human hybrids. He wrote a book, *The Ethics and Science of Stem Cells*, explaining the problems with some forms of stem cell research and the permissibility of other kinds, and proposed more than 50 amendments to the bill, five of which passed.

Szabo wrote two books on family while he was MP, *Divorce - The Bold Facts and, Strong Families Make a Strong Country*. Szabo also supported more generous maternal and paternal leave, supported greater criminal sentences for individuals who abused women or children, and was vocally opposed to same-sex “marriage.”

He wrote three other books as MP: *Tragic Tolerance of Domestic Violence*, *The Child Poverty Solution*, and, *Fetal*



Paul Szabo

*Alcohol Syndrome - The Real Brain Drain.* In 2004, Campaign Life Coalition bestowed the Joseph P. Borowski Award

## Szabo won CLC’s Borowski Award in 2004

on him for his pro-life leadership in Parliament.

It was thought that his socially conservative views prevented him from being appointed to cabinet under either Chretien or Paul Martin. He served as parliamentary secretary to the Minister of Public Works and Government Services from 2000-2003.

In 2006, Szabo was given the “The Hardest-Working” Member of Parliament at the First Annual Parliamentarian of the Year Awards at a ceremony sponsored by *Macleans*, *l’Actualite*, and the Dominion Institute, and award he won again the following year and again in 2009. He regularly ranked first or second among MPs who rose to speak in the House of Commons.

In 2004, Szabo faced a strong challenge from Charles Sousa, a future Ontario cabinet minister, for the Liberal nomination. Szabo held off the challenge, winning the nomination 966 to 838 on the strength of grateful pro-life constituents. Despite the stiff challenge for the nomination, he easily won re-election.

Prior to his political career, Szabo worked at TransCanada Pipelines, United Cooperative of Ontario, and as an accountant in private practice. He served as a director of the Mississauga Hospital, director of a shelter for abused women, and director of the Peel Regional Housing Authority.

Szabo is survived by his wife of 53 years, Linda, their three children Aaron, Reagan, and Whitney, and four grandchildren.

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# Another Successful Father Ted Colleton Scholarship Concludes

The 2024-2025 edition of the Father Ted Colleton Scholarship concluded in December of 2024. Sponsored by Niagara Region Right to Life, the scholarship program attracted 33 senior high school students from across Canada, including the provinces of British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Prince Edward Island. The topic or theme of the essay writing component was as follows:

*Abortion is a hot and contentious public issue, generating arguments and justifications on both sides of the divide. Analyze the impact of abortion on several of the key components of Canada's social fabric, for example: the practice of religious worship; demographic trends and immigration policies; changes in male and female roles and family structure; social cohesion and attitudes towards crime and violence; continued economic viability of the country; national unity and cultural character*

We are proud to present the response essays of our prize winners in this special double issue of *The Interim*. Congratulations to all candidates who participated, and kudos to these award winners for their outstanding writings:



**1ST PRIZE**  
**Blessing Connor**  
Home schooled  
Charlottetown, PEI



**2ND PRIZE**  
**Danika Wong**  
Cardinal Carter Academy  
for the Arts, Scarborough, ON



**3RD PRIZE**  
**Kailee Matthey (with brother)**  
Holy Cross Catholic High  
School, Kingston, ON

## First prize – Blessing Connor Taproots and Tapestries



Convenience, not value. Scarring, not family. Shame, not faith. When abortion was legalized in 1969, an irrevocable gash was torn in the fabric of Canadian life. Although the political profile of abortion is not as obvious in Canada as it is among our neighbours to the south, abortion digs its grubby fingers deeply into our nation on an individual and societal scale. Individuals make up society; therefore one human being's experience is a microcosm of the whole. Through the snapshots of a created character, one can see how deeply woven is the impact of abortion on the value of life, family structure, and faith in God within Canada's national fabric.

*Sophia walks into the clinic, her stomach churning. This is it. She's going to do it, a week after finding out she is expecting—a week of torturous thoughts ricocheting in her mind, a week of guilt battering her like a tidal wave. "It's just a set of cells," she reminds herself as a nurse beckons to her. "This isn't a good time to have a baby. I just got into my dream university. This is necessary."*

In western society we have placed an emphasis on convenience, which has led to a side effect, the degradation of the value of life. It is inconvenient to drive a longer distance to buy milk at a cheaper grocery store instead of the corner store. It is inconvenient to fix a wholesome meal when takeout requires less time and energy. It is inconvenient to have a baby when a career or perfect image is at stake. But this is only the tip of the iceberg. We are at the top of a rollercoaster of effects stemming from abortion and Canada is teetering on the edge of the precipice. Why stop

at unwanted healthy babies? What about those who are desired but have a life crippling disability? Worldwide, over sixty percent of babies with spina bifida are aborted, most by parents who want children. The reason—it is inconvenient to base a lifestyle around a human with extraordinary needs. Euthanasia continues to spread as an option in Canadian hospitals. One reason—it is inconvenient to give care and pay the expense of life support. It is possible that some people who have requested euthanasia have done so because of pressure by caregivers. If this trend toward convenience continues, the person who is no longer of any use to society could be "aborted" too. All of this disregard for human life stems from the same root as abortion. Sophia shows us the typical mindset of our culture and the rationalizations that hundreds of people make in order to justify their decision. Abortion impacts the perceived value of life.

*Sophia glares at the text on her phone "Hey," it reads. "I was wondering if you'd like to grab a coffee Sunday after church?" Bryce, a man who has pursued her in the last few years since high school, had watched as she had been swept away by...by him. Maybe she should reconnect. "No!" She ruthlessly squashes the thoughts. "I can't right now. It's still too fresh. What would he think if he knew?"*

In Canada, family structure has been altered by the shame and guilt of abortion. After her abortion, Sophia cannot bear to attach herself romantically to anyone. Many women postpone marriage, resulting in a shorter window to have more children and becoming older parents. When women do marry, they may keep the secret of their abortion from their husbands, caus-

ing tension, reduced intimacy, and lack of transparency. Deep shame can flower and overshadow anything that reminds them of that day. This will affect how women parent any other children, and another generation could grow up with a mindset of convenience. Abortion impacts the family unit in society.

*Sophia waves half-heartedly to a group of giggling girls flocking around the bottom steps of a church as she exits the gym across the street. She crosses the parking lot, squinting down at her windshield. A colourful card has been slipped between the windshield wipers. Turning it over, she examines the block lettering. "Young Adult Bible Study: explore the concept of the Fear of the Lord." Her breath catches and an imperceptible sob bubbles up from her throat as she stares at the image on the side. "God hates me for what I did. Church isn't for someone like me." When she climbs into her car, a corner of the invitation waves forlornly from the gravel where it lies. Discarded.*

In the Canadian church, abortion is often a taboo topic and the times when it is discussed the focus is more on a sin that seems unforgivable rather than healing. This causes those who have had an abortion to feel alone and isolated. At the root of Sophia's apparent lack of interest in church and distance from God is shame. Shame that she went through with the abortion. Fear that if she becomes vulnerable with others, they will condemn her for her choice. Dread that God will not forgive her, especially since she cannot forgive herself. Eventually, women in this situation often choose to leave the church altogether, joining the growing surge of such young people today. Although only one

of the factors in this trend, abortion is the most damaging as it affects mental health for years, hindering progress in mending a severed faith. The church views life as a precious gift, which drives those involved in an abortion to conceal rather than share. The Canadian church should be a safe place to heal, especially if it wants to slow the exodus of young adults. Abortion impacts faith both personally and corporately.

So how do value, family, and faith fit together in the context of abortion? How can we stop the vicious cycle that abortion is contributing to? Why does it matter? Sophia would say abortion matters. Countless men and women would say it matters. When Canada's mindset of convenience triumphs over God's design for the family, faith suffers. When the Canadian church is not the welcoming, safe space it should be, women and men cover up their involvement in abortion and healing cannot take place. When adults parent their children with a shame and fear of God, those children are not interested in a life of faith. Family, faith, and the value of life are unquestionably entwined with abortion as the taproot of it all.

While the value of life and family structure are integral threads though Canada's social tapestry, faith is the most crucial component for moving forward. God can cast off shame and make the broken man or woman whole again. He can redeem a victim of abortion, but without the hope and forgiveness of our Saviour, Canada's outlook is bleak. When humans experience redemption, they show the wider culture the path forward. Abortion is more than politics. It is a choice that affects the foundations of Canadian culture.

## Second prize – Danika Wong Human At All Stages: The Abortion Debate, Canada, and the Pro-Life Cause



"I am pro-life," a three-word statement—and arguably one of the most controversial phrases of the 21st century. The abortion debate has been raging since the 1960s and although the subject has been especially tumultuous in

the United States with the overturning of Roe vs Wade in 2022, Canada has not been without its share of this incredibly divisive debate. The legality and morality of abortion have been argued for years, but the consequences of this controversy have

largely gone unnoticed—and have been quietly killing the country's beating heart.

Canada has a deep Catholic history that has long influenced its culture. It is Canada's largest religious group, but this may not be true forever. The 2021 census reported that

10.9 million people in Canada identified as Catholic, revealing a decline of two million people in ten years. The question remains—why? To answer this, one must look at the global Church. A study by the Pew Research Center in 2009 looked at the global decline



of Catholicism. It found that of the 71% of people who left the Catholic Church, over half cited their reason as “dissatisfaction with Catholic teachings about abortion and homosexuality”.

The Catholic Church is one of the most vocal pro-life groups and official Church teaching highlights the preservation of human life from the moment of conception to natural death. From the Catechism of the Catholic Church, “Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable.” This controversial position has unsurprisingly led to dissent, but what is surprising is that not everyone who opposes this teaching leaves the Church. Another study in 2019 of American Catholics found that 56% of self-identifying Catholics believe that abortion should be legal. Stranger still? The same demographic believes that abortion is morally impermissible. This paradox is a sign of a growing instability in the Catholic Church.

Although this study was conducted on American Catholics, Canadians, who often take cues from the Americans, are likely the same. The abortion debate has divided not just Canada, but the Church that shaped Canada’s cultural landscape and with the internal conflict over abortion that the global Church faces, this decline will inevitably continue. As the country becomes increasingly secular, it loses a key part of its social fabric and beating cultural heart—and although it may lie unaddressed, one cannot deny the role of the abortion debate in this secularization.

Another part of a country’s heart? The family. Recently, the traditional family has become less common and with this has come another factor of the abortion debate— not wanting children. Last year, Canadian fertil-

ity rates were at their lowest. It appears that people simply do not want children—in fact, a third of Canadians from 15-59 in 2022 reported never intending to have children. One of the many reasons for this is the prioritization of career and the maintenance of one’s ideal lifestyle. A leading pro-choice argument is that children and unwanted pregnancies get in the way of a woman’s success, spreading a philosophy that has affected Canadians’ attitudes towards child-bearing and contributed to the loss of the traditional family.

However, it is not just the role of children in the family that has changed because of the abortion debate—the role of men has changed too. One of the common pro-choice beliefs is that it is only women who should have a say. Men, therefore, infamously have an odd, often less influential, position in the abortion debate. This, however, has been damaging to not only men’s mental health, but the structure of the family in general. Many men whose girlfriends or wives terminated their pregnancy with or without their knowledge have reported strong feelings of grief even years later. One man reported during a 2015 study conducted by researchers Coyle & Rue, “I can’t describe the emptiness of the fatherhood lost. The loss of honor and self-respect in skirting my responsibility to be a father, not to mention the taking of my own child’s life, is a very heavy burden indeed”. Studies have shown that these feelings of grief, despair, anger and helplessness are not uncommon in men. Not only this, but these men tend to suffer through these emotions in silence, affecting relationships and family dynamics. An older study by Coleman, Rue & Spence in 2007 found that after an abortion is performed, men tend to feel as if they must be supportive of their partners, whether they support the decision or not. Additionally,

the trust, intimacy and proper communication needed for a healthy relationship starts to dwindle as the guilt and shame linger. Therefore, it is clear then that the abortion debate affects the family beyond children, impacting the relationship between a man and his wife due to the dismissal and reduction of the role of men in the life of their child and in his fatherhood. Why does this impact on the family affect Canada as a country? Well, as St. Pope John Paul II said in 1986, “As the family goes, so goes the nation, and so goes the whole world in which we live”. Therefore, with the abortion debate comes the loss of the family, and the glue that holds Canada and the world together.

However, what has arguably been most affected by the abortion debate is the national unity, respect and understanding that used to define Canadians as a people. Cancel culture, the practice of widespread opposition of individuals or institutions who espouse beliefs or act in a way that is considered offensive or politically incorrect, is the disease of the 21st century. Cancel culture is prevalent on social media, where one will see a cancelled figure publicly ridiculed, slandered, insulted and all-around dehumanized. How does this relate to the abortion debate? Well, it stems from the fact that rather than be treated as a humanitarian issue, abortion has become a very political issue. Rather than being a place where the preservation of human life is of utmost importance and protecting both mother and unborn child is the goal, the abortion debate is often argumentative and those involved are dehumanized, treated as bigots or sinners to prove wrong and shame. The pro-life community has a negative reputation because of some individuals who, in the name of the pro-life cause, are hateful, shame others and act

aggressively. The pro-choice community, meanwhile, inspires the most fear of being cancelled, and is often willing to label pro-life individuals as bigots, pro-death, anti-women, etc. This has affected not just Canada’s social fabric, but the entire Western world’s, and has arguably been the biggest obstacle to social justice and the preservation of human life.

The abortion debate has been raging for a long time, and the unforeseen consequences are larger than is often realized and have affected the aspects that are at the heart of Canada and keep its social fabric together. It has affected the Canadian and global Church, sparking division and secularization. It has affected the traditional family structure—the role of children, men, and relationship between man and his wife. Overall, it has affected national and global unity as the debate becomes more and more argumentative and aggressive from both sides and cancel culture runs rampant. The latter point now challenges us to think about what it means when we say, “I am pro-life.” Yes, it will spark controversy. Yes, it will spark judgement. But why? Perhaps it is time that we reflect on how being pro-life translates to all aspects of our lives, even outside of the abortion debate. How do we treat our parents? Our siblings? Our friends? Our grandparents? The homeless? The struggling single mom? The grieving father? The stranger on the Internet calling us hateful names? Being Catholic and being pro-life will never be easy, especially when we are faced with criticism and hatred, but Jesus gives us a model to follow—one of love and what the pro-life cause really means. The abortion debate may be killing Canada’s heart, but it is the promotion of life that will revive it, and we must fight, not with violence in word and deed, but with love,

## Third prize – Kailee Matthey

# Tearing Threads: The Social Consequences of Abortion on Canada’s Social Fabric



“Today... the greatest destroyer of peace is abortion... because if a mother can kill her own child, what is left but for me to kill you and you to kill me – there is nothing in between” – St. Teresa of Calcutta. Although St. Teresa stated this quote over four decades ago, this statement rings true today. The topic of abortion is a hot-button and contentious public issue, generating arguments and justifications on both sides. Yet the everlasting and cynical impact that abortion has on Canada’s social fabric is devastating and in need of urgent action. Until Canadians understand the consequences of abortion on the practice of religious worship, social cohesion and attitudes regarding crime and violence as well as its impact on national unity and cultural character; the extermination of innocent lives in a world of God’s creation will continue to create division and chaos under the presumption of legal rights.

Abortion, by definition, is “the deliberate termination of a human pregnancy by the removal or expulsion of a fetus from the uterus, most often performed during the first twenty-eight weeks of pregnancy”. When unmasking the truth behind what abortion truly is, it reveals what an inhumane and sinful act the medical procedure is. Christians, under the moral laws set out by the word of God believe every human is a part of God’s creation. As it states in Genesis 1:26-27, “And God said, Let us make man in our image, after our likeness... So God created man in his own image, in the image of God created him; male and female he created them”. This means that each human, no matter how young or old, is a unique expression of God and the goodness He bestows upon each of His sons and daughters. According to the moral law (or God’s law), the moment conception occurs a new life is born. It is said in Genesis 1:3, “And God said, Let there be light: and there was light. God saw the light was good.” It has been scientifically proven that at the moment of conception there is a phenomenon in which when an egg is fertilized, zinc is released. This

release emits fluorescent light and can be seen as a “spark of light”. Conception can be tied into the Creation story, henceforth proving why harming God’s creation, even at the moment of conception is a violation of the moral law. For years, Christians have tried to bring this to the attention of the federal government, yet each bill promoting pro-life has been overturned in support of the pro-choice argument. This has caused a rift between the government and those practising religion, placing a seed of doubt in those supposedly protecting Canadians. As well, those practising religion feel insignificant as their opinions are being consistently disregarded. Overall, abortion continues to violate moral laws set out by God and segregate the religious community from the government. When unmasking the truth about abortion, another hidden fact revealed is how abortion creates an environment in which a violent agenda can thrive.

As St. Teresa explains, when the threshold of violence is brought down to a point where the most vulnerable parts of the community are being targeted, how can other acts of violence be regulated? Abortion may well contribute to the promotion of violence. Having a violent medical procedure ending the life of a fetus lowers the standard of respect for life. The Bandura experiment performed in 1961 studied how pre-school aged children acted towards a doll when they observed adults being physically abusive towards it. It showed that when children witness violence or view it as the social norm (even towards a clown doll), they are more likely to repeat it. Perhaps in a correlated manner, if a young child hears about their mother having an abortion, they may be more likely to view this sinful act as socially acceptable. The more children who are raised according to this wrongful norm, the more society conforms to it and follows the devilish agenda pushed on pregnant women to abort. To prove this correlation further, the statistics regarding the abortion rate in Ontario has increased from 27,911 to over 40,000 abortions (approx-

mately 69.7% increase) in just five years. Furthermore, the crime rate in Ontario has increased over 13.7% which is the greatest crime rate increase since 2016-2017. Although there have been no scientific studies which have explicitly proven the existence of a relationship between the abortion rate and its impact on violence, it can be inferred from national statistics that this relationship does exist. Abortion lowers and coarsens social norms when it comes to violence, and it continues to create division on Canada’s national unity and cultural character.

National unity refers to the idea of a country being united by sharing one culture that encompasses a set of basic principles, common morals and social norms. Canada’s cultural identity/characteristics play a significant role in ensuring a united country; it allows Canadians to feel included, to have a sense of belonging. For everyone to feel included in a community, people of all races, genders, religions, ages and abilities must be present and adequately represented and protected. Abortion helps destroy the sense of belonging and national unity. The rate of abortion for those specifically diagnosed with down syndrome during the early pregnancy stage is over 90% in Canada. In one interview conducted with parents who have a child with Down Syndrome they said, “It never crossed our mind, ever, to abort our child”. They noted, “Multiple times, at almost every doctor’s appointment, they asked us if ‘we wanted to keep it?’ or ‘do you want to abort it?’ and every time we refused”. Reflecting on it now, these parents feel beyond blessed to have their child with down syndrome. Their child is now a high-functioning individual who is involved in playing on school sports teams such as soccer and basketball, attended multiple basketball camps and is currently trying out for the Sr. Boys volleyball team. He was a part of his school play, starring in multiple roles such as Jacob’s Butler in *Joseph and the Technicolor Dreamcoat*. He is also preparing to apply to Reid’s Dairy once he turns fifteen so he can, “make money

and eat yummy ice cream” as he puts it! This individual is celebrated and accepted by his entire community, lighting up the room with a contagious smile and positive personality. Unfortunately, all this joy and wonder could have been taken away if the doctors influenced these parents to choose to abort this individual. It is very hard for those with disabilities to truly feel accepted and in unity with their community when there is a federal medical practice permitted, the consequence of which can be their elimination before they’re even born. It is vital for communities to band together, become one in their decision and eliminate abortion, so all individuals in the community can live, be accepted and included in a united community.

In conclusion, abortion has been a controversial topic for decades, yet what once was a two-sided argument with justifications on both sides, is now a distinct malicious social agenda in which there is only one correct answer. The analysis of the complex web of harmful consequences that abortion has on the Canadian social fabric becomes evident, whether it be a decline in religious worship, a weakening of social cohesion, promotion of violence and erosion of national unity and cultural character. Until abortion is abolished, millions of what would be beautiful babies, precious children, successful young adults and active members of society fall victim to two simple signatures between a doctor and (once was) parent. A magnificent gift from God is destroyed. As St. Teresa says, “It is a poverty to decide that a child must die so that you (the parent) may live as you wish”. Now is the time to let the child speak for themselves because although they don’t have a physical mouth, they still should have a voice affecting their fate.



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“And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, “Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.”

When the angels had left them and gone into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us about.”

~ Luke 2: 8-15



The Adoration of the Shepherds,”  
Nicolas Poussin (c. 1653)

January 2025

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# And then there was this ... (By J.M. Glover)

## Billboards and the ‘culture of fear’

True North Centre reported that the mega-giant Pattison Outdoor billboard company has “cancelled a contract” with the Manitoba pro-life group, Life Culture, saying that the requested image “creates too much controversy” and that the company received “a lot of back-lash for similar designs in the past.” What is controversial about a picture of a young pregnant woman with a smile on her face, looking down at her slightly swollen abdomen, with a Christmas tree in the background, and the wording “Celebrate the Gift of Life”? Pattison had no problem with the sign last Christmas, so what changed? The ad is not in bad taste, does not include gross language, and does not disrespect any individual or group. A spokesperson said: “Our company has had to expand our restrictions. We cannot take the risk of public complaints.” So, their “restrictions” include a pregnant woman, and maybe a Christmas tree, the word “life” and maybe even “celebrate.” Susan Penner, executive director of Life Culture Canada, based in Steinbach Manitoba, is rightly concerned about a “culture of fear” in Canada that a “pro-abortion activist government” has cultivated. “Businesses fear the legal and economic consequences if there’s any indication that they support life. Churches fear losing a charitable status ... Individuals fear losing friends (and family).”

## U.S. Global Strategy to Empower Adolescent Girls

The Strategy begins with this sentence: “Adolescence is a key developmental phase for young people when significant physical, emotional, and social changes interact with powerful societal norms and systems to shape their futures.” Unfortunately, the U.S. document goes straight into controversial and harmful policies targeted specifically toward adolescent girls in the U.S. and abroad. Here is a short review of a few of them, as outlined by C-Fam (Nov. 7). “The strategy promotes abortion and bypasses U.S. federal restrictions on abortion funding.” It prioritizes ensuring adolescent girls have “access to sexual and reproductive health information and services,” (i.e. abortion). It boldly asserts that 160 million adolescent girls have an “unmet need” for family planning, assuming that girls engage in sex and therefore need contraception and abortion to take care of any child that might ensue from such practice. “The strategy promotes comprehensive sexuality education and undermines parental rights.” It maintains that “comprehensive sexuality education is an essential “need” alongside nutrition and literacy. Guidelines include those for “porn literacy, masturbation, sexual orientation and gender identity,” with no provision for parental intervention in the life of their children. “The strategy uses the term “gender-based violence” to erase women and girls and promotes censorship of opponents of the trans agenda.” Furthermore, “The strategy promotes gender ideology and LGBTQ+ issues, including hormone therapy and mutilating surgeries for boys and girls” and “The policy lacks positive mentions of parents and families.” The U.S. global strategy focuses on the sexualization of adolescent girls, the physical mutilation of both boys and girls with the dangerous and completely unscientific transgender ideology, and the dismissal of parental rights. This is the present U.S focus of ‘improving the lives of girls’ globally, at least under Joe Biden.

## UTX—Uterine Transplantation

On Oct. 10, Chip Roy, chairman of the Subcommittee on tDr. Andrew Kubick holds a PhD in Bioethics from the Pontifical Athenaeum Regina Apostolorum and an M.A. in Theology from Holy Apostles College and Seminary. He has presented scholarly work at conferences such as the American

Association of Pro-Life Obstetricians and Gynecologists, and publishes in a number of scholarly journals. He is the deputy director of the National Center for Religious Freedom Education, and is a Research Fellow in Bioethics and Medical Conscience. He is a married with five children, which he considers his greatest accomplishment. His recently published book, *Transplanting the Womb: A Catholic Bioethical Analysis*, originally his PhD dissertation, gives an “extensive account of the ethical ramifications of uterus transplantation (UTX) ... It examines the previous decade of advancements in this emerging field of medicine, evaluating both the progress made and the ethical concerns surrounding the process.” His book describes how uterine transplantation works. It requires either a live or deceased donor. It is more invasive than a hysterectomy, and, along with other surgical procedures, requires every uterine recipient to take immunosuppressant drugs, which carry long-term health risks. The procedure involves *in vitro* fertilization (IVF) where, *Catholic Vote* reports, “IVF involves hyper-ovulation, the creating of multiple embryos, and often their freezing or destruction which conflicts with the dignity of human life.” Therefore, the current reliance on IVF renders UTX “morally impermissible,” according to Catholic Church teaching. Dr. Kubrick challenges the secular proponents that UTX is a “quality of life” issue where the uterine transplant is as benign as a kidney or liver transplant. He questions the “prudence” of exposing women and children to the risks involved and considers adoption the morally acceptable option. He stresses that women facing infertility need our prayers and support, and the world needs “ethical clarity” in a world of rapidly changing technology. You can view Dr. Kubrick discussing his book if you search “Transplanting the Womb” on YouTube.

## Pro-trans ‘chestfeeding’ program

In November, American Marian Tompson, one of the founders of La Leche League (LLL) resigned over the organization’s policy to admit men. She said, “This shift from following the norms of nature which is the core of mothering through breastfeeding, to indulge the fantasies of adults, is destroying our organization. A week later, a trustee and public relations director of La Leche League Great Britain also resigned after the organization introduced an “inclusivity” policy allowing men who present to be women to learn how to breastfeed. Miriam Main, a Scottish member of LLL, said that she refuses to help men “perform a poor imitation of breastfeeding, which can put babies’ safety at risk,” as she, too, resigned from the organization. La Leche League Canada, whose website is adorned with the rainbow symbol, defines “chestfeeding” as a term used by some parents who identify as transmasculine and non-binary to describe how they feed and nurture their children from their bodies. They may not have had surgery on their breast tissue. LLL (International) adds that “Breastfeeding is a special gift a baby receives from their gestational parent. However, many non-gestational parents—adoptive parents, intended parents (through surrogacy), parents whose parent is birthing, and transwomen—are finding out that this wonderful experience is also available to them.” This includes men, women, so-called ‘transgender’ women, two lesbians, two gay guys, the husband of a birthing mother, an adoptive woman who has never given birth (and her husband). In sum, anyone and everyone can breastfeed or chestfeed. It is not necessary to be fertile—or even to have ovaries or a uterus—to breastfeed.”

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*Matt. 1:23*

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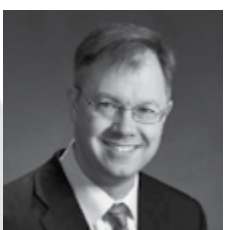
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