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The Interim

Canada's Life and Family Newspaper

FEBRUARY 2024, XLI No 11

**GLOBALLY
A BABY DIES
BY ABORTION
EVERY SECOND**

PG 3

Exposé on Dying with Dignity’s finances, influence

Paul Tuns

The left-leaning Canadian magazine *The Walrus* published a lengthy article on the pro-euthanasia lobby group Dying with Dignity Canada (DWD Canada) illustrating its influence on the government.

Written by Miranda Schreiber, “The lobby group that owns the conversation around assisted deaths,” the 3400-word in-depth report provided what Alex Schadenberg, executive director of the Euthanasia Prevention Coalition, called “important information about the financing and positions of DWD Canada.”

Schreiber describes DWD Canada as “the country’s biggest pro-MAiD lobby group” but that it is “so well-funded that it wields disproportionate power over the debate” which means “the voices of less powerful parties can be neglected.” She writes, “Some critics believe public conversations around MAiD are skewed in Dying with Dignity Canada’s favour” and “when it lobbies to expand access to assisted dying, few have the resources to push back.”

DWD Canada lost its charitable tax status in February 2015 for “serious non-compliance issues” which led them to take an overtly political stance, just as Parliament was considering legalizing euthanasia and doctor-assisted suicide following the *Carter* decision. In 2018, they regained their charitable status after the Supreme Court threw out the Revenue Canada rules that restricted charities to spending no more

than 10 per cent of their funds on political activity. That same year, DWD Canada received a \$7 million donation from the estate of David Jackson, a Vancouver businessman. By comparison, in 2014, DWD Canada received a total of \$946,000 in donations.

Duff Conacher, co-founder of the Democracy Watch, a left-leaning watchdog, told *The Walrus*, “Being handed \$7 million without having to spend any money raising it would make any group (a) top lobby group (in Canada) right away on any issue.” In 2020, while still registered as a charity, DWD Canada registered with the federal government as a lobby group.

Their activism has included hosting then Justice Minister David Lametti as a speaker, meeting with cabinet ministers to lobby for the passage of Bill C-7 in 2021, proposing amendments to Health Canada for changes to the existing law on so-called Medical Assistance in Dying, and making recommendations to the Parliamentary Special Joint Committee on Medical Assistance in Dying (AMAD) as it reviewed issues relating to euthanasia. DWD Canada’s activism has centered on expanding eligibility for MAiD including to “mature minors” and permitting advance directives to be euthanized, and how to assess and record euthanasia requests and deaths. While Dying with Dignity Canada was allowed to address AMAD, no national palliative care organization was allowed to address the joint committee.

DWD Canada also hosts webinars on euthanasia for physicians.

The Walrus reports that donors to DWD Canada now include, “TD Canada Trust, Rogers, Google Ads, Mackenzie Investments, Telus, Sun Life Financial, RBC, and Pfizer.” Pfizer, a large pharmaceutical company, Schreiber reports, “makes three of the drugs recommended by the Canadian Association of MAiD Assessors and Providers to facilitate MAiD.”

Schadenberg said, “The Euthanasia Prevention Coalition has built a large supporter base (and) some of our donors are making very generous donations, but unlike DWD we do not have large gift donors who are willing to make huge donations.”

Furthermore, Dying with Dignity Canada received \$222,077 in government funding in 2020 and \$204,655 in 2021, according to Charity Intelligence Canada. Jeff Gunnarson, national president of Campaign Life Coalition, told *The Interim* that “it doesn’t look right when an organization lobbying the government also receives money from the government it is lobbying.”

Schadenberg says “money buys influence,” noting Schreiber reported, “By virtue of its financial resources, Dying with Dignity Canada has a higher degree of access to politicians than most palliative care workers or activists are able to get.” Schreiber reported DWD Canada “works with prominent PR firms such as Blackbird Strategies and, previously, Impact Public

Affairs.” These firms helped arrange 35 meetings with elected officials and non-elected officials in Ottawa in 2022 and 2023 as the government was considering how to implement euthanasia for mental illness and as it was carrying out a statutory review of MAiD’s implementation.

Trudo Lemmens, professor of law and bioethics at the University of Toronto, told *The Walrus*, “I don’t know of any bioethics’ debates...where the government has felt so comfortable appointing or basically promoting the view of specialists associated so directly with a lobby group in favour of one side of the issues.” Lemmens added, “Lobby groups and advocacy groups are obviously part of the political landscape,” but there should be “a certain distance between interest groups and decision makers” that seems to be lacking between the Trudeau government and Dying with Dignity Canada. Lemmens said DWD Canada, “established strong connections in the political and medical establishment (and) their strong funding base has enabled them to have a disproportionate impact on the legal developments and the public discourse.”

The Walrus reported that DWD Canada has 15 paid staff at its headquarters, 13 people on its board of directors, five advisory councils, and ten local chapters. Schreiber noted that many palliative care groups do not have the resources to match Dying with Dignity Canada when it comes to lobbying and “the power differential is even more extreme” for disability activists.

Milei denounces ‘bloody abortion agenda’ at World Economic Forum



Argentinian President Javier Milei addressing the World Economic Forum in Davos on Jan. 18.

Paul Tuns

At the World Economic Forum’s Davos summit on Jan. 18, Argentina’s president, Javier Milei, condemned the global elite who are promoting population control and its concomitant “bloody abortion agenda” because human beings “damage the planet.”

The WEF meets annually at Davos, Switzerland, bringing together world leaders, cabinet ministers, top business executives, and the heads of non-governmental organizations to discuss world issues. The WEF has come under criticism for the promotion of its 85-year-old founder Klaus Schwab’s “Great Reset,” which would replace shareholder capitalism with stakeholder capitalism which would empower central planners at the global and national level.

The recently elected libertarian president of Argentina, Milei, said “another conflict presented by socialists is that of humans against nature, claiming that we human beings damage the planet which should be protected at all cost even going as far as advocating for population control mechanism or the bloody abortion agenda.” Milei condemned abortion saying, “we all have the same rights, rights granted by the Creator.”

Milei explained, “Unfortunately, these harmful ideas have taken a stronghold in our society” as “Neo-Marxists have managed to co-opt the common sense of the Western world, and this they have achieved by appropriating the media, culture, universities, and also international organizations.” He said these socialists “have an enormous influence on the political and economic decisions of the countries that make up the multilateral organizations.”

Milei said, “Fortunately, there are more and more of us who are daring to make our voices heard because we are seeing that if we don’t truly and decisively fight against these ideas, the only possible fate for us is to have increasing levels of state regulations, socialism, poverty, and less freedom and therefore having worse standards of living.”

Milei, an economist, offered a general critique

of central planning and promoted capitalism as the only politico-economic system that leads to prosperity for all.

He said Marxists have turned away from class struggle to other identity-based conflicts “which are just as harmful to life as a community and to economic growth.”

Milei explained how this conflict has turned its attention to sex and gender identity. “The first of these new battles was the ridiculous and unnatural fight between man and women.” He said that libertarianism is the answer to the equality of sexes, describing libertarianism as “a creed that all humans are created equal, that we all have the same unalienable right granted by the Creator, including life, freedom, and ownership (property).”

Austin Ruse, president of the Center for Family and Human Rights responded to Milei’s speech: “It is a sight to behold, the new Argentine president, laying into the rich and powerful at the World Economic Forum, blasting both abortion and feminism.”

Pete Baklinski, communication director for Campaign Life Coalition, said, “I’m sure the rich and famous that attended the WEF this year, a leftist organization that often makes dystopian and nefarious plans for how nations should be run, how humans should live, and what their values should be, were totally unprepared for these hard-hitting remarks.” Baklinski joked that Milei is unlikely to be invited back next year.

Milei said radical feminism invites “greater state intervention” to guarantee certain outcomes bases on sex, which hinders economic progress. He criticized domestic bureaucrats and international organizations “devoted to promoting this agenda.”

In December, immediately after being sworn in as president, Milei eliminated or merged half of the government ministries, including the Ministry of Women, Gender, and Diversity. In November, Milei was elected with 55.7 per cent. During the campaign, he promised to revisit the 2020 legalization of abortion.

Alberta College of Physicians and Surgeons backs down on limiting conscience rights

Paul Tuns

Following pressure to not change its medical standards that would severely restrict the conscience rights of doctors, the College of Physicians and Surgeons of Alberta (CPSA) backed down from a proposal to require doctors to make an “effective referral.”



Canadian Physicians for Life executive director Nicole Scheidl called the reversal ‘a big win.’

Currently, doctors and nurses are not required to participate in or be complicit in abortion, euthanasia, birth control, or so-called gender-affirming care, because the CPSA acknowledges the conscience rights of health care professionals. The CPSA proposed

an update of its official Standards of Practice with new wording that, if adopted, would force doctors opposed to abortion, euthanasia, and other immoral practices to violate their conscience by ensuring that they would refer patients to doctors who would carry out the patients’ wishes.

The CPSA sought to reconsider “how regulated members can decline to provide treatment and what must be provided for the patient to ensure they continue to receive high quality care.” The proposal sought “clarifying language” on “the balance between a regulated members’ right to limit health service based on reasons of conscience, cultural belief, or religion, and patients’ right to timely access to safe, high-quality care” to “clearly break down permitted and prohibited actions.”

The substantial proposed change was to require “an effective referral” which means conscientiously objecting physicians would be required to refer patients to a doctor who would carry out the patient’s wishes. According to CPSA’s pro-

posed amendments to its standards, doctors must “proactively maintain an effective referral plan for the frequently requested services they are unwilling to provide” and that doctors “must not ... expose patients to adverse clinical outcomes due to a delayed effective referral.”

Pete Baklinski, director of communication for Campaign Life Coalition, stated in a blog post that if the standard was amended, “doctors who practice medicine according to the Hippocratic oath of doing ‘no harm’ to those in their care and who, as a consequence, conscientiously object to any practice or procedure that causes the death of their patient,” will be “forced to violate their conscience or face disciplinary actions and even give up their practice.”

Baklinski said requiring doctors “to make an ‘effective referral plan’” is “forcing them to participate in the evil.” It is, he explained, “to hand over the patient to someone else who will be the patient’s hitman or assassin.”

The CPSA’s “effective

referral” proposals have also been blasted by pro-life doctor groups.

The Canadian Physicians for Life (CPL) encouraged its members to contact the CPSA Council stating their opposition to inclusion of “effective referral” language in its standards. The Alberta Committee for Conscience Protection also urged its members to “send a clear message” that “the introduction of the term ‘effective referral’ that was added to the draft policy is not acceptable to many physicians and concerned members of the public.”

The CPSA sought input into their changes. The consultation was transparent, with comments available to the public on the CPSA’s website, and much of the feedback was opposed to the proposed changes.

Rebecca Genuis, an Alberta physician, stated: “I do not think that this policy change will serve patients better, and it will not serve physicians better,” explaining, “At a time when patients are increasingly facing inappropriately long wait times and suboptimal

See ‘CLC’ p 10

Abortion is leading cause of death globally

Paul Tuns

According to the Worldometer, a real-time measure of vital international statistics, abortion was the leading cause of death in the world in 2023 with more than 44.6 million abortions committed globally. The Worldometer does not record abortions as deaths, of which there were 60.6 million in 2023. As the *Christian Post* reported, “If abortions were counted as deaths in the statistics, the fatalities last year would have exceeded 100 million, and abortions would have accounted for more than 40 per cent of them.”

The total number of human beings killed by abortion is greater than the number of deaths attributed to the next seven most common causes of death combined: communicable disease, cancer, smoking, alcohol use, HIV/AIDS, road accidents, and suicide.

Communicable diseases killed 12.9 million people in 2023, cancer 8.2 million, and “smoking” 4.9 million people.

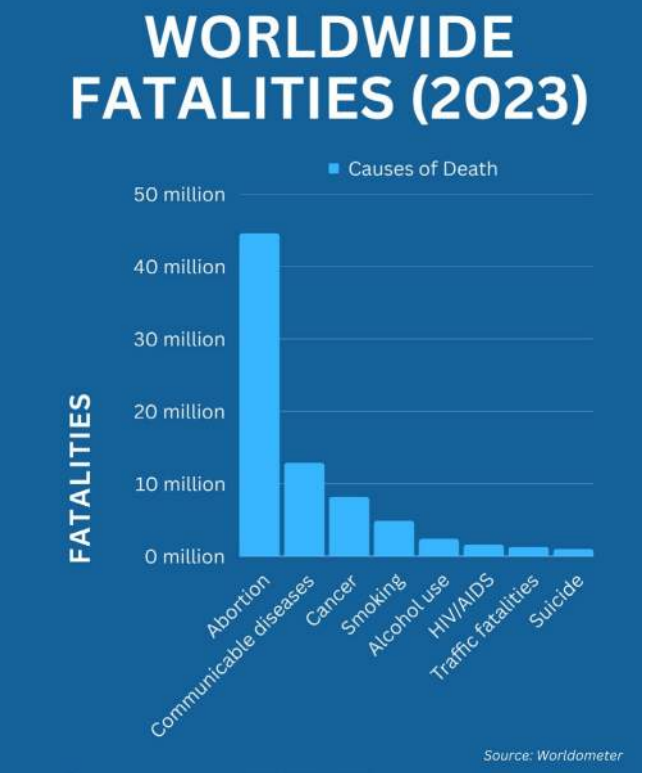
Other causes of death include water-borne diseases (800,000), flu (500,000), and malaria (300,000).

Put another way, there are approximately three abortions committed every two seconds of the day as there are 31.536 million seconds in a calendar year.

Globally, there are more

than 122,000 every day. By comparison, cancer kills 22,465 people every day. According to official statistics, India is responsible for approximately 16.6 million abortions and China for 9.7 million. There are 2.24 mil-

lion abortions in Pakistan and 2 million abortions in Nigeria. There are about 900,000 abortions annually in the United States and 90,000 each year in Canada. The pro-abortion Center for Reproductive Rights reports that 35 per cent of the world’s women of reproductive age live in the 77



lion abortions in Pakistan and 2 million abortions in Nigeria. There are about 900,000 abortions annually in the United States and 90,000 each year in Canada.

The pro-abortion Center for Reproductive Rights reports that 35 per cent of the world’s women of reproductive age live in the 77

childbearing age live in 47 countries where abortion is permitted only to protect the health of the mother, while just six per cent of women live in the 22 countries which prohibit abortion completely.

Jeff Gunnarson, national president of Campaign Life Coalition, told *The Interim*, “Without diminishing the

fact that so many precious lives at home and round the world are killed by abortion, there is a cold reality that strikes me -- some 45 million -- can anyone fathom that number? I think it is numbing.” Gunnarson pointed out that the annual abortion toll is greater than the population of Canada (40.5 million).

“In light of the shocking number of innocent lives killed,” Gunnarson said, “it is absurd that abortion proponents are trying to spread abortion even wider than is committed today.”

The UK-based Society for the Protection of Unborn Children (SPUC) said in a release, “44 million deaths due to abortion is a horrific death toll” which “reveals the staggering contradiction at the heart of the world’s current situation, one claiming to value life while assenting to the killing of millions of innocent lives.” SPUC added that pro-lifers around the globe “must take this number and reality into account, reminding us that we cannot afford to be complacent, though we should not despair.”

The Worldometer data is collected from official sources such as the United Nations, World Health Organization, International Monetary Fund, and World Bank, among others, to provide estimates for various topics in real-time. Worldometer is non-partisan.

U.S. Supreme Court to hear abortion pill case

Oswald Clark

In December, the U.S. Supreme Court announced it will review the Food and Drug Administration’s 2000 approval of the abortion drug mifepristone and subsequent liberalization of regulations by the Biden administration.

In 2000, the Food and Drug Administration (FDA) under pressure from the Clinton administration and abortion advocates, allowed the two-pill abortion drug regimen (mifepristone and misoprostol) then known as RU-486 to be given to women in the United States. Along with the drug’s approval, the FDA established numerous regulations that would minimize the deleterious health effects on women. Those regulations included requiring that the abortion pill be administered in-person by a physician, that the patient be monitored in subsequent appointments, and that taking the abortion pill be limited to the first seven weeks of pregnancy.

In 2016, the FDA ended the requirement that non-fatal adverse effects from using the abortion drug be reported to the federal regulator. (Between 2000 and 2016, more than 4000 adverse effects were reported to the FDA, and from 2000 to 2020 there were at least 24 maternal deaths.) It also allowed non-physicians to dispense the abortion drug, moved the cutoff from seven to ten weeks, and reduced the number of in-person visits with the doctor from three to one. In 2021, the FDA permitted mifepristone and misoprostol to be dispensed over the telephone or online appointments and allowed the abortion drug regimen to be sent through the mail.

Alliance Defending Freedom (ADF), representing the Alliance for Hippocratic Medicine and the American Association of

Pro-Life Obstetricians & Gynecologists challenged the original approval and subsequent relaxation of regulations. Last April, a U.S. District Court ruled in ADF’s favour, with Judge Matthew Kacsmaryk ruling that the FDA violated its own rules in approving the abortion drug through a fast-track intended only for life-saving medicine, and that broadening the rules to permit easier access to mifepristone endangered the health and lives of mothers and imposed an undue burden on emergency room physicians who had to attend to the serious complications resulting from taking the abortion pill.

The Supreme Court halted enforcement of the suspension of approval while the case wound its way through the courts as the Biden administration appealed the decision.

In August, the Fifth Circuit Court of Appeals upheld the decision against the relaxation of all restrictions but not the decision to suspend the approval of mifepristone saying that too much time had elapsed for judicial review of the approval. Judge Kacsmaryk addressed that issue in his ruling, finding that the FDA stonewalled challenges to its approval.

Oral arguments are expected before the Supreme Court in the spring.

Erin Hawley, senior counsel to the Alliance Defending Freedom, said, “every court so far has agreed that the FDA acted unlawfully in removing common-sense safeguards for women and authorizing dangerous mail-order abortions” and ADF urged the Supreme Court “to do the same.” Hawley said, “the FDA has harmed the health of women and undermined the rule of law by illegally removing every meaningful safeguard from the chemical abortion regime.”

Board decision on Josh Alexander’s suspension shrouded in secrecy

Interim Staff

Renfrew County Catholic District School Board (RCCDSB) has upheld the suspension and expulsion of student activist Josh Alexander, 17, from St. Joseph’s Catholic High School in Renfrew, Ont. The decision means Alexander will not be able to graduate from high school. A publication ban prevents the reporting of the proceedings or the reasons for their decision.

Alexander was suspended in December 2022 and January 2023 for publicly opposing school policy permitting biological males who identify as female to use girls’ only restrooms and changerooms, including organizing a student protest against the school. Alexander spoke out against the policy after a female student complained about it being “weird” that she

had to share facilities with a male student masquerading



Josh Alexander

as a girl. When Alexander attempted to attend classes during his suspension, he was further suspended and slapped with a notice of trespass, and on a second attempt to return to school was expelled and arrested.

Alexander chose to attend St. Joseph’s despite not being Catholic, because he thought it would provide an education in accordance with his Christian beliefs. Over the past year, Alexander has attended numerous events and demonstrations speaking out

See ‘Lack’ p 11

Leslyn Lewis promotes anti-UN petition

Paul Tuns

Conservative MP Leslyn Lewis endorsed a petition calling on Canada to leave the United Nations and the World Health Organization (WHO) because the organizations undermine national sovereignty and the personal autonomy of its citizens. The petition was launched in October and was signed by nearly 19,000 Canadians in its first month.

The petition explains that the UN’s Agenda 2030’s SDGs (Sustainable Development Goals) and the UN’s various bodies’ “Comprehensive Sexuality Education” program are being “rapidly implemented” without the awareness and “consent of the (Canadian) people or their elected representatives.”

The petition states that SDGs could have “negative impacts on potentially every aspect of life” in Canada, including “religious and cultural values, familial relations, education, nutrition, child development, property rights, economic and agricultural productivity, transportation, travel, health, informed consent, privacy and physical autonomy.” The petition warns that the Sustainable Development Goals impose “sweeping impacts on public and private life,” and only “serve the interests of UN/WHO and unelected

private entities (e.g. World Economic Forum, Bill and Melinda Gates Foundation, International Planned Parenthood Federation, etc.), while diminishing the health rights and freedom of Canadians.”

Some of the SDGs, passed by the UN General Assembly in 2015, call for the expansion of “reproductive” services, including contraception and abortion.

When it comes to the UN’s Comprehensive Sexuality Education (CSE), the petition states that publicly funded educational institutions have been “damaging children while concealing information from parents” through the “normalization ... (of) sexual values and activities with regard to children are endorsed and enforced, beginning at birth.” On WHO’s website in a questions and answers page, the World Health Organization says sexual education should start at the age of 5.

The petition warns that WHO’s “secretly negotiated” pandemic plan could, “impose unacceptable, intrusive universal surveillance, violating the rights and freedoms guaranteed in the Canadian Bill of Rights and the Charter of Rights and Freedoms.” The Center for Family and Human Rights warned that the pandemic treaty “would use

the declaration of pandemics as a platform to promote controversial social issues, including abortion.”

Last year, the Haldimand-Norfolk MP regularly railed against the WHO’s pandemic treaty which would give the organization a



Conservative MP Leslyn Lewis has given her backing to an official petition opposing Canada’s involvement in the United Nations.

greater say in domestic health policy decisions.

Although Conservative leader Pierre Poilievre has not commented on the petition, Lewis and the Conservatives were criticized by Liberal MPs. Rob Oliphant (Don Valley West) tweeted, “That is absurd & dangerous coming from the @PierrePoilievre front bench! Is this their new foreign policy? Abandon our international obligations on human rights, women’s rights, children and so much more?” Ryan Turnbull (Whitby) tweeted, “It’s astonishing how the Conservative Party has become a haven for con-

spiracy theorists & extremists.”

Campaign Life Coalition vice president Matt Wojciechowski told *The Interim* the petition is a good vehicle to increase awareness of what happens at the United Nations “but it is not the right approach.” “I’m glad Lewis is speaking up against the UN’s 2030 agenda and exposing Canadians to the evils of the UN’s push for comprehensive sexuality education (CSE) and global demands for abortion-on-demand” and Trudeau’s embrace of these initiatives said Wojciechowski, but “the problem here isn’t with Canada’s membership in the UN, it’s with Trudeau.” He said rather than eschewing the international body, what the UN needs is pro-life leadership.

Wojciechowski explained, “Canada will not actually gain anything from withdrawing its membership from the UN.” He said the same issues are going to be promoted with or without Canadian involvement and they are pushed not only at the United Nations but the Organization of American States and the meetings of the G8 and G20.

More importantly, he said, “being a member of the UN doesn’t require member states to adopt UN resolutions and ideas.”

See ‘Cut’ p 11

Two cheers for Family Day

In mid-February, Alberta, British Columbia, New Brunswick, Ontario and Saskatchewan will celebrate Family Day. But what can such a holiday mean in an age when marriage is no longer understood to be the fertile, permanent union of man and a woman; when the very words “mother” and “father” are avoided for being too-sex-specific; and when our culture, mired in Soviet-era levels of linguistic inversion, has already liquidated the word “family” of any concrete, traditional definition? Instead of providing defenders of the family with a day to celebrate, the public recognition of such a holiday might, instead, give social conservatives an occasion to measure the distance between the true nature of the family and the poor counterfeit that now goes by that name.

This holiday will, of course, provide an opportunity for ideologues to amplify the preposterous messages of state-sanctioned propaganda; we will be treated to images of “family” which feature everything except heterosexual couples and their offspring. So far, so dismal—and utterly predictable, too. But for all of the politically correct (and politically enforced) official messages that this day will inspire about “families” in all its diverse forms, the fact remains: on the calendars of most Canadians, a day for the celebration of the family will occur. There is only so much that radical rebranding can do to the notion of the family. Language itself—from expressions like “mother tongue” to “Father Time”—encodes the reality of the family into our

very turns of phrase, because the family is the basis of our reality. The human person is always already enmeshed in a family of some kind, however limited or broken it might be.

In the same way, the family always points, not only towards the indisputable facts of our corporeal reality, but to a spiritual reality as well. As St. Paul writes, in his letter to the Ephesians: “For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name.” (Eph 3:14-15) The word Greek word, *πατριὰ* (*patria*) that is here rendered as “family” can also—as its obvious English derivatives, such as “patriarch” and “patrimony,” suggest—mean “fatherhood” or “lineage.” St. Paul’s point, then, is one which affirms the doctrine to be found in the creation stories of Genesis: man made in the image of God (Gen 1:27), and so too is the family itself. The love and goodness and warmth of one’s family on earth offers a foretaste of the embrace that the Father of all men longs to extend to every one of His children in heaven.

We cannot stop the world from contorting and distorting the definition of the family. Nevertheless, its true material and spiritual meanings endure. This Family Day, you should take special care to celebrate a holiday that, despite all, will offer a reminder about the fundamental familial realities which give purpose to our struggle: a struggle for a world which is more just, and one which is more “family friendly” in the deepest sense of those words.

State-sanctioned sterility

As many provinces celebrate Family Day, there is a movement afoot, in both Ontario and Manitoba, to follow the example of British Columbia in providing universal coverage for contraception; in that fact, of course, there is no little irony. Just as the holiday points to the indisputable facts of the family—and every citizen’s origin therein—there is a push for the pharmaceutical suppression of the precondition of the family: fertility itself.

Throughout the history of human civilizations, children have always been seen as a blessing and infertility an affliction to be remedied or lamented. Only a depraved age would construe the ability to conceive children as an ailment to be treated. This attitude is troubling enough—but to bring pharmaceutically induced infertility under the euphemistic aegis of “women’s health” is nothing short of degrading.

The dangerous implications of this policy are several—and serious. There is, first of all, an inescapable paradox: how can the healthy state of fertility become a condition which needs to be suspended for the sake of health? To arrest the natural cycles of fertility for the sake of “women’s health” is to pathologize what is a perfectly normal and healthy. Indeed, on this view, women would only be healthy when interventions that interfere with the rhythms of their bodies are available to them.

Creating such a state of definitional confusion would be bad enough. More pernicious than even this, however, is the new relationship that universal contraception creates

with the state. If the government is obliged to offer women the means for suspending their fertility, what other obligations might eventually flow from this fact? What other treatments would become the standard of care? Conversely, if fertility is defined as a condition to be treated, what would prevent contraceptives from being, not just an option but a requirement?

The shocking scandal of the euphemistically named Medical Assistance in Dying program—which has so rightly horrified the wider world—should disabuse us of putting such a possibility beyond the pale. Voluntary contraception is the “assisted suicide” of fertility; forced sterilization would simply be the equivalent of “euthanasia,” an involuntary suspension of a condition which the state has deemed superfluous.

Especially in a post-Covid world—one which is still struggling to reestablish the boundaries between medical privacy and public health—any further erosion of the lines between bodies and bureaucracies should be resisted (to say nothing of the further confusion about the definitions of “women” and “health” that this change would bring). The medical establishment in Canada is sorely in need of a renewed respect for life, both at the moment of conception and in its sacred twilight; the medical profession sorely lacks any awareness of its proper limitations. Universal coverage for contraception will only further confuse the obligations of the state and the rights of its citizens—and will further diminish the respect for the vital, natural, and indispensable state of fertility.



Letters

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UPCOMING STORIES

- Pro-abortion myths
- The state of education
- Population decline
and immigration



The Interim

Canada’s Life and Family Newspaper

www.theinterim.ca

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The Interim is published 11 times a year by The Interim Publishing Company Limited, 157 Catharine St. N. 2nd Floor, Hamilton, ON, L8L 4S4
Tel. (416) 204-1687 Fax (416) 204-1027

Subscriptions: \$49/year in Canada
\$55 (C\$) in U.S.A./International

We acknowledge the [financial] support of the Government of Canada.
Nous reconnaissons l'appui [financier] du gouvernement du Canada.

Funded by the
Government
of Canada



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Views of columnists and bylined feature writers as expressed are not necessarily those of The Interim or The Interim Publishing Company Limited.

ISSN 8824-5401

Courts ignore evidence of serious lockdown harms



Law Matters
John Carpay

The *Canadian Charter of Rights and Freedoms* requires governments to justify any law that violates one or more of our Charter freedoms of conscience, religions, expres-sional, association, mobility, and peaceful assembly. Unless the government can provide persuasive evidence in court to show that its law or policy is doing more good than harm, Canadian judges are morally and legally obligated to strike down government policies which violate citizens’ rights and freedoms. Sadly, some judges seem to ignore the evidence placed before them when approving of government viola-tions of *Charter* rights and freedoms.

In November 2023, the Ontario Superior Court of Justice upheld the Ontario government’s total ban on all outdoor gatherings as a justified violation of the *Charter* freedom of citizens to assemble peacefully. The 2021 ban on outdoor gatherings was extreme, making it illegal for as few as three people to gather together outside, even if they each stood six feet apart from each other. Despite the absence of a sound medical or scientific basis for this extreme policy, the court ruled in favour of the government. It did so without considering seriously the very real and very grave harm that lockdowns inflicted on millions of Canadians.

In this *Hillier v. Ontario* ruling, a lengthy and compre-hensive expert report about lockdown harms by medical anthropologist Dr. Kevin Bardosh was placed before the court. Medical anthropology is the study of social, cultural, economic and political factors that affect public health.

The Bardosh expert report relies on 150 peer-reviewed Canadian studies representing hundreds of Canadian schol-ars, using data collected in 2020 and 2021. The severe and alarming harms of lockdowns were well-known by April 2021, when Ontario imposed a total ban on all outdoor gatherings, including peaceful political protests.

The Bardosh report cites numerous Canadian studies showing that lockdowns caused huge increases in anxiety, panic, depression, loneliness, insomnia, worsened sleep qual-ity, suicidal thoughts, deliberate self-harm, social conflict, and the consumption of alcohol and cannabis. There was a cor-responding decline in life satisfaction, optimism, community belonging, and other positive dimensions of mental health. Lockdowns made it illegal to meet the deep psychological need that every individual has for physical touch and for in-person gatherings. Lockdowns harmed millions of Canadians by preventing them from attending the funerals of loved ones, thereby impeding a healthy grieving process.

In his ruling, Justice John Callaghan says nothing about these serious harms to mental and psychological health. He pays little heed to the abundant available data showing that lockdowns drove up unemployment and destroyed thou-sands of small businesses that were arbitrarily deemed to be “non-essential.” Politicians prohibited small businesses from competing with big-box stores that were selling the same products.

He also makes no mention of the data showing that lock-downs killed more people than Covid. For example, in British Columbia there were 465 excess drug overdose deaths from March-September 2020, compared to 258 Covid deaths dur-ing this period.

Justice Callaghan says nothing about the suffering of the elderly, many of whom were harmed mentally and physically by prolonged isolation in long-term care homes.

Justice Callaghan makes no mention of the fact that Canadian children and adolescent are highly dependent on structured outdoor and sports activities to live a healthy, active lifestyle. Lockdowns closed gyms, parks, and struc-tured sports, preventing children and adolescents from visiting playgrounds and from gathering outside together. Lockdowns increased unhealthy lifestyle behaviours such as negative food, drug, sleep, and screen habits. Lockdowns caused Canadians to gain weight, which in turn contributes to deteriorating mental and physical health. Many of these long-term harms are not yet known.

Justice Callaghan makes no reference to the *International Journal of Infectious Diseases* study, which found that ban-ning public gatherings, closing schools and universities, implementing stay-at-home orders, controlling travel, and restricting business hours did not reduce the spread of Covid in Ontario and four other provinces in the fall of 2020.

Contrary to the *Charter*’s requirement, Justice Callaghan does not seriously consider the contents of this Bardosh expert report about lockdown harms, all while upholding the government’s violation of Charter rights and freedoms. Without explanation, the judge makes the strange and unfounded assertion that Dr. Bardosh is “not a public health expert.” The judge does not weigh the strength and merits of the government’s evidence against the strength and merits of the Bardosh expert report. He rules in favour of Ontario, declaring that the total ban on all outdoor gatherings was legitimate, without analyzing the competing and conflicting evidence that was put before him.

Such is the state of Canadians courts in 2024, when they are asked to defend the Charter rights and freedoms of Canadians.

John Carpay is president of the Justice Centre, which provided lawyers to Randy Hillier in Hillier v. Ontario.

Being honest here



Talk Turkey
Josie Luetke

I remember finding it so ironic seeing a Planned Parenthood poster in Rory Gilmore’s dorm room, given that there would be no Rory Gilmore—and no *Gilmore Girls* television show for me to watch—had Rory’s mom gone to Planned Parenthood when she got pregnant at 15. There is no story to tell when you’re dead.

I felt a similar sense of irony watching the new document-ary *In My Own Time*, co-directed by Sandy Clipsham and Blair Cameron of Ward 1 Studios, and supported by Dying with Dignity Canada. I found that it was more about living than it was about dying. (Indeed, it brands itself a “life affirm-ing film about death.”)

Even though it was produced to sell us all on “MAiD” (i.e. euthanasia), if the film only looked at this procedure—from sedation to final exhalation—it’d be over in ten minutes. So, instead, we get horseback riding, tattooing, mimosa-making, and skydiving (like I said, living). That strikes me as cheating.

The title is misleading too. The punchy and show-stealing cancer patient Erin Milligan ends up dying naturally on July 22 in Regina, at God’s timing, “before MAiD could be pro-vided.”

And those profiled in the film who did choose euthanasia, like Audrey Parker from Halifax and Brian Oliveira from Toronto, still did not actually die when they wanted to, “in their own time”—it is their respective diseases which has-tened them (though Parker also blamed the law).

Interviewees, including patients and their families and medical and legal experts (most notably professor Jocelyn Downie), repeatedly bring up control—gaining it, losing it.

But no, you are not in control. None of us are, although I’m sure some MAiD practitioners can delude themselves otherwise when the agent of death is at hand—execution only a push of a finger away.

So, the patient recruits someone to kill them, and for a moment, they possess an illusion of control, of returning to the “driver’s seat,” of gaining back something, which, again, none of us ever really had.

Dying with Dignity Canada asserts that *In My Own Time* “offers perspectives on medical assistance in dying (MAiD) less commonly seen in media reports” as if the mainstream media hasn’t likewise been pushing the envelope on and lying about this issue for decades.

I watched the film in part because I saw the trailer, in which

Milligan wryly remarks, “I’m like a jar of pickles that’s been on the shelf for 30 years now and somebody should eat me soon or throw me out.”

She’s funny.

And I wish I could leave the joke be, for obviously, she’s not a jar of pickles.

In fact, it was apparently upon her diagnosis with stage 4 pancreatic cancer, that she started living again, and became “genuinely happy”—a pickle in her prime.

But this is a pro-euthanasia film, so, for the record, none of us ought to be thrown out. There’s nothing empowering about that, and our expiry date is no sooner than the Good Lord sets it.

What’s interesting is that Milligan also discusses how she had a younger sister who was diagnosed with ovarian cancer, and because she had been living in a different province than family at the time, “she suffered alone.” Milligan says that “had MAiD been an option for her, we would have all gladly signed on.” Instead, her sister died “in the worst way pos-sible—in pain.”

Granted, I’m still breathing, but I can’t help but think dying alone would have been worse, actually, and euthanasia wouldn’t have changed that.

The Dying with Dignity Canada staffer who welcomed us at the beginning of this second of three virtual screenings claimed there were over 1000 registrants. I wondered what they all were thinking at the same time I was thinking my thoughts. Were they even thinking? Or were the claims of these unreliable but sympathetic narrators being lapped up like milk? It is sour, though.

Sometimes the space between a lie and truth and life and death seems so deceptively small that it can be blurred. And other times, I think I’m reading what I want into a situation. Oliveira, limited greatly in movement and painstakingly intentional with his words, seeks out euthanasia due to a degenerative disease called Spinocerebellar Ataxia Type 3. He says, “What made me think about MAiD was the fact that I can’t do nothing for myself anymore.” His wife Sari says, “You get tired of fighting,” but then I see her face when he says it’s “finally going to be over,” and that looks to me like a woman who is thinking anything but “finally.”

At another point in the film, Andy, one of Milligan’s loved ones asks, “Are we going to be honest here?” The answer is no. In the end, the filmmakers weren’t really honest, because honesty is not a callous cynicism that says with a twang, “we can’t fix f***ed,” or a cold “realism” that treats people like expired pickles. It’s also not the hon-eyed sunlight on the grass at the end of the film and the MAiD practitioners intoning “peace,” “love,” and “grace” into the camera.

I worry the film is effective as propaganda. In the end, that’s what matters.

always be justified. In fact, in certain instances, it could be a form of discrimination. But restriction is a broad term that has no intrinsic claim to being moral or immoral. It is, in fact, amoral.

But there must be restrictions in a myriad of instances so that normal functioning of a particular operation can proceed. There are restrictions on smoking in hospitals, driving a car without a license, bringing unruly pets onto an airplane, the use of toxic drugs, and so on. The necessity of restriction is clearly evident in a baseball field. The foul lines, made unmistakably visible in white chalk, are restrictions that distinguish what is fair from what is foul. Without these “foul lines” the game could not be played. It would be nonsense to charge that the foul lines discriminate against what is fair by limiting it. Actually the foul lines give specific meaning to what is fair. What is “fair” could not be anything, but some-thing that is not foul.

The foul lines are but a prelude to a series of additional restrictions. The number of players on the field and innings in a regulation game are both restricted to nine. The number of strikes per batter and the number of outs in an inning for each side is set are three. The number of winners in any given contest is never more than one. Restrictions provide both the game’s development and its drama.

In the moral absolutizing of abortion there could be no abortion that is not the result of discrimination. But some abortions are, indeed, the result of discrimination. The Charlotte Lozier Institute has carried out several internation-al polls concerning women who have had abortions. In their most recent poll, 10,000 females were asked the question: was your abortion in line with your values and preferences? Only 33 per cent answered “yes.” The remaining two-thirds described their abortions as contrary to their values, with 24 per cent describing their abortions as “unwanted” or “coerced.” Concerning the 33 per cent who found their abortions consistent with their values, however, two-thirds were more likely to report that their abortions “contributed to a decline in their mental health.” The idealism of abortion for all women is a bubble that is easily burst. Some women abort precisely because they were victims of discrimination.

The UN committee operates under the delusion that a restriction is necessarily a form of discrimination. Surely, in opposing discrimination, a woman should not be coerced into having an abortion. But the reckless use of this term inevitably discriminates against women who do not want abortion or are coerced into having one. The committee should be more concerned with the facts of the matter and not with an abstract, pie-in-the-sky view of them stemming from a misunderstood ideology.

Going the wrong way without realizing it

Donald DeMarco

In a 1964 football game between the Minnesota Vikings and the San Francisco 49ers, Jim Marshall picked a fumble and ran 66 yards in the wrong direction. When he crossed his own goal line, he threw the ball into the seats in celebration for what he thought was a Viking touchdown. The gaffe has stigmatized Marshall ever since. As a consolation prize, he received a letter from “wrong way” Roy Riegels, infamous for running the wrong way in the 1929 Rose Bowl, stat-ing, “Welcome to the club” (which includes, among others, “Wrong Way” Corrigan, who flew the wrong way all the way from Brooklyn to Dublin, Ireland instead of Long Beach, California, in 1938).

When someone goes the wrong way he soon hears about it. Oddly enough, there are people in high places today who persist in going the wrong way without ever realizing it. Such is the tragedy of our times.

The United Nations Committee on the Elimination of All Forms of Discrimination against Women (CEDAW) has released a report stating that abortion is “the most important factor for the well-being and development of young girls.” Committee members also say that unless abortion is avail-able worldwide as a “human right,” all other rights may be “worthless.” The report attaches far too much importance to abortion while neglecting the greater importance of upbring-ing, health, education, and self-esteem. Everyone agrees that discrimination is a bad thing and should be opposed and, ideally, eliminated. The fundamental question, however, is whether the CEDAW report is really opposing discrimination or is it exemplifying the very evil it proposes to be fighting.

By granting women a “right” to abort is concomitant with discriminating against the unborn, who are dispossessed of their right to live. The report is actually going the wrong way in its crusade against discrimination by indirectly justifying discriminating against others. And yet, those who produced the report appear oblivious to the fact that they are clearly advancing the very thing that they profess to oppose.

At the basis of this anomalous strategy, is the use of the wrong word. The committee employs the word “discrimina-tion” when what it really means is “restriction.” Restriction does not infer discrimination. Furthermore, restriction is a moral imperative. Murder, terrorism, arson, robbery, etc., should be restricted by law as they are, indeed, in every civilized society. Traditionally, women were restricted from having an abortion because it meant the death of an inno-cent human being simply because it happened to reside in the womb. In other words, abortion was restricted so that discrimination would also be restricted. Restriction may not

Safer-supply experiment failing



National Affairs
Rory Leishman

Rampant, out-of-control, drug abuse is a serious problem all across Canada, but nowhere more so than in British Columbia. According to the B.C. Coroners Service, “Unregulated drug toxicity is the leading cause of death in British Columbia for people aged 10 to 59, accounting for more deaths than homicides, suicides, accidents, and natural disease combined.”

What is the cause of this deadly plague? In a recent interview with The Globe and Mail, Susan Boyd, a feminist legal scholar and distinguished professor emerita of the University of Victoria, singled out Canada’s drug laws which she derided as “the product of colonialism, Christian white supremacy, systemic racism and class, and gender discrimination.”

As evidence for this pernicious allegation, Boyd observes that “Indigenous and Black people in Canada are over-represented for drug possession arrests.” That is true, but what she does not mention is that arrests for drug possession are much lower than average among Asian Canadians.

By her twisted reasoning, Boyd would have us believe that Canada’s supposedly racist police discriminate against Aboriginals and Blacks, but not Asians. She, and other trendy academics like her, ignore all evidence that, on average, Aboriginals and Blacks commit more crimes than Asians and Whites.

By contemporary Canadian standards, Boyd is an academic superstar. The nonsense she spouts about Canada’s drug laws is symptomatic of the intellectual, moral, and spiritual corruption that pervades our universities.

Compared to Boyd, Lisa Lapointe, Chief Coroner of British Columbia, and her advisers on the British Columbia Centre on Substance Use (BCCSU) are no better. Together, they maintain that the key to reducing the number of drug-overdose deaths in British Columbia is to provide addicts with access to a safer supply of opioids than the toxic drugs sold on the blackmarket.

In an informative paper published by the MacDonald-Laurier Institute, “Reckless: British Columbia’s ‘safe supply’ fentanyl tablet experiment,” Adam Zivo recalls that Lapointe and the BCCSU persuaded the provincial government in March 2020 to make opium, morphine, and even fentanyl available to addicts by prescription for unsupervised use in the community.

Has this so-called safer-supply approach to harm reduction worked?

Evidently not. Last year, four years after the safer-supply program began, the number of unregulated drug deaths in British Columbia surpassed 2,400. That was a new record, up from 1,775 in 2020 and just 334 in 2013.

In a report released on Nov. 1, entitled “An Urgent Response to a Continuing Crisis,” the BCCSU noted that 5,000 addicts are now getting monthly supplies of pharmaceutical-grade, prescription drugs through the province’s safer supply program, but an estimated 225,000 additional people in the province are still consuming illicit drugs. To remedy this problem, Lapointe and the BCCSU jointly recommended that the government start dispensing narcotics and stimulants without a prescription so as to “provide addicts with access to opioid and stimulant drugs on demand.”

That proposal was too much even for the NDP government of British Columbia. Provincial Minister of Mental Health and Addictions Jennifer Whiteside promptly repudiated the cockeyed idea. In a letter to Lapointe, she made clear that: “Non-prescription models for the delivery of pharmaceutical alternatives are not under consideration.”

Like British Columbia, Ontario and New Brunswick have also established safer-supply programs. In addition, the Trudeau government granted the British Columbia government an exemption last year from the Controlled Drugs and Substances Act for the purpose of allowing adults (18 years and older) to possess up to 2.5 grams of illicit drugs including ecstasy, methamphetamine, cocaine, heroin, morphine and fentanyl.

In defence of this policy, Carolyn Bennett, then federal minister of mental health and addictions suggested that decriminalization will be “one of the things that hopefully reduces stigma for people to feel safe seeking help.”

Reducing stigma is precisely the wrong policy. In an article published in The Atlantic on Dec. 12, “Destigmatizing drug use has been a profound mistake,” Keith Humphreys and Jonathan Caulkins, two of the foremost authorities on drug abuse in the United States, point out: “Because epidemics of any sort end only when the number of new cases declines, curtailing the synthetic-drug crisis depends on deterring people from using them in the first place. Destigmatizing drug use does the opposite.”

No doubt, decriminalizing the possession of illicit drugs and handing out safe supplies of powerful narcotics will help some drug abusers, but at the sure and certain cost of increasing the number of drug addicts and thereby making the crisis of drug abuse and overdose deaths even worse.

Massive publicity campaigns stigmatizing drunk driving and cigarette smoking have gone a long way to reducing these menaces. The same approach is essential to curbing Canada’s deadly drug-abuse epidemic.

First ever March for Life in Quebec

Interim Staff

Campagne Quebec Vie, the Quebec arm of Campaign Life Coalition, announced that on June 1, for the first time, a march for life will be held in the province, in Quebec City.

CQV president Georges Buscemi said the decision to bring a regional march to the province was based on the success of the U.S. March for Life buttressing the American pro-life movement for the overthrow of *Roe v. Wade* in 2022.

“This is really a reaction to the overturning of *Roe v. Wade* and the idea that this can this happen in Canada,” Buscemi told LifeSiteNews. “At the same time the progressive left in Quebec was thinking, ‘how do we stop this from coming into Quebec?’”

Buscemi said holding the Quebec March for Life in early June means it will not impede the March for Life in Ottawa on May 9, an annual demonstration for life that has been organized by Campaign Life Coalition since 1998. Provinces fur-

ther from the nation’s capital generally hold a regional march for life the same week as the national march in pro-life solidarity.

“There might be some overlap between the two marches in terms of people,” said Buscemi, “but not a lot because first of all they’re not that close together, they are not literally the same day or the same week (and secondly) they are pretty far away from each other geographically.” He said, “There may have been 500 Quebecers going to the March every year roughly, and so if maybe half don’t show up there’s only 250 people less on the hill out of 20,000 it may not show too much.”

Buscemi said holding the Quebec March for Life on a Saturday may also be more convenient for people unable or unwilling to get time off during the work week.

Buscemi set a goal of 1500 pro-lifers taking part in the Quebec march, numbers similar to recent marches against euthanasia and a March for Jesus held in Quebec City.

Although abortion is

mostly a federal issue, provinces fund and regulate the practice, so Buscemi said that march intends to send a signal to both levels of government that pro-abortion progressives do not speak for many Quebecers on the issue.

The format of the Quebec march will be similar to the one held in Ottawa and other provinces with speakers pre-



Campaign Quebec Vie president Georges Buscemi

ceding a march through the downtown, which will be followed by post-abortion testimonials.

In a blog post announcing the march, Buscemi said that politicians seeking votes in Quebec often play up their

pro-abortion credentials, pointing to Pierre Poilievre’s wife declaring on a Quebec TV interview that the couple is “pro-choice.” Buscemi said, “That, in a nutshell, is the problem pro-lifers face in Quebec: a culture that has forsaken key elements of its past, those very things that made it possible for it to exist today. For if it weren’t for the very large families populating Quebec, and their piety and tenacity over the decades, there would simply be no francophone Quebec to speak of today.” Quebec, Buscemi noted, has a fertility rate of 1.49 children per woman of child-bearing age, which is well below the “replacement-level” of 2.1 children. There are between 20,000 and 25,000 abortions in Quebec annually.

“We believe we must start a March for Life in Quebec,” he said. “Making a moribund, abortion-stricken culture into a Culture of Life requires events that literally breathe life into the body politic.” Buscemi wrote, “Quebecers need to see that pro-life is the future.”

Department of Defence defends menstrual products for men

Interim Staff

The Department of National Defence said it will not tolerate members of the Canadian Armed Forces vandalizing or removing feminine hygiene products in the mens’ washrooms of its facilities.

True North reports that it has received first-hand accounts and photographs of damaged or removed tampon dispensers and disposal units in male washrooms following an edict last year that went into effect in December mandating that all federally regulated male and female restrooms, including in facilities for Canada’s armed forces, provide feminine hygiene products.

A department spokesman confirmed to *True North* that there have been reports of vandalism. “Unfortunately, vandalism has already been observed on some dispensing/disposal units installed in (Department of National Defence) occupied buildings,” the spokesman told *True North* in an email.

“This type of behaviour will not be tolerated and goes against Defence Team efforts to create a truly inclusive and psychologically safe work culture,” a spokesperson said. “All members (of Canada’s armed forces) must feel recognized, respected, and valued which will allow them to thrive in their environment.”

The Defence department said removing tampon dispensers and disposal units from men’s washrooms undermines the department’s efforts to create an “inclusive”

environment for “cisgender women, gender diverse individuals, transgender men, and intersex individuals.” The provision of free menstrual products “is inclusive of all workers who menstruate,” the spokesman told *True North*.

Reports of vandalism occurred almost immediately after the mandate went into effect on Dec. 15. The mandate applied to all federally regulated workplaces including mili-

tary bases, Parliament Hill, federal offices, and the post office.



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Continued discrimination against Christian employers for summer student program

Paul Tuns

Last month, Blacklock's Reporter revealed that both the Evangelical Fellowship of Canada (EFC) and Canadian Centre for Christian Charities expressed concerns to the House of Commons human resources committee that the Department of Employment and Social Development continues to discriminate against faith-based employers applying to the summer job grants program.

In 2016, the Trudeau government mandated that employers sign an attestation that they supported abortion and transgender "rights" in order to be eligible for the Summer Jobs grants provided to help employ students. The mandate, which took effect in 2017, stated that business and organizations seeking

the summer student subsidy must attest that: "Both the job and the organization's core mandate respect individual human rights in Canada, including the values underlying the Canadian Charter of Rights and Freedoms as well as other rights." Furthermore, "These include reproductive rights and the right to be free from discrimination on the basis of sex, religion, race, national or ethnic origin, colour, mental or physical disability, sexual orientation, or gender identity or expression." Many Christian churches, camps, and other organizations, as well as pro-life business owners, refused to sign the attestation.

After considerable backlash, the government amended the program in 2018, scrapping the attestation while implementing rules that banned explic-

itly pro-life organizations from receiving the employment subsidies. The new rule from the Department of Employment, Workforce, and Labour stated: "Any funding under the Canada Summer Jobs program will not be used to undermine or restrict the exercise of rights legally protected in Canada." Groups such as Campaign Life Coalition, the Centre for Bioethical Reform, and the Right to Life Association of Toronto were affected by the changes.

The Standing Committee on Human Resources, Skills, and Social Development, and the Status of Persons with Disabilities, is undertaking a review of the program and the EFC wrote to it as part of that process.

The EFC's letter said, "We are now concerned the values' screening has moved behind closed doors" and "There is little transparency or consistency" in the process. The letter continued: "The review process involves a case-by-case assessment of applications that can be subjective, arbitrary, inconsistent, unpredictable, lacking in transparency and which in some cases seems to involve ideological screening. We have heard from enough faith-based groups that we are concerned these are not

just isolated incidents." The EFC said the Department of Employment and Social Development is still "flagging some faith-based groups' applications for review or deeming them ineligible for Canada Summer Jobs grants" due to their Christian "beliefs, not their actions." Furthermore, "Some faith-based groups have been asked to provide their statements of faith and to explain their religious doctrine."

The Canadian Centre for Christian Charities (CCCC) told the committee that Christian churches were questioned on their doctrine when applying for student job grants. "For example, churches are asked why assistant ministers or similar ministerial roles need to adhere to a doctrinal statement or statement of beliefs."

The CCCC stated, "The perception of differential treatment for religious charities is not without merit," adding, "This perceived differential treatment is most often experienced by way of follow-up requests that focus almost exclusively on the applicants' religious beliefs."

Jeff Gunnarson, national president of Campaign Life Coalition, told The Interim it is "shameful" that the Trudeau government "gets

See 'Abortion' p 8

Del Grande allowed to appeal board sanctions

Interim Staff

The Ontario Court of Appeal ruled in favour of Toronto Catholic District School Board trustee Mike Del Grande, granting him leave to appeal a lower court ruling that rejected his constitutional and administrative law arguments to overturn the board's sanctions against him for speaking out against the LGBTQ ideology in Catholic schools.

In 2020, Del Grande spoke against adding "gender identity" and "gender expression" as protected grounds to the school board's Code of Conduct. Some of his colleagues on the TCDSB took offense to his rhetoric, deeming it offensive to LGBTQ activists, ruling his speech "misconduct," and imposed sanctions on him including requiring he attend sensitivity training classes and forcing him to apologize for his remarks.

A three-judge panel of the Superior Court ruled in January 2023 that the board had the right to impose those penalties. The Ontario Court of Appeal does not overturn those penalties, but it allows Del Grande to continue his legal battle against the board.

Campaign Life Coalition director of political operations Jack Fonseca said, "While the case is not over

yet, this is a major accomplishment on the part of Del Grande's legal team."

Fonseca said the Court of Appeal victory was significant for four reasons: few cases are given leave to appeal; the Court of Appeal was unanimous in its decision to reject the TCDSB's request to dismiss Del Grande's action to appeal; one of the three judges was Ontario Chief Justice Michael H. Tulloch; and, the panel ordered TCDSB to pay Del Grande \$5000 in costs despite the trustee not requesting them in his factum.

Fonseca said although Del Grande's "legal fees were many times that amount," it is "important is that this signifies his case is very strong."

The Ontario Court of Appeal also set aside the \$140,000 cost award the Ontario Superior Court ordered Del Grande to pay the board.

Campaign Life Coalition, which is raising money for Del Grande through Lifefunder, said the trustee's case is a "precedent setting case for the free speech rights of all elected school board trustees across the country, which are being trampled underfoot by the weaponization of Code of Conduct policies to cancel those who speak up for parents against LGBT indoctrination."



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The euthanasia lobby's 'bait and switch' tactics

Alex Schadenberg
Special to The Interim

On January 8, I published an article titled: Assisted suicide bills must be defeated in at least 10 U.S. states. Now the assisted suicide lobby are stating that they are sponsoring assisted suicide bills in at least 16 states.

The current states with a new bill are: Florida, Indiana, Missouri, New Hampshire, Rhode Island, Tennessee, Virginia, and Wisconsin. The states with an existing bill carried over from last year are: Delaware, Iowa, Massachusetts, Michigan, Minnesota, New York, North Carolina, and Pennsylvania.

It is important to state that we have been successful. No new state has legalized assisted suicide in the past two years but the assisted suicide lobby remains relentless.

There are also bills to expand assisted suicide laws in at least two states where it is legal: Washington State and New Jersey.

One of the key strategies of the assisted suicide lobby is to present a "restrictive" assisted suicide bill for the purpose of getting it passed and once it is passed they introduce bills in subsequent years to expand the assisted suicide legislation.

This is not a new strategy. What has changed is that the assisted suicide lobby is publicly admitting their "bait and switch" tactic.

For instance Josh Elliott, a three term member of the Connecticut House, and a sponsor of previous assisted suicide bills was interviewed by Paul Bass for the *New Haven Independent*. Bass reported “Elliott has been sponsoring bills for years to allow terminally ill people to take their lives” and that under his current bill “almost no one” would qualify for an assisted death. Elliott told Bass: “The important thing for me is to get this bill on the books, and then see how it's working, and if it's not and people aren't using it, then make those corrections to actually allow people to use it. So that is what we've been discussing.”

Elliott is clearly explaining his "bait and switch" tactic, that his goal is to pass a "restrictive" assisted suicide bill and then expand the law later.

Amy Paulin, the sponsor of the New York assisted suicide bill, recently stated that they need to get the bill passed first and then expand it later.

J.M. Sorrell, Executive Director of Massachusetts Death with Dignity, was quoted on a similar bill as saying, "Once you get something passed, you can always work on amendments later."

Clearly the assisted suicide lobby are willing to admit to their 'bait and switch' tactic.

The key to holding the line on assisted suicide is to stop states from legalizing it in the first place. The key to defeating an assisted suicide bill is to call it what it is. The purpose of assisted suicide is to cause death.

The other key to defeating assisted suicide bills is

to clearly explain what the assisted suicide bill says. Those who support assisted

dence that when an assisted suicide bill is "restrictive" that the intention is to pass

Assisted suicide is not health-care or aid in dying; it expedites death at the end of life.

The assisted suicide lobby claims that there is no slippery slope, yet, in the past few years nearly every assisted suicide law has been expanded by: reducing or eliminating the waiting periods, allowing non-doctors to participate in assisted suicide, allowing assisted suicide approvals by telehealth, expanding the meaning of terminal illness and removing the state residency requirement.

Alex Schadenberg is the executive director of the Euthanasia Prevention Coalition. A longer version of this article was originally published on his blog on Jan. 12 and is reprinted with permission.

We now have solid evidence
that when an assisted
suicide bill is ‘restrictive’
that the intention is to pass
the bill and expand it later

suicide will vote based on ideology but many legislators will agree that the language of legislation is fundamental.

We now have solid evi-

the bill and expand it later. The assisted suicide lobby will use false terminology to sell assisted suicide as a form of healthcare that provides "choice" at the end-of-life.

Abortion activist calls for euthanasia attestation

cont'd from p. 7

away with blatant discrimination against religious groups.” Almost as shameful, he said, is that “the opposition Conservatives are not standing up for religious communities who are being discriminated against” in federal government programs.

Meanwhile, Joyce Arthur, executive director of the Abortion Rights Coalition of Canada, an organization that took credit for convincing the Trudeau government to include the pro-abortion attestation, is calling on the government to have summer student subsidy recipients attest to their support of euthanasia as a “fundamental right.”

“Rights include not just reproductive rights but also LGBTQ rights, racial equality, the right to medical assistance in dying are fundamental rights,” Arthur argues, and “when groups have a main focus on opposing human rights, funding them would contradict and even harms the government’s obligation to ensure equality.”

Gunnarson said that if ARCC gets its way, "every business will have to bend a knee to Joyce Arthur's religion of death" and that any conscientious Christian, Jew, or Muslim, or other people of goodwill who defend life and family, will be systemically discriminated against by the state.



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Jesus Image by Brent Borup



FATHER

TED COLLETON

SCHOLARSHIP

Scholarship programs in general are intended to provide young people with the opportunity to express their views on a specific theme when there is a n essay writing component. As part of the program they are also expected to display evidence of leadership qualities and their

service contributions to their school and the wider community.

The Father Ted Colleton Scholarship program was launched in 2001 in honour of the Spiritan missionary priest, Father Ted Colleton, who had spent decades in Canada, engaging both young and old people in the defence of vulnerable human life, especially at the innocent preborn stage.

Father Ted literally visited hundreds of classrooms to bring a prolife message to his beloved young people. This scholarship program, named in his honour, was designed to stimulate senior high school students to think critically about issues of life and death, like the tragedy of abortion. Over the years the program has drawn more than 1150 participants.

Originally, the program had been initiated by The Interim, Canada's life and family monthly newspaper, but over time NRRTL assumed full control of the program in keeping with its own educational mandate *"to help educate and inform the younger generations about the preciousness and possibilities of human life from conception to natural death and how certain threats/trends and societal changes affect those possibilities in its beginnings"*.

As mentioned there is usually an essay component whereby the candidates can display their research and writing skills. The essay themes, chosen by Niagara Region Right to Life (NRRTL), the sponsor of the scholarship

THE THEME CHOSEN

FOR THE 2023-2024 RENDITION OF THE SCHOLARSHIP READS AS FOLLOWS:

The best lack all convictions, while the worst are full of passionate intensity. W.B. Yeats, The Second Coming, 1920. Yeats was presenting a dark, apocalyptic vision of the world just after World War I. Discuss whether or how that terrifying imagery may apply to the present state of civilization, considering the abortion issue, the seeming collapse of related traditional values and an increasing confusion about the sacredness and dignity of human life.

Due to the nature of the topic the evaluation process proved very challenging indeed. There were a total of six rounds of marking, finally culminating in the committee's recommendation of three prize winners.

The board of directors of Niagara Region Right to Life is happy to announce these prize winners of the 2023-2024 rendition of the Father Ted Colleton scholarship program:

FIRST PRIZE – \$ 2000 – ANDELKA PERIC. Andelka is in grade 12 at Holy Trinity Catholic Secondary School in Oakville, Ontario.

SECOND PRIZE – \$1500 – SARA CHRISTLE. Sara is grade 12 student at St. Boniface Diocesan High School, Winnipeg, Manitoba.

THIRD PRIZE – \$1000 – GIANNA BAKLINSKI. Gianna is Home Schooled in Combermere, Ontario.

Congratulations to the three prize winners and to all the candidates for taking the time and expending the energy to research, think critically and discuss intelligently the theme in its ramifications.

The Interim newspaper remains a leading promoter of the scholarship program and as such continues to publish the essays of the prize winners annually.

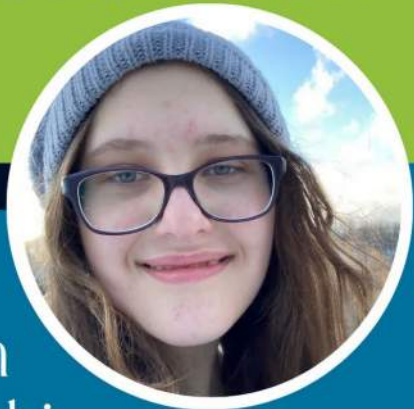
Readers are encouraged to support this prestigious Father Ted Colleton scholarship by donating to Niagara Region Right to Life. They will receive a charitable tax receipt for their donation. One can do so either by going online at niagararegionrighttolife.ca/donate or by remitting to NRRTL at 157 Catharine Street North, 2nd Floor, Hamilton Ontario, L8L 4S4.

Such financial support is a wonderful investment in a prolife future, as young Canadians of senior high school age are given an opportunity to learn about a crucial public issue and to demonstrate their own outstanding personal gifts. Pro-life seeds are thus sown and a culture of life is thus promoted.

~ Content provided by Niagara Region Right to Life ~



THE BEST
HAVE
CONVICTION



Fr. Ted Colleton
Scholarship
3rd prize

By
Gianna
Baklinski

When a nine-year-old girl saw a photo of a victim of abortion, it changed her life forever. Shocked by the brutality that the photo showed her, she felt called to dedicate herself to fighting for life and bringing justice to the babies who were stripped of their right to life. Six years later, at the age of fifteen, she founded a pro-life organization in her parents' living-room. As a university student, she started doing undercover video investigations of Planned Parenthood abortion facilities. She and her friends would pose as pregnant minors in abusive relationships, situations which, by law, would have to be reported. She recorded conversations in which Planned Parenthood employees eagerly told her to lie about her age so that she could get an abortion without anyone having to know about it. These employees also told undercover traf-fickers how to cover up their illegal activity of exploiting under-aged girls. Her exposure of Planned Parenthood led to serious repercussions for the group, including loss of funding in some American states. She is now well-known as the president of Live Action, one of the world's leading pro-life organizations that reaches thousands of people with pro-life content that changes hearts and minds about abortion. She is a shining example of the impact that a person can have who sees an injustice and is committed to fight against it. Her name is Lila Rose.

In another story, a different girl was a healthy, normal twelve-year-old. As she hit puberty, she became uncomfortable with her changing body. She struggled with fitting in with other girls, and started to wonder if perhaps she was really a boy trapped in a girl's body. Therapists, instead of truly helping her, encouraged and affirmed her in her delusion. At thirteen, she began the 'gender transition' process. She was put on puberty blockers and testosterone which permanently altered her body, changing her bone structure and deepening her voice. At fifteen, she tragically underwent a

double mastectomy. Eleven months after the surgery, the girl began to realize that she had made a terrible decision. She began to regret the irreversible changes made to her body. She was heartbroken that she would never be able to breastfeed her children, if she was even able to have children anymore. She realized that she was born female and would always be female. She decided to embrace her womanhood. She now intensely regrets the damages made to her body inflicted on her before she was old enough to understand the consequences of what she was doing. She now strongly believes that the radical gender ideology being taught to children in schools is harmful. She now advocates for children like herself who are being lied to when being told that mutilating their bodies will solve their problems. She is now one of the leading voices warning against transgender surgeries and has given her testimony before numerous legislators to encourage laws banning these barbaric practices on children. Her story is an example of how someone can come through a terrible experience for the better and with a deep conviction that people must be warned to not make the same mistake she made. Her name is Chloe Cole.

In yet another story, a 16-year-old boy was a student at a Catholic high school. He firmly held that God created only two sexes, male and female, and that it is biologically impossible to switch from one to the other. His convictions led him to protest his school's policy that allowed biological males, who claim to be female, to use female bathrooms after female students told him that having males in their bathrooms made them uncomfortable. The boy also shared his beliefs in class discussion, quoting the Bible to back up what he was saying. As this behavior was considered 'hateful' towards students who identify as transgender, he was suspended from school. When he tried to attend class he was arrested. Refusing to let this stop him, the teen shared

the story on social media of what had happened to him, and fought back against his school's discriminatory behavior towards him. He has continued to speak out and defend the right for women to have female-only spaces. He has appeared on international media platforms where his story has been shared widely. He has become a leader in the push-back against gender ideology in Canada. His story is an example of being unafraid to swim against the tide while defending one's convictions. His name is Josh Alexander.

The stories of Lila Rose, Chloe Cole, and Josh Alexander all share one thing in common. Each of them saw and experienced evil and injustice at a young age. Rather than being overwhelmed by that evil, they were convicted to take a stand and fight back against it. Through their words and actions, they have each meaningfully impacted our culture for good. The writer W. B. Yeats once painted a bleak picture of a society where "the best lack all conviction, and the worst are full of passionate intensity." Today, we live in a society overwhelmed by the consequences of a lack of conviction in past generations that allowed the evils of our time to take root. Now is the time where the best must once again have conviction, and fight for change in our culture.

Today, as can be seen by the evils that Lila, Chloe, and Josh experienced and reacted to, our culture has largely abandoned traditional values and morality along with basic truths that have been held throughout history. We live in the midst of anti-human ideologies that attempt to build a counter-reality which seeks to deny two core truths: the humanity of pre-born children and the fact that human beings are created either male or female. The abandonment of these truths has left our culture wounded and confused. Now, more than ever, is the time when truth must be spoken fearlessly. Now is the time when we must have conviction that drives us to be a force for good.

When I asked Lila Rose about the importance of conviction in her pro-life work, she told me that being an advocate for life "takes courage" and that "finding the strength to pursue courageous action lies in our convictions." She said that when we examine the "natural, human law written in the depths of our hearts about human life, we become convicted by this simple truth – all human life is precious and deserving of protection. When we are convicted by this truth, it will drive our every action." She added that "working towards protecting the most vulnerable – the pre-born – requires a relentless conviction that all human life is precious, invaluable."

Chloe Cole also told me about how conviction is crucial in her work of standing up for children: "The conviction I hold most dearly to me, and [that] in large part drives my activism, is that the health and innocence of children must be upheld at all costs to ensure that they will be able to live fulfilling lives as adults."

Josh Alexander told me about how conviction is necessary to take an honest stand: "In order to take an honest stand, I believe an individual must have conviction...A stance with conviction is a stance with purpose and meaning. In my own stance, I have found my conviction to fulfill the biblical role of a young man to be incredibly important. This conviction is the reason why I chose to protect the vulnerable and live in opposition to the evil of our world."

Today, we are seeing Yeats' picture of a society where the best lack conviction reversed. Bad as the state of our culture is, hope is not lost. Young people like Lila, Chloe, and Josh, full of "passionate intensity" and driven by their truthful convictions, are rising up, unafraid to fight for a better world. The stories of these young activists serve as a true inspiration for us to be unafraid to stand up and live by our convictions, joining them in fighting for truth, life, and justice.

Bad art for bad times: hitting the creative dead end



Amusements
Rick
McGinnis

Last fall, film critic Christian Toto wrote a column asking why conservative creators – authors, filmmakers, musicians and comedians – have a hard time getting their work promoted to the audiences they’re trying to reach because conservative news media is so unenthusiastic about covering and promoting their work.

“The Left maintains a strong, unified cultural front. The Right has nothing of the sort,” Toto writes. While liberal news and entertainment venues – and by this he means the lion’s share of mainstream media – do a great job promoting art that reflects their worldview, their conservative equivalents (a niche media subculture for the most part) respond with “Infighting. Isolationism. Ignorance. It’s a disaster, especially for the rare, right-leaning artist hoping to promote his or her work.”

It doesn’t help that the conventional wisdom is that conservatism and the arts are mutually exclusive. A quick Google search yields a fascinating cross-section of headlines. Starting deep down the rabbit hole we have the r/Socialism_101 subgroup on reddit asking bluntly, “Why do conservatives hate the arts?” while a 2021 story on rabble.ca is about how “Control freak Conservatives take on the arts.”

Emerging slowly into daylight we have self-published articles on medium.com, like Peter McClard (a self-described “creative type, entrepreneur and philosopher”) stating that “There is no such thing as the conservative arts” and Michelle Teheux (a former newspaper editor) explaining “Why conservatives love STEM but hate humanities.” (She reflects in a sub-head that “I think some of them would outlaw all education if they could.”) The *Alberta Worker* proclaims simply that “Conservatives don’t like the arts.”

In 2022 *The Spectator Australia* wondered, “Can conservatives embrace the arts?”, while Britain’s *Independent* asked “Why are right-wingers so afraid of modern art?” In 2008 *Psychology Today* wanted to know “Are conservatives less creative than liberals?” (Short answer: yes, but that’s because liberals are more likely to be victims of childhood trauma, which makes you more creative. There’s probably no room here to examine this venerable trope.)

Looking toward Canada, *Macleans* published an article in 2009 retelling the age-old battle of “Conservatives v. the arts” while in 2021 the *Globe and Mail*’s op-ed section ran a piece where Kenneth Whyte suggested hopefully that “Not all conservatives are philistines. They should help fix Canada’s broken cultural system.” In 2015 *The Coast* wrote about “Stephen Harper’s war against the arts.”

Two years ago the British pop culture magazine *Dazed* (formerly *Dazed & Confused*) published Beth Ashley’s piece about “The Tory ‘art panic’” which proclaimed that “Conservatives have always hated creativity” while that same year *The Guardian* claimed without qualification that “Tory contempt for the arts means we face a second dark age.”

It doesn’t help that conservative media is often too happy to reinforce this idea. In 2019 an article on *The Federalist* website explained “Why conservatives should stop giving to arts organizations,” while *The American Conservative* was more forthright two years later with a piece economically titled “Defund the arts.” (“Let artists struggle to survive,”

writes Alexander Zubatov. “Let them search for patrons and sponsors. Let them go avant-garde again and find their way back to the center like a phoenix rising from the ashes. Let them live in exile until they earn their return to our midst.”)

The weakest defense offered by conservatives is that they love the arts – provided it’s work by old masters or in service to traditional aesthetics and established canons. A popular account on Twitter/X called Culture Critic (@Culture_Crit) – its bio reads “Tradition is not the worship of ashes, but the preservation of fire” – frequently posts photos of cathedrals and castles and European opera houses and medieval town squares and asks “Why did human beings stop building wonders?”

They also posted a picture of a museum docent in front of a Cy Twombly painting, stating “If you have to explain why it’s beautiful, it isn’t” while noting that the painting sold for \$70.5 million at auction in 2015. Modern art is a frequent touchstone for conservative culture criticism; Mark Rothko’s abstract canvases, many of them seventy years old by now, are frequently cited as baffling, especially when public money is spent acquiring them.

In 1993 the National Gallery in Ottawa acquired Rothko’s *No. 16, 1957* for \$1.8 million, which a Progressive Conservative MP named Don Blenkarn called “disgusting” and “absolutely crazy.” Admittedly, though, the dramatic rise in the value of Rothko’s work (a Rothko canvas sold for \$82.5 million in 2021) has made these purchases seem like sound investments, which should please fiscal conservatives if nobody else. (And even then, big ticket art is more about tax sheltering and money laundering than creativity or tastemaking.)

In “The dilemma of the conservative artist,” published on the *Imaginative Conservative* website last summer, James Baresel states that good art demands innovation, and that conservatives are committed to political battles – that they’re “philosophers” more concerned with ideology (Baresel calls it “truth”, but I would beg to differ) than beauty. “The ideas may be entirely correct,” he writes, “but the artistic failure will not give aesthetic pleasure and will not convince anyone of the ideas expressed aside from those who already accept their truth. A good novel can only be written by someone who is primarily concerned with the beauty of his work rather than with the ideas which it contains.”

But in too many conservative spaces it’s an article of faith that a Rothko cannot be beautiful while a cathedral always is: a false argument that forces you to take a side in what might never have been a battle, that a real conservative cannot like Rothko – or Twombly, or Warhol, or Damien Hirst or Tracy Emin. It’s a stance where conservatives themselves are obliged to perpetually assume the role of pearl-clutching critics recoiling in outrage in front of a Picasso or a Manet.

And it’s hard to elicit sympathy or support while you proudly point at a self-inflicted wound.

In 2022, comedian and writer James Harris published “Conservatism and the arts: An argument for ideological diversity” on his Substack, *Stiff Upper Quip*. “I spent quite some time trying to get this placed at various liberal publications, without success,” he wrote as a postscript to his essay. “If anyone would be interested in bringing this piece to a larger, though of course not better, audience, please be in touch.”

He proposed a little game – that the audience imagine the response if “a group of artists of refreshingly diverse backgrounds - mixed gender identities, ethnicities and sexualities” proposed to the Arts Council that they’d like to put on a performance advocating for the return of the death penalty to the United Kingdom. He said that he’d put this in front of friends in the arts, and that their answer was that “that they would have to get their funding elsewhere. Many would even add that they think art in part exists to advance progressive goals.”

Harris admits that a polemical piece like this would be

bad art, and that the Arts Council would be justified in rejecting funding for this reason alone, but what about all the propagandistic work that gets funded happily despite its open bias – often while calling for the overthrow of the very system that oversees arts funding?

“Fundamentally, there’s an inherent paradox in ‘rebellion’ being publicly subsidized,” Harris writes, “in taking government money to tell the government it’s s**t, especially as said money is normally generated by the private sector. As rebellions go that is one pretty morally compromised from the off.”

It’s also one that’s so old it was summed up by a cartoon in *Spy* magazine in 1992. Artist asks man in suit “Can I have a grant so I can finish my art?” while standing in front of a portrait of the man in the suit with “F**KING ASSHO” written underneath. It’s an evergreen meme, reposted on social media daily. And let’s not talk about how rebellion against the establishment has been transformed now that conservative populism is throwing around words like “insurrection” and “overthrow.”

“If only for the sake of variety,” Harris writes, “I would like people in the arts to be able to present right-wing views without offence at their very existence.” And that would be nice, though I can’t see any cultural trend in play right now making this possible; political polarization is simply too valuable to the electoral playbook, not to mention how it’s baked into the essence of social media engagement.

And then there’s the comment at the bottom of Christian Toto’s plea for conservatives to support conservative art: “Maybe it’s a competition thing – they don’t want to draw attention to other conservative outlets for fear that their audience/subscribers will start patronizing a competitor.”

Which sums up where we are now, after at least two decades of declining audiences for mainstream media and the precipitous decline in box office for Hollywood movies that the right is constantly celebrating. Audiences are atomized into ever smaller groups that only relate to each other in the tiny spaces where their interests and obsessions overlap, none more so than self-identified conservative media and its audience.

I am coming up on the 15th anniversary of this column, writing about faith, culture, and politics from the position of someone who has spent his whole adult life working in journalism and the arts. It’s a pretty good run, and at another time I might have found myself in a dialogue with other people concerned with the same issues.

But the last decade and a half have felt like I have been walking deeper into a cave, with little sense of an audience of peers or readers. And I’m not alone: the rise of self-publishing platforms like Medium and Substack and the proliferation of ever-more tightly focused websites has made entrepreneurial punditry feel like sitting at the end of a telegraph line, tapping out messages and getting only the most occasional, isolated response.

And there’s the other half of my career, as a photographer, creating work that (I hope) transcends whatever conservatives or liberals claim as the other side’s political or aesthetic “tell.” I don’t think I’m alone not wanting to potentially alienate half my audience. (Though that hasn’t bothered Disney lately.)

It would explain all the bad art, made with its ideological prerogatives baked in from the start, delivered to us in our political silos. And even if conservative art is being ignored by conservative media obsessed with patrolling the boundaries their brands, at least they’re not just clapping mindlessly for whatever artist survived the last round of cancellations.

As James Harris writes, “Good art always ends up being cleverer than its creator, and certainly cleverer than their politics.” If our art is bad, perhaps we shouldn’t encourage our artists to be stupid.

CLC calls for legislated conscience rights

cont’d from p. 3

care because of the impossibly heavy burdens physicians are expected to bear, this policy feels out of step with the good work of the College.” Dr. Genuis urged the College to “remove the words ‘effective referral’ and maintain the morale of Alberta physicians.”

Another Alberta physician, Shauna Burkholder, stated, “Many physicians are ethically opposed to newer aspects of medicine, such as MAiD (euthanasia), as well as more established controversial medical services, such as abortion.” Dr. Burkholder said by being forced to provide an effective referral she would be “forced to participate, even at arm’s length, to a procedure I am morally opposed to, something I view akin to murder (and) I will be unable to continue practicing medicine in this province.”

Dr. Christin Hilbert opposed the “effective referral” language: the “whole point of conscientious objection is to not be involved in a referral, which means you are agreeing with the procedure, just referring to those with the technical skill to execute it.”

Cathy Perri, a registered nurse, said, “Healthcare professionals should never have to violate their conscience in providing care to their patients.” Perri explained: “Trust in nurses and doctors is declining (and) many patients, me included, want providers whose values fit with theirs, and a large group of patients want to be served by providers who decline to offer certain procedures like MAiD (Medical Assistance in Dying).”

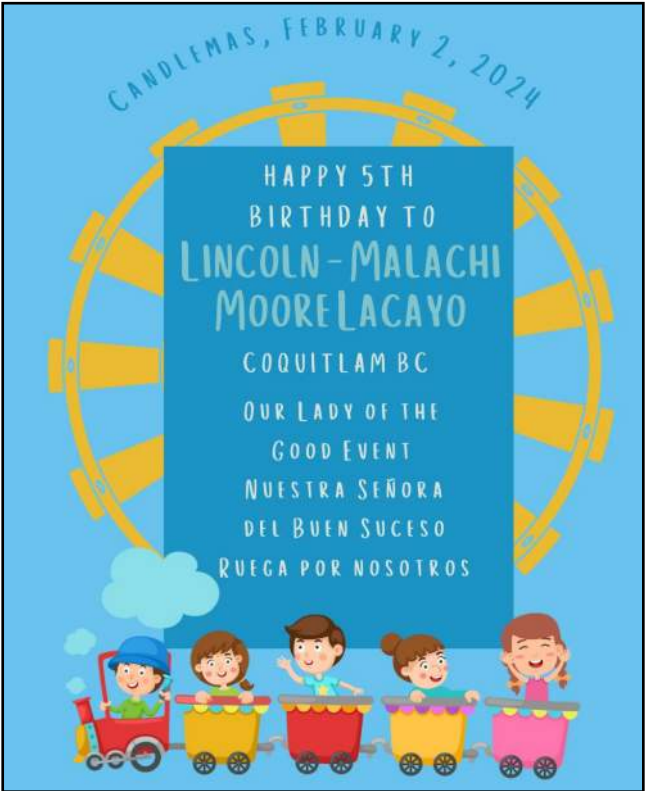
The consultation was closed on Jan. 15. The CPSA stated, “based on initial feedback received, the term ‘effective referral’ will be removed from the Conscientious Objection standard.”

The Conscientious Objection Standard was last reviewed in 2016 and the CPSA said it would review the topic again in the future.

Canadian Physicians for Life executive director Nicole Scheidl called the reversal “a big win” and noted that if it had passed, it would have led to some physicians closing their practice or moving to another part of the country as many Ontario doctors did after the province mandated “effective referrals” in 2016.

Campaign Life Coalition welcomed the CPSA’s announcement that it dropped its plan to force doctors to violate their conscience by providing “effective referrals.” CLC national president Jeff Gunnarson said, “The CPSA acted wisely when it listened to so many of the province’s doctors and citizens who raised concerns about this policy update.” Gunnarson said the province needs to pass legislation that protects conscience rights, including specifically stating that physicians do not need to provide an “effective referral.”

In November, a majority of party members at the United Conservative Party of Alberta’s annual general meeting voted in favour of a resolution calling a law protecting the conscience rights of health care providers.



Pope Francis calls for ban on surrogacy

Paul Tuns

During his annual address to diplomats in January, Pope Francis called surrogacy “a grave violation of the dignity of the women and the child” as he called for global ban on the practice of surrogacy.

Pope Francis said a child’s life should not be “suppressed or turned into an object of trafficking” and called on the global community “to prohibit this practice universally.” He did not state whether he wanted every nation to prohibit surrogacy or was calling for a binding

international agreement.

He said surrogacy is “based on the exploitation” of mothers’ material needs and is “a grave violation of the dignity of the woman and the child.”

Pope Francis said “A child is always a gift and never the basis of a commercial contract.”

His remarks on surrogacy comprised just four lines in a long speech to the diplomatic corps at the Holy See but garnered widespread international media attention.

Stephanie Levich, founder of Family Match Consulting, a firm that enables surrogacy,

said the Pope’s comments were “disappointing” telling People magazine she considers utilizing the practice “a matter of personal autonomy” and that “women (should have) the ability to make decisions for themselves and their families.” Brooke Kimbrough, CEO of Roots Surrogacy, told People that surrogacy might “be the only option available to start a family.”

Levitch said if nation-states banned “ethical surrogacy” it would only create an unregulated and unsafe black market for the procedure.

Anti-surrogacy activist

Katy Faust has noted that “The proper way to understand surrogacy is that it splices what should be one woman, ‘mother,’ into three purchasable and optional women,” the genetic mother (egg donor), the birth mother (who carries the child to term), and the social mother (who provide daily maternal love to the born child). Faust states, “For children, none of these three mothers are optional, and anytime they are not found in the same woman, the child experiences loss.”

Jennifer Roback Morse, president of the Ruth Institute, said surrogacy is wrong for both “pro-woman” and “pro-life” reasons, namely, “its objectification of women and the broken bonds between the gestational mother and the child” and the surrogacy process “creates ... ‘extra’ embryos that are aborted or frozen indefinitely.” She said there are also “pro-child” reasons to oppose surrogacy: “there are both medical and psychological risks to children conceived through artificial means” including “elevated risks for premature birth, low birth weight, cerebral palsy and other physical complications.”

Both Faust and Morse note that typically contracts for surrogate mothers are far more restrictive than those given to mothers who surrender their children for adoption.

The Catholic Church as well as many other Christians churches oppose surrogacy and in vitro fertilization because it separates procreation from the natural family and because it creates excess embryonic human beings that are then disposed of (killed).

Surrogacy is illegal in Iceland, Italy, Malaysia, Serbia, and Spain amongst other countries. Some countries ban “commercial surrogacy” but not so-called “altruistic surrogacy” in which only limited expenses can be reimbursed. In Quebec, both commercial and altruistic surrogacy are legal although in the rest of Canada only altruistic surrogacy is permitted.

The Washington Times reported an unsourced figure that by 2032, it is estimated that the global surrogacy industry would be a \$129 billion business.

Cut UN funding: CLC

Continued from page 3

Wojciechowski pointed out that the UN’s declarations on CSE, abortion, and LGBTQ+ issues are non-binding.” He said many countries formally state their reservations over these issues and “point to their sovereignty and their own national laws as the reason why they won’t accept the UN recommendations.”

Wojciechowski said a better approach to these international bodies would be to cut funding to them, noting their promotion of abortion and CSE cost them the full financial support

of Canada. He noted that every Republican administration since George H.W. Bush was elected in 1988 has cut funding for international agencies that fund abortion. In 2016, Donald Trump went further and cut funding to any global organization that promoted or committed abortions.

Wojciechowski said Canada has a large stick to effect changes at the World Health Organization, considering that Canada, the fifth largest funder of WHO, will be giving it about \$1 billion over ten years.

Lack of transparency criticized

cont’d from p. 3

against transgenderism.

When the new school year began in September, he sought to have his expulsion reversed but was denied by Scott Nichols, the principal at St. Joseph’s. The Penticton Herald reported that Nichols said Alexander did not intend to comply with the Education Act and its regulation because the former student refused to not use the chosen names or pronouns of self-identified transgender students or to refrain from using terms such as “perverted” or “grooming” to describe the school’s washroom policy. He also said he took issue with a video Alexander posted on social media that was supposedly threatening to those Alexander called “weak men.”

told LifeSiteNews, “From the start, they have wanted complete secrecy around the case.” He said, “The excuse ... is protecting the privacy and identity of these people under 18, which, of course, doesn’t make any sense to anybody who takes even a second to look at this” considering the attention Alexander’s case has garnered in Canada and abroad.

Kitchen said the three-trustee panel upheld the suspension and because they ruled Alexander’s expression of sincerely held Christian views on gender identity are tantamount to bullying. Kitchen said the board ignored their argument that Alexander expressing his religious beliefs is protected under the Ontario Human Rights Code. “He expressed his religious beliefs, and then he was punished for doing so,” said Kitchen.

“Nobody knows the reasons why the school board has upheld the exclusions and suspensions,” Kitchen told The Epoch Times. “They can’t test the panel’s reasons ... they can’t review them and think about them and comment on them, and critique them.”

Teresa Pierre, president of Parents as First Educators, said, “While the outcome of Josh’s appeal wasn’t necessarily surprising - the board has made it very clear that they have no desire to assist this student in his right to education, or uphold their duty to protect the students or freedom of speech within their schools - the lack of transparency on the board’s part is still cause for concern.”

Pierre said Alexander is giving voice to the growing opposition to “woke agenda” in schools across Canada. “We have been hearing over and over again from students and parents, about biological males using women’s washrooms in school settings where vulnerable children are put at risk.” She said school boards are more concerned about not offending gender ideologues than “doing their jobs and protecting the students they represent.”

Kitchen is considering their next legal options but noted that Liberty Coalition Canada, which was financing their fight, does not have the resources to fund an appeal.



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“Train up a child in the way he should go: and when he is old, he will not depart from it.”

~ Proverbs 22:6



“The Family Concert”
by Jan Steen (1666)

February 2024

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William Gairdner, RIP

Paul Tuns

William Gairdner, author of *The War Against the Family* and *The Trouble with Canada*, died Jan. 12th, at the age of 83.

Gairdner was born Oct. 19, 1940 in Oakville, Ont., and competed in the men's 400m hurdles and men's decathlon at the 1964 Olympics in Tokyo. He won a silver medal in the decathlon in the 1963 Pan American Games in São Paulo, Brazil. After his athletic career came to a close, Gairdner moved to academia and earned a Ph.D. in English literature at Stanford University.

Gairdner gained national fame with the 1990 bestseller *The Trouble with Canada: A Citizen Speaks Out* and would go on to write seven more books, publish three collections of his essays, and co-edit several books on Canadian conservatism and Canadian history, many of which were reviewed in *The Interim*. In the 1990s he was a columnist for the *Edmonton Journal* and in recent years, his essays appeared in the *Epoch Times* and *The New Criterion*.

The Trouble with Canada sold 5000 copies in its first 10 days and was discussed on radio and television for months afterward. It critiqued Canada's collectiv-

ist ideology and addressed a number of social issues including feminism, family breakdown, and abortion, but Gairdner expanded on these topics in 1992 in his new book *The War Against the Family: A Parent Speaks Out*. Julian Smith wrote in these pages that in *The War Against the Family* "Gairdner pulls no punches" as he takes on "all the modern 'sacred cows,' including homosexuality, euthanasia, radical feminism, and many more." Gairdner called AIDS a lifestyle disease and labeled feminists "the new barbarians of modern society."

Gairdner argued that radical tolerance and egalitarianism undermined the traditional family, which is the source of moral values and human freedom. Smith explained that Gairdner "concludes that our society is in deep trouble, due largely to the inability, or the unwillingness, of many families to speak out against the problems that surround us all."

On abortion, Gairdner graphically described abortion and called it "the invisible holocaust." He countered the pro-abortion talking points of the day and called out the media for its pro-abortion bias that permits the brutality of abortion to continue unheeded.

In *The Interim's* review of

The Trouble with Democracy: A Citizen Speaks Out (2001), it was noted that Gairdner said abortion was seen as necessary "in order to sustain ... ideological purity," that of warped egalitarianism that erased any distinction between male and female. At the same time, Gairdner argued that protecting children in the womb implies an "unwilled obligation" which "constrains" freedom, which was anathema to liberals.



William Gairdner

The Interim published and reprinted a number of his essays, including "Three Questions About Abortion" in 2009. In it, he posed big and important questions, such as "How is it possible for a civilization to thrive and for a people to arrive at any consensus of the common good when the most fundamental questions are to be decided solely by self-interested individuals without regard to the common good?" Gairdner could

weave the big picture – in his books he would quote Marx, Nietzsche, Hobbes, and Locke – while at the same time doing so in language anyone could comprehend.

In 1996, Gairdner founded Civitas Canada, an organization that brings together Canadian conservatives, classical liberals, and libertarians for public policy debates. A release by Civitas said, "Bill served as a guide for the organization up until his last days."

On a personal note, it was there at the first Civitas in 1996 that I first met Bill Gairdner and our paths crossed with some regularity. Gairdner was a dogged defender of life, family, and freedom, and was the utmost gentleman in doing so. He could also drive home a point with aplomb. Once in debating the issue of euthanasia he conceded that if euthanasia were legal, doctors should be prohibited from taking the lives of patients and the deadly deed should be carried out by the lawyers and politicians calling for legal euthanasia. His sparring partner in the debate said such a suggestion was ridiculous; after some back-and-forth, his interlocutor declared that only doctors should be killing patients, which elicited collective laughter from the audience.

Paul Kromer, pro-life businessman, RIP

Interim Staff

Prominent Toronto businessman Paul Kromer, a faithful Catholic and stalwart pro-lifer, died on Jan. 7 at the age of 89.

Kromer, founder of Kromer Radio, an electronics retail store in Toronto, took over Renewal Ministries in 1998, which organized the the Lift Jesus Higher Rally that sought to inspire Catholics through prayer, worship, and orthodox Catholic speakers.

In 2017, Paul Kromer and his late wife Dorle of 51 years, were among the rank-and-file pro-lifers recognized in *The Interim* as outstanding pro-lifers. It was noted "the couple inspired tens of thousands with their annual conference" which featured many pro-life speakers that encouraged "putting focus on the spiritual core of everything we do."

Paul and Dorle received the highest award the pope can bestow, the *Cross pro Ecclesia et Pontificate*.

Jim Hughes, president emeritus of Campaign Life Coalition, told *The Interim*, about the first time he met Kromer. He called Hughes and beckoned him to his office at Kromer Radio, where he upbraided Hughes: "You sent this (Steve) Jalsevac to me for radios and television, why didn't you call me yourself." Hughes said he did not send Jalsevac, who sought the electronics for a fundraiser on his own accord. "There began a wonderful, supportive relationship."

Hughes said on three separate occasions when he approached Kromer for loans to keep CLC afloat, the businessman provided \$100,000 interest-free loans that were paid back within the year.

They became friends and Hughes recalled one time when Kromer backed out of his driveway, smashing into Hughes' vehicle. Kromer insisted Hughes go immedi-

ately to a body shop to have it fixed and that he would reimburse Hughes. Hughes went home and fixed it himself with hot water and a plunger, which he bought for \$14. Kromer insisted on reimbursing the cost of the plunger.

Hughes said he was honoured to be a pallbearer at Kromer's funeral and spoke at the reception afterward. Hughes said Kromer was "inspirational because he was a respected businessman who was unafraid to be associated with what some would consider to be a 'less desirable part of the Church' in the pro-life movement."

Kromer was born in Germany in 1934 and grew up homeless in the aftermath of World War II. He and his family escaped Soviet-occupied Germany, reaching Austria where the family was



Paul Kromer

given sanctuary in a convent. He worked at a manufacturer of portable radios before immigrating to Canada in 1953. He settled in Toronto and after working in a number of jobs, opened Kromer Radio in 1957, an enterprise that would become one of the leading electronics stores in the city.

In 2012, Kromer retired and moved to Kingston, Ont., to be closer to his daughter and grandchildren.

Paul Kromer was predeceased by his wife Dorle in 2014, and is survived by his daughter Michaela, and four grandchildren.

Cy Fleming, RIP

Interim Staff

Toronto-area pro-life activist Cyril "Cy" Fleming died at the age of 93 with his family by his side.

Fleming was born on Allan's Island, Newfoundland, and would eventually open Nascopie Travel in Labrador City. Ever the entrepreneur, Fleming helped bring Mary Brown's Chicken to eastern Canada before moving to Mississauga, west of Toronto, to operate the Sheridan Travel Agency in 1972, which he did until his

retirement.

He was a lifelong supporter of the pro-life movement. Jim Hughes, president emeritus of Campaign Life Coalition, told *The Interim*, Fleming was "extremely supportive" of CLC and through his travel company helped bring in speakers for events at discounted rates.

Hughes said Fleming was an active letter-writer to politicians, once reminding Brian Mulroney that he promised a free vote on a matter that the then

prime minister was forced to honour.

Fleming was also involved in strategy meetings, where Hughes recalled that he was "always an idea man" suggesting new tactics for the pro-life movement. *The Interim* reported that in 1986, Fleming was one of four panelists at a CLC strategy meeting discussing whether or not to form a new pro-life party.

Hughes said Cy and Carmel Fleming "were down-to-Earth, Christian people who were solidly

pro-life and pro-family."

Fleming, who was predeceased by his wife Carmel and sons Jimmy and Paul, is survived by his daughters Helena, Denise, Markita, and Elizabeth, and five grandchildren.

In his obituary published in the *Toronto Star*, his children recalled that "Our dad said that he didn't understand why people were so sad when someone died," because "we should be happy and celebrate because they have run their race and made it to the finish line."

The Interim

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THE 2024 NATIONAL MARCH FOR LIFE THEME IS “I WILL NEVER FORGET YOU.”

*Can a mother forget the baby
at her breast and have no
compassion on the child she has
borne? Though she may forget,
I will not forget you! See, I have
engraved you on the palms of my
hands; your walls are ever before
me.*

(Isaiah 49:15-16)

LEARN MORE



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