

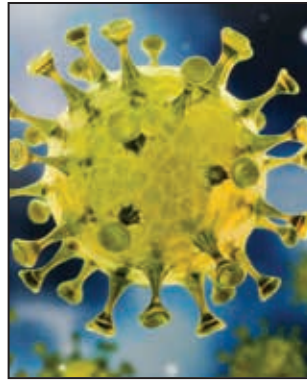
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N.B. government stands up to Ottawa's pressure to fund private abortuary

Interim Staff

New Brunswick Progressive Conservative Premier Blaine Higgs has resisted federal pressure to fund the province's only private abortion facility, Clinic 554, in Fredericton.

Last fall, Prime Minister Justin Trudeau said the provincial government had an "obligation" to extend abortion funding to the private facility and in February, federal Health Minister Patti Hadju filed a report with Parliament about New Brunswick not paying for abortions in private facilities, saying "if they don't come into compliance with the *Canada Health Act*, they will be subject to deductions as appropriate for the specific infraction." She said that if the issue was not resolved by the end of March, the province would see reductions in its Canada Health Transfer.

In March, federal Health Minister Patty Hajdu announced that federal health transfers to New Brunswick were being reduced by \$140,216. Hadju said that the amount was determined by what Clinic 554 claimed were out-of-pocket expenses for those who sought abortions at the facility in 2017-2018.

In 2020, New Brunswick will receive \$860 million in health transfer payments.

The federal Liberal government is adamant the *Canada Health Act* requires provinces to fund all abortions, including those at private abortuaries. Hadju said in February, "If they don't come into compliance with the *Canada Health Act*, they will be subject to deductions as appropriate for the specific infraction."

Prime Minister Jean Chretien also threatened to withhold health trans-

fers to New Brunswick in the 1990s when the governments of Liberal premier Frank McKenna and Progressive Conservative premier Bernard Lord likewise refused to fund abortions committed in private abortion mills. Under New Brunswick law, government funding for abortion in the province is only provided to those committed at hospitals. In a Jan. 29 letter to Clinic 554, N.B. Health Minister Ted Flemming said the government is "currently not considering any legislative billing changes."



New Brunswick Premier Blaine Higgs

After Hadju announced the reduction in payments to the province, Higgs said in a press conference that "we're not funding a private clinic in New Brunswick," adding "we're meeting the Canada Health rules and the *Canada Health Act*."

David Cooke, Campaign Life Coalition's national campaigns manager, said CLC applauds Higgs' stand against Ottawa. "This is a real win for the pro-life cause," Cooke said. "In the face of enormous pressure from the one-sided mainstream media and the vocal pro-abort lobby, New Brunswick has held fast in denying taxpayer funding to a private, for-profit, financially failing, pre-born baby slaughterhouse."

In December 2019, CLC launched a petition encouraging Higgs to stand his ground against federal pressure to fund private abortions. Later that month, Cooke went to New Brunswick to present Higgs with the names of more than 2,200 who signed the petition.

Clinic 554 is the original site of the Henry Morgentaler Fredericton abortuary, and was bought, in 2015, by a husband and wife team of Adrian Edgar, a family doctor, and Valerie Edelman, a social worker, after it was briefly closed by the Morgentaler Foundation following the abortionist's 2013 death. The private, for-profit abortion facility has long lobbied for full funding and has had financial woes for much of its 25-year history.

On April 13, *Maclean's* ran a puff-piece about the rainbow-painted Clinic 554, whose owners have for at least the third time in the past two years told reporters they may be forced to close if the New Brunswick government does not fund abortions at their facility. Reporter Lindsay Jones noted that Edgar, the 37-year-old abortionist, would "routinely" pay out-of-pocket for women who could not afford to cover their own abortions. Edgar told *Maclean's*, "I can't pay for abortions anymore. I'm just a family doctor trying to keep doing health care for people without the government agreeing to reimburse me."

The couple has put Clinic 554 up for sale and says that it may have to close if taxpayer funding is not forthcoming soon.

According to media reports, the facility has carried out more than 1,000 abortions since it reopened in 2015. The facility, which is also a family

practice, currently has 600 patients, including "many" self-identified transgender and HIV-positive patients.

Cooke said in a message to CLC's New Brunswick supporters in April that Clinic 554 repeatedly threatens to close if it doesn't get funding.

Taxpayer-funded abortions are committed in at least three provincially-run hospitals including two in Moncton (the Moncton Hospital and the Dr. Georges-L.-Dumont University Hospital Centre) and the Chaleur Regional Hospital in Bathurst. The province pays for the abortion drug Mifegymiso. Hadju bases the decision to punish New Brunswick by withholding health transfers on what she claims are regions that do not have abortion access.

Cooke said that CLC will fight to "ensure that one day not a single dime of taxpayer money will fund abortions" in New Brunswick and "that abortion will not be the law of the land anymore in Canada."

Higgs has been premier since 2018, since his party joined the People's Alliance party to defeat the pro-abortion government of Liberal premier Brian Gallant.

On April 9, Hadju announced the health funding was temporarily restored after the outbreak of the coronavirus. Hajdu's spokesman Cole Davidson said, "we will ensure that the New Brunswick government eliminates patient charges for abortion services outside of hospitals."

Cole also said discussions between Ottawa and Fredericton about taxpayer funding of private abortions will continue. N.B. Health Minister Flemming maintains that the province is abiding the *Canada Health Act*.

Federal aid to businesses, charities may exclude pro-life, pro-family groups

Lianne Laurence
Special to The Interim

Justin Trudeau's Liberal government is forcing businesses, not-for-profits, and registered charities applying for an emergency interest-free loan to help them through the coronavirus lockdown to "confirm" that they do not "discriminate" on the basis of "gender," "sexual orientation," and "religion," among other things, in order to receive the financial help.

Borrowers who do not wish to confirm the "non-discrimination" clause are excluded from the government-run program based on this stipulation, which appears to be unique to the Canada Emergency Business Account (CEBA).

Part of the Liberals' relief package for Canadians suffering hardship because of coronavirus pandemic shutdowns that Parliament passed in March, the CEBA is an interest-free loan of up to \$40,000 for businesses, non-profit groups and registered charities that generate a portion of their income from the sale of goods and services.

The CEBA program explicitly states an applicant will be excluded unless it confirms that it "does not promote violence, incite hatred or discriminate on the basis of sex, gender, sexual orientation, race, ethnicity, religion, culture, region, education, age or mental or physical disability."

The Liberal move is troubling, according to Marty Moore, a lawyer with the Calgary-based Justice Center for Constitutional Freedoms (JCCF). "There is legitimate concern that the federal government, with a track record of discriminating against beliefs it disagrees with, will use the CEBA to also discriminate against religious entities," he told *Lifesitenews* in an email.

Notably, the Trudeau Liberals denied Canada Summer Job (CSJ) grants in 2018 to employers who refused to sign an attestation that they supported "reproductive" rights, that is, abortion, and transgender "rights." While the Liberals amended the reviled attestation a year later in the face of massive backlash, they continue to deny CSJ grants to faith-based groups because of their beliefs, Moore told *Lifesitenews*.

The JCCF is currently suing the Liberals on behalf of BCM International, a Christian organization that runs the Mill Stream Bible Camp & Retreat Centre in Peterborough, which was denied CSJ funding for the summer of 2019.

"Given the federal government's use of a non-discrimination rule in the Canada Summer Jobs

program to target groups with traditional religious beliefs, there is concern this new rule could similarly be abused," he said.

In the case of the CEBA, the government's website states an applicant will be excluded unless it confirms that: it is not a government organization or body, or an entity owned by a government organization or body; it is not a union, charitable, religious or fraternal organization or entity owned by such an organization or if it is, it is a registered T2 (i.e., a non-profit) or T3010 (i.e., a registered charity) corporation that generates a portion of its revenue from the sales of goods or services; it is not an entity owned by individual(s) holding political office; and it does not promote violence, incite hatred or discriminate on the basis of sex, gender, sexual orientation, race, ethnicity, religion, culture, religion, education, age or mental or physical disability.

Pro-life, pro-family, and various religious-based groups have long been concerned about "discrimination" and "hatred" labels being attached to them for their work of defending life, marriage between a man and a woman, and the natural family that might exclude them from the right to participate in the public sphere and from accessing government-run programs.

One problem with the fourth criterion is both that faith-based organizations must confirm they don't discriminate on the basis of religion, and that the attestation crucially "lacks reference to 'contrary to applicable laws,'" Moore said. "A religious organization has a legal right to hire those who align with its beliefs to carry out its religious purposes," he pointed out. "The law permits that."

But as the CEBA is structured now, "a religious organization that hires in accordance with its religious beliefs may be precluded from agreeing to this attestation, unless it is implied that it only refers to discrimination 'contrary to applicable laws,'" Moore said.

If the Liberals added "the appropriate caveat 'contrary to applicable laws'... in the fourth attestation, that would provide the correct legal standard, and theoretically allow non-discriminatory access to the CEBA," Moore observed.

But even if the Liberals did so, there would be no guarantee that they would not exclude a religious organization that applies for the CEBA, based on the way the government has administered the CJS grants, he said.

See, 'Trudeau' p.7

Tory leadership race resumes

Paul Tuns

The Conservative Party of Canada's Leadership Election Organizing Committee (LEOC) met April 29 to discuss how to resume the campaign that was suspended in March due to the coronavirus pandemic.

LEOC was also reportedly considering whether or not to disqualify the pro-life leadership candidate MP Derek Sloan. The Hastings-Lennox and Addington MP had criticized federal chief health officer Dr. Theresa Tam, questioning her competence in dealing with the COVID-19 outbreak and her loyalty to Canada. Liberals, their allies in the media, and even some Conservatives attacked Sloan for what they claimed were "racist" comments about Tam. The Ontario caucus within the Conservatives voted overwhelming to ask Sloan to apologize, but he has refused.

LEOC did not disqualify Sloan before *The Interim* went to press. It is unclear whether a motion to disqualify him was presented at an April 29 conference call meeting, but one source told *The Interim* that members of LEOC hoped that his fellow MPs would expel him from caucus, a vote that could have taken place as early as May 1. Sloan could still run even if he was not a sitting MP but LEOC would probably use the caucus decision to justify disqualification at a later date.

LEOC, or one of its sub-committees, has already nixed the candidacies of two pro-life leadership contenders supported by Campaign Life Coalition. In February, they did not allow Richard Decarie to become a candidate, saying there were problems with his application form. In March, LEOC's Dispute Resolution Appeals Committee (DRAC) disqualified Jim Karahalios after the party received a complaint

about allegedly racist social media postings. Both were outspokenly pro-life and pro-family during their brief leadership campaigns, as was Sloan.

Karahalios filed suit in the Ontario Superior Court of Justice fighting the disqualification. His claim will be heard on May 15.

Another pro-life candidate is Leslyn Lewis. Assuming Sloan remains on the ballot, the race is among Sloan, Lewis, Peter MacKay, and Erin O'Toole. O'Toole and MacKay are both pro-abortion and pro-LGBTQ. The ballot is preferential, meaning that party members can vote for more than one candidate. O'Toole has reached out to pro-life and pro-family Conservatives saying the Tories have to be a big tent that includes social conservatives, in hopes of attracting down-ballot support from pro-life members. Last fall, MacKay called social conservatism the "stinking albatross"

that sinks Conservative chances of electoral victories, after the Liberals and media attacked Tory leader Andrew Scheer for his personal views on life and family despite his insistence he would not reopen these issues.

Campaign Life Coalition is scheduled to release its Voter's Guide before ballots are mailed to members in late June or early July.

In March, LEOC suspended the race, postponed some deadlines, and hinted that the June vote and new leader announcement might be delayed. On April 30, the party announced that May 15 will still be the deadline to become a member eligible to vote for the new leader.

The vote and announcement have been pushed back. The party announced that the mail-in ballot must be received by August 21. An individual with knowledge of the LEOC discus-

See, 'CLC' p.7

Coronavirus vaccine may use aborted fetal tissue

Trump administration attacked over limits on fetal tissue research

Paul Tuns

Amidst a race by pharmaceutical companies to develop a coronavirus vaccine, Democrats are pressing the Trump administration to reverse its executive order limiting research utilizing cell lines derived from aborted fetal tissue. Pro-life and religious leaders are urging the Trump administration to resist the pressure to rescind the rules prohibiting fetal tissue research and calling upon the drug companies to conduct moral research that does not use illicit cell lines.

As Children of God for Life, which seeks to end the use of aborted fetal material in vaccines and medicines, notes, whether it is seasonal flu or COVID-19, “the need to produce large quantities of vaccine quickly has been a problem for many years as pharmaceutical companies used chicken eggs to cultivate their viruses” and because “it takes several months and millions of (chicken) eggs needed to produce the vaccines ... so many companies began to turn to other cell lines for faster production.” Some companies, such as Protein Sciences, utilize other sources such as insect eggs, as a growth medium to develop vaccines. Since the 1960s, vaccines for chickenpox, hepatitis A, Rubella, and shingles have been researched and manufactured using aborted tissue or cell lines developed from aborted babies.

Moderna, a leader in vaccine research that made news in March for reported breakthroughs in COVID-19 research, uses aborted fetal cell lines. Debi Vinnedge, executive director of Children of God

for Life, said that Moderna used the Spike protein which uses the bodies own antibodies to block and destroy viruses so an individual will not become infected. But the Spike protein is produced using HEK 293 aborted fetal cells.

Janssen Pharmaceutical, owned by Johnson and Johnson, is also boasting breakthroughs on a coronavirus vaccine, but Children of God for Life exposed that they also are using an unethical source for their research. In 2001, Janssen developed their PER C6 Ad5 using retinas from an 18-week aborted child. Vinnedge notes that in 19 years, Janssen has not developed a workable vaccine or treatment from PER C6 Ad5. The Food and Drug Administration has flagged PER C6 Ad5 as potentially dangerous to recipients of vaccines and treatments.

“This is about as irresponsible as the industry can get,” says Vinnedge “We have a worldwide pandemic where millions of people are in need of treatment and prevention of disease. Yet Johnson and Johnson is choosing to produce a vaccine that a large number of people of good conscience will refuse due to the aborted fetal cells.”

Vinnedge added that “there is a multitude of moral options that are safer and quite frankly, utilize a more modern technology.” She noted that Sanofi Pasteur is developing a COVID-19 vaccine using its own recombinant DNA platform, which does not utilize aborted fetal tissue in its research or development.

The *Washington Post* reported on March 18 that the Trump administration’s ban on the use of aborted

fetal tissue was endangering COVID-19 research, cures, and vaccinations. Vinnedge said, “that accusation is laughable at best and nothing more than a political maneuver,” saying that there are plenty of alternatives for research and development.

Democrats have been pressing President Donald Trump to rescind an executive order he signed in 2019 that limits aborted fetal tissue and cell research. In March, Democrats sent a letter to Health and Human Services Secretary Alex Azar, stating: “Because of your restrictions, (the National Institutes of Health) is unable to utilize human fetal tissue to develop animal models of COVID-19 that can test potential vaccines and treatments to decelerate or even end this global health crisis. This inaction may ultimately put Americans further at risk of disease or death from COVID-19.”

Pro-life and religious leaders have called upon the administration to resist such pressure. In an April 17 open letter, Catholic bishops, evangelical leaders, medical groups, and pro-life activists, told Stephen Hahn, the Commissioner of the Food and Drug Administration, “As our nation works to defend itself from the deadly Coronavirus Disease 2019 (COVID-19), we write to express our gratitude to you and the U.S. Food and Drug Administration for all of its efforts to combat the virus and to ask for your help to ensure that Americans will have access to vaccines that are free from any connection to abortion.” The letter was copied to President Donald Trump, Vice President Mike Pence, and Azar.

The letter was signed by four Catholic bishops including Kansas City Archbishop Joseph F. Naumann, chairman of the United States Conference of Catholic Bishops Committee on Pro-Life Activities, as well as Lila Rose of Live Action, Jeffrey Barrows of the Christian Medical & Dental Associations, Michelle Cretella of the American College of Pediatricians, Russell Moore from the Southern Baptist Ethics & Religious Liberty, Jeanne Mancini of the March for Life Education & Defense Fund Commission, Kristan Hawkins of Students for Life of America, Travis S. Weber of the Family Research Council, and Children of God for Life’s Debi Vinnedge, among others.

They said, “It is critically important that Americans have access to a vaccine that is produced ethically: no American should be forced to choose between being vaccinated against this potentially deadly virus and violating his or her conscience. Fortunately, there is no need to use ethically problematic cell lines to produce a COVID vaccine, or any vaccine, as other cell lines or processes that do not involve cells from abortions are available and are regularly being used to produce other vaccines.”

The signatories concluded, “Commissioner Hahn, we urgently and respectfully implore you to not only ensure that Americans will have access to a COVID vaccine that is free of ethical concerns, but to encourage and incentivize pharmaceutical companies to use only ethical cell lines or processes for producing vaccines.”

Patience



Laying Down the Lawton Andrew Lawton

Even though I was raised with the teaching that “patience is a virtue,” it’s taken a pandemic to truly understand why that is.

Let me confess from the outset I’m not a patient person. While I take on the occasional tedious task (such as the jigsaw puzzles my wife and I have enjoyed in lockdown) I don’t do well with queues, flight delays, or endless ‘hold’ music. Even waiting for an elevator can sometimes be irksome.

Yes, I am aware these ‘issues’ epitomize first-world problems. They are also relatively unavoidable at various points in life.

In grappling with COVID-19, however, they’ve become part of everyday life. In the past two months I’ve waited three hours for pizza delivery, two hours on hold with Air Canada, and an hour to even enter a grocery store, to name a few examples.

Systems that are supposed to function with ease are over-burdened, and things just aren’t working.

I spent the better part of the day I wrote this article on hold with one company for so long I’d begun to question whether the office was even open. When I finally got through, I was told I had to call back the next day for someone in the department I apparently needed.

As a columnist and broadcaster I’ve tried to adopt the philosophy that there are no bad experiences in life – only good experiences and material.

It’s safe to say I’ve amassed too much material for my liking as of late.

Grace has proven to be invaluable, though not always easy to summon.

These societal growing pains are not evidence of a world out to get me, even if it may feel that way at times. They reveal that it’s hard to change the way we operate on a dime and expect things to keep functioning as normal.

The angst in grocery stores is palpable some days. The nature of viruses is that people tend to view strangers with suspicion.

To break through this, we need to realize everyone’s in the same boat, though we must also recognize that the social consequences of coronavirus go beyond mere inconveniences for some people.

With grocery shopping now my primary form of entertainment, I was really spoiled a couple of weeks back when I needed to head to the bank. My local branch is in a plaza surrounded by seniors’ residences, so it attracts a certain demographic of which I’m not a part. My bank, like many others, had restricted branch access to those seeking a service they couldn’t access online or at an ATM.

This was unwelcome news to the elderly folks in the line outside the store who were barred from even accessing the bank when their stated purpose – withdrawing money, checking balances, and so on – could be technically obtained from the ATM.

While the bank was offering ATM assistance to those who needed it, most simply wanted to bank the way they always had – directly with the teller. Despite an abundance of staff, and precautions like masks, gloves and barriers, this wasn’t allowed.

I don’t blame the staff at the bank who were almost certainly taking their orders from above. Even the higher-ups deserve some latitude for they are likely so immersed in the world of on-line banking that they forget others aren’t.

It was a sobering moment for me as I saw both the powerlessness of some people, and what seemed like a grim recognition that despite all they’ve lived through, they’re being forced to adapt to something they don’t want and don’t understand.

Kudos to the seniors who surf the web, email, or perhaps even text. I don’t fault the ones who don’t.

My own grandmother, who passed away at 100 in 2017, never used anything more technologically advanced than a push-button landline phone or a television with basic cable. She, fortunately, had family around to deal with the other stuff. Many don’t.

As I watched this unfold and felt the urge to help, I couldn’t help but fear the possibility that someone with nefarious intentions may offer to “assist” a trusting senior – an exchange that could have disastrous consequences.

Whether it’s the senior at the ATM or the pizzeria that loses your order, not everyone adapts to their surroundings so easily when they wake up in a new world.

A little bit of grace goes a long way.

Global push to declare abortion essential

Interim Staff

In the early weeks of the coronavirus pandemic, hospitals began prioritizing care and governments began placing limits on non-essential services, but in many jurisdictions, abortion was deemed essential.

In the United States, some states such as Arkansas, Indiana, Ohio, Oklahoma, and Texas sought to restrict or ban abortion during the pandemic, arguing that medical supplies should be saved for frontline health care workers dealing with coronavirus patients. Other states such as New York declared abortion essential.

In Europe, the French health minister talked about needing to liberalize abortion laws while the United Kingdom issued new rules to allow abortion pills to be dispensed to women at home after

they consulted with a doctor over the phone.

In Canada, CTV reported that “while all provinces and territories have placed new limits on the kinds of surgeries and procedures being provided, they’ve confirmed to *CTVNews.ca* that regular abortion access will continue.” While every province was cancelling all elective surgeries and limiting surgical care to cancer and trauma patients, all ten provinces and three territories either labeled abortion essential or vowed that access would not be affected by limitations on surgery.

Action Canada for Sexual Health complained that there were “new barriers and old barriers to (surgical) abortion access,” without specifying the specific problems. Action Canada’s communications director Laura Neidhart admitted to the *Huffington Post*, however, that Mifegymiso, the

abortion pill, seemed readily available throughout the country. She said, however, that not all provinces cover the entire \$300-\$450 cost.

Even before state and provincial lockdown orders were announced, the Washington-based National Abortion Federation and Ottawa-based Action Canada issued a joint statement calling upon governments to “ensure that abortion facilities remain open.”

Campaign Life Coalition launched a petition to all provincial and territorial premiers urging them to close abortion facilities so that medical equipment could be reserved for health care workers battling the COVID-19 pandemic. The petition stated: “Abortion is not an essential service. Pregnancy is not a ‘disease’ that needs to be ‘cured.’ Abortion is an elective ‘choice’ for ‘pro-choice’ women who

decide they no longer wish to be pregnant.”

Last month, Antonella Lavalanet, a medical officer in the World Health Organization’s maternal health team labeled abortion “essential” and called upon countries where contraception and abortion are legal to guarantee access. In its official “guidance notes” to countries, WHO listed the full spectrum of “reproductive health services” as essential.

In Europe, more than 100 pro-abortion, feminist, and human rights groups such as Amnesty International signed a joint letter calling upon all governments to “ensure that abortion is treated as essential and time-sensitive health care and guarantee access to care in a timely manner,” along with a dozen other pro-abortion demands, including lifting all regulatory or statutory limits on the practice.

Witness to history

On Easter Sunday of 1932, Alphonse Anthony Maria de Valk was born in the Netherlands. What used to be known as Christendom had just endured one World War and would soon suffer another. After living through that ordeal, the young de Valk took the path of so many Europeans after the war in emigrating to North America. Arriving in Canada in 1951, he found employment and education – and then, one day, in his late 20s, as he put it, the “idea of becoming a priest popped into my head.” He entered the seminary and was ordained in the Congregation of St. Basil in 1965.

As a Catholic priest in a teaching order, Fr. de Valk could have enjoyed the comfortable life of an academic, and he followed this trajectory in his early career, holding posts at St. Joseph College at the University of Alberta and St. Thomas More College at the University of Saskatchewan. Fr. de Valk was a keen student of history, but, during his doctoral studies, history happened. The legalization of abortion was being debated in the pages of the Canadian press in the late 60s, and Fr. de Valk responded by abandoning his doctoral research to make use of his training as an historian in the public – and pastoral – service of truth.

And so, with his magisterial work, *Morality and Law in Canadian Politics: The Abortion Controversy* (1974), Fr. de Valk turned away from the tomes of the scholar to take up the journalist’s task of writing history’s first draft. As he put it, “my entrance into the pro-life movement came from a realization that an error in principle in a grave matter of life and death either has to be reversed or it will destroy society.” For Fr. de Valk, the precedent was all too clear: “Anti-Semitism in Germany between 1918 and 1939 should have been redressed because the Nazis made use of it and it destroyed Germany. Likewise, legalized abortion will destroy Western societies unless we redress it.”

Fr. de Valk knew that even societies with all the outward trappings of morals, prosperity, culture and refinement

can quickly descend into barbarism. This descent, however, happens not in the blink of an eye, but gradually, and in the full view of those who avert their gaze. Thus, with integrity and real bravery, Fr. de Valk chose not simply to be a passive observer of history but an active witness to it.

He was a tireless editor of both *The Interim* and *Catholic Insight*, the latter the magazine he founded and ran for almost 20 years. In each of these publications, he recorded for posterity a detailed account of the continuing corruption of Canadian morality, bill by bill, vote by vote, and action by action. Nor were these invaluable projects the extent of his pro-life activism: he chained himself to abortion clinics, he was arrested multiple times, and he wrangled with legal opponents who brought spurious complaints against him, intending to silence and penalize him.

But more important than even these tremendous acts of service and courage to the pro-life movement is the way they were done: in a deep spirit of sacrifice and prayer. Fr. de Valk lived as a witness not only to history, but to the mystery of his own sacerdotal election. Like the late, great Irish priest, Fr. Ted Colleton, Fr. de Valk was a missionary from Europe to Canada, a modern-day evangelist to the decadent, post-Christian world. Although he has now entered into his rest, the value and the meaning of his life’s work and his prayers are only just beginning to emerge.

De Valk was born on Easter in 1932. In the Octave of the Easter Season of 2020, De Valk was born into new life. “Being a priest,” he once remarked, “is a tremendous vocation. It allows you ... to live on the highest possible level of ideals.” The most fitting tribute we can give to Fr. Alphonse de Valk is that he fully lived out the beautiful and lofty ideals to which he aspired. And his embodiment of those ideals, in his priestly life of work and prayer, is a gift to us from the same One who called him to that service.

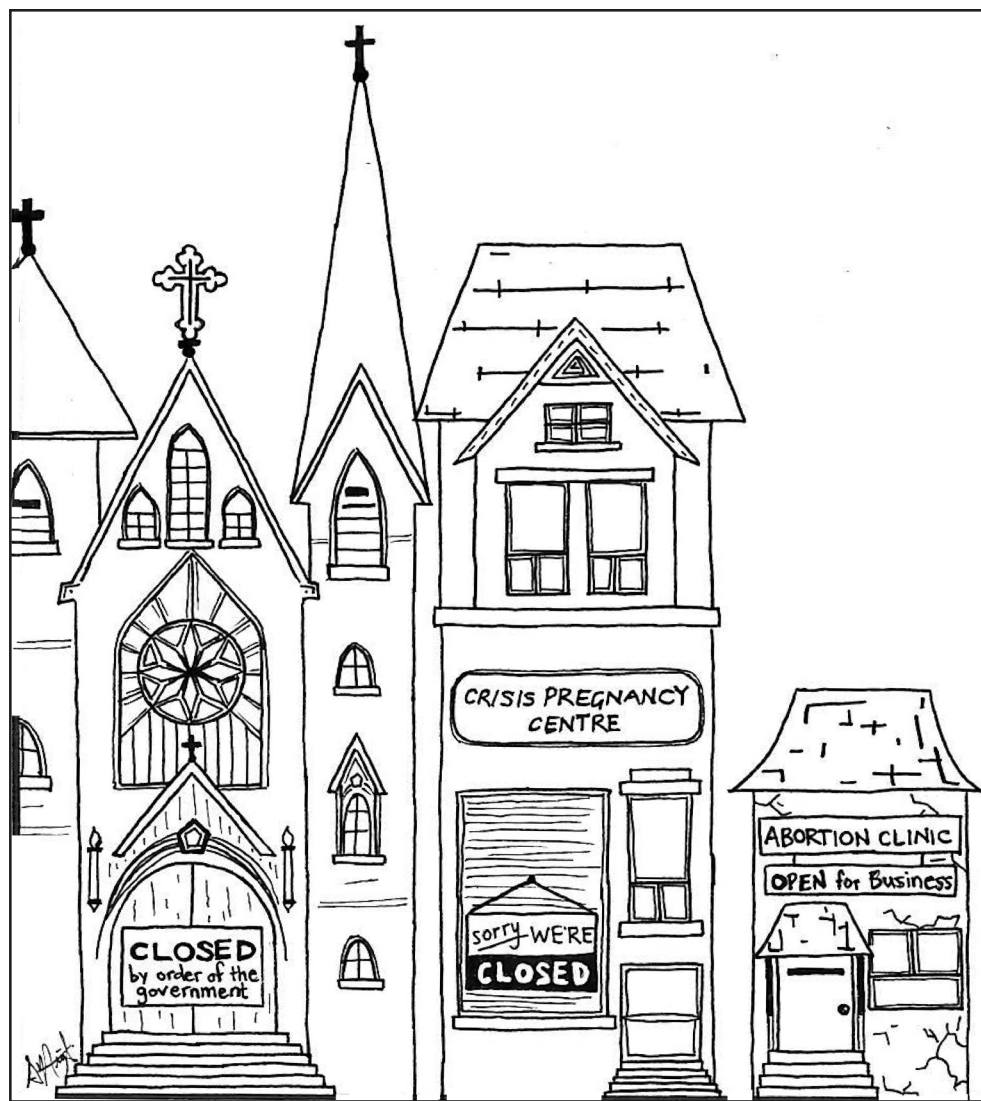
Infanticide in an emergency

During the difficult days of this pandemic, spare a thought for the writers of pro-abortion press releases – theirs is no easy task. On March 20, two prominent abortion advocacy groups, the National Abortion Federation and Action Canada, joined “their voices to make sure that abortion care remains available in Canada during this time of crisis.” In this statement “on essential abortion care,” they argue that abortion “is a time-sensitive, medically necessary intervention,” one that “cannot be deferred without profound consequences.” Indeed, they assert, that as “our country moves deeper into this crisis, we must especially protect the human rights of the most marginalized members of society.” We certainly must, but how, exactly, does “abortion care” fulfill that mission?

In this statement, we see the preposterous rhetoric of medical care clash with the reality of infanticide. Even here, where murder masquerades as therapy, obvious contradictions impinge: why, precisely, is abortion so essential? What

makes it so time-sensitive? And what, one wonders, are the “profound consequences” that would follow from its delay? The statement’s tone of urgency strains against its own embarrassment: while arguing for abortion as “essential care,” these depraved individuals within those groups cannot bring themselves to face abortion’s grim facts. The only medical services which should be made available during this crisis are those which save lives; here, instead, we have a straight-faced case being made for murder in a global emergency.

More ludicrous than this “joint statement,” however, is the fact that its logic has been accepted by both our own government and that discredited hand-puppet of totalitarian China, the World Health Organization. During a dangerous pandemic, those entrusted with power remain willfully blinded by ideological lies. If our leaders cannot recognize the insanity of their position on abortion during this crisis, how can they be trusted to handle the crisis itself?



The Interim welcomes letters of 300 words or fewer. Letters may be edited. Please send to:

Letters

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Interim supports, consoles, informs

I have long considered that *The Interim* provides an irreplaceable support to the Catholic community in Canada. It has admired *The Interim* for decades now and thank God there was been such a source of objective truth and support in our country.

I am retired and living alone now but I derive great support and consolation from regular reading of your columns. It is encouraging to learn what dedication and commitment are contributed with much personal effort. I salute you and your staff who are dedicated to the continuing endeavour to present objective truth and information to a public otherwise overwhelming with caustic analysis of community and world events.

Peter Gibb
Nanaimo, B.C.

The Interim is essential

I was wondering whether or not *The Interim* would arrive in my mail after the coronavirus pandemic unleashed an unprecedented wave of government shutdowns of businesses. Liquor stores and pot shops in Ontario remain open while churches are closed; families dependent upon wage-earners working for businesses or charities shuttered by government struggle to make ends meet while abortion mills carry on about their business of killing babies. When I read that media was deemed essential, I assumed that meant the major dailies would be allowed to remain open to peddle their left-wing propaganda but *The Interim* would be shut down. What a pleasant surprise to

have Canada’s life and family newspaper delivering the truth at this time. The truth is always essential. (So open up the churches, pronto!)

Robert Totten
Calgary

Call for a National Day of Prayer to Heal

Why doesn’t Prime Minister Justin Trudeau declare a National Day of Prayer to Heal and protect our people and our lands? The Bible states, “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. Now My eyes will be open and My ears attentive to prayer made in this place.” 2 Chronicles 7:14-15. I therefore propose this prayer:

God, Our Heavenly Father, we are Your people, yet we have been unfaithful to You in word and in deed. We repent before You and ask You to create in us clean hearts, and give us holy leaders that desire Your glory above all else in this life. As a nation we have chosen to not follow You, God, Our heavenly Father. We beg your mercy on behalf of our country of Canada. None of us deserves it, but we pray You will pour Your grace out over our lives and upon our country, and we ask that You allow our nation to turn from the path of perdition and to become a light to this dark world. Thank You for the promise in Your word that when we turn to You humbly and confess our sins, You hear us. Thank You for hearing our prayers, heal our lands, we pray in Jesus name, amen.

Jerome Desilets
Via email

The Interim

Canada’s Life and Family Newspaper www.theinterim.ca

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Applying the law of unintended consequences



Law Matters John Carpay

In 1958, Chinese Communist dictator Mao Zedong ordered his countrymen to kill all the sparrows, because these “public animals of capitalism” ate grain seeds and fruit, reducing the size of harvests. The peasants complied, using every possible method. Millions of Chinese banged on pots and pans, scaring the birds into continued flight, until they dropped from exhaustion and fell to the ground. People shot the birds and destroyed their nests. The campaign was a great success, killing an estimated two billion birds and driving the Eurasian tree sparrow to near-extinction.

The following year, crops failed as insect infestations soared. Locusts no longer had a natural predator, and ate the crops. This contributed to the Great Famine in 1959; between 15 and 45 million Chinese starved to death. This brutal famine was eventually documented by historians. The book *Tombstone*, published in 2008 in Hong Kong but banned in China, is one example. This is the law of unintended consequences: a singular fixation on eradicating one problem can cause other (and possibly greater) problems to emerge.

When looking to solve a problem, proposed solutions should be judged not only on their benefits, but also on their costs. The *Canadian Charter of Rights and Freedoms* requires politicians to weigh carefully

not only the benefits, but also the costs, of government actions that violate our *Charter* rights and freedoms.

Restricting the *Charter* freedoms of Canadians to move, travel, associate, assemble and practice their faith can be acceptable, but only if the government meets its onerous burden of showing that *Charter* violations are reasonable and “demonstrably justified in a free and democratic society.” The government can legitimately quarantine sick and contagious people in order to protect the health of others. But locking down the entire population is not quarantine.

At the time of writing this column, Canada’s prime minister and premiers have yet to answer some very basic questions about the true cost of government measures taken to stop the spread of COVID-19.

For example, how many suicides are projected to take place as a result of governments having shut down much of our economy, forcing millions of Canadians into unemployment, bankruptcy or poverty?

How many Canadians will die because of the rise in drug overdoses, alcoholism, and other addictions that the lockdown and social isolation will cause, as the lockdown drags on for weeks or even months?

How many spouses will be abused while couples remain confined to their homes, in many cases unemployed, without money and without their usual social supports?

How many children will be put in foster care because of domestic abuse, or loss of their parents’ ability to provide for them, or both?

How many seniors will become sick or die because they no longer receive regular visitors, resulting in nobody noticing changes (e.g. weight loss or gain; change in skin colour; other ailments), such that

See, *‘Politicians’* p.11

Quarantined



Light is Right Joe Campbell

My friend Dingwall has moved into an assisted living residence. When he told me, I said I didn’t think he was ready for assisted living.

“I’m not,” he replied. “I chose it to escape assisted dying.”

He explained that besides meals, light housekeeping, recreation, entertainment and transportation, the residence he chose provides spiritual enhancement.

“If I should descend into senility,” he said, “I’m confident my caregivers won’t let some euthanizing doctor help me commit suicide.”

He went on to say that his timing couldn’t have been better. To escape the assisted suicide epidemic, he made his move a few weeks before the coronavirus pandemic

“When COVID-19 struck,” he said, “the residence went into lockdown and my caregivers not only assist me in living but, as I’m at a vulnerable age, help keep me from prematurely dying.”

“You like being quarantined?”

“Of course not,” he said. “I’m a layman, not a cloistered monk. When they closed the common dining room and fed us in our apartments, I felt like a cloistered monkey.”

“Your apartment seemed like a cage?”

“Either that or a cell,” he said. “When we went into lockdown, it was like being in prison. After they decided to leave the food outside our doors, it was like being in solitary confinement.”

“You make the caregivers seem like animal keepers.”

“Exactly,” he said. “I’m a rational animal and they keep me safe.”

“But you’re free to leave your apartment.”

“Not only the apartment,” he said, “the entire building, although they strongly advise us to practice social distancing of at least six feet.”

As he rarely carries a tape measure, Dingwall told me that he does a lot of guessing while socializing both inside and outside.

“Others do the same,” he said, “and we continually shift forwards, backwards and sideways in a kind of COVID-19 shuffle or a disconnected coronavirus conga.”

“That must be disconcerting,” I said.

“Not nearly as disconcerting as entering a room full of caregivers wearing medical face masks,” he said. “I feel like shouting ‘Unclean, Unclean’ as lepers did in Biblical times.”

He told me that when he was due for a medical check-up, his doctor didn’t see him personally but surprised him with an itinerant laboratory assistant who took a blood sample.

“She looked like an alien from another planet,” he said, “fully clothed in some kind of protective gear with, of course, the inevitable mask,

“What did you say when she arrived unannounced?”

“I don’t know your name, but your face is familiar.”

He went on to say that it didn’t bother him when they insisted he avoid mass gatherings. It bothered him immensely, however, when they told him to avoid gathering at Mass.

“Missing Mass on Easter,” he said, “was like denying the Resurrection and made me feel like fomenting an insurrection.”

I asked if he had any underlying deficiencies that could make the virus more serious if he caught it.

“Two,” he said. “I’m neither a robot nor an angel.

Viruses don’t infect the metallic and the immaterial. They’re immune. Viruses are only interested in flesh and blood mortals like me.”

“I see your point,” I said. “You’re robotically and spiritually challenged.”

I wondered aloud whether Satan had anything to do with spreading COVID-19. They say it originated in bats, which often conveyed a satanic message in the horror movies of the early twentieth century.

“The virus could indeed be satanic,” Dingwall said, “if the economic shutdown aimed at combatting it, takes and otherwise damages more lives than the pandemic does.”

“You think that might happen?”

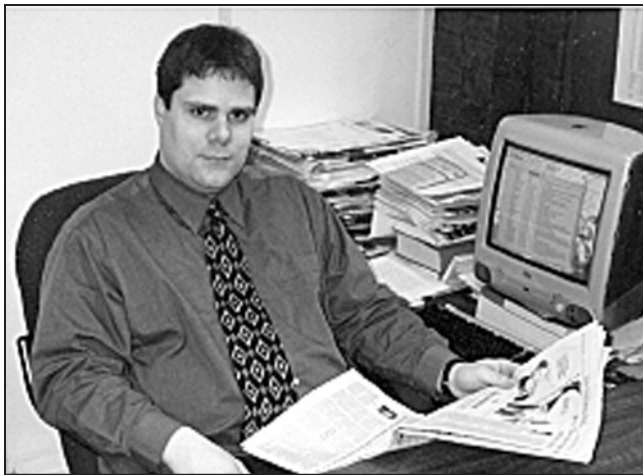
“By far the most vulnerable are the elderly and the unwell,” he said. “Why not quarantine them and let the rest keep the economy healthy? Does it make sense to lock down virtually an entire society when the vast majority will escape or survive the pandemic no matter what we do or fail to do? Is it wise to sicken the economy, on which we all depend for our lives, health and wellbeing?”

“Or consider this. Would it be prudent to quarantine virtually all cars and trucks because each year they kill thousands and injure many thousands more, often with life altering disabilities?”

“Those are good questions, Dingwall,” I said. “Do you have any good answers beyond justifiable complaints?”

“In my present location,” he said, “I may be a hermit. I hope my complaints don’t suggest I’m a hermit crab.”

Your support is appreciated



From the editor’s desk

I want to start this column by thanking you. Many readers responded to my last From the Editor’s Desk column with kind words about how much they appreciate *The Interim* and how much they enjoyed receiving it last month. We believe that this paper does good and important work both educating and inspiring readers to action on life and family issues. But it is gratifying when readers let us know that the stories they read in the paper are resonating with them.

I’m a voracious reader and regular consumer of about a dozen newspapers from around the world (some in online form, others in print). One of my regular stops was the *Canadian Jewish News*. In early April it announced that it would cease both print and online publication on April 9. Like most newspapers it was already suffering from the loss of advertising revenue, but the coronavirus pandemic was the last straw and the impact on revenues forced it to close its doors despite having a fairly healthy circulation of nearly 32,000 subscribers. (Interestingly, a week later, two British Jewish newspapers also closed due to lack of advertising.) *CJN* president Elizabeth Wolfe, the *National Post* reported, said “While we have always viewed ourselves essential to the Canadian Jewish community and our readers, our first priority is to our employees,” and the company wanted to ensure there was sufficient severance for its few remaining employees rather than “incur losses we could not recoup.”

That is a tough decision. We view ourselves as essential to the pro-life movement, providing you, our readers, with information and commentary that is not readily available in the mainstream media. And while there is plenty of online punditry available, we think we offer a combination of reporting and analysis you cannot find elsewhere. Our first priority is to you, our readers, to provide important, well-written and thoughtful, news and opinion. Because of our commitment to you, the pro-life movement of Canada, I never want to pen an announcement like the *Canadian Jewish News’* Elizabeth Wolfe had to last month.

Due to financial difficulties both *The Interim* and

Campaign Life Coalition were experiencing before the pandemic caused havoc with the economy, we knew we had to reduce the number of people who received this paper who were not paying directly for their subscription. This was not an easy decision. CLC could not be fiscally responsible while continuing to subsidize the paper for so many of its supporters. The pandemic moved up the schedule of what was supposed to be a slower process of scaling back our mailings.

This reduction has saved much-needed resources to keep our staff employed and pay our various vendors (the printer, mailing house). The downside is that this important paper is not getting into the hands of the wider pro-life movement. The purpose of *The Interim* is not to turn a profit but to inform and activate pro-life and pro-family Canadians to action.

The media that peddles a socially liberal worldview is well-funded. The CBC gets billions from taxpayers. The *Globe and Mail* is part of the deep-pocketed Bell conglomerate. We operate on a modest budget and are careful stewards of our limited resources. We take the responsibility to care for every dollar you entrust to us very seriously. But we have staff with families, freelancers who need to be paid and bills that need to be covered.

To all of you long-time readers and to new subscribers, we thank you. We thank you for your prayers of support, from kind words to donations to renewals to new subscriptions. Every little bit helps and continues to allow us to inspire and educate you, our readers. Thanks.

Your emails and letters of support over the past month mean a lot. They encourage us to work harder and get a great paper to you each and every month.

Unfortunately, the reality is that our printer, mailing house, and digital support services won’t take appreciative notes of support as payment. That is why we are trying to increase paid subscriptions and advertising. I would urge you to seriously consider subscribing to this paper, renewing your subscription, or purchasing a gift subscription for a friend or loved one. See the form on page 13

I would urge business owners to take out an advertisement; our surveys of readers find that many of them look first to see if a business they need advertises in *The Interim*. At a time when many businesses may be struggling and unsure of what is to come and advertising may seem frivolous, it is important to remember that your advertisement is not only a donation in support of pro-life and pro-family journalism; it can be written off as a business expense. We offer ad sizes for all budgets.

If you can, we need you to donate. Your financial contributions will allow us to continue offering first-rate journalism to the pro-life, pro-family community in Canada. Send a cheque made payable to The Interim to The Interim, 104 Bond Street, Suite 301, Toronto, Ont., M5B 1X9 or call (416) 204-1687.

Last, and certainly not least, we ask for your prayers. We know that we are not in this alone and ultimately the work of restoring a Culture of Life is God’s not ours; we are mere vessels in a larger plan.

- Paul Tims

Red China: The saviour we didn't know we needed



Talk Turkey Josie Luetke

If the mainstream media treated Justin Trudeau the same way they treat Donald Trump, I wouldn't need to remind you that Trudeau once responded that the national administration that he most admired was Red China's because of how "their basic dictatorship" has grown their economy. You wouldn't be allowed to forget.

Over the past year, the absurdity of this answer has become increasingly obvious, with the treatment of Hong Kong protesters, internment of Uighurs, and retaliatory detention of Michael Kovrig and Michael Spavor.

Just for the record, though, pro-lifers have long been raising alarm over the injustices perpetrated under the rule of the Communist Party of China. Reggie Littlejohn, founder and president of Women's Rights Without Frontiers, has done yeoman's work drawing attention to the millions of sex-selective and forced abortions in China largely thanks to their one- (now two-) child policy. Steven Mosher, president of the Population Research Institute, has also been criticizing the population control efforts of Beijing for decades. Both have spoken at Canada's National March for Life. Pro-life publications like this one and *Lifesitenews* have highlighted these same evils and condemned the persecution of Chinese Christians.

Between these ongoing problems and more recent headlines about the COVID-19 cover-up, it's becoming near impossible to avoid the elephant in the room that is Beijing's totalitarianism, although Canada, the World Health Organization, and the United Nations Human Rights Council are giving it the old college try (bless their hearts). Most of the rest of the world, meanwhile, is opening their eyes (if they weren't open already), and acknowledging what we pro-lifers know: The Communist Party of China is very dangerous.

While they've thrown us all into chaos, they've also afforded us an indispensable opportunity for self-reflection. Rather *en vogue* right now is speculating about how our post-COVID-19 world will look like. With the revelation of the fragility of our geopolitical equilibrium and our resultant vulnerabilities, has come a surprising turnabout on globalization; there have been growing calls for and predictions about countries becoming more self-reliant and political leaders are suggesting an openness to this option.

Alberta Premier Jason Kenney retweeted a *National Post* statement from former Saskatchewan premier Brad Wall focusing on Canadian oil and gas: "We have an opportunity as a nation to become more self-sufficient, more agile and innovative, stronger on the other side of (COVID-19)." In my home province, Ontario Premier Doug Ford has stated: "We can never, ever be put in the position again that we are relying on countries around the world to support us with PPE (Personal Protective Equipment)." Trump had already been on this path to more independence, and his suspension of WHO funding only indicates that he's doubling down. The push for greater self-sufficiency, be it in the production of personal protective equipment and other medical supplies, agriculture, the development of natural resources like fuel, etc., has spanned across the globe—from the United Kingdom to France, Russia, India, Australia, and so on. The more that nations turn inward, the more others will be forced to do the same.

I'm interested in this possibility, particularly as it pertains to human rights. Certainly, there's something to be said for maintaining a relationship with a country (or inter-governmental organization) in hopes of influencing it for the better. However, the status quo of routinely turning a blind eye to human rights violations for the sake of economic interests, as we do with China and Saudi Arabia, is wrong. If we do become more self-sustaining, we will have an improved ability to rebuke countries and organizations that are complicit in gross human rights abuses, as we could afford to weaken or sever ties with them. Being able to withstand the repercussions of frankly communicating that some actions (like forced abortions) are beyond the pale is necessary to create a Culture of Life.

That said, looking even further down the road, we must be prepared for the prospect that Canada might be on the receiving end of this censure. After all, we are a non-communist country without any law on abortion. Most people find Canada's embrace of abortion in any and all circumstances abhorrent (and that's not to mention our tolerance of infanticide, promotion of euthanasia, and the LGBTQ indoctrination and exploitation of children). This prospect, though, should be welcomed by us pro-lifers. Hopefully this pressure would prompt an honest examination of the irrationality of these positions, and a subsequent change in behaviour. Maybe in an indirect and winding way, Beijing's mishandling of COVID-19 will be what it takes to stop Canada from becoming the next China.

Fr. Alphonse de Valk, RIP

Paul Tuns

Fr. Alphonse Anthony Maria de Valk, a Basilian priest for 55 years, passed away peacefully April 16 at the palliative care unit of the Scarborough General Hospital in Toronto at the age of 88 after a battle with pneumonia.

Fr. de Valk was born March 27, 1932, in Rotterdam, Netherlands to Martien de Valk and Christina Lutkie, the fourth of five sons. His mother died when he was an infant and his father sent his sons to boarding school. Their education was interrupted for a year during World War II because schools were closed due to air raids in the country.

He immigrated to Canada in 1951 at the age of 19 and worked on a farm and cement factory in southwestern Ontario. He attended the University of Toronto and entered the Basilian Novitiate in 1961 and St. Basil's seminary the following year. He received a Masters in History from the University of Toronto in 1965, the same year he was ordained to the priesthood.

Fr. de Valk was appointed to St. Thomas More College in Saskatoon, where he taught for 12 years (1965-77). During this time he worked to salvage historical records, books, and periodicals after Catholic schools and other institutions had been closed in western Canada in the 1970s. He served for two years as president of the Canadian Catholic Historical Society (1974-1976).

He returned to Toronto to complete his doctorate in history. He planned to write his thesis on "Hitler and the Church, 1933-1945" and went to Germany to begin research in 1969. After Canada brought in abortion-on-demand in 1969, Fr. de Valk changed the topic of this thesis, and in 1974 published *Morality in Law in Canadian Politics – The Abortion Controversy*.

Jim Hughes, the long-time president of Campaign Life Coalition and friend of Fr. de Valk, told *The Interim* that *Morality in Law in Canadian Politics* was a must-read – "The Bible for pro-lifers" he called it, adding, "if you will pardon the expression." It is, Hughes continued, "rich in everything that happened in the lead-up to the Omnibus Bill and who was behind it."

In 1978, Fr. de Valk was appointed principal of St. Joseph's College in Edmonton. During a protest against abortion in that province, Fr. de Valk famously cut up his Alberta health card.

In 1983, he returned to Toronto and the lifelong scholar turned his attention full-time to the pro-life movement. He began working with Campaign Life Coalition in 1984 and was editor of *The Interim*, Canada's pro-life, pro-family newspaper, from 1987 through 1992.

At the same time, he helped found the Family Coalition Party in 1987 and developed its first policies in accordance with Christian

principles.

Fr. de Valk was also editor of *The Chelsea Journal* and founding editor of *Catholic Insight* (1993). He was a co-founder of Catholic Civil Rights League (CCRL) in 1985 and was heavily involved with the Marian Movement of Priests. In 2013, the CCRL honoured Fr. de Valk with their Archbishop Adam Exner Award for Catholic Excellence in Public Life for his scholarship, faithful Catholic witness, and pro-life activism.



Fr. Alphonse de Valk (right) concelebrates a Mass in the office of Campaign Life Coalition in 2015 to mark the 50th anniversary of his ordination.

The *Catholic Register* reported that during his time at St. Thomas More and St. Joseph's, Fr. de Valk published more than 200 articles on abortion. Many of them were published through the Life Ethics Centre which he founded to promote Catholic teaching on moral issues. It published 36 booklets of 12-24 pages by various authors including Donald DeMarco, David Dooley, Monsignor Vincent Foy and Fr. Leonard Kennedy, among others. In total, the Centre distributed more than one million pamphlets. The most important of them was Fr. de Valk's 1979 pamphlet "The Worst Law Ever" about the 1969 omnibus bill that effectively decriminalized abortion, and "Joseph Borowski and the Trial of the Century," in 1983.

He resigned as editor of *Catholic Insight* in 2012 following a stroke and his 80th birthday. At a dinner to honour him, Steve Jalsevac, managing director of *LifeSiteNews* said Fr. de Valk was prescient, "a man ahead of his time with his warning of legalizing abortion." Jalsevac also noted that more than a decade before "same-sex marriage" entered the political lexicon, Fr. de Valk was warning where the gay rights movement was headed and the threat it presented to family life.

During his speech to close the night, Fr. de Valk thanked God for calling him to the priesthood. He also praised the grassroots pro-life movement, from the student groups to which he was a chaplain in Saskatoon to national organizations like Campaign Life Coalition. He said their steadfast defense of the sanctity of human life remained strong even when political and ecclesiastical leadership was lacking.

"God's grace has allowed us to withstand the sexual revolution," de Valk concluded. "Whatever you do,

work at it with your whole being. Do it for the Lord ... since you know fully well that you will receive an inheritance from Him as your reward."

Hughes told *The Interim* that a meeting had been held with Fr. Lawrence Abello, Fr. Ted Colleton, Fr. de Valk – a Jesuit, a Spiritan, and a Basilian – and himself in which they discussed strategy. Fr. Abello said someone, perhaps Hughes, should get arrested during the pickets at the Morgentaler abortuary in

became its associate editor under Sabina McLuhan. He also helped CLC found Teachers for Life, Nurses for Life, and Catholic Active for Life. As Fr. de Valk told Grace Petrusek for her book *Silhouettes in the Snow: Profiles of Canadian Defenders of Life*, "exposing the truth about abortion consumes most of my time." Hughes said he attended every strategy meeting and that he was brilliant at analyzing political and cultural developments. Petrusek called him "an intellectual candle."

Hughes said it was Fr. de Valk who recognized that abortion was merely one front in a cultural conflict with secular society. *The Interim* began broader coverage of religious freedom, sex education, so-called gay rights, and family life. In 1993, Hughes met with David Dooley, Dr. John Shea, and Fr. de Valk to discuss a new endeavour, and so they founded *Catholic Insight*. Fr. de Valk moved seamlessly from editor of a pro-life paper to editor of a Catholic periodical.

Catholic Insight covered Catholic issues, both inside the Church and within the broader culture. In 2007, homosexual activist Rob Wells filed a Canadian Human Rights Commission complaint saying that Fr. de Valk and *Catholic Insight* published articles allegedly hateful toward homosexuals. Ultimately, the Canadian Human Rights Tribunal found the complaint baseless, but not before Fr. de Valk incurred about \$20,000 in legal fees. Fr. de Valk maintained that he was simply presenting Catholic moral teaching and that "we love the sinner but hate the sin."

Fr. de Valk was known for being a bit strong-willed – Hughes said that he was a "hard-headed Dutchman, like Fr. Ted was a hard-headed Irishman – but CLC's president emeritus said he had a heart of gold. When he saw that Hughes had a light coat on in winter, he arranged for him to obtain a big coat from a deceased fellow priest. Fr. de Valk also had a wonderful sense of humour and mischievous grin.

Hughes recalled going to St. Thomas More College in Saskatchewan and seeing a William Kurelek mural depicting, among others, Fr. de Valk. Hughes said that Kurelek saw in Fr. de Valk the same qualities he saw in the subject of another painting, former Manitoba cabinet minister and defender of the unborn, Joseph Borowski.

Hughes said that Fr. de Valk's most important advice to the pro-life movement was "pray and listen to what God is saying," and "not to be afraid of anything because God is in charge."

Fr. Alphonse de Valk was predeceased by his four brothers. Funeral services could not be held for Fr. de Valk because of the COVID-19 pandemic, but Campaign Life Coalition was trying to organize a virtual memorial service.

Trans hysteria



National Affairs Rory Leishman

Salem, Mass., will remain forever notorious as the place where, in 1692, more than 200 people were accused of witchcraft, 30 were found guilty and 19 (14 women and five men) were executed by hanging before Massachusetts Governor William Phips terminated this travesty of justice.

Today, we look back on the Salem witch trials with amazement and many of us assume that such mass hysteria could not happen today. But that is not true. In *The Madness of Crowds: Gender, Race and Identity*, Douglas Murray cites several examples of mass delusional thinking that have arisen in recent decades, including fantastical conceptions of transsexualism.

Murray observes that back in the 1960s and 1970s when experiments with sex-reassignment surgery were just beginning, many physicians wondered how a patient asking for the procedure could be distinguished, as he puts it, “from a patient telling a doctor that they believed themselves to be Admiral Nelson and in pursuit of this belief wanted their right arm removed? Could somebody wanting their penis removed be any more sane?”

That was, and remains, a good question. Yet in 2013, the American Psychiatric Association removed gender identity disorder from its *Diagnostic and Statistical Manual of Mental Disorders*.

Not all psychiatrists agree with that decision. Prominent among the dissenters is Dr. Paul McHugh,

Distinguished Professor of Psychiatry at Johns Hopkins University. In *Try to Remember: Psychiatry's Clash Over Meaning, Memory and Mind*, McHugh confessed that he has often asked: “What’s wrong with psychiatry? I ask it,” he explained, “having repeatedly witnessed how faddish misdirections of thought and therapeutic practice sweep across the field to dominate opinion and action for years, only to sink from favor and fade away, leaving wounded patients and public scorn in their wake.”

Among these faddish misdirections of psychiatric thought, McHugh includes sex-reassignment surgery. While stressing that transsexuals deserve compassionate psychiatric care, he laments that by fostering sex-reassignment surgery, we psychiatrists “have wasted scientific and technical resources, damaged our professional credibility by collaborating with madness rather than trying to study, cure, and ultimately prevent it.”

The political correct view of transsexualism is grounded in the bizarre notion that a man who thinks he is a woman is a woman, and vice versa. Yet mere thinking cannot make it so. And neither can any amount of cross-hormone treatments and sex-reassignment surgeries change the sex of a patient.

Dr. Jen Wagner-Assali, a champion cyclist and orthopedic surgeon from Houston, Texas, is acutely aware of these physiological facts. In 2018, she came in third in a race for women at the Masters Track Cycling World Championships. The winner, Rachel McKinnon, is a male-to-female transsexual who now prefers to be known as Veronica Ivy.

In a twitter exchange following the race, Wagner-Assali complained that it was “definitely not fair” that McKinnon won. As Wagner-Assali well knows, male-to-female transsexuals retain a decisive superiority in average muscle mass over biological women. Regardless, for daring to speak out as she did, Wagner-Assali has been widely defamed as a hate-mongering transphobe.

However, Wagner-Assali has also got considerable

support from both men and women. Among her more remarkable backers is Debbie Hayton, a prominent British male-to-female transsexual. In a column entitled “We trans women should compete only against men,” published in *The Times* of London on Sept. 3, 2019, Hayton derided the slogan “We trans women are women” as “vacuous rhetoric that has led us away from truth and into a land of make-believe. ... Whatever female hormones trans women might take, we are still on average taller, faster and stronger than women.”

On this basis, Hayton concluded: “We trans women should compete against men in open competition. We can campaign for separate facilities to protect our dignity, but let’s leave female sport to female people.”

During the Salem witch trials, Governor Phipps took just a few weeks to come to his senses and stop the tragedy. Prime Minister Justin Trudeau has had several years to contemplate cross-hormone therapy and sex-reassignment surgery, but has he shown any concern about the dire risks posed by these unproven treatments for vulnerable young Canadians?

Not at all. Trudeau and his fellow Liberals are now pressing Parliament to adopt Bill C-8, legislation that would make it a criminal offence for the parents of a gender-confused child to consult a psychiatrist like McHugh for help in enabling their child to identify comfortably with his or her sex.

As justification for this pernicious law, the preface to Bill C-8 alleges that psychiatric treatment for gender identity disorder “is based on the myth that a person’s gender identity can and ought to be changed.” That is complete nonsense. It is a well-established scientific fact that approximately 80 per cent of children who are diagnosed with gender dysphoria end up becoming comfortable with their biological sex at some point during adolescence.

Sometimes these days it seems that we Canadians are living in a madhouse.

May 10-15 Virtual March for Life

Interim Staff

Campaign Life Coalition has scrambled to organize a virtual and truly national March for Life the second week of May after city and provincial officials closed down events and venues because of COVID-19, making the annual event in Ottawa an impossibility.

Pro-lifers across Canada

are asked to tune into the livestream at MarchForLife.ca throughout the week for a number of events.

The schedule of events (see ad on page 9) includes a screening of the movies *Strings Attached* (along with a conversation with Obianuju Ekeocha, founder of Culture of Life Africa) and *Fatal Flaws: Legalizing Assisted Death*

(and a conversation with Alex Schadenberg of the Euthanasia Prevention Coalition). There will be a virtual candlelight vigil with testimonials on May 13 at 8 pm; the Canadian national Mass for Life at noon on May 14; “Be Not Afraid,” an EWTN special featuring pro-life speakers from 1-2:30 pm, followed by the Virtual Pro-life Rally and March

for Life from 2:30 to 4:30 hosted by CLC vice president Matt Wojciechowski and CLC youth coordinator Josie Luetke. On May 15, from 12:30-3 pm, there will be a pro-life webinar “run by youth for youth.”

Debbie Duval, national capital organizer of Campaign Life Coalition, told *The Interim*, “we have done the best with a tough situation” and despite technological challenges and time constraints is excited with the program

CLC has developed for the week. “We did not want the plight of the unborn to be dropped because of the pandemic.”

Duval said that this year’s virtual March will be “a true national March for Life” because everyone from across Canada can take part. She said if any jurisdictions relax the pandemic restrictions, people “should put on their pro-life t-shirts, grab their signs, and watch the Virtual March for Life together,” within

local rules.

She said the week’s programs will give “action items” so the March is not a “one-day or one-week event” because “people will take this back to their communities to help save lives every day.”

Duval also said she looks forward to the March returning to Parliament Hill next year. She said it is important for MPs to see the masses of pro-lifers demanding justice for the preborn.

CLC to release Voter’s Guide

Continued from p. 2

sion told *The Interim* that the count will occur shortly afterward and it is expected to take one to three days. The count will take place in accordance with physical distancing rules as they may apply in late August wherever the vote is counted. There will be no convention to announce the leader.

Sources also told *The Interim* that the tentative date for the party to have ballots sent out to members is July 2, although that is subject to change by a week or so either way. No other details are available at this time. In 2017, members had to provide a copy of

identification to prove who they were when they mailed in their ballots. Many supporters who do not have copying technology at home will have to venture to a location with photocopiers to comply with this requirement if LEOC adopts similar rules to ensure all members are Canadian residents.

Another source familiar with LEOC’s discussion told *The Interim* that online voting was dismissed at the April 29 meeting, describing the possibility as “not on the table but not off the table,” but said the general sentiment on the committee was against it.

LEOC informed campaigns on April 30 that

they could immediately resume fundraising and that memberships would be processed in a timely manner through both the candidates’ and the party’s websites.

CLC is encouraging its supporters who are not members to sign up immediately to provide support for the remaining pro-life candidates on the ballot.

There is no word on whether there will be any organized debates or if touring can resume any time soon. Throughout April, candidates conducted virtual townhalls and meetups, but some are hoping to start meeting voters across the country.

Trudeau requires recipients to confirm respect for human rights

Continued from p. 2

The Canada Summer Jobs program does, in fact, state that an employer will be denied CSJ grants only if it discriminates “contrary to applicable laws,” Moore explained. “But that has not stopped the federal government from discriminating against religious organizations, even

though their activities do not discriminate contrary to law, they simply have their own belief system,” he said.

He also noted that the CEBA “appears designed to provide support to businesses and non-profits that derive their income from the sale of goods and services. Consequently, many religious and charitable

organizations are likely not eligible to participate in the CEBA program on account of not deriving income from the sale of goods and services,” he said.

A shorter version of this article originally appeared April 24 at Lifesitenews and is used with permission.

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Coronavirus-related pro-life stories

Trudeau government earmarks coronavirus aid to 'reproductive rights'

In an April 5 press release from Karina Gould, Minister of International Development lauding the Trudeau government's pledge to help developing countries during the pandemic, it was noted that Canada would give \$109.5 million specifically for reproductive rights. Weeks earlier, the Trudeau government pledged \$50 million to help stop the spread of COVID-19 in Africa, South and Central America, and Asia. Gould said women and children bear the brunt of pandemics in developing countries and "if there was ever a time for countries and governments to support one another and invest in health globally, it is right now." The nearly \$110 million for abortion and contraception – which the government calls an "investment" – "aims to ensure that its international partners can maintain their services for vulnerable populations where possible, including support for sexual and reproductive health and rights." The government release lauds the spending as "in line with its feminist international assistance approach, since this global crisis has the potential to exacerbate inequalities and reverse development gains. This is especially true for the women and children who are already among the world's poorest and most vulnerable citizens and who may now be expected to take on additional caregiving responsibilities in their families and communities." Translation: instead of caring for children, it is better to kill them. Live Action responded to the Gould-Trudeau policy: "Giving over \$150 million to help ease the suffering from a global pandemic is, without a doubt, a positive and generous thing. But using that money to sneak in extra taxpayer funding for international abortion seems more like exploiting a crisis to push an agenda."

Calgary preacher fined for helping homeless

On April 3, Artur Pawlowski, who runs the Calgary-based Street Church Ministries, was issued a fine by the Calgary Police Service for violating Alberta Health Services public health orders put in place to stem the coronavirus pandemic. Police said his outdoor service had more than 15 people in attendance. Pawlowski was distributing food to the homeless and told *LifeSiteNews* he worked as quickly as possible to avoid line-ups. He provided a video to *LifeSiteNews* that shows there were never more than 15 people in attendance and he said he may have to suspend his outdoor services or face steeper fines in the future. The penalty for a first offense for disobeying public health physical distancing rules is a \$1000 fine. Pawlowski, who has been running the Street Church Ministries for more than two decades, preaching the Gospel outside Calgary City Hall and providing soup and sandwiches to those in need, says he will not pay the fine. He is scheduled to appear in court on June 12.



Legal challenge forces Saskatchewan to allow drive-in religious services

After legal action was taken against the Saskatchewan Health Authority by the Justice Center for Constitutional Freedoms, headed up by *Interim* contributor John Carpay, the province rescinded its order banning drive-in religious services. Initially, the Health Authority included drive-in religious services amongst its physical distancing limitations that prohibited "mass gatherings" – no pun intended. It instead has issued guidelines which recognize the right for churches to hold such services with appropriate safety precautions as part of the new Saskatchewan Public Health Order. On April 14, the Justice Centre sent a letter to the province arguing, "The COVID-19 outbreak does not, however, suspend the exercise of the Charter. The restriction of public religious gatherings in which people exclusively occupy their personal vehicles on a parking lot while worshiping is irrational, unnecessary and not a minimal impairment of Charter rights." The Nipawin Apostolic Church had planned a drive-in Easter service that respects physical distancing rules by keeping congregants in their cars like they were at a drive-in. The church required that people remain in their vehicles and listen to the service via radio. Car windows remained closed and people were encouraged to flash their car lights instead of saying "Amen." The Saskatchewan Health Authority deemed service a "mass gathering" in violation of the Public Health Order and the church was forced to cancel its planned service or it and the congregants would face fines. "The Charter protects freedom of religion, association and assembly not only in good times, but also, and especially, in difficult times," said Jay Cameron, litigation manager for the Justice Centre. "Given the presence of reasonable safety measures, the restriction of such assembly for religious worship is illegal." On April 18, the government released new guidelines allowing drive-in services. Cameron said, "We appreciate the Saskatchewan government's reasoned and rational revision to its policies on this issue."

Donald Trump withdraws U.S. funding from World Health Organization

On April 15, U.S. President Donald Trump announced he would withdraw funding to the World Health Organization (WHO) and ordered a review of its conduct, saying WHO was guilty of "severely mismanaging and covering up the spread of coronavirus." The U.S. is the largest contributor to WHO, providing between \$400-\$500 million annually, more than the next two donors – the United Kingdom and the Gates Foundation – combined. Trump charged the international organization with toadying to Red China and said, "had the WHO done its job to get medical experts into China to objectively assess the situation on the ground and to call out China's lack of transparency, the outbreak could have been contained." The move was applauded by the International Right to Life Federation (IRTF). The letter was signed by ten international pro-life leaders, who offered "whole-hearted solidarity" with the President. Noting that WHO "has a long history of wilfully endangering life on a global scale," the IRTF letter said, "the transgressions of the WHO go beyond this." The pro-life leaders said they wanted to "draw your attention to the fact that the WHO has adopted a pro-abortion position and even equates abortion with 'human rights'." They also report that WHO has called for the decriminalization of abortion worldwide. Noting that the WHO's "Maternal and Perinatal Health & Preventing Unsafe Abortion Team," labelled abortion an "essential service" in the pandemic, the IRTL said that it (WHO) is "ruthlessly exploit(ing) a global crisis to expand abortion." The U.K.'s Society for the Protection of Unborn Children's executive director John Smeaton, who also serves as vice president of IRTF, said defunding WHO is "an important stage of the dismantling of the pro-abortion global order." C-Fam, a pro-life group that closely monitors the United Nations, said, "From the beginning of the coronavirus crisis ... officials of the international health agency promoted abortion in a guideline on 'Clinical management of severe acute respiratory infection'." The manual stated, "Women's choices and rights to sexual and reproductive health care should be respected irrespective of COVID-19 status, including access to contraception and safe abortion to the full extent of the law." WHO was promoting abortion amidst the pandemic despite there being no known complications for pregnant women in regards to the coronavirus.



Abortion pill reversal ministry sees uptick in calls

The Abortion Pill Rescue Network reported a record number of calls for abortion pill reversals in March. Andrea Trudden, director of communications for Heartbeat International, which runs the Abortion Pill Rescue Network, said 105 mothers sought to halt the process of their chemical abortions after calling the hotline. The Abortion Pill Rescue Network was created to help women who regret the decision to use the abortion pill regimen. The abortion pill is a two-step process so it is possible with the correct medical intervention to stop the death of the preborn children and allow the pregnancy to continue. Supplemental progesterone taken after the first pill provides a chance to save the preborn baby's life, although it does not always work. Trudden said many women took the abortion pill in a panic when the pandemic began because "that is the only option they can see." In addition to the surge in interest in their abortion pill reversal network, Heartbeat International's Option Line has seen an increase of 50 per cent in crisis calls for assistance during the early days of the pandemic.



UN \$2B coronavirus fund includes abortion

C-Fam's Stefano Gennarini reported that UN Secretary-General Antonio Guterres' appeal for \$2 billion in funding to assist developing countries battle the COVID-19 pandemic "repeatedly highlights 'sexual and reproductive health and rights' as a priority area of food security and health policy." Guterres seemingly took his lead from the World Health Organization, which has pushed abortion as essential during the pandemic. The WHO had been advocating globally for self-administered abortions, prescribed through telehealth (by phone or online video conferencing) after which women

could pick up the two-stage abortion pill. The United Kingdom and France were among countries that loosened restrictions on do-it-at-home abortions. The Guterres plan would earmark \$140 million to the United Nations Population Fund, which supports population control measures globally. Money would also go to the Minimum Initial Service Package, humanitarian kits distributed in emergencies that include equipment for "reproductive health" and directions to medical personnel to refer to abortions if they cannot in good conscience commit the deadly procedure themselves. Gennarini says the UN's abortion-funding violates the Trump administration's strict Mexico City policy that prohibits funding of international groups that promote or commit abortions.

5000 Planned Parenthood abortion mills close amid COVID-19

The International Planned Parenthood Federation (IPPF) has announced the closing of 5,633 member abortuaries due to the COVID-19 pandemic and another two dozen have reduced abortion capacity due to restrictions placed on non-essential services. The IPPF website says there are more than 58,000 affiliated facilities worldwide, so about ten per cent of them are closing. In 2018, the latest year for which there are figures, IPPF affiliates carried out almost 1.4 million abortions, with just over half of them being chemical abortions. The organization says it is struggling to access "key supplies" because personal protective equipment is being prioritized for frontline health care workers in the pandemic fight. In many states, restrictions on elective surgeries have been extended to abortion, while other states have deemed them essential. According to Live Action, several Planned Parenthood abortuaries have suspended the limited number of actual health care services they carry out as they follow an "abortion-only protocol."

Hulk Hogan calls for penance during COVID-19

On April 1, former wrestling superstar Hulk Hogan, 66, tweeted to his 2.2 million Twitter followers a Bible verse and encouraged them to repent their sins. He sent two tweets. The first said, "This is one of the most powerful gifts to our human race. (It's) as powerful as it gets here on earth, thank you God. Only love HH." (HH stands for Hulk Hogan, whose real name is Terry Bollea.) He added an image of 2 Chronicles 7:13-14 to the tweet. That verse reads: "Whenever I hold back the rain or send locusts to eat up the crops or send an epidemic on my people, if they pray to me and repent and turn away from the evil they have been doing, then I will hear them in heaven, forgive their sins, and make their land prosperous again." He later tweeted: "Word up, can you handle the truth my brother only love HH." That tweet was accompanied with an image of this message: "In three short months, just like He did with the plagues of Egypt, God has taken away everything we worship. God said, 'you want to worship athletes, I will shut down the stadiums. You want to worship musicians, I will shut down Civic Centers. You want to worship actors, I will shut down theaters. You want to worship money, I will shut down the economy and collapse the stock market. You don't want to go to church and worship me, I will make it where you can't go to church'." It is not known who the author of the image's message is. The message continued: "If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and forgive their sin and will heal their land." Hogan encouraged people use the time in isolation to "have a personal revival" and "focus on the only thing in the world that really matters. Jesus." Hogan was a star in the World Wrestling Federation (now WWE) in the 1980s and World Championship Wrestling in the 1990s. Although he retired in 2011, he still makes appearances on WWE. Hogan, who made a living in sports entertainment fighting, is divorced and remarried, had an affair, and is featured in a leaked sex tape.



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Strings Attached & Conversation with Obianuju Ekeocha, Producer of the film and Founder of Culture of Life Africa.

Monday, May 11
8:00pm EDT
STAY TUNED

Tuesday, May 12
8:00pm EDT

Fatal Flaws: Legalizing Assisted Death & Conversation with Alex Schadenberg, Executive Director of the Euthanasia Prevention Coalition.

**VIRTUAL CANDLELIGHT
VIGIL**

Wednesday, May 13
8:00pm EDT

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VIRTUAL MARCH DAY
Thursday, May 14
12PM -1PM EDT

Canadian National Mass for Life from Notre Dame Cathedral in Ottawa. Celebrated by the Most Reverend Terrence Prendergast on EWTN and MarchForLife.ca.

Thursday, May 14
1:00PM -2:30 PM EDT

'Be Not Afraid' Canadian Pro-Life Special on EWTN. Hosted by EWTN's Doug Keck, with international pro-life speakers Kevin Dunn and Stephanie Gray and Matthew Wojciechowski, Vice-President for Campaign Life Coalition, and guest appearances by pro-life activists and leaders.

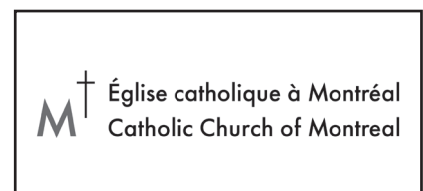
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Amusements Rick McGinnis

As I write this, it has been five weeks since life as we knew it ended. This sounds like the first line of a post-apocalyptic novel or the rough draft of a sci-fi movie script. If you'd e-mailed it back in time to me two months ago it might have triggered a panic attack, so I would like to reassure February 2020 me that, really, it's not as bad as it sounds.

I want to imagine re-reading these lines in five years and chuckling at how strange and exceptional the spring of 2020 felt. I want to remember how suddenly the onset of a virus from China rampaged across continents, ended lives and, (less tragically, though you wouldn't know it from most media coverage) cancelled everyone's plans. But I also want to remember how quickly we adapted, how well we recovered, and how fortuitously it transformed our lives.

But that would be how an optimist looks at the world, and I am not an optimist.

We were still hoarding toilet paper and trying to log on to Zoom for work meetings when articles imagining the future post-lockdown were being written or published; what you imagined depended, as ever, on what you wanted to see. In late March, barely a week or so after the lockdown had decimated March Break and heralded empty classrooms for the rest of the school year, the *Washington Post* published an article predicting "How the coronavirus will change our lives forever – from music to politics to medicine."

The introduction looked back to the last great pandemic, the Spanish Flu of 1918, and how it changed the world, with the qualification that, when it was all over "people rushed to regain their sense of equilibrium and normalcy." But life did change, in ways we might consider obvious a century later:

"Certain habits did change," the *Post* noted. "Americans never returned to the common drinking cup, outlawed during the crisis and previously common in schools, offices and railway cars; they frowned on public spitting. Public health leaders celebrated their success in providing basic education on sanitation and personal hygiene."

Musician Rosanne Cash, speculating on the effects of the pandemic on the music industry, notes that as her last tour came to an end earlier in the month, she had already stopped letting guests and fans into her dressing room after shows for crowded meet-and-greets. "Three weeks later, I'm still thinking, 'If I get sick, I'll know who to blame.'" She couldn't bring herself to stop autographing albums for fans, though her tour manager carried around a pocketful of Sharpies in his pocket so she wouldn't have to borrow one.

She also acknowledges that her experience comes from privilege – a name artist who will have tours and albums lined up as soon as this is all over. Cash goes on to explain that she's on the board of an arts organization that is trying to alleviate the lost income of musicians lower down the status ladder, who have had tours and recording sessions canceled and music schools and classes shuttered, cutting off their last scrap of professional income. I've seen this first-hand with my own friends in music and the arts, suddenly having to pivot to living room "house concerts" on YouTube and Instagram and feverishly increase their social media postings.

Cash tries to end on an upbeat note. "I can't help thinking there is a Darwinian reset taking place, but it remains to be seen what evolutionary advantage is paramount – a sense of community and compassion, I hope."

American political consultant Liz Mair imagines an upcoming campaign season conducted remotely, with interviews on Skype and appeals to voters made through social media and the lurching attention span of what remains of mass media. "The bad news is that, to make a name for themselves without meeting voters,

Sheltered in place

candidates will have to be as interesting (read: outlandish) as possible," she writes.

"Nice-but-boring politicians can make it in retail politics, but they'll be a tougher sell in an online-dominated political environment ... Those of us who want less shtick and more gravitas from our leaders will have to adjust." I would respond that we passed this baleful point long ago, back when shopping for groceries was a banal chore and not a gamble with fate. And I can't imagine it's a problem that a political communications expert wouldn't relish, secretly or not.

Commentator Joel Kotkin sees cities as big victims, since urban density, alongside cheap international air travel, is the most reliable amplifying factor for disease transmission. His scenario has the big metropolises losing population to smaller cities and towns, as the public transit networks that are the antithesis of social distancing make life in the big cities more inconvenient. It's a plausible theory, provided our subsequent fear of COVID-20, 21 and 22 permanently transforms us into an agoraphobic society.

In an article published on the *Federalist* website on April Fool's Day, Sumantra Maitra insists that "Coronavirus Has Driven A Stake Through Globalism's Heart." He details the story – familiar enough to conservatives – that big international institutions have failed their way through the decades, with the World Health Organization face-planting spectacularly in its plodding response to the outbreak of COVID-19, mostly by carrying water for the government of China.

Maitra is adamant that the globalist ideal has shown itself to be misguided, even sinister, as nations have pulled away from organizations like the European Union, strengthening their borders and making their response regional and local. "In a crisis," he writes, "people trust their own government more than others, and their nation-states realize it is always easier to safeguard your own citizens."

This is, of course, the preferable future for anyone sympathetic to the anti-globalist political idea. And it might be a better one, though I don't see its appeal to the people I read every day online defending WHO head Tedros Adhanom or howling in outrage at Donald Trump defunding his organization.

On the *Unberd* website, an article titled "The culture wars are far from over" doesn't share Maitra's triumphalism. Columnist Mary Harrington writes that the coronavirus hasn't, as some writers have imagined, ended the world of mere months, when we argued about whether sitcoms like *Friends* were racist, or if comic book movies needed to reboot themselves with more female, gay, and trans superheroes. Harrington sees the brief silencing of these debates in a world suddenly concerned with life and death as a cease fire, not a victory. "Critical Social Justice is recalibrating," she writes. "It is waking up to the political opportunity presented by the pandemic and beginning to shift its lens from the relatively trivial business of canceling 1990s sitcoms to genuinely emotive topics such as treatment of healthcare workers."

Harrington insists that "social justice activists are regrouping, mustering the institutional power they already have and seeking more...I also suspect that when they do, their arguments will have not less, but considerably more impact than they did Before Coronavirus."

Rare among the articles I've read imagining the future After Coronavirus, this piece sounds credible enough, if only because it imagines an outcome it doesn't personally favour.

"Coronavirus will change nothing" boldly states another article on *Unberd*, written by Ben Gummer, former UK MP, member of Theresa May's cabinet, and author of *The Scouring Angel*, a history of the Black Plague in the British Isles. Like those 14th century Britons, confronted with a pestilence exponentially more deadly than the one we're currently suffering, we've identified portents and signs preceding the crisis, attempts to find "evidence of a disequilibrium that neatly puts the pandemic into a comprehensible context."

Gummer's own study of the Black Plague reveals that the changes wrought by the horrible deaths of 50 million people – over half of Europe's population at the time – were profound, but that the "new normal"

quickly returned to the "old normal" with time. This wouldn't have been considered outrageous to almost anyone alive at the time.

"For the medieval mind, this was a far easier outcome to comprehend than for us," Gummer writes. "In a pre-liberal worldview, one's place in the world was divinely ordained, and change outside the turn of the seasons was neither inevitable nor expected."

"It is a conclusion we find almost impossible to accept now," as a people raised for generations on a narrative of historical "progress," and a curious notion that history, like a good novel or a miniseries, has to end in a place notable different from the one where it started. It was a hard sell as a conclusion for his own history of the plague. As Gummer says, "'Millions dead: things go on as before,' makes for a poor quotation on the flyleaf of a new book."

"This pandemic will bring nothing to an end," he concludes, "nor create anything anew. When historians look back in seven centuries' time, they will hopefully divine the truth of our age: that we were already embarked upon great change – coping with an ever more interconnected world, the dismemberment of traditional community, huge structural changes in the nature of work, and our existential effort to cease the wanton destruction of our planet and manmade climate change – well before pandemic flu temporarily stopped everything in its tracks."

The last few weeks have hardly been a hardship for me. While people have died and jobs lost and front line workers – in hospitals and morgues as well as supermarkets and delivery services – have worked overtime, I have not seen a huge change in my own life. Apart, of course, from finding my wife and children at home with me nearly every hour of every day.

I am one of those people for whom social distancing is a habit of a lifetime, and while whatever paying work I might have had as a photographer and journalist has effectively evaporated, I've been able to turn my attention, with gratitude, to personal projects in the comfort of our kitchen. I have watched more TV than I have wanted, and read fewer books than I imagined. And if what I've been reading online is worth believing, many of us have been grudgingly grateful for being able to live in sweatpants and pyjamas and abjure onerous social obligations with a clean conscience.

But it has to end, and soon. The death toll is one price to pay, while subsequent economic devastation will be another, and possibly more devastating. Weighing one against the other is, emotionally, a callous equation. But it's one that we, the comfortably afflicted, and our political class, apparently and finally engaged in real work, have on our minds all the time.

Other difficult periods in history have been remembered with slogans like "I Want YOU for U.S. Army" and "Keep Calm And Carry On." This one might be illustrated in some future history book with a Facebook meme about saving the world by sitting on your couch and watching *Tiger King*. We will get off the couch, but it's best not to imagine that the world we walk back into, paler and probably fatter, will look much different.

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Politicians should consider harms, not just benefits of policies

Continued from p. 5

nobody takes these sick seniors to see their family doctor for a check-up?

How many Canadians will die because the good charities that care for the weakest and most vulnerable citizens are not permitted to carry out their work, or because the donations that these non-profits rely on have dwindled or disappeared?

How many Canadians will die of cancer or other chronic diseases and conditions because their elective surgery, testing or various treatments have been cancelled due to the singular focus on fighting COVID-19?

How many Canadian children, confined to their homes while schools and playgrounds are closed and athletic activities are shut down, are projected to develop diabetes or other chronic health conditions?

How many Canadians will develop psychiatric disorders caused by governments having effectively eliminated social interaction at churches, restaurants, pubs, recreational facilities, and community centres?

How many Canadians are being denied their right to worship and attend Mass, church, synagogue, mosque or temple while the lockdown continues?

To date, it appears that politicians have not seriously contemplated these questions, let alone answered them.

We should not choose between the economy and human life. This dichotomy is false, because human life depends on economic activity, without which we cannot eat, let alone sustain a viable medical system. Food, clothing, shelter, and adequate medical care do not fall from the sky into our outstretched hands. Rather, they are paid for by money. Money cannot be earned when politicians confine tens of millions of healthy Canadians to their homes, and close tens of thousands of businesses. Governments can and should act decisively to protect the vulnerable from

COVID-19, but this must be done in a way that does not cause Canadians to disproportionately die of other causes.

Lawyer John Carpay is president of the Justice Centre for Constitutional Freedoms.



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Author unknown



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Editor's Note: Chiara Fricano, of Cathedral High School in Hamilton, Ont., finished first in the 2019-2020 Fr. Ted Essay Scholarship. This is her winning essay.

Chiara Fricano



"It is a poverty to decide that a child must die so that you may live as you wish," as society is reminded by St. Mother Teresa. How does one measure wealth? How does one measure worth? How does one add up the pros and cons? When one discusses life and death, who merits the power to decide, or is this beyond our scope as humans? Widely considered a crime across the globe in the past, yet legalized in Canada in 1969, abortion is a highly controversial moral and political matter.

Pro-choice groups argue that the mother has the right to decide the actions taken on her body, whereas pro-life groups advocate for everybody's right to live, including the unborn child in the womb. This moral issue, debated for decades, continues to be a pressing topic in the media. In the 2018 film, written and directed by Christel Gibson, *Her Only Choice*, a newly expectant mother faces her personal decision regarding the life

of her baby while battling a uniquely challenging pregnancy situation. Although some individuals may argue that this film depicts the clearest circumstance where a mother deserves to choose the ending to her story, it offers a different mindset, namely that her baby has a right to live even against the advice of medical professionals, familial support, and personal health.

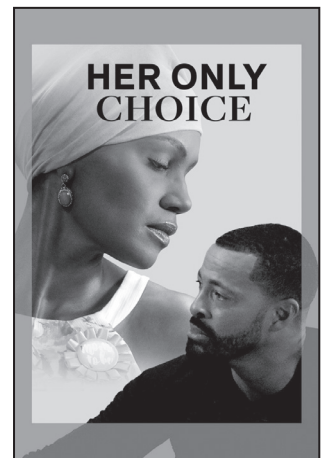
As a teenager, Tasha already knew her dream of "a house full of children, "yet this fantasy was crushed when she discovered her infertility. After seven years of failed pregnancy attempts, Tasha and her husband, Bernie, learned the heart-warming news of their expected child at an annual check-up. Unfortunately, this news was coupled with the discovery of a mass found on her left breast during a mammogram that further testing proved malignant. The doctor immediately recommended that Tasha end the fetus' life and begin chemotherapy treatments to save her own, invoking opposite responses from the couple. Bernie admitted that if they needed to choose between Tasha and the baby, his wife's life was his main concern, whereas Tasha had already decided on a different outcome. Some may say that Tasha is part of a pro-choice argument when she exclaims, "my body, my choice" or "this is my life, mine." However, she is battling for her baby, choosing the life inside of her womb rather than her own. These convictions instantly create tension and create a rift between Tasha and Bernie. Tasha must fight for her own life, as well as that of her child without the support of her husband. Bernie has even

refused to attend her first sonogram appointment. Tasha is already faced with multiple reasons to consider ending her baby's life to save her own and simplify her upcoming fight against cancer, yet she never wavers in her decision.

According to a survey of abortion patients in 1987, women stated several factors that contributed to their decision to follow-through with their abortion plans. Although some may argue that these statistics could be considered outdated, women today are still faced with the same obstacles that may warrant advice from friends, family, or even doctors to terminate their pregnancy. As noted in the above survey, three quarters of women admitted to choosing an abortion because the pregnancy would interfere with their work, schooling, and responsibilities; two-thirds of the women feared their lack of financial capabilities to support the child; and half of the expectant mothers did not want to raise their child alone due to an unstable relationship. Tasha's complicated pregnancy situation would interfere with her health, becoming a costly endeavor as she received medical advice from multiple professionals, as well as cancer treatment, but a main concern would be surviving her extra difficult pregnancy without support from her husband.

In addition, Tasha lost the approval of her father, Melvin, when she first announced her decision to continue her pregnancy rather than save her own life. Tasha's father raised her alone after her mother's death following a hard-fought battle against breast cancer, and now the same mutated gene and

disease was discovered in his only child. Her father warns, "I've seen what this disease can do firsthand, and baby, I don't wish that on you . . . you really need to think about the possibility of this child growing up without you." Not only does he fear for his daughter and her baby's health, but also the child's emotional well-being of possibly having to grow up without a mother's guidance. Even before his wife's cancer diagnosis, Melvin was an involved father who constantly recorded moments he deemed special, hoping to capture everything impor-



tant on film to later be viewed again. For example, at Tasha's 30th birthday party, all the guests gathered to watch the tape of Tasha's birth video. As well, although Bernie didn't attend Tasha's first sonogram appointment, Melvin arrived with his camera, finally showing his daughter that he supported whatever decision she made and would stand by her side. Later in the film as Tasha struggled with her fears of raising her child and facing this frightening pregnancy alone, she found strength from the past actions of her father and she decid-

ed to record a video for her future child where she said, "I want you to know that whatever happens, I chose you. You are loved and I will always, always be here with you!" proving her commitment to sacrifice herself to provide her baby a chance to live. This video would have been made so that if she passed, her baby would know that it was loved and wanted. These are similar words that one would tell an adopted child. Pro-life advocates often offer scared mothers in these difficult situations, who may choose abortion, the option of giving their child up for adoption rather than ending the baby's life. Often, adopted children may wonder why their birth parents didn't want them, leading to a constant question as to why they were undesirable. These children are reminded that they were given up providing them a better life, and they were chosen by their adoptive parents, therefore, deeming them special. Tasha wanted her baby to know that he or she was of great value. Every human life is without measure; in fact, experiences and love make someone rich. Although Tasha did fear her child growing up without a mother like herself, she recognized the blessing of her child, even during this stressful time in her life, telling her father, "I want to have our baby. Whatever time I have left on this Earth, I would rather spend having a baby to love than without one. Daddy, this is a miracle; this baby is a gift from God!"

Not only did Tasha begin this journey without her husband's support or her father's approval, but multiple doctors also recommended the termination of her pregnancy. Tasha even attended a support group for women battling breast cancer where she was shamed for not choosing to fight the cancer that grew inside of her. The mediator asked, "can you tell me why it is so important that you would risk your own life for this baby?" Tasha asked if the woman had any children of her own and if she would "risk (her) life in order to protect them" or "die to save them." The mediator replied with a firm "of course." Tasha, recognizing her child's equal right to life as a human being, not just a fetus, answered, "even though my child is still inside of me, I feel that exact same way." In society, the main debate concerning the ethics regarding abortion begins with the question as to when a fetus is considered a human child, the reason why abortion clinics will limit the timeframes acceptable to perform this procedure. According to our Catholic faith and scientific studies, human life begins at the moment of conception. Even though the single-celled embryo does not resemble a human child,

it deserves the same rights and the opportunity to live. No sane being would ever save the life of an adult over that of an innocent child full of potential, yet given Tasha's cancer, her child's life was undervalued. One woman at the therapy group told Tasha to "adopt a baby" instead because the child in her womb was not worth her life. However, when Tasha visits another doctor in an ongoing attempt to find support to continue her pregnancy, she finally finds hope for her situation. Dr. Lopez agrees with the previous advice given, stating that "it's normal practice to suggest termination in the first trimester when there's cancer present" given that "hormones that your body's producing during your pregnancy will only cause the tumor to grow and possibly spread." Unfortunately, Tasha is reluctant to begin chemo until after her pregnancy, remembering how it "sucked the life out of her mother" and doesn't think it is possible for her baby to survive. When the doctor suggests an immediate left breast mastectomy followed by small doses of chemo that wouldn't hurt her child but would give her the opportunity to survive to raise her baby, Tasha's sole concern is for her baby's safety during the surgery rather than her own beauty or the pain associated with this procedure. Nonetheless, Tasha finds the courage to begin treatment while continuing to prioritize her baby. Her husband, Bernie, is relieved to hear of this new plan, as well. Although Tasha was unsure about the available options to take care of her health so she could grow a healthy child in her womb and survive to raise her baby, she never wavered in her steadfast love for her child, consistently choosing her baby's life over her own, even against the advice of medical professionals.

The film, *Her Only Choice*, studies the sensitive material regarding pregnancy and the abortion issue as the main character upholds her fight for her daughter's unborn life despite risking her marriage, her father's approval, and her own life when diagnosed with an aggressive breast cancer. Her doctors and family recommend aborting her child to save her own life, but Tasha's unconditional love for and the integral value of the desired child in her womb makes her choice easy. She never considers ending the baby's life, recognizing the miracle involved in its conception and thanking God for this gift, given her past pregnancy struggles. This film promotes the Catholic values linked to human life, ending with the birth of Tasha's healthy baby and the remission from her cancer. It is imperative that in our darkest hour we maintain our hope, trust in God and place the highest value on life.

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And then there was this ...

Canada

In a move it calls “gender diversity,” the Canadian Armed Forces has decreed that it will no longer refer to its employees as he or she but will use the pronouns they and them. No superior will be allowed to use pronouns that designate or refer to a person’s biological sex. Remember when pronouns were about being grammatically correct, not politically correct?

United States

The last remaining pro-life Democrat Congressman, Dan Lepinski from Illinois, has been ousted in the Democratic primary leading up to the elections in November by a progressive challenger who attacked him for failing to support abortion rights. The seat had been held first by his pro-life Democrat father Bill, and then by him, since 1983. The Democratic Party, nationally, has been travelling down the abortion trail for many years, gathering support from the National Abortion Rights Action League, Planned Parenthood, and abortion rights’ women’s groups, all of whom were more than willing to fork out financial support in exchange for abortion support. At the state level, however, pro-life Democrats are still able to be elected – at least for now.

Zoom is a video-conferencing service that has ‘zoomed’ to prominence recently, where physical distancing users – friends and family, teachers and co-workers – are able to keep in touch during the present crisis. There are even instances where mourners who are unable to attend a funeral in person due to distancing rules, are using Zoom. In December, according to Zoom’s CEO Eric Yuan, there were about 10 million users; by March, the number had grown to over 200 million users. Yuan wrote that the platform was built for large businesses and institutions with their own IT departments: “we did not design the product with the foresight that, in a number of weeks, every person in the world would suddenly be working, studying, and socializing from home. ... our product (is being used) in a myriad of unexpected ways, presenting us with challenges we did not anticipate when the platform was conceived.” These challenges have included hackers crashing and harassing video chats in what is being called “zoombombing.” Graphic, obscene, and pornographic pictures as well as racist comments might appear on the screen while the zoom chat is taking place. Zoom has admitted that it has allowed Facebook to collect unnecessary data from people on Zoom who have no connection to Facebook. It has also admitted that its claim of end-to-end encryption is untrue, meaning it is not secure. A security researcher who previously worked at the U.S. National Security Agency said that, “strong encryption, strong privacy controls, strong security, just

seem to be completely missing.” Yuan has announced a series of steps his company is taking to strengthen its platform. Meanwhile, the FBI has issued a strong warning about using Zoom, and the ranking member of the Senate Banking, Housing and Urban Affairs Committee has sent a letter to the Federal Trade Commission to investigate Zoom’s deceptive practices. We are just saying: be careful what you say on this platform.

International

On April 1, China was appointed to the influential U.N. Human Rights Council (UNHRC), a subsidiary of the United Nations General Assembly. The council’s mandate is “to promote and protect human rights around the world.” This appointment might be surprising given China’s flagrant human rights abuses in its own country, but for the fact that there has not been unanimity from member states in recent years in condemning China’s abuses. The Trump administration removed the United States from the UNHRC in June 2018, stating that its legislative efforts to hold China accountable on human rights was not working. A senior fellow of the Brookings Institution said, at the time, that “China and its allies are filling the vacuum and, over time, will neuter, if not fundamentally redefine the core precepts of universal human rights.”

In 2010, Viktor Orban’s *Fidesz* Party, running on a pro-family platform, won the federal election in Hungary, after eight years of socialism that nearly destroyed the country. In contrast to countries like Britain that have seen a dramatic fall in the marriage rate, Hungary’s marriage rate has increased nearly 100 per cent since 2010, and the birth rate has increased by 9.4 percent per year since 2010. Between 2010 and 2017, the number of abortions dropped by more than 33 percent from 40,449 to 28,500. Government officials say such dramatic drops are possible through pro-adoption and pro-family policies, including tax credits and payments, that encourage adoption and family formation. The government also instituted a three-day waiting period between requesting an abortion and obtaining one. The Orban government began its pro-family approach as soon as it assumed office. In 2018 it reported held a country-wide consultation on family policy with an eye to increasing marriage and decreasing abortion and divorce. Hungary Minister of State for Family, Youth, and International Affairs, Katlin Novak, regularly tweets about the success of the country’s pro-life and pro-family policies. By encouraging couples to have children, Hungary is overcoming its demographic decline without resorting to mass immigration. Breitbart.com has reported that Hungarian officials say, “the proper response to Europe’s demographic decline has become one of the biggest sources of disagreement between European and Hungarian politics.” The Orban government has also rolled out a plan that includes new trees being planted for every baby born in Hungary, so that by 2030 the proportion of the country’s forest area will be increased to 27 per cent.

When we read about Amanda Liberty, 36, from Leeds, England, we figured this story was a joke. Unfortunately, while it reads like a clever story from the parody website *Babylon Bee*, it is real. The English woman claims to be in a long-term relationship with a 92-year-old chandelier, which she named Lumiere. Jane Moore, a columnist with *The Sun*, a British tabloid, mocked the relationship and Liberty filed a complaint with the Independent Press Standards Organization (IPSO). She said that Moore’s column violated the regulator’s code of conduct which states that prejudicial or derogatory language when referencing sexual orientation should be avoided. *The Sun* argued that the code’s definition of orientation only applies to human beings. For once, common sense prevailed, and IPSO ruled the attraction “did not fall within the definition of sexual orientation.” We feel that Amanda Liberty, nee, Whittaker, is a publicity seeker. She claimed to have previously been in a relationship with the Statue of Liberty, hence the name change. The problem, of course, is what seems like a joke or publicity stunt today ends up being tomorrow’s human rights.

Dr. John Shea, RIP

Interim Staff

A long-time pro-life activist and medical advisor, Dr. John Bernard Shea, passed away Feb. 11 at the age of 93.

Shea was born in Galloway, Ireland, and like many in his family became a doctor and scholar. He emigrated to Canada in 1955 and met his wife to-be, Janet Casey, when he interned at St. Michael’s Hospital in Toronto. They would be married for 62 years.

He trained in radiology and became the first chief of radiology at Centenary Health Centre in Scarborough. He also served on the hospital’s Medical Advisory Board and Credentials Committee. He was a pioneer in diagnostic tools such as ultrasound technology and other imaging techniques.

Dr. Shea was active in Catholic and pro-life circles, helping found the Catholic Doctor’s Guild and became its first president, and serving as president of the Marguerite Bourgeoys Society for natural family planning.

He was medical advisor to Campaign Life Coalition, providing both medical and philosophical knowledge for the national pro-life group to strategize. He worked especially closely with them on bioethical issues such as reproductive technologies and organ transplants. Dr. Shea was brought in for a series of conference calls with MPs during the embryonic stem and cloning debate in the early 2000s. Mary Ellen Douglas, former national organizer for Campaign Life Coalition, told *The Interim* he was a “shining light” during the debate, and his medical arguments won over several MPs to the pro-life side. Douglas noted that he was so persuasive with former Liberal MP Paul Szabo who became a leading opponent of his own government’s legislation, that he wrote a book on the benefits of somatic stem cells over embryonic stem cells in medical research.

Dr. Shea also wrote about abortion, bioethics, and contraception for *The Interim* and *Catholic Insight*, serving on the latter’s editorial board, among other publications, warning that various scientific and medical advances

were immoral. In 2002, he published a short book, *The Safer Sex Illusion*.

In 1988, when the Supreme Court of Canada struck down Canada’s abortion laws, Dr. Shea was part of a Canadian Physicians for Life press conference, representing 2400 physicians nationwide. He stated that abortion violated the Hippocratic Oath to do no harm to patients, insisted that abortion was not medicine, and called upon the government to pass legislation to protect both the unborn child and the conscience rights of health care workers.



Dr. John B. Shea

At the same time, Dr. Shea was instrumental in publishing the Toronto Catholic Doctors’ Guild statement on abortion. It said from conception to death “the human being is at all times a human person.” Age or illness in no way diminishes “the humanity or personal value of the human being.” The statement concluded, “The State must respect the truth in the enactment of laws. The State must also protect the innocent. If it fails so to act, it loses its moral right to respect and obedience, and such laws become a crime against humanity.”

Douglas told *The Interim* that Dr. Shea advised on issues from contraception and abortion to stem cell research and organ donation.

Dr. Shea, a pianist, also co-published with Toronto Symphony Orchestra principal bassoonist Christopher Weiat a paper identifying new insights into how the body actually operates when playing a wind instrument.

Dr. Shea leaves his wife Janet and children Peter, Daniel, Gregory, Mary and Pauline, and nineteen grandchildren and great-grandchildren.

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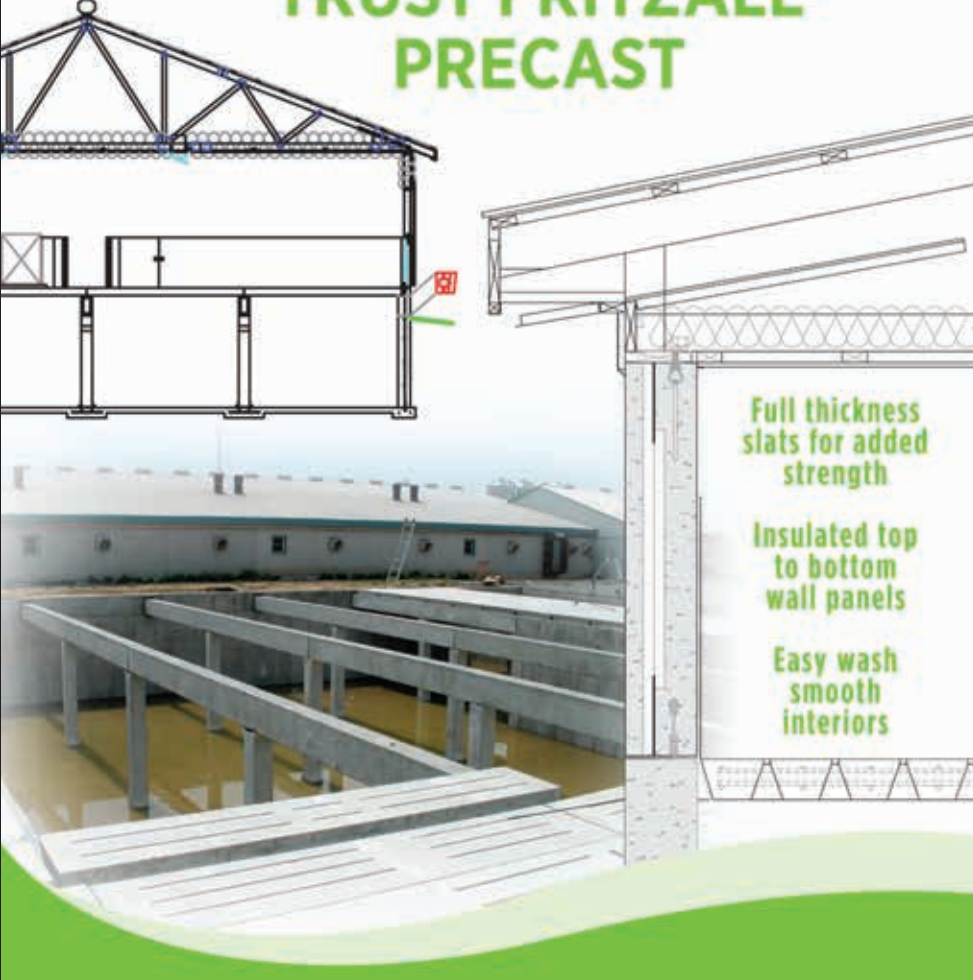
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