

In Defence of Life

Edmonton Prolife's Newsletter

www.edmontonprolife.org

Volume 6, Issue 2

'educating for life'

Spring 2008

Editors Message: Be a Sign of Hope!

Do you see the glass half empty or half full?

We at Edmonton Prolife see the challenges and success in the prolife movement.

We have been heading down an official path of disrespect for life since 1969! I was only three years old then, many of you were not even born! We are not going to change things overnight nor are we going to see things change by focusing on one area of the life issues. This battle is like a shifting ameba, it is constantly changing shape and growing in some areas and shrinking in others.

Society has allowed itself to be pulled down; we have bought into many lies and are now reaping the "benefits" of those lies.

We need to push back against the tendency to be dragged down. There will unfortunately always be those that do not value life.

So what is our goal in the prolife movement? To continue to push back; to perhaps shift the culture just a little, every day. This movement will change the face of the world and it will happen one heart at a time. This is not the time for discouragement, but rather a time of great Hope! Please join us in being a sign of hope.

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Ten Reasons the Pro-life Movement is Winning

1. A high percentage of young people are getting involved in the Pro-Life movement.

2. More and more women who have abortions are standing up and saying, "I regret my abortion!"

3. Researchers are coming up with more and more evidence that abortion as a supposed "benefit" to women does more harm than good.

4. Fewer and fewer doctors will perform abortions.

5. Conversions. In which directions are the conversions going? There is a society of former abortionists who used to use their skills to kill babies and now are seeking healing while some speak up against what they used to do. Where is the society of former Pro-Lifers who are now abortionists?

6. More people are voting pro-life than ever before. The number of people for which abortion (pro-life) is a deciding factor in voting is increasing.

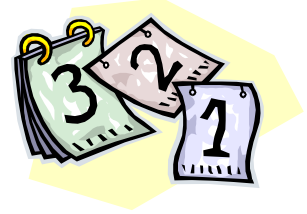
7. Opinion polls are moving in the pro-life direction – no matter what age group or category you look at there is a trend that bodes well for the pro-life movement.

8 Bills continue to be introduced in the House of Commons. Bill C-484, Ken Epp's private member's bill entitled the Unborn Victims of Crime Act, has passed First Reading and has had its first hour of debate. Please call your MP and ask them to support Bill c-484.

9. Finally a national newspaper, The National Post, has been very open to allowing discussion and debate around the life issues. Articles on abortion and letters to the editor are frequently published.

10. No lie can live forever – the truth always prevails. Abortion destroys itself – the more it is exposed – the more people see that it doesn't help humanity or society.

Upcoming Events



- April 10 Edmonton ProLife Annual General Meeting. Our fall newsletter "Stem Cells" was very popular and generated many inquiries. To help answer many of those questions we are pleased to be bringing Dr. Clem Persaud to Edmonton. Please mark your calendars for Thursday April 10, 7:00 pm at the Woodcroft Public Library 13420 114 Avenue. Call Karen at 425-1637 for more information.
- May 4 2008 March For Life –Solidarity March in support of the National March for Life in Ottawa Campaign Life Coalition will sponsor a solidarity March for Life. Mark your calendar for the Edmonton March for Life. MP Ken Epp, will be in attendance and Karen Richert of Edmonton ProLife will MC the event. The event is tentatively scheduled to begin at the Basilica and end at the Legislature. Watch your church bulletin and emails for further details.
- July 17 to 26 Capital Ex - The biggest educational booth for Edmonton ProLife takes place during Capital Ex. Over 800 000 people will visit Capital Ex during these 10 days. We need over 60 volunteers to fill our shifts. If you would like to help Edmonton ProLife by volunteering to sit at our booth for a four hour shift, please call Karen at 425-1637 or email edmpl@interbaun.com. We value and appreciate your commitment to our cause; your admission to the grounds will be paid for by Edmonton ProLife.
- September 20, 2008 – Walkathon for Edmonton ProLife. We hope to have a reunion of sorts. If you have ever participated in the Edmonton walkathon we encourage you to plan on being here this year. We hope to see many of you at the walk. If you require a sponsor sheet please call Karen at 425-1637.
- October 5 Life Chain 2008 - Plans are now underway for organizing Life Chain 2008. Your commitment will last one hour but your presence will make a difference for life. Church contacts are desperately needed if we plan on meeting our goal of filling 50 city blocks. The commitment of church volunteers will be two meetings and sharing info with your pastor and church secretary. You will need access to the internet. If you want to be part of the biggest ProLife prayer event in Edmonton call Karen at 425-1637. If you cannot be a church contact but wish to attend Life Chain call Karen to be added to our supporter list.
- **Join *others* in an hour of peaceful, prayerful activism against the daily slaughter of innocent babies. Morgentaler Abortion Clinic: 12490, 109 A Ave.**

The third Sunday of every month. Candle light Rosary at 7:30 pm. Contact Maryellen at 476-4026

Campus prolife will be holding mercy services across from the Morgentaler Clinic. These peaceful services will involve scripture reading and prayer as a group. More details to follow. Contact campus prolife at ualberta.prolife@gmail.com

For information on any of the above events, call the Edmonton ProLife office at **425-1637** or email us at

edmpl@interbaun.com

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EPL Board: President: Corry Morcos, Treasurer: Glenn Woolger, Recording Secretary: Anne Wansink, Directors: Katherine Richter, Michael Cooper, Rachel Dueck, Janet MacLellan and John MacDonald

Office Manager: Karen Richert

Webmaster: Eileen Rebstock

New board members welcomed. Meetings held bimonthly first Tuesday, 5:30 pm, at EPL office. All EPL members welcome to at

The Theology of Giving

by Fr. Frank Pavone
National Director, Priests for Life

The goods of the earth have been given for all. We are to share those goods not simply when we don't need them, but also when we do. There is, indeed, a theology of giving.

Giving, whether of our time, talent, or treasure, is based on the example God himself gives us by creating us and dying for us. He taught us the meaning of giving when we don't have to and of giving from our very substance, from our very life.

After observing the rich putting their sizable donations into the temple treasury, Jesus saw a poor widow making her contribution, whereupon He said, "I assure you, this poor widow has put in more than all the rest. They make contributions out of their surplus, but she from her want has given what she could not afford - every penny she had to live on" (Luke 21:3-4).

How much should we give to a cause that we know is right?

Most of us give to some charity at some time or other, and most of us give what we do not need. But how often do we give away what we do need? "But I need it," we object. Yet that is precisely why we need to share it.

We are one body. The needs of another are not just the other's needs; they are ours. We are one. St. Paul teaches, "The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ...God has

so constructed the body...that there may be no dissension in the body, but that all the members may be concerned for one another. If one member suffers, all the members suffer with it; if one member is honoured, all the members share its joy. You, then, are the body of Christ. Every one of you is a member of it" (1Cor.12:12, 24-27).

How much should we give to a cause that we know is right? The measure of our giving should be how much the other needs the gift, not how much the giver does not need it.

No group of people is more needy in our society than the unborn, deprived of the very right to their lives. More money is spent in this country to kill the unborn

than is spent to save them. Some wealthy people contribute billions to the very groups that promote the killing.

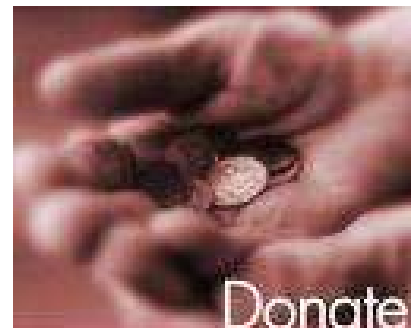
"I ask you, how can God's love survive in a man who has enough of this world's goods yet closes his heart to his brother when he sees him in need?" (1 John 3:17). Given that the greatest of "this world's goods" is life itself, we can rephrase the verse: How can God's love survive in anyone who is alive yet closes his heart to his brother who is in danger of death?

When we give out of our very need, we give life itself to others. Nowhere is that more true than when we give to the efforts to end abortion.

Edmonton Prolife is a registered non profit charitable educational organization. We issue receipts for donations over \$10.00. If you would like more information please call at Karen at 425-1637.

Leaving a Legacy of Life

The struggle for Life may continue for years to come. The defense on every front, whether it is the protection of the unborn or the protection of the aged and the handicapped, will continue in Edmonton, in Alberta, in Canada and around the world.



There are many ways to leave legacy of Life for Edmonton Prolife:

- ✚ Endowment funds can be created now or through a will.
- ✚ Life insurance Policies – you may wish to name Edmonton Prolife as beneficiary.
- ✚ RRSP's or RRIF's – you may choose to name Edmonton Prolife as beneficiary
- ✚ Last Will and Testament – you may choose to leave Edmonton Prolife a gift of cash or assets.

Please consider leaving a Legacy of Life by remembering Edmonton Prolife in your planned giving. Contact Karen at 425-1637 if you would like more information.

Edmonton Prolife Official Notice of AGM

The Annual General Meeting of Edmonton Prolife will take place on Thursday April 10 7:00 pm at the Woodcroft Public Library 13420 114 Avenue. All members are invited and encouraged to attend. This is an opportunity to return any resources you may have borrowed from the office lending library. If you have resources at home or school please make arrangements to return them, if you are unable to attend the Annual General Meeting. Thank You!

Edmonton Prolife is in need of board members. A brief job description with approximate time commitment is being provided. Please prayerfully consider if you could serve the prolife movement in this role. Serving on the board of Edmonton Prolife provides generous support towards building a culture of life. Please ask yourself if this is the year for you to make a difference – help build a culture of life. The current status quo is not an option.

Board Member for EPL job description:

- Attend bi-monthly board meeting – 2 hours per meeting
 - Respond to emails from office regarding input on projects- varies approx one hour per month total.
 - Help out with one or more of the annual events. Annual events are Walkathon, Life Chain, Klondike Days, Marches and Rallies, - Approx 2 to 4 hours per event.
 - Brainstorm – on your own time or with other board members at meeting to give direction to Edmonton Prolife regarding our mandate to educate. Various amount of time.
- Call Karen at 425-1637 for more information.

Cold Hands but Warm Hearts!

17 hardy souls turned out in -45 C windchill to bring the lack of a law against abortion for 20 years to the attention of noontime travelers in downtown Edmonton.

The number included a theology student, biology technician, seniors, young people and other regular enthusiasts. The cold weather, with snow and blowing north winds, made the walking and witnessing more vigorous.

A gathering was later held at the Edmonton prolife office to warm up and share stories on how participants were each affected by unrestricted abortion for the last 20 years.

Defining the Human Person

The Way of the Heart,
the Four Levels of
Happiness



The following is part two of a four part series, from "Life Principles", by Father Spitzer, which will be continued through volume six of "In Defense of Life".

In this ongoing four part series we now proceed to the second step in the Life Principles Program: the way of the heart. It is not sufficient to make the above critical assumption from a purely mental point of view. We must care about it enough to defend it and promote it. We need not only the heart's understanding, but also the heart's conviction (the disposition of our wills).

The forthcoming discussion of happiness/desire goes by many names. Many philosophers link the four levels of happiness to four distinctive human powers or to four levels of purpose in life. Some psychologists have called them fulcrums of identity, dimensions of self-actualization or markers of growth. Some theologians have identified them with phases in the journey of the soul, or levels of spiritual life. Sociologists, anthropologists, historians and writers have likewise classified them under still different names. The different names simply reflect different perspectives on the same reality.

One can see these four levels of happiness in the works of such diverse thinkers as Plato and Kierkegaard, Aristotle and Jaspers, Augustine and Buber, Viktor Frankl and Abraham Maslow, and Thomas Aquinas and Lawrence Kohlberg. One may also see them in the scriptures of Christianity, Judaism, Islam, Hinduism and Buddhism. Throughout the last 3,500 years, one can see them recur again and again in the cultures of North and South, East and West.

Common sense tells us that no sane person seeks unhappiness. Aside from masochism or significant depression, each of us chooses actions we hope will make us happy. Unfortunately, we are often disappointed. Finding happiness is not so easy. The world is full of options which promise happiness; some actually deliver, many do not. Some deliver fairly well for a while, but decay ultimately into boredom, emptiness or pain.

Ancient philosophers observed that types of happiness could be ranked. What they called "lower" forms of happiness had the advantages of being immediate, intense and apparent, but suffered from being short-

lived and relatively narrow in focus. "Higher" forms of happiness had the advantages of being pervasive, enduring and deeply satisfying, but the disadvantages of being more abstract and less rapidly attained than lower forms, and frequently took more effort. Lower forms of happiness were generally more material or physical; higher forms were generally more emotional, intellectual, or spiritual. The lower levels of happiness tended to break down into one form of crisis or another. The very highest levels managed to avoid crises altogether.

Philosophers throughout the ages sought to draw their students away from the lower levels of happiness to the higher levels of happiness, appreciation of which generally requires some developmental maturity. They sought to train hearts and minds to prefer those forms of happiness which are deeper and more lasting over those which are superficial and intense, but short-lived. The first and most basic level of happiness (in Latin, *laetus*) comes from an external stimulus. It interacts with one or more of the five senses, gives immediate gratification, but does not last very long. A sensorial pleasure like an ice cream cone or a possession like a new car can impart immediate gratification from these stimuli. We will call this Happiness 1.

The second level of happiness, (in Latin, *felix*), comes from ego-gratification. "Ego" in Latin means "I." This kind of happiness comes whenever one can shift the locus of control to oneself. Hence, winning, gaining power or control, or gaining admiration or popularity causes happiness. One feels as if one's inner world is expanding. Control relative to the outer world is enhanced. We call this level Happiness 2.

The second level of happiness does not exhaust the scope of human desire. As was noted above, we also desire love, truth, goodness, beauty and being. These desires initially manifest themselves as a desire to contribute. The second kind of happiness tried to shift the locus of control to the self. In this third level of happiness, we try to invest in the world beyond ourselves. We want to make a difference with our lives, our time, our energy and our talent. We call this level Happiness 3 (in Latin, *beatitudo*).

Strange as it may seem, the third level of happiness still does not exhaust the scope of human desire, for as was noted above, humans not only desire some love, goodness, truth, beauty and being, they can also desire unconditional, perfect, ultimate and even unrestricted Love, Goodness, Truth, Beauty and Being. In the context of faith, one might call this the desire for God. But even if one does not have faith, one can treat it as an awareness of a seemingly unconditional horizon surrounding human curiosity, creativity, spirit and achievement. As noted, this particular desire differentiates humans from all other animals. We call this level Happiness 4 (in Latin, *gaude*).

This Life Principles Program spends considerable time on these four levels of happiness because it is essential that one embrace Levels 3/4 in order to believe in and act on the definition of "person" mentioned in Section II. If someone is operating essentially out of Level 2 desires (ego driven and comparative) uncomplemented by Level 3/4 desires, a merely intellectual affirmation of the definition of "person" will probably be treated with little significance.

A person operating exclusively out of Level 2 desires will find it extraordinarily difficult to care about the intrinsic goodness and transcendental mystery of a person. They form their identity through comparisons which emphasize tangible characteristics while de-emphasizing intangible characteristics such as intrinsic goodness, lovability, and transcendent mystery. Hence, an essentially Level 2 perspective compels one to view "persons" in terms of exterior characteristics, talents, I.Q., potential for competitiveness, etc. People who possess less of these characteristics seem to be lesser persons. They seem to be less than fully human and fully alive.

In contrast a Level 3/4 perspective (oriented toward contribution, love and the common good) de-emphasizes the tangibility of comparisons by placing emphasis on the intrinsic goodness, lovability and transcendent mystery of a "person." Hence, when one affirms the definition of "person" (given in Section II) one is moved to protect, help, care for and enhance this good, lovable and mysterious being.

There are two other reasons for spending considerable time on the four levels of happiness. First, they can transform the entire direction of our lives. By intentionally developing Levels 3/4 one can move beyond a mode of crisis and problems in relationships (fear of failure, suspicion, jealousy, depression, emptiness, inferiority feelings, contempt, self-punishment, etc.). One can give a more purposeful direction to one's life and even become involved in the pursuit of the common good. The Life Principles Program develops these themes quite extensively.

Another reason for giving extensive coverage to these four levels of happiness arises out of the way they influence the ten major categories of cultural discourse. As will be shown, the way one views happiness will directly affect the way one views "love," "freedom," and "quality of life." Indeed, the culture's dominant view of happiness will also influence the way it interprets these major categories of self-interpretation. The culture's dominant interpretation of these terms becomes the pedagogy of the future, influencing not only children, but adolescents and adults.

This series continues next newsletter.

New Poll shows Strong Support for Legal Protection of the unborn

Two-thirds of Canadian women support legal protection for unborn children, according to an Environics poll released last week. A smaller majority of men (57%) support legal protection. Currently in Canada there are no legal restrictions on abortion at any stage of pregnancy.

More than one-third (34%) of women support legal protection from conception onward, 21% after three months of pregnancy and 12% say babies should be protected after six months. Overall, 62% of Canadians supported legal protection at some point before birth.

The Focus Canada poll of 2,047 Canadians was conducted between September 17 and October 14, with a margin of error of $\pm 2.2\%$ nineteen times out of twenty.

The poll also asked about legislation that would make it a separate crime to kill or injure a fetus during a violent attack on a pregnant woman. Seventy-five percent of women and 72% of men said they would support a fetal protection law.

In the past three years at least five pregnant women have been killed along with their babies in violent attacks. The most recent occurred earlier this month in Toronto.

"Most Canadians support the families of these murdered women who grieve not only for the sudden and violent loss of their daughters and sisters but for the baby whose birth they looked forward to," said LifeCanada President Joanne Byfield. "Canadians see this as a violent attack on two people, members of a family, and it is outrageous that the law denies the humanity of one of those family members."

The poll, the sixth one commissioned by LifeCanada, also found majority support for informed consent legislation for women considering abortion, and parental consent for abortion for girls under 18.

Environics also asked about tax-funding for abortions. Most of the over 100,000 abortions performed each year in Canada are paid for by taxpayers through the publicly funded system. Almost two-thirds polled said that abortions should be privately funded except in cases of medical emergencies or for rape and incest.

"This week marks the anniversary of the famous 'Persons' case which overturned a court decision that found women were not persons," said LifeCanada President Joanne Byfield.

"Canadian law now says that babies in the womb are not persons until birth. That means that they can be shot, stabbed, kicked and punched with no repercussions. In this poll, Canadians are saying that this is not acceptable. We need a new 'Persons' case to end this injustice."

Abortion-Breast Cancer Link Will Hurt Insurance Industry, says Actuary Magazine -- 50%+ Increase in Breast Cancer Cases Expected In England and other high abortion countries by 2029



The Actuary, a professional magazine, says England and Wales will likely see a rise in the number of women afflicted with the deadly disease. The article discusses the impact the link will have for the life and health insurance and health care industries through 2029.

The article is based on the findings of Patrick Carroll, a statistician and actuary, who recently, November 2007, released a study showing that abortions is the best factor for predicting the incidence of breast cancer among women. He predicted a sizable increase in the number of breast cancer cases and expects an overall increase of 50.9% in the cancer rate in England and Wales by 2029.

The Actuary's article notes that those involved in planning treatment facilities and calculating insurance premiums and reserves should pay attention to this phenomenon.

The abortion-breast cancer link could result in more insurance claims and litigation, the magazine noted.

Although some have discounted this article as being "politically motivated" Karen Malec president of the Coalition on Abortion/Breast Cancer Institute said, "The abortion-breast cancer link critics are having a hard time explaining why an insurance magazine would publish a "politically motivated" article discussing the abortion-breast cancer link and advising its readers that this epidemic will be costly for the insurance industry and consumers. Insurance companies, after all, are in the business of making money and pleasing their stock-holders, not in dealing with politically motivated issues."

In a response to the article written by Patrick Carroll, a writer to The Actuary, admits to not supporting Carroll's research on cause and effect but says "However, as actuaries we can applaud any paper that gives us clear correlations. If two items are clearly correlated with one another, one becomes a rating factor for the other. We do not need to identify which is cause, which is effect, or whether neither is – we can still use them fairly in our pricing structures.

"For people who don't know who to believe, when the insurance industry starts talking about the issue then we know it's a serious problem," Abortion-breast cancer link is an "epidemic" and it "will be costly for the insurance industry and consumers." Malec concluded.

Women Victimized by Abortions Not Surprised by Mental Health Link Study

by Steven Ertelt LifeNews.com Editor

Washington, DC (LifeNews.com) -- Representatives of a group that gives women victimized by abortions a national voice are not surprised by a study showing women who have abortions experience high levels of post-traumatic stress disorder. They say women suffer a myriad of psychological and emotional issues after an abortion.

Officials with the Silent No More Awareness Campaign told LifeNews.com that the study, published in the journal BMC Psychiatry, only reinforces what its members have been saying for years. "It's always good when a peer reviewed psychiatric study validates what you already know in your heart to be true," Georgette Forney said. Forney, the co-founder of the post-abortion group, knows firsthand the emotional trauma of an abortion, as she's an abortion victim herself. "It's really only common sense, though, that a mother who undergoes the trauma of losing her child, whether voluntarily or under coercion from a boyfriend or parent, would suffer consequences from that trauma," she explained.

The study appeared in the July 2007 issue of the professional psychological publication but it only coming to light now. The research involved 155 women from South Africa who had abortions and were evaluated one month and three months afterwards. Approximately 20 percent of the women had post-traumatic stress disorder symptoms just one month later. The results led the authors to note that "high rates of PTSD characterize women who have undergone voluntary pregnancy termination. Looking at the women three months after the abortion, the number of women experiencing the PTSD symptoms increased 61 percent. "This is more evidence that

abortion hurts women," SNMC spokeswoman Janet Morana added. "The cause and effect link between abortion and mental health problems is obvious, painfully obvious," she told LifeNews.com. "It's far beyond time for the abortion industry to stop disrespecting women and tell them the truth about what abortion will do to them," she concluded.

Canada Court Prevents Hospital From Killing Samuel Golubchuk

Winnipeg, Canada (LifeNews.com) -- The family of Samuel Golubchuk won a victory on Wednesday when a court issued an injunction preventing Grace General Hospital in Winnipeg from removing Samuel



Golubchuk's life support and killing him. His family has been arguing with hospital officials who claim he is too far gone to receive proper medical care. Grace Hospital will not be allowed to remove the respirator, dehydrate, or starve Golubchuk while the family presents more evidence at a trial.

Samuel Golubchuk is an elderly Jewish man who is on life support. His children are strongly opposed to removing him from a ventilator and feeding tube and have cited Jewish law which forbids such actions depriving people of their right to life. The children also say that their father would oppose the stopping of lifesaving medical care if he could express his treatment wishes.

Alex Schadenberg of the Euthanasia Prevention Coalition told LifeNews.com he's delighted by the news. "We need to demand that Grace General Hospital not take this case further and agree to leave Samuel Golubchuk and his family alone, as they spend time with their father as he experiences the final part of his life," he said. Schadenberg also challenged the College of Physicians & Surgeons of Manitoba on a statement the group issued giving doctors the sole power to end life sustaining treatment even when a person may regain consciousness and the family opposes the decision. He told LifeNews.com the statement will "lead to cases, such as Terri Schiavo, where the person is not dying but is intentionally withheld fluids and food in order to cause their death. This would amount to euthanasia by omission on demand."

