



FYI!

WE'VE MOVED!

The Toronto Right to Life office has relocated, four floors down to **Suite 302**. For full details see page 8!



2009 Every Life Counts Art Contest:
See the winners! page 7

BILL C-384: EUTHANASIA AND ASSISTED SUICIDE ARE COMING TO TOWN IN CANADA



PAUL KLOTZ

Legalized killing is attempting another inroad to Canada. On May 13, 2009, Bloc MP Francine Lalonde introduced a private member's bill to Parliament, C-384, to legalize euthanasia and assisted suicide in Canada. Close analysis of the bill warrants serious concern, especially considering the significant public support that has emerged in recent years for the contorted "right to die" philosophy.

CONTENTS

Euthanasia and Assisted Suicide Coming to Town in Canada	1
U.S. Pres. Obama Looks for "Common Ground" on Abortion	3
The Great Epidemic Among Us: "Intravision"	4
2009 March 4 Life A Great Success!	5
Volunteer Profile: Marianne Dose, "It's About How We Care..."	5
2009 Every Life Counts Art Contest Winners	7
Events and Announcements New Office Location	8

Bill C-384 is titled "An Act to amend the Criminal Code (right to die with dignity)." It would legalize euthanasia by amending the homicide section of the Criminal Code (section 222) to permit exceptions to both the prohibition of persons giving consent to have death inflicted on them, and to the criminal responsibility of the persons inflicting the death per the consent. Section 222 would be amended by the bill to read "a medical practitioner does not commit homicide within the meaning of this Act by reason only that he or she aids a person to die with dignity, if the person is at least eighteen years of age," and "either continues, after trying or expressly refusing the appropriate treatments available, to experience severe physical or mental pain without any prospect of relief, or suffers from a terminal illness." The bill requires the person requesting death to provide the medical practitioner while appearing to be lucid, with two written requests, made more than 10 days apart, expressing their free and informed consent to die. The bill also states that "A medical practitioner is not guilty of an offence under this Act by reason only that he or she aids a person to commit suicide with dignity," if the person meets the criteria mentioned earlier and the medical practitioner also meets certain criteria.

SPECIAL NOTICE!

**WE'VE MOVED!
NEW ADDRESS p.8**

Given that instituting any form of legalized killing can never be permissible, bill C-384 contains a number of especially disturbing features. The "patient" is legally permitted to qualify for euthanasia or assisted suicide after expressly refusing appropriate available treatments. This could easily be interpreted to include circumstances in which treatments available to alleviate or resolve the patients' suffering, may be forgone in favour of death. We would then have a situation in which we are giving patients whom could easily return to health the legal right to die. This

continued on page 2

would include patients who suffer from depression, an often temporary and highly treatable psychological condition, of which one of the symptoms is often the desire to end one's life. The age requirement poses another significant problem in that young adulthood very often does not correspond with the emotional and rational competence of older adulthood. For young adults 18 or 19 years of age, barely beyond adolescence, it is not uncommon to feel extreme emotional duress after a failed relationship or rejection from the post-secondary institution of their choice, to the point of warranting the label "severe pain."

The name of the game in Bill C-384 seems to be lack of specificity. For example, although a person's experience of severe pain is highly subjective and may be passing or relievable, the bill does not specify parameters for what constitutes severe physical and mental pain, leaving it wide open to personal interpretation. Moreover, the necessity of interpretation and assumption in making end of life decisions for others is subtly implied, as the bill states that patients are required to make requests for death while only "appearing to

ous "right to die" to as many people as possible.

Could euthanasia and assisted suicide soon become legal in Canada? Polls show Canadians have mixed responses on these issues, but there is a substantial "right to die" movement attempting to change the definition of some terms and phrases, and promoting the viewing of euthanasia and assisted suicide as compassionate, as due civil rights, and as allowing death with "dignity." Even the phrase "assisted suicide" is being cosmetically replaced by "assistance in dying." The influence of these positions can be seen in the case of Robert Latimer, who euthanized his disabled young daughter in 1993, and was convicted and sentenced in 1994. At retrial in 1997 the judge exempted Latimer from the minimum sentence and imposed 1 year in jail. The Sask. Court of Appeal reinstated a mandatory life sentence, and the Supreme Court upheld that ruling in 2001. He was released on parole in 2008. According to an Ipsos News Center poll published on January 10, 1999, 73% of Canadians believed he had acted out of compassion and that

Bill C-384 is permeated with vague and minimal guidelines as if designed to extend the dubious "right to die" to as many people as possible.

be lucid." Consequently, people who may not be in a rational state of mind could make these requests and possibly have them accepted. The fact that two written requests are required separated by only 10 days does not give sufficient time for a rational decision to be made by someone who is in a high state of duress. It is even questionable whether anyone who is experiencing the duress of severe suffering can make a truly rational, well-considered decision at all.

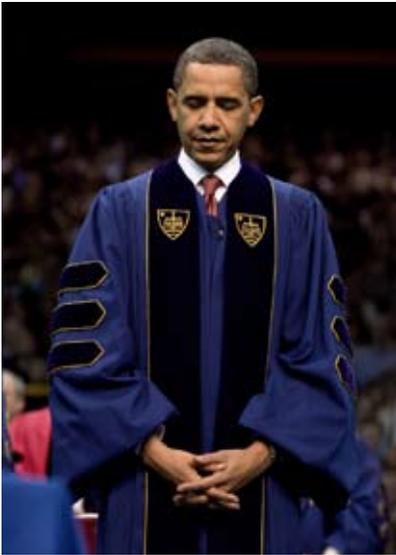
The bill does not specify who can make the requests for death, leaving open the possibility that non-Canadians can enter Canada for the purpose of receiving assisted suicide, which could make Canada a larger version of the Swiss assisted suicide organization, "Dignitas," which brings in many people from around the world seeking legalized assisted suicide. The "terminal illness" qualification is also shrouded in vagueness. "Terminal" simply means the condition will cause death. The death could be in 2 months, or 20 years, or longer. Bill C-384 is permeated with vague and minimal guidelines as if designed to extend the dubi-

he should receive a lighter sentence. This is Francine Lalonde's third attempt at getting assisted suicide legislation passed. The other two bills expired due to elections being called, but currently a federal election is not expected until at the very earliest the fall, and the first vote for Bill C-384 is scheduled for September 29, 2009.

Legalized euthanasia and assisted suicide are not the answer to the problem of human suffering. Although many people support these ideas for reasons they believe to be compassionate, it is essential to remember that in the end, euthanasia and assisted suicide entail taking the life of an innocent human being. The suffering that a person endures can be ended or substantially reduced without ending the life of that person. Pain relief medication and other methods of palliative care can end or greatly mitigate most types of physical pain. Emotional and psychological suffering can likewise be successfully treated with medication and the compassion and support of the community. We

continued on p. 8

U.S. PRESIDENT OBAMA LOOKS FOR “COMMON GROUND” ON ABORTION



TORONTO RIGHT TO LIFE

Sunday, May 17, 2009 was a precarious day for many at the commencement ceremonies at Notre Dame University. America's most well-known Catholic university hosted President Obama, whose policies pertaining to the life issues have been

completely opposite to the solid pro-life position of the Catholic Church, to give the commencement address and to receive an honorary Doctor of Laws degree.

Inevitably, the polarized setting generated a thunderstorm of controversy. 79 U.S. Catholic bishops had expressed their opposition, with more joining subsequently. It was reported that almost 14 million dollars of donations to Notre Dame were withheld by scandalized alumni and patrons. Protests were held, an alternate ceremony was conducted, and many graduates at the main ceremony wore distinguishing signs such as baby feet painted on their caps symbolizing their support for life. However, there were many in the crowd who supported the President's presence.

During his keynote speech, the President diplomatically addressed the controversy: "Each side [in the abortion debate] will continue to make its case to the public with passion and conviction. But surely we can do so without reducing those with differing views to caricature. Open hearts. Open minds. Fair-minded words. It's a way of life that has always been the Notre Dame tradition." He pleaded for the two poles to find "common ground," and in note of truth, called abortion a "heart-wrenching decision" with "both moral and spiritual dimensions."

There was little for pro-life advocates to object to in many of his eloquent words, but on Embryonic Stem Cell research, he faltered. "Those who speak

out against stem cell research may be rooted in an admirable conviction about the sacredness of life, but so are the parents of a child with juvenile diabetes who are convinced that their son's or daughter's hardships can be relieved." Aside from the fact that Embryonic Stem Cell research has yet to prove effective compared to the many positive results yielded by perfectly ethical adult stem cell use, his statement demonstrates his ambivalence over the death of the very new human life that always occurs as a result of embryonic stem cell use.

This is a reiteration of the position echoed during his election campaign. In a pre-presidential address to a Planned Parenthood assembly, then presidential hopeful Obama promised that his first priority as President would be to sign the FOCA, that is, the "Freedom of Choice" Act, which would eliminate every restriction on abortion, allowing for partial-birth abortions, throughout America. He clearly reiterated this position in a statement saying "when the real war is being fought abroad, [pro-life advocates] would have us fight culture wars here at home... but I am absolutely convinced that culture wars are just so '90's... their days are growing dark... it is time to turn the page... we want a new day here in America... we're tired of arguing about the same old stuff." A possible translation may be, "opposing abortion is so passé- let's move on to more important things."

Four months into his presidency, signing the FOCA seems to have been put on hold, but President Obama has rescinded the policy which prohibited tax-funded support of abortion in foreign countries, reversed the policy in place that prohibited the use of human embryos in stem cell research, and in early May, he released a budget asking Congress to repeal the ban on taxpayer-funded abortions in D.C.. These are difficult actions to find "common ground" on.

There is perhaps a glimmer of hope from Obama's speech. He publicly acknowledged an aspect of abortion for what it truly is: a tragedy. Many of his admirers are not pro-life, and if they can learn from those words, it is at least a beginning. ■

THE GREAT EPIDEMIC AMONG US: “INTRAVISION”

PAUL KLOTZ

A church sermon I once heard on a Sunday morning as a preteen stuck in my mind because of what seemed to be sheer hokey-ness. “If you eat cinnamon buns at breakfast, the question was asked, “do you see the swirls starting from the centre and swirling outward, or do you see the swirl going inward?”

The comparison was made to how one sees life. Many years later I still think it’s a cheesy analogy, but it asks a most profound question. Especially when it comes to issues concerning the dignity and value of human life. It often seems in our contemporary society that there are two perspectives from which one can

see these issues: one which, ultimately, looks outward toward others, and one which looks inward, ultimately focusing on oneself.

An infectious self-centeredness has been gradually emerging in popular thought and culture since the

Compassion, tolerance, openmindedness, rights, choice, and dignity have acquired distorted new interpretations in the eyes of many.

mid-twentieth century, beguiling much of society under seemingly enlightened appearances and leading it toward indifference, or even contempt, regarding the value and dignity of human life. The terms compassion, tolerance, open-mindedness, rights, choice, and dignity have each acquired distorted new cultural interpretations in the eyes of many. This subjectivist trend asserts that morals and ethics are to a large extent relative, that is, subject to individual interpretation. This very individualistic way of thinking, revolving around personal desires, seems to lead to a sense of natural self-entitlement, and perhaps because moral obligation is so often related to putting others ahead of ourselves, subjectivism also seems to lead to the avoidance of such obligations, which may be inconvenient, or put some restrictions on our personal desires. As we lose the appreciation for long-standing moral norms and standards that impose some

restrictions on the individual for the good of other individuals, a societal tendency grows towards a new set of values, such as personal convenience, increased autonomy, unimpeded gratification and pleasure, comfort and ease of life, and extension of personal control over all aspects of one’s life. Personal desires often trump all else in this increasingly self-absorbed cultural shift. These ends are of primary importance, and

the means used to obtain them, which may involve the devaluing and even termination of human life, are often secondary. Let’s look at a few examples.

- Abortion supporters say women have the natural “right” to abortion, because they see or acknowledge only one body- the

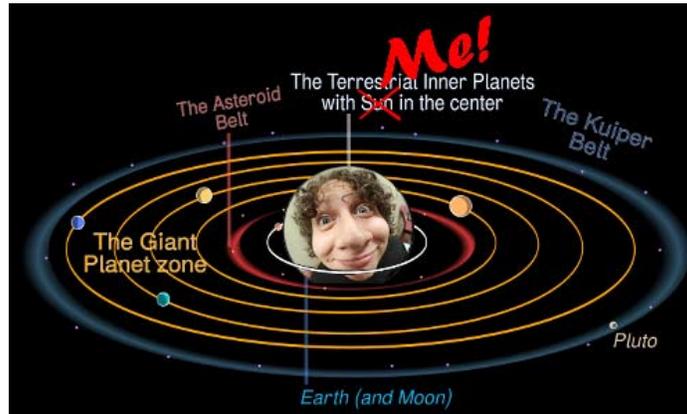
woman’s, not two bodies, two lives, two human beings involved, each with their own unique genetic identity. The focus on “my rights, my body, my choice,” in essence, “me” has in this case prevented consideration of the other human life involved.

- In the eyes of many euthanasia advocates, ending the

limited autonomy, lack of personal control, and “indignity” of suffering experienced by the person to be euthanized justifies ending the person.

- In in-vitro fertilization, many embryos are produced, yet only some selected, knowing that the non-selected ones will die either in subsequent embryonic stem cell research or in the freezing and thawing process they undergo before experimentation begins, all in the hope that one will successfully implant and develop within the mother. In the focus on sustaining a pregnancy desired by the parent or parents, the human lives of the non-selected embryos are regarded as insignificant by-products.

- Many people are supporting the ‘right’ to assisted suicide. This relates to avoiding a life with restrictions placed on it, or without comfort or total control. It is



therefore also increasingly seen as “compassionate” to eliminate the lives of those who cannot enjoy perfect physical and mental health. As well, people should, in the eyes of many, have the right to control the terms of their own death.

In all this we see the repeating themes of the inward focus, the repeating neo-values of moral autonomy, convenience, gratification, ease, and control. These often undetected corrosive agents wear away at the fabrics that are at the heart of humanity: genuine caring for others and allowing ourselves to be cared for. We could perhaps, since there is not a distinctly defining universal term for this collection of individualistic attitudes with a particularly hedonistic slant, call it “intravision.” Intravision, because it is an assertion of the primacy of self pervading one's personal outlook and world view. A quality of this assertion is that it tends toward willingness to resort to whatever means are deemed necessary to protect the threatened interests, a trend we have seen emerging in recent events.

On several Canadian university campuses, pro-life student clubs were voted out of existence by the student governments, simply because they opposed the will and position of the students in support of legally permitted abortion, which also happened to be the majority group. At York University, the vote was taken at the beginning of summer vacation when most of the students were away. Canada still has no law regarding abortion – it is the lack of a law that gives it virtually unlimited free reign. Parliamentary debate on the issue has been prohibited by the current Government. The Unborn Victims of Crime bill, designed to recognize that an unborn child may indeed be a victim of a crime of violence against his/her mother, did not pass. This was largely because even though the bill was not about abortion, opponents of the bill felt it presented a back-door threat to abortion ‘rights’. In a further attempt to symbolize the lid being placed on the abortion issue, Canada's leading abortionist was awarded the Order of Canada. An exception to standard procedure was made in the way the vote was taken for this particular award. The announcement was made on the Friday evening before the Canada Day weekend, when most Canadians were distracted with celebrations and family plans. Opposition to abortion is often suspiciously “invisible,” such as in the virtual media blackout of the 2009 March for Life in Ottawa, in which 12,000 participated.

Provincial medical organizations have attempted to override the religious and moral convictions of pro-life physicians and require them to refer for abortions and other anti-life procedures. The legal requirements for public response to the 2008 draft proposal by the College of Physicians and Surgeons of Ontario regulating conscience and medical practice were manipulated so that when it was made public, there were only two days to respond before the vote. The true face of this cultural “intravision,” which seeks primacy at all costs, is revealed in the manipulative timing, the resorting to forcible silencing, even at the expense of calling democratic rights into question, and the frequent anger, profanity, and insults that we see in protests to pro-life marches and demonstrations and in responses to published pro-life articles and events. And if it happens that freedom of religion and moral convictions in practice, expression, and speech are standing in the way, they too must ultimately be steamrollered.

What has happened is that to a large degree in our society is that self has become God, and thus the measure of what is “good” has ebbed away from focus on the welfare of all, becoming instead subject to the changing whims of the individual. Is it any wonder then that the value of the lives and rights of others beyond the self should decrease? Unplanned pregnancies, the inability of have children under every circumstance of our choosing, children born with disabilities, the natural needs of the elderly as they age... all of these pose a sort of “inconvenience,” that is contrary to the primacy of self. The primacy of self, and the inviolable right to life are incompatible concepts. If one is to increase, the other must diminish.

The transcending primacy of self has enveloped society so gradually and insidiously, and with such homage to false and misleading idealism that many well-intending people have been caught in its riptide. “Children live what they learn,” was a popular proverb in the last decades of the twentieth century. If most of what they learn and internalize during their formative years are these inwardly focused norms and world views, they will in turn pass them on.

We must instead teach values of love and other-centeredness, embracing the welfare of others, and forming our culture with an outward focus. Humanity will flourish or wither in proportion to its valuing or

continued on p. 6

2009 MARCH 4 LIFE A GREAT SUCCESS

This year's extremely successful March 4 Life saw 12,000 pro-life supporters take to the streets in the a massive, peaceful demonstration of support for the right to life for all.



Pro-life supporters from across Canada flocked to Capital Hill on Thursday, May 14th for the annual demonstration.

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The rain poured, but hopes were high as supporters of all ages marched for life through the streets of Ottawa.



The courageous men and women of Silent No More shared their testimonies, exposing the true suffering caused by abortion.

Toronto Right to Life Executive Director Paul Klotz and staff member Elena Skoreyko show their support >>



"IT'S ABOUT HOW WE CARE..."



It's about 1:15 p.m. and sure enough the call display lights up, a little like the way Marianne Dose lights up a room with her gentle demeanor and sweet smile. Several days a week, rain or shine, she quietly arrives to sort

through our media for life issues content, greeting us all with always a smile a kind word. Marianne has been involved with the pro-life movement for many years, with Campaign Life Coalition, Toronto Right to Life, and at one time, with Silent No More. She says she finds the work redemptive, in a way.

You see, when she was 21, on the advice of a doctor whom she trusted, Marianne had an abortion. Shortly afterwards, she began to get very depressed... a bumper sticker on the back of a friend's car lead her into a conversation that would bring her to recognize the connection between her depression and her abortion. That friend was Denise Mountenay, of Silent No More, and over the next few years, Marianne became a peaceful protester for life, and even spoke out on Parliament Hill about regretting her abortion. "You can never replace the loss of a child" she says, "my child would be 40, we would have a relationship... it's very sad. Pro-life begins in the family, how we care and love one another, and only as we respect each others lives can we really, truly bring an end to abortion." Marianne exemplifies that love and care every week with the time and effort she puts into helping us out at the office, and the gentle kindness she shows everyone she comes in contact with. We are very lucky to have her as a volunteer. □

Intravision, continued from page 5

devaluing of life. The inward focus is in natural opposition to the true welfare of others, and thus to society as a whole. In the end, if all others are neglected in favour of myself, both I and the larger community will ultimately be affected. If we are all out primarily for ourselves, I will not take ardent care of others, nor will they do so for me. If, however, we see all human beings as having equal and boundless value and dignity, we will also be fervent in ensuring their welfare and care, and ours will in turn be ensured as well. □

2009

THE Every Life Counts

Art Contest

1st Prize



Title: *The Love of a Life Exceeding Potential*
Medium: Acrylic on Canvas
Artist: Gianna, Age 17
School: St. Theresa of Lisieux C.H.S.

2nd Prize



Title: *The Father, The Son, The Artist*
Medium: Chalk Pastels on Paper
Artist: Leroy Nguyen, Age 18
School: Archbishop Romero C.S.S.

3rd Prize



Title: *Replica Of The Mother*
Medium: Graphite on Paper
Artist: Yeajin Byun, Age 17
School: Cardinal Carter Academy for the Arts

THE RIGHT TO LIFE ASSOCIATION OF TORONTO AND AREA

Membership Renewal/ Donation

- I have enclosed \$ _____ for my/our tax-deductible contribution. (See boxes at right)
- I would like to become a member/ renew my membership with the Right to Life Association of Toronto and Area (Please check appropriate box on the right).
- I would like to give a gift membership to a friend, including your quarterly newsletter (please attach their contact information).
- I would like to support Toronto Right to Life Association with my automatic monthly donation of \$ _____ applied to my VISA or MasterCard.
- Please renew my membership automatically each year (donation charged to my credit card) in the amount of \$ _____

Name: _____

Home Tel: _____

Address: _____

VISA MasterCard Cheque Card #: _____

Email: _____

City: _____

Prov: _____

Postal Code: _____

Expiry: _____ Signature: _____

All donations are tax-deductible.
Suggested minimum donations for membership:

- Student/senior - \$10
 - Individual - \$20
 - Family - \$25
 - Monthly gift of \$ _____
 - Other \$ _____
- Total of \$ _____

*Please add me to your e-list

2009 TORONTO RIGHT TO LIFE ANNUAL GALA DINNER

Many came out to the Toronto Right to Life Gala Dinner on May 1st for a wonderful evening of dining,



Steven Mosher speaks to the crowd of Toronto Right to Life Supporters

entertainment by the Famous PEOPLE Players, and an enlightening talk by the president of the Population Research Institute's Steven Mosher.

Thank you to all of you who came out to this great fundraiser!



TRTL Executive Director Paul Klotz present Mr. Mosher with a token of our appreciation

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You?



Toronto Right to Life is currently seeking passionate, dynamic, youth-oriented pro-life advocates to serve as members of our Speakers Bureau.

As a member, we will train you to help spread the pro-life message in elementary and high school classrooms and at other speaking engagements. If you are interested in becoming a part of this essential facet of Toronto Right to Life, please email us at:

righttolife@on.aibn.co or call us at **(416) 483-7869**.

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e-mail: righttolife@on.aibn.com

Euthanasia, continued from page 4

should ask the question, does the person really want to die, or to just to not suffer? It could be argued that perhaps it is more compassionate to give the message that the value of the person's life is based on who they are and not on their usefulness or productivity, that they are not a burden but are wanted, that the community will be there to the end sharing their suffering (incidentally, the literal meaning of the word compassion - "suffering with"). It may also be that this kind of dying, enduring some reduced suffering but surrounded by the love and support of the community to the natural end, giving the loved ones as much time as they can have together, is more dignified than taking control to manipulate the terms of one's own death. A saying circulating in the anti-euthanasia community is that "euthanasia kills the person twice," first by killing them interiorly by devaluing their lives through accepting or even encouraging their "choice" to die, and second by the application of physical death.

Imagine the suffering person considering suicide who breaks their silence and is told if they want to go through with it, that their wish will be respected. In time, the "right to die" may become the duty to die for many who no longer feel wanted or "useful" enough to warrant the "burden" they feel they are. Perhaps in time, people who counsel against suicide and euthanasia, preferring to give of their energies to care for and support those who suffer, will be seen as cruel, uncompassionate, and interfering with human rights. When the concepts of love and caring come to include killing, we have more than sufficient cause for concern. The pro-euthanasia and assisted suicide position can use all the "compassion" and "dignity" rhetoric it will, but ultimately, nothing diminishes the person more than ending the person. □

WE HAVE MOVED!

Our office has relocated to a more economical but sunnier space four floors below the location we have held for the last 15 years.

Our new address will be:
**120 Eglinton Avenue East,
Suite 302,
Toronto, ON M4P 1E2**