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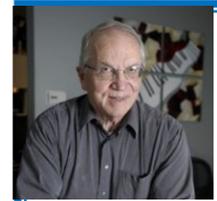
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IN MEMORIAM

Lillian LeBlanc, Don MacPherson, Jack Gillis, Patricia (Pat) McDonald, Lucien Bianchini; Dr. George Kenny, Theresa MacAdam, Daniel (Dan) Clarke, Catherine Phelan-Dort, Anne Fitzsimmons, Cecelia McCann, Edward Chisholm, Joan Delaney, Tom Jardim, John Wills, Kevin Mitchell, Joseph (Joe) LeRue, Charles (Charlie) McGinnis), Rev. Father Lloyd O'Neill, Frank Machnik Sr., Ronald MacGillivray, Rex Fulcher, Andrew Wills, Grace Arseneau, Alvaro Ribeiro, Kevin & Mollie Ahern, "Baby" Rachel Caroline Bruster-Ross; David Charles Bertrand; Ruth Ashley; Frances Geddes, Marie LeBlanc, Paul D. O'Regan, John (Jack) Friis, Rev. Joe Christenson, Clive Sheaffer, Henry Gauthier, Margaret Cusack, Warren P. White, Anne Marie Smith, Glenna Stephen, William "Bill" McClung, Frank Steele, Frederick Welburn, George Wills, John Duffy, Sandra MacNeil, Peggy Fudge, Bernadette (Bernie) Hollett, Frankie MacLellan, Donna Landry, Linus Fitzsimmons, Roy Geddes, James Little, Mary Ann McBride, Elizabeth Billard, Sister Ann Gillis, Fr. Lloyd Robertson, Ken Amirault, Willie Mah, Melissa Saulnier, Msgr. Wm. Wamboldt, Rev. Jim Whalen, Mr. & Mrs. Lawrence Embree, Lois Smith, Mary Belliveau, Liam Currie, Claude Chabot, Malcolm Patterson, Teresa Moore, Cella MacLellan; Joseph Dort, Robert Billard, Elizabeth MacKinnon, (Baby) Mujanio DeMone, Dan Franklin, Yvonne Mullen, Bernard MacDonald, Lauchie Fredericks, Rita & Howard Christian, Vera Clarke, Hector Saulnier, Sue Leydon, Joseph Lappin, Clyde O'Malley, Agnes Cadue, Edward Cadue, Alvin Forward, Keith Graham, George Doucet, Stewart Wills, Sarah Theriault, Pauline Klein, Tom Klein, Hector Pothier, Beryl Coffin, James Briand, James (Jack) Norris, Raymond & Rona Hunter, Edmund Morris, Steve LeBlanc, Jim Woods, James Keddy, John Cahill, Michael MacLellan, Peter Rankin, Leo Miles, Ann Brown, Helen Hersey, Anna Walsh, Gerry Platz, Walter Foran, Eunice MacEachern, Elmer Caborn, Sheila M. Poitras, Eleanor B. Prosser, Bessie Wright, John MacNeil, Cameron MacNeil, Kaye MacGillivray, William MacDonald, Brad Amirault, Wilfred J. Petrie, Mr. & Mrs. Edward LaPierre

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2017 MARCH/APRIL NEWSLETTER

Dear Pro-Life Friends;

Some really good progress in USA this month, when Trump's Supreme Court nominee, Judge Neil Gorsuch, was finally approved by the Senate, despite a Democrat filibuster. Gorsuch is the solidly pro-life successor to the revered, conservative Judge Antonin Gregory Scalia, who died suddenly last fall in suspicious circumstances.

Obama's last minute multi-million dollar gift to Planned Parenthood was reversed by President Trump, then later the same week, he issued an order to overturn an Obama law preventing US states from defunding Planned Parenthood. These two blows to Planned Parenthood caused a flurry of attacks against the Trump government by mainstream media and pro-abortion celebrities. However, Vice-President Pence and spokesman Spicer handled hostile questioning extremely well. Despite Soros funded groups continuing to hold 'spontaneous' protests, some of them with violent intent, acceptance of Trump as President of the United States by ordinary citizens seems to be gaining momentum, as he continues to follow the 10 point agenda he promised.

In Canada, *not so good*, with 1400 people being killed, so far, under Trudeau's assisted suicide legislation, a poorly written law with an astounding lack of safeguards for the voiceless and incapacitated among us. Basically, it's a license to kill. And while many of our First Nations brothers and sisters lack safe drinking water and decent housing, Trudeau shows his contempt for Canadian taxpayers and legitimate Canadian priorities by sending \$640 million to non-government population control agencies to peddle contraception, sterilization and abortion in third world countries. Imagine being a bishop in one of the target areas, having to face the massive dollars being spent to oppose local laws, beliefs and church teaching, intending destruction to families and the faith.

For us, supporting local pro-life events and protests and annual successful events, like March for Life in Ottawa in early May, becomes even more important to visibly oppose a pro-abortion Prime Minister, armed with a majority in the Legislature, with four more years to establish his radical socialist agenda. Already, a backlash from ordinary citizens is forming. Many have joined opposing political parties, with pro-lifers, seeing the fruits of Trudeau's first year, are joining the CPC, first to help select a new CPC leader, then to be part of a conservative wave, hoping to wash away the blood red tide of 2015.

Looking forward, government funds from legalized pot and carbon taxes may partially mask serious over-spending and waste in other areas, these new ventures are not without increased costs. Added administration of justice costs and the inevitable harm to the economy from increased taxes, heating and energy costs, will outweigh any financial benefits of pot and carbon taxes to government. We can expect more tax increases and a ballooning of deficit spending in 2017.



Many pro-life leaders have often commented with frustration on the disparity between the passion of those who work within the movement, and the apathy of the population at large that the movement struggles to reach. In order to defeat the *Culture of Death*, the pro-life movement must activate the large volume of the public who assert that they are pro-life—but who do not feel the urge to speak out, take action, or otherwise assist the pro-life movement.

There is a simple reason for this, and a very erroneous one: most people do not feel that the *Culture of Death* will have any impact on them. “I am against abortion and would never have one,” they rationalize, “And that’s clearly enough. Abortion and the Culture of Death will never personally affect me, and therefore I have no compelling reason to fight it.”

This dangerous view is the most significant factor inhibiting the success of the pro-life movement today, and one that has had devastating consequences.

First, briefly, there is a concept that noted author and conservative commentator [Mark Steyn](#) calls “Demography is Destiny”—in other words, a nation that kills its offspring is a nation in the most fundamental sense without a future. Wonder why nations are collapsing under the weight of massive debt and deficit because revenues are drying up? Well, if you kill off huge numbers of your future taxpayers through abortion, it cannot be much of a surprise when there are enormous numbers of elderly people needing health care and other services, while there are an increasingly shrinking number of young people entering the work force. With abortion having been legal and prevalent in most countries for decades, young people are, in essence, survivors.

The next time you shake your head at decades-old programs that are now proving unsustainable, you may want to re-think the idea that abortion and the *Culture of Death* do not affect you. It’s affecting you, right now.

There is a far more sinister way the Culture of Death can have a direct impact on you personally—and one you may not even have realized.

Do not be fooled into thinking that the beast we have allowed out of its cage will never turn on you.

Do not be fooled into thinking that the Culture of Death can be contained, and that you are safe.

We are already facing it with the legalization of euthanasia!



MARCH FOR LIFE

Wednesday, May 10th - 8 - 9 p.m.

**Candlelight Prayer Vigil, V.G. Hospital Site
South Park Street, Halifax, NS.**

Thursday, May 11th, 2017

**St. Mary’s Cathedral Basilica,
Grafton St. Halifax, NS**

**Procession to Province House, Corner of Barrington
and Prince Streets, Halifax, Nova Scotia**



Alberta, NWT bishops: No last rites for those seeking euthanasia

Priests should withhold the Sacrament of the Anointing of the Sick to people who have requested assisted suicide or euthanasia, according to pastoral guidelines issued by the bishops of Alberta and the Northwest Territories.

The request for euthanasia or assisted suicide is in direct contradiction to the baptismal call of the dying believer to proclaim at all times, especially at the approach of death, that ‘It is no longer I who live but Christ who lives in me,’ ” the bishops write.

Priests are encouraged to “implore the sick person with gentle firmness” to reject an assisted death.

“If the person, however, remains obstinate, the anointing cannot be celebrated,” the bishops say.

The guidelines appear in a 32-page document for clergy that outlines when people are eligible to receive certain sacraments or a Catholic funeral. The bishops write that to merely initiate the process, to “have incited and officially arranged for someone to kill them,” places a person in an “objective state of sin, which is gravely disordered.”

The document, however, grants that a person might not be aware that assisted suicide and euthanasia are grave sins. Their freedom may be impaired through “depression, drugs or pressure from others,” it says: “If the penitent, having been made aware of the gravity of the situation, is open to learning the Church’s teaching on this issue, and open to reconsidering the decision, the priest can absolve,” says the document. “If they are not open at least to prayerfully considering the rescinding of their request - now that they know it is a grave sin - they would be choosing to do something gravely wrong.”

However, a person who is contemplating an assisted death, but has not initiated the process, should be allowed the sacrament of anointing. “This is a precious opportunity in the life of a person to encounter Jesus Christ.”

Although the Church permits funerals for people who commit suicide — because “we are not able to judge the reason the person has taken that decision” — it may not be possible in many circumstances to have a Christian funeral for someone who freely chooses and refuses to reconsider an assisted death. However, the bishops advise considering the family, which may “need the prayer and support.”

“Perhaps the family did not will the assisted suicide or euthanasia of their loved one and is looking to the Church for the assistance and comfort of her intercession for mercy, in such a situation, provided there would not be cause for public scandal, the funeral rites could be celebrated.