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as the convenient alternative.

This is not compassionate journalism; it’s dangerous complicity. True compassion is standing alongside those suffering, championing life, and advocating for real solutions—solutions that value life over convenience, care over expediency, and hope over surrender. Journalism has a moral responsibility to confront uncomfortable truths, challenge societal norms, and demand better from our institutions. To do anything less isn’t journalism; it’s coercion masquerading as empathy, a betrayal of public trust, and a profound moral failure.

Truly the most frightening aspect of all this is how rapidly Canada is dismantling critical safeguards meant to protect vulnerable individuals from impulsive or pressured decisions. Just like the CBC chose to do today. The removal of mandatory waiting periods for people whose deaths are deemed “reasonably foreseeable” is outright dangerous. Without a waiting period, there’s significantly less time for reconsideration, reflection, and second opinions—dramatically increasing the likelihood of impulsive decisions influenced by overwhelmed families, exhausted healthcare providers, or toxic societal messaging that death is the “brave” or “right” choice.

This isn’t compassionate healthcare; it’s a healthcare system that’s tired, overwhelmed, and more willing to suggest death than to truly care for its patients.

LET’S BE BRUTALLY HONEST

The CBC—and many other media outlets—are contributing to a troubling societal shift, where assisted death is becoming normalized and even glamorized as a social duty rather than viewed as a heartbreaking last resort. We’re dangerously close to a reality where the right to choose death morphs into an expectation or even a quiet obligation.

We must fight back against this dangerous narrative. We must demand real transparency, honesty, and integrity when discussing end-of-life care. Canada desperately needs better resources for palliative care, mental health support, and human connection—not more seductive narratives pushing death as a peaceful, noble solution.

It’s time to stop romanticizing euthanasia. It’s time to fight for life and while were at it, it’s time for real journalism to come back to this country.

Incase you read this CBC, shame on you. ■

UPCOMING EVENTS

COFFEE & DESSERT EVENING

May 26th at 7pm.

St. Ambrose Parish Hall, 210 South Street.

(Doors open at 6:45)

Donations gratefully accepted

Please call the office to reserve your seat at 519-623-1850.



Featuring Chapter 3 of “MAiD in Canada – Ethics & Euthanasia” with the Kooman Bros. You’ll hear compelling viewpoints from doctors, psychiatrists, bioethicists, legal counsel and more about the medical ethics of euthanasia plus the harrowing true story of Jean Swenson, an inspiring survivor of an accident that paralyzed her from the neck down.

The film will be an hour long which includes a thorough Question & Answer period with the Kooman Brothers. Please come and view this most important topic.

MINI-LIFE CHAINS

APRIL 25/MAY 30/JUNE 20

RAIN OR SHINE

Time: 7-8 p.m.

Location: Hespeler Road at Dunbar, block on the Mall side.

NATIONAL MARCH FOR LIFE

MAY 8, 2025

2 Buses going to Ottawa, Parliament Hill

Hamilton - One-day trip. Only 55 Seats Available!

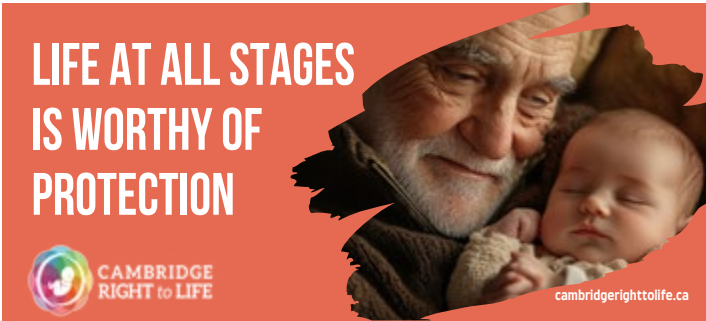
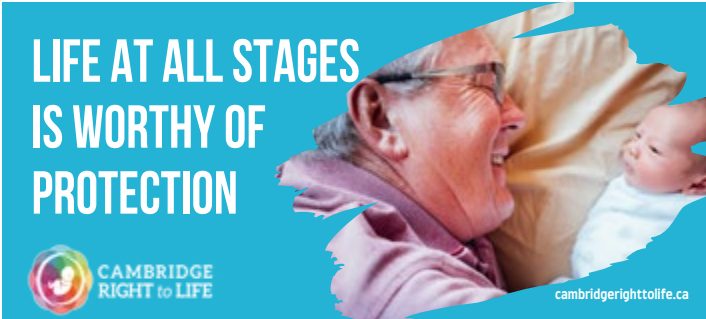
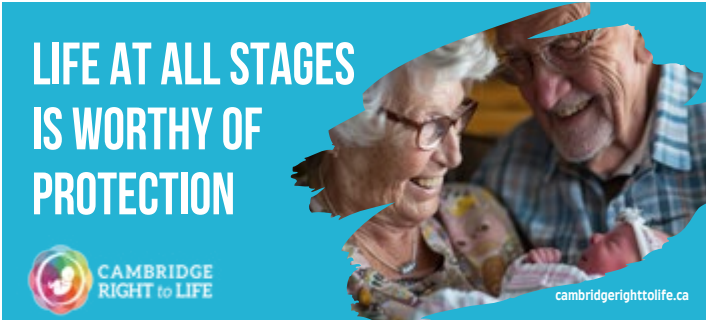
Thursday, May 8, 2025 at 6:00 AM - returning 11:00 PM the same day. More details at hamiltonrighttolife.org.

Guelph - One-day trip. Thursday, May 8, 2025 at 5:45 AM. Leaving from the Basilica of Our Lady parking lot. Goodwill offering. More details at guelphforlife.com/bus.

Cambridge Right to Life • 10 Water St., S., Unit 102 Cambridge, ON N1R 3C5 • 519.623.1850 • cambridgerighttolife@gmail.com • cambridgerighttolife.ca

NEW ‘LIFE AT ALL STAGES’ ADS

WATCH FOR THESE BEAUTIFUL ADS WHICH WILL DISPLAY every 2.5 minutes (576 times per day) on the jumbo electronic screen at the Delta for the full month of May. They will also be included, each Saturday, in *The Record*, for the month of May. To donate toward the cost of these advertisements, please see the donation envelope included in this newsletter.



APRIL/MAY 2025

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MEMBERSHIP DUES

There are various ways to submit your membership fee/donation:

- Visit our **Canada Helps Page** to donate securely online (a transaction fee up to 4% will be deducted from your donation)
- Mail a **cheque** to the office at the address indicated on your newsletter (sending cash through the mail is not secure)
- e-transfer** your funds directly to us at: cambridgerighttolife@gmail.com

Note: If you prefer to have 100% of your donation allocated to Cambridge Right to Life, we suggest you e-transfer directly to us, saving the Canada Helps administrative fee.

EVER WONDER IF YOUR STANCE MAKES A DIFFERENCE?

The following quote was placed in church bulletins recently:

"A favorite pro-abortion tactic is to insist that the definition of when life begins is impossible; that the question is a theological or moral or philosophical one, anything but a scientific one. Fetology makes it undeniably evident that life begins at conception and requires all the protection and safeguards that any of us enjoy.... As a scientist I know, not believe, I know that human life begins at conception". - Former abortionist, Bernard Nathanson



BELOW IS AN EXCERPT FROM BERNARD Nathanson's conversion story:

Bernard Nathanson grew up in a secular Jewish household yet claimed to be an Atheist. He oversaw 75,000 abortions – 5000 of which he performed. He was nicknamed "Abortion King" and was the founder of National Abortion Rights Action League in 1968 and had helped sculpt the landscape from whence emerged Roe vs Wade in 1973.

His views shifted in 1973 after he watched an abortion using ultrasound imaging technology.

One cold January morning in 1989 as he was writing a magazine article

at the Planned Parenthood Clinic in Manhattan, on the "morality" of clinic blockades, he decided to interview some of the 1200 Operation Rescue demonstrators who had wrapped their arms around each other, singing hymns and smiling at the police and media. He circled the demonstrators, doing interviews, taking notes and "observing" the faces. It was only then that I apprehended the exaltation, the pure love on the faces of that



shivering mass of people, surrounded by hundreds of NY City police.

He listened as they prayed for the unborn, the women seeking abortions, the doctors and nurses in the clinic, the police, and reporters covering the event. "They prayed for each other but never for themselves" and I wondered How can these people give of themselves for a constituency that is (and always will be) mute, invisible and unable to thank them. It was only then that I began seriously to question what indescribable Force generated them to this activity. Why too was I there? What had led me to this time and place? Was it the same Force that allowed them to sit serene and unafraid at the epicentre of legal, physical, ethical and oral chaos? Prodded by an intellectual compulsion to find out more Nathanson changed his reading material...

Bernard's conversion reminds us that our pro-life witness has the power to change lives and save souls! With that in mind, please consider joining us for our events featured in this issue. ■

HOW THE CHURCH SHOULD REFRAME THE ABORTION ISSUE

WHAT DOES IT REALLY MEAN TO BE pro-life? In our culture, abortion has been deemed a "political" issue when in reality it is a moral and biblical issue that we will be held accountable for. What can the Church do to move the abortion discussion from the podium to the pulpit? How should we address this now controversial issue with our families, lawmakers, and communities? Author and CEO of Care Net, Roland Warren will help us

answer these questions and discern the next steps the Church needs to take so we can help every individual—father, mother, and child—pursue an abundant life in Jesus Christ.

Roland C. Warren, president and CEO of Care Net, one of America's largest and oldest pro-life ministries, lays out his unique vision for the future of the pro-life movement in this groundbreaking book, *The Alternative to Abortion:*

Why We Must be Pro Abundant Life. In it, Warren weaves together his personal story, timeless Biblical truths, American history, and the latest social science to make a clear and compelling case for why being pro-life is no longer enough – and how a new proabundant life approach is what has been needed all along to truly vanquish abortion. Watch interview here: <https://www.youtube.com/watch?v=vr9VuGsPSbs>.

HOW THE CBC IS MANIPULATING CANADIANS INTO ACCEPTING DEATH

Emotional Manipulation Isn't Journalism—It's Coercion

By Kelsi Sheren

Cambridge Right to Life Disclaimer: This article highlights only one example of media misrepresenting euthanasia and failing to confront the underlying issues; readers will do well to be alert for other such misrepresentations.



LOOK, LET'S CUT RIGHT TO IT: something deeply disturbing is happening here in Canada, and the CBC is front and centre today. They're openly romanticizing euthanasia—Medical Assistance in Dying (MAiD)—as though choosing death is some beautiful, noble act instead of the tragic consequence of profound suffering and a failure of care. It's time we talked bluntly about what's really going on here, because the subtlety with which Canadians are being coerced toward assisted death is alarming.

When the CBC paints a sentimental picture of couples gently holding hands and listening nostalgically to their wedding songs moments before they're euthanized, it's not just storytelling—it's emotional manipulation. It glamorizes dying through MAiD, suggesting a death that's peaceful, romantic, and dignified, when in reality, the process is deeply complex, deeply troubling, and profoundly tragic. They're packaging death like a Hallmark movie to sell Canadians on euthanasia as something idealistic and desirable.

The CBC doesn't just stop at emotional manipulation—they actively highlight the rapid increase in euthanasia requests as though it's something positive or simply routine. **Today, one in every twenty deaths in Canada is via MAiD.** That's staggering, that's terrifying and that says a lot about our society in Canada. Yet, CBC casually presents these numbers, implicitly suggesting this rise is not only acceptable but commendable. This normalization becomes coercive pressure, particularly for those who already feel like a burden—socially, financially, or emotionally. These carefully curated stories serve to subtly reinforce the notion that choosing death is an honourable escape from suffering rather than what it truly signifies—a societal abdication of duty to provide holistic care and compassionate solutions.

Moreover, the media's repeated, sentimental portrayals overshadow the nuanced and often distressing realities of euthanasia. Rarely do these stories discuss the ethical dilemmas doctors face, the emotional trauma families endure, or the psychological turmoil individuals often experience leading up to their decision. Instead, the CBC chooses carefully selected anecdotes and gentle imagery that romanticize the experience, distorting public perception and sanitizing a deeply complicated and ethically charged practice.

But journalism should ONLY illuminate truth, not manufacture emotion or normalize troubling statistics. When media outlets resort to heart-tugging imagery and sentimental portrayals

of euthanasia, they cross the line from reporting to coercion. They exploit readers' and viewers' empathy, subtly normalizing and even promoting MAiD as a romanticized solution to life's struggles, rather than exposing the gritty reality behind it. By doing so, they blur the crucial line between compassion and complicity, ultimately misleading their audience and perpetuating harmful ideologies. Let's not lie here, the CBC has been doing this for years now but some reason we continue to allow our tax payer dollars to fund them.

Here's the unvarnished truth: vulnerable individuals—those grappling with severe illness, disabilities, chronic pain, isolation, or financial stress—don't need romanticized portrayals of death. They require genuine support, comprehensive healthcare solutions, robust mental health resources, and authentic human connection. Every polished narrative promoting euthanasia as "peaceful" and "beautiful" serves as a silent nudge, whispering to the vulnerable that death might indeed be preferable, or even admirable, reinforcing their internalized fears of being a burden.

What these individuals genuinely need is to be heard, supported, and uplifted through adequate care, not subtly guided toward prematurely ending their lives through orchestrated media narratives. Society owes it to those who suffer to demonstrate unwavering commitment to life-affirming solutions and meaningful support systems rather than offering death

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