



# *WORD OF LIFE*

*August 2006*

# Intercessions for Life AUGUST 2006

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**August 6<sup>th</sup>**

## **THE TRANSFIGURATION OF THE LORD**

For all who dwell in the darkness of sin,  
But especially those imprisoned by sins against life:  
That God might fill them with wonder  
At the miracle of life, from conception to natural death;  
We pray to the Lord:

**August 13<sup>th</sup>**

## **NINETEENTH SUNDAY IN ORDINARY TIME**

For men and women who have grown very old,  
And who suffer from the weight of many years:  
That we might cherish the infinite value  
Of the life they live;  
We pray to the Lord:

**August 20<sup>th</sup>**

## **TWENTIETH SUNDAY IN ORDINARY TIME**

For all who are sick or dying:  
That we might learn from them  
And be drawn closer to the cross of Christ  
By the merits of their suffering;  
We pray to the Lord:

**August 27<sup>th</sup>**

## **TWENTY-FIRST SUNDAY IN ORDINARY TIME**

For all who work for life:  
That God might reward them for their patience,  
Their fervor and their zeal for the truth;  
We pray to the Lord:



“The Gospel of Life, is written with language that goes beyond verbiage. It is the language of the heart, the language of Jesus, a language that respects all life because Jesus has blessed life by becoming one like us.”

Bishop David Zubik, September 30, 2005

**It [abortion] goes against all things which are natural. It's a termination of a life, however you look at it.**

*Abortion provider Robert Harris, MD quoted in In Necessity and Sorrow: Life and Death in an Abortion Hospital, Magda Denes, Ph.D., Basic Books Inc., 1976, p. 64*

Pope John Paul II gave us the great Encyclical *Evangelium Vitae*. In it we can clearly see – it is, as it were, a portrait of the problems of today's culture, hopes and dangers – that a society which forgets God, excludes God, precisely in order to have life, falls into a culture of death.

Pope Benedict XVI, Address to the Members of the Roman Clergy, March 2006

Therefore, the Magisterium of the Church has constantly proclaimed the sacred and inviolable character of every human life from its conception until its natural end (cf. *ibid.*, n. 57). This moral judgment also applies to the origins of the life of an embryo even before it is implanted in the mother's womb, which will protect and nourish it for nine months until the moment of birth: "Human life is sacred and inviolable at every moment of existence, including the initial phase which precedes birth" (*ibid.*, n. 61).

Pope Benedict XVI, Address to The Participants of Its 12<sup>th</sup> General Assembly of the Pontifical Academy for Life and Congress on "The Human Embryo in the Preimplantation Phase" February 2006

**... since the old ethic has not been fully displaced it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous whether intra- or extra-uterine until death. The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices. It is suggested that this schizophrenic sort of subterfuge is necessary because while a new ethic is being accepted the old one has not yet been rejected.**

California Medicine 113, no. 3 (1970), reprinted in The Human Life Review 1, no.1 (1975): 103-4

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