



WORD OF LIFE

November 2005

Intercessions for Life

NOVEMBER 2005

Nov 6th THIRTY-SECOND SUNDAY IN ORDINARY TIME

For every little child,
and especially those abused or forgotten,
that God might give us the wisdom and the conviction
to protect and nurture them;
We pray to the Lord:

Nov 13th THIRTY-THIRD SUNDAY IN ORDINARY TIME

For those who sit on death row,
that God might teach us to love them enough
to spare their life and work for their conversion;
We pray to the Lord:

Nov 20th OUR LORD JESUS CHRIST THE KING

For the Church,
that her witness to holiness and truth
might draw all legislators to a love for the Gospel of Life;
We pray to the Lord:

Nov 27th FIRST SUNDAY OF ADVENT

For all fathers awaiting the birth of their child,
that they might look to Saint Joseph,
who taught us to cherish and protect our children;
We pray to the Lord:



“Thanks be to God, we agree on the fact that terrorism of any kind is a perverse and cruel choice which shows contempt for the sacred right to life and undermines the very foundations of all civil coexistence. If together we can succeed in eliminating from hearts any trace of rancor, in resisting every form of intolerance and in opposing every manifestation of violence, we will turn back the wave of cruel fanaticism that endangers the lives of so many people and hinders progress towards world peace.”

Pope Benedict XVI, Meeting with representatives of the Muslim community, August 20, 2005

The truth that human life has a purpose, given by its Creator, has been a bedrock of Western civilization. This conviction animated our country's founding documents. God's creative and sustaining love for every human being is the one sure source of human dignity and freedom. His love for us is the fundamental reason why every human life must be valued and defended. It is not possible to maintain a community of justice, freedom, and solidarity built on any other foundation.

Cardinal William H. Keeler, Statement for Respect Life Sunday, October 2, 2005

The moment a child is brought into the world is supposed to represent the ultimate in human joy. Instead, through methods of partial birth abortion too gruesome to bear repetition here, medical science is employed to bring a child's life to an end. That a right to [a partial-birth abortion] ... is now found in no less than our founding document is simply and indescribably sad. The means that so transform the miracle of birth are not something this good land should seek to constitutionalize.

U.S. Court of Appeals Judge J. Harvie Wilkinson III, Richmond Medical Center for Women v. Hicks (4th Cir. Sept. 2, 2005) (concurring in the denial of rehearing en banc)

The defining issue of our time is respect for human life. ... History will not look kindly upon a society that embraced the concept that if a life is inconvenient to you, you can simply kill him or her. Just as we wonder how it had been possible for people to keep human beings as slaves, as chattel, so future generations will look back and wonder how we could so cavalierly kill our unborn children. Bishop Donald Wuerl, "Faith, Conviction and Political Life," St. Thomas More Society Loebig Lecture, May 25, 2004

I had 2 abortions; one when I was 17 and the other when I was 22. I lived with the pain and depression caused by those mistakes for over 27 years. I spent most of that time trying to deny that I did not have any lasting problems from those "procedures." During this time I suffered from major depression and suicidal thoughts. I felt like I wasn't worthy to be anyone's friend or even to be alive. It wasn't until I heard someone from Project Rachel tell her story. My husband and I were in our car coming home and I began crying along with the lady on the radio and I knew right then that I needed to grieve and mourn the death of my two children. I contacted Project Rachel and went to a retreat to heal. It was the most extraordinary experience I have ever experienced and I now feel forgiven by both God and myself.

I had 2 abortions; one when I was 17 and the other when I was 22. I lived with the pain and depression caused by those mistakes for over 27 years. I spent most of that time trying to deny that I did not have any lasting problems from those "procedures." During this time I suffered from major depression and suicidal thoughts. I felt like I wasn't worthy to be anyone's friend or even to be alive. It wasn't until I heard someone from Project Rachel tell her story. My husband and I were in our car coming home and I began crying along with the lady on the radio and I knew right then that I needed to grieve and mourn the death of my two children. I contacted Project Rachel and went to a retreat to heal. It was the most extraordinary experience I have ever experienced and I now feel forgiven by both God and myself.

The moment a child is brought into the world is supposed to represent the ultimate in human joy. Instead, through methods of partial birth abortion too gruesome to bear repetition here, medical science is employed to bring a child's life to an end. That a right to [a partial-birth abortion] ... is now found in no less than our founding document is simply and indescribably sad. The means that so transform the miracle of birth are not something this good land should seek to constitutionalize. U.S. Court of Appeals Judge J. Harvie Wilkinson III, Richmond Medical Center for Women v. Hicks (4th Cir. Sept. 2, 2005) (concurring in the denial of rehearing

The defining issue of our time is respect for human life. ... History will not look kindly upon a society that embraced the concept that if a life is inconvenient to you, you can simply kill him or her. Just as we wonder how it had been possible for people to keep human beings as slaves, as chattel, so future generations will look back and wonder how we could so cavalierly kill our unborn children.

Bishop Donald Wuerl, "Faith, Conviction and Political Life," St. Thomas More Society Loebig Lecture, May 25, 2004

The truth that human life has a purpose, given by its Creator, has been a bedrock of Western civilization. This conviction animated our country's founding documents. God's creative and sustaining love for every human being is the one sure source of human dignity and freedom. His love for us is the fundamental reason why every human life must be valued and defended. It is not possible to maintain a community of justice, freedom, and solidarity built on any other foundation.

Cardinal William H. Keeler, Statement for Respect Life Sunday, October 2, 2005