



# *WORD OF LIFE*

*November 2006*

# Intercessions for Life

NOVEMBER 2006

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## **5 SUN THIRTY-FIRST SUNDAY IN ORDINARY TIME**

For the members of our Supreme Court,  
that they may sustain and promote  
the right to life of every little child  
from the first moment of conception;  
We pray to the Lord:

## **12 SUN THIRTY-SECOND SUNDAY IN ORDINARY TIME**

For newly married couples,  
that their love for each other might nourish their faith  
and strengthen their commitment to do God's will;  
We pray to the Lord:



## **19 SUN THIRTY-THIRD SUNDAY IN ORDINARY TIME**

For those who await death in prisons, hospitals, and at home:  
that we might remember them in prayer,  
beg God's mercy for their sins,  
and love them as Christ loved us;  
We pray to the Lord:

## **26 SUN OUR LORD JESUS CHRIST THE KING**

That all government leaders might recognize and promote  
the inalienable right to life of every person  
from conception to natural death;  
We pray to the Lord:

The problem of procured abortion and of its possible legal liberalization has become more or less everywhere the subject of impassioned discussions. These debates would be less grave were it not a question of human life, a primordial value, which must be protected and promoted. Everyone understands this, although many look for reasons, even against all evidence, to promote the use of abortion. The Church is too conscious of the fact that it belongs to her vocation to defend man against everything that could disintegrate or lessen his dignity to remain silent on such a topic. Because the Son of God became man, there is no man who is not His brother in humanity and who is not called to become a Christian in order to receive salvation from Him. (*Declaration on Procured Abortion*, no. 1 Sacred Congregation for the Doctrine of the Faith, 1975)

*I find the current expansion of the right to terminate a pregnancy to cover a child in the process of being born morally, ethically, and legally unacceptable.*

Judge Straub of the Second Circuit Court of Appeals, dissenting opinion in *National Abortion Federation v. Gonzales*, January 31, 2006

**What the Church, as the conscience of society, calls for is moral and ethical reflection on the use of human embryos for stem cell research. No scientific, technological or medical advances should take place divorced from moral and ethical consideration.**

**Given the force of demonstrable physical data, science cannot deny that we are dealing with the continuum of human life. Therefore, we are not free to treat embryos the same way that we would treat a cancer tissue, or even a laboratory rat.**

"Ethical Reflections on Embryonic Stem Cell Research," Archbishop Donald W. Wuerl, *Catholic Standard*, July 20, 2006

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**It is this, partial-birth abortion, that the U.S. Supreme Court has now wrapped in the mantle of our nation's Constitution. The Court overrode the judgment of the American Medical Association and respected specialists that partial-birth abortion is never medically necessary. It ran roughshod over the decisive judgment of legislators in Nebraska (and, by extension, in 29 other states) who had voted to ban partial-birth abortion. And it disregarded the will of more than seventy percent of Americans who believe that partial-birth abortion should be banned.**

"The Door Opens to Infanticide", Secretariat for Pro-Life Activities, USCCB, 2000

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**The argument that "excess" embryos may be discarded by clinics anyway is morally deficient. Such arguments have been rejected by our government in all other contexts, as when harmful experiments have been proposed on death-row prisoners or on unborn children intended for abortion. The fact that others may do harm to these nascent lives gives Congress no right to join in the killing, much less to make everyone else complicit in it through their tax dollars.**

Cardinal William H. Keeler, Letter to Senate regarding H.R. 810, "Stem Cell Research Enhancement Act," July 12, 2006

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# Preaching for Life

NOVEMBER 2006

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As the Advent Season approaches, there are so many reasons for us to recall the Church's teaching on the value of every human life from conception to natural death.

In the news, we will soon read of the Supreme Court's November 8 hearing on the federal ban on partial-birth abortion. Most people don't realize that such abortions continue, unimpeded by the law. In 2000 the Court struck down state laws banning partial-birth abortion, and the federal ban has been blocked pending a review by the Supreme Court.

But why should we be concerned? As long as we're not planning on having an abortion or helping someone else to procure an abortion, shouldn't we just let people follow their own consciences? Shouldn't we mind our own business?

We could turn away, in the same way they turned away from the concentration camps in World War II, from slavery in the first days of this republic, or from the slaughter of American Indians in yet another sad time. It's none of our affair, they told themselves. The fate of "those people" is up to the government, and not to us. Out of sight, out of mind. We could turn away as many did, and we would be just as wrong as they were.

It's not by accident that the Season of Advent is preceded by the Gospel of the last judgment, when we recall that Christ our King will return at the end of time to judge the living and the dead. In the Middle Ages, churches often painted a large picture of the last judgment over the entrance of the church. There Christ would sit upon his throne and remind us there are two ways to follow. One way is the way of Christ, who loved the forgotten ones, saved the little ones, and protected and sustained the ones whom everyone else would forget. The other way is selfishness and it leads to hell.

When Christ returns to judge the living and the dead on that last day, what will he say of you and me? When he hears the cries of babies killed in their mothers' wombs, of old people medicated to death, or of prisoners executed by our hands, will he hear our tired arguments that it was "none of our concern"?

Yes. He will hear us. And yes, he will judge.

A Christian's outlook cannot be limited to the horizon of life in this world. He knows that during the present life another one is being prepared, one of such importance that it is in its light that judgments must be made. (*Declaration on Procured Abortion*, no. 1 Sacred Congregation for the Doctrine of the Faith, 1975)