



WORD OF LIFE

October 2004

Intercessions for Life

OCTOBER 2004

October 3rd TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

For our President, members of Congress, and the Supreme Court,
that they might renounce the death of the unborn,
and imbue within our laws respect for all life from conception to natural death;
We pray to the Lord:

October 10th TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

For all who have grown old,
but especially for those who live in nursing homes:
that God might teach us how to cherish and honor them,
and to seek their wisdom and guidance;
We pray to the Lord:

October 17th TWENTY-NINTH SUNDAY IN ORDINARY TIME

For each child who lives today in their mother's womb:
that the joy of their coming birth
might strengthen all parents to love and protect them;
We pray to the Lord:

October 24th THIRTEITH SUNDAY IN ORDINARY TIME

For those haunted by the memory of abortion:
that by contrition and penance,
they might be relieved of their guilt and freed from crippling sin;
We pray to the Lord:

October 31st THIRTY-FIRST SUNDAY IN ORDINARY TIME

For all who work for life,
And especially for those who pray in public places:
That their witness of patient, enduring love,
Might draw all men and women to the truth;
We pray to the Lord:



“The rights of the family are a priority in comparison with those of larger social bodies. Among these, the right to be born and to grow up in a stable home in which the words ‘father’ and ‘mother’ can be said joyfully and without deception should not be forgotten. Thus, the smallest children are also prepared to open themselves confidently to life and to society, which will benefit as a whole if it does not listen to certain voices that seem to confuse marriage with other, quite different forms of union, if they are not actually opposed to it, or to consider children as mere objects for a person's own satisfaction.”

Pope John Paul II to the Ambassador of Spain, June, 2004

It is estimated that as many as 17,000 human beings each year are trafficked into the United States. Women and children have been forced to work in prostitution and child pornography rings, while men, women, and children have been forced into different types of manual labor, without pay or protection.

— testimony by the USCCB, Migration and Refugee Services to US Senate Committee on the Judiciary, July 7, 2004

A Catholic, to be in full communion with the faith of the Church, must accept this teaching about the evil of abortion and euthanasia. The Encyclical Letter *Evangelium Vitae*, with reference to judicial decisions or civil laws that authorize or promote abortion or euthanasia, states that there is “a grave and clear obligation to oppose them by conscientious objection” (no. 73). Moreover, it says that “in the case of an intrinsically unjust law permitting abortion or euthanasia, it is never licit to obey it, or to take part in a propaganda campaign in favor of it, or vote for it.”

— Archbishop Levada, “Reflections on Catholics in Political Life and the Reception of Holy Communion”

Catholics who publicly dissent from the Church’s teaching on the right to life of all unborn children should recognize that they have freely chosen by their own actions to separate themselves from what the Church believes and teaches. They have also separated themselves in a significant way from the Catholic community. The Church cannot force such people to change their position; but she can and does ask them honestly to admit in the public forum that they are not in full union with the Church. — Archbishop Myers, “A Time for Honesty”

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To make such intrinsically evil actions [as abortion] legal is itself wrong. ... The legal system as such can be said to cooperate in evil when it fails to protect the lives of those who have no protection except the law. ... Failing to protect the lives of innocent and defenseless members of the human race is to sin against justice. Those who formulate law therefore have an obligation in conscience to work toward correcting morally defective laws, lest they be guilty of cooperating in evil and in sinning against the common good.

— Catholics in Political Life

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Our obligation as bishops at this time is to teach clearly. It is with pastoral solicitude for everyone involved in the political process that we will also counsel Catholic public officials that their acting consistently to support abortion on demand risks making them cooperators in evil in a public manner. We will persist in this duty to counsel, in the hope that the scandal of their cooperating in evil can be resolved by the proper formation of their consciences.

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