



## THE FEAST OF HOLY CROSS

“May I never boast except in the cross of our Lord Jesus Christ...” (Gal 6:14).

**Novena:** From 5 September to 12 September 2020

**Feast Day:** 12-13 September 2020



### The significance of the Holy Cross

The most powerful symbol that has been reduced to having the least impression on us is the cross. Although it's depicted on everything from the tops of our churches to the bottoms of our neckties, from the front of our checkbook covers to the rear windows on our cars, we rarely see its significance.

**The cross is jewelry.** It's common to catch a glimpse of the cross as nearly every type of accessory imaginable. It has been made into earrings, necklace charms, key holders, toe rings, lapel pins and even the more permanent decoration of tattoos. None of these are inherently irreverent by their nature, but their existence shifts the significance of the cross from a spiritual tendency to a fashion trend where the primary purpose is not to prophesize but to accessorize.

**The cross is suffering.** We're challenged to take up our own personal cross and carry it, to freely and willingly undergo the sacrifices we encounter in our ordinary existence.

**The cross is death.** A crucifix is a cross with Christ's body still hanging, beaten and defeated, from it. It highlights the death of Jesus.

**The cross is life.** The cross also points to the resurrection of Easter Sunday, moving beyond the conquering of death to the triumphant promise of eternal life. This style of ornate décor does not display Jesus' physical body because the emphasis is that it cannot contain nor restrain Him.

**The cross is hope.** Being united and joined with Jesus is not reserved only for the next life, but is for the here and now. It is a calling for us to decide to live as Christians and to trust in the promise that we will be given the strength to do so.

**The cross is identity.** The cross serves as a reminder of these characteristics of our religion and functions as a representation to the world of who we are. It classifies us as followers of Christ and the body of the Church.

## LITURGY OF WORD

**First Reading:** Ezekiel 33:7-9

**Second Reading:** Rom 13:8-10

**Gospel Reading:** Mt. 18:15-20



In the first reading, God tells Ezekiel that he is to be a “*watchman for the house of Israel*,” obliged to warn Israel of moral dangers. If Ezekiel should refrain from speaking God's word given to convert the wicked, God will hold Ezekiel responsible for the death of the wicked. In the second reading, St. Paul points out that the love we should have for one another should be our only reason for admonishing and correcting the sinner. Love seeks the good of the one who is loved. Therefore, we should admonish one another so that we all may repent and grow in holiness. In today's Gospel, Jesus teaches that true Christian charity obliges a Christian, not only to assist his neighbors in their temporal and spiritual needs with material help and prayer, but also to aid with correction those brothers and sisters who have damaged the community by public sin. If the erring one refuses a one-on-one, loving correction by the offended party, then the Christian is to try to involve more people: first, “*one or two others*,” and eventually “*the Church*.” Finally, Jesus mentions the efficacy of community prayer in solving such problems, for Christ is present in the praying Christian community.

### PRAY FOR THE SICK

J. Gottesmann, W. Rieger, K. Eschenberg, J. Feeley, R. Knack, Ron Rhodes JR, Dan Buddenhagen, Brenda Long, Mary Ann, Eileem Ohman, Madeleine Wootan, Olga Viruet, Anita Robertson, Linda Roche, Gloria Grunn, Marcia Bauer, Frank M Geosits Jr, Baby Alexian, Shirley Rangaves, Jerome Bauer, Josephine and all sick and needy.

To submit a name please call the Rectory

