

Scripture – Second Week of Lent

1 Corinthians 1:20-25

Where is the wise one? Where is the scribe? Where is the debater of this age? Has not God made the wisdom of the world foolish? For since in the wisdom of God the world did not come to know God through wisdom, it was the will of God through the foolishness of the proclamation to save those who have faith. For Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

Reflection

The death of Jesus on the cross was essential to the proclamation of the Good News, yet conventional wisdom both then and now was scandalized by it. In every age the sensible and learned have sought to relegate Jesus to the role of an especially astute sage, who offered great teachings on how to live a moral life.

But the Gospel is incomplete without the passion-death-resurrection of Christ. There were other “gospels” written in the first centuries of Christianity, but none were recognized by the communities of the early Church to be Holy Scripture that did not include that vital element of the Paschal Mystery. In the Passion, Jesus reveals that the way of the cross is not the way of the world. A symbol of domination becomes a symbol of service; an instrument of death shows life given for others.

- What do you see as the primary values of 21st century western society?
- What are the primary values asserted by the values of the cross?
- As Christ dying on the cross was a dying to self, how can we go beyond ourselves in compassion to others?

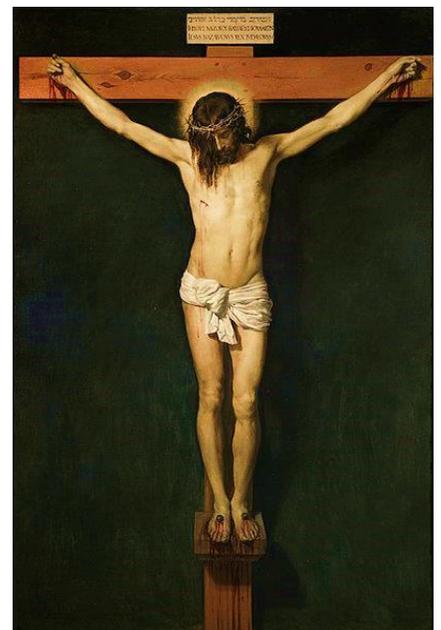
Prayer

O Wisdom of God, may I always pray like Saint Paul,
“But may I never boast except in the cross of our Lord
Jesus Christ, through which the world has been
crucified to me, and I to the world.”

Help me to develop my values from those of the
Gospel.

We adore you, O Christ and we bless you, because by
your holy cross you have redeemed the world.

Amen.



Velazquez: **Christ Crucified**

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The Cross that Serves

"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life, I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Galatians 2:20

Content for this supplemental Lenten Study comes from the Archdiocese of Portland's Office of Life, Justice & Peace, USCCB and Parish Faith Formation Team

What We Believe:

Catholic social teaching is a central and essential element of our faith. Its roots are in the Hebrew prophets who announced God's special love for the poor and called God's people to a covenant of love and justice. It is a teaching founded on the life and words of Jesus Christ, who came "to bring glad tidings to the poor . . . liberty to captives . . . recovery of sight to the blind"(Lk 4:18-19), and who identified himself with "the least of these," the hungry and the stranger (cf. Mt 25:45). Catholic social teaching is built on a commitment to the poor. This commitment arises from our experiences of Christ in the Eucharist. (USCCB)

Charity and Justice:

Service is giving direct aid to someone in need. It usually involves performing one or more of the corporal works of mercy. That is, giving alms to the poor, feeding the hungry, clothing the naked, visiting the sick or imprisoned. Another name for it is charity.

Action is correcting the structures that perpetuate the need. Through this lens, we look at the problems and issues facing us in our own communities, the nation and finally the world, and we ask questions, but more importantly, we also become involved in solving the problem which created the need in the first place, and the two are closely related and often blend together. (Life, Justice and Peace, Archdiocese of Portland)

Question for Action: How can I help the Cross that serves reach those who are in most need?

Suggested Actions:

- Choose one charity that you can support and more importantly be present to those being supported, e.g. St. Andre Bessette soup Kitchen
- Share what you save from what you give up during Lent with charitable agencies that help the poorest of the poor , e.g, St. Vincent de Paul
- Pray always for people who carry the cross of hunger and poverty, violence and persecution, e.g. the homeless, stateless



At the foot of the cross, here I am Lord.