

Here's a text if you've only a minute ...

For you placed the salvation of the human race on the wood of the cross, so that, where death arose, life might again spring forth.

Preface

Never forget the deeds of the Lord!

Psalm

For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

Gospel

God our Father, in obedience to you,
your only Son accepted death on the cross for the salvation of us all.
We acknowledge the mystery of the cross on earth.
May we receive the gift of redemption in heaven.

Old Opening Prayer

This week's texts if you want to reflect further:
Numbers 21: 4b–9; Ps. 77 (78); Philippians 2: 6–11 John 3: 13–17

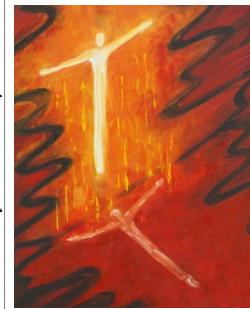


For God
so loved the world,
that he gave
his only begotten Son,
that whoever
believes in him
should not perish,
but have eternal life

If you'd like to receive Prego by email each week, sign up at
www.stbeunosoutreach.wordpress.com

ST. BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM

www.art4prayer.co.uk



PREGO LEAFLET

The Exaltation of The Holy Cross
Year C, 14th September 2025

'For God so loved the world ...'

Today we celebrate how Christ Jesus, the source of our life and salvation, transformed all human suffering, by willingly accepting death on the cross.

In the **First Reading**, the people of Israel bring suffering upon themselves by losing faith on their long journey to deliverance from slavery. Moses is commanded to lift up a fiery serpent on a stick: all who turn to this symbol of salvation will be healed.

In John's **Gospel**, Jesus understands the suffering that he is being called to embrace. He foretells how he will be lifted up, just like the serpent in the wilderness, so that whoever turns towards him will have eternal life. He reminds us that he was not sent to condemn the world, but to save it.

The **Psalm** encourages us to never forget the deeds of the Lord. The Lord is full of compassion and forgiveness – truly the source of our salvation.

The **Second Reading** provides a poetic teaching of our salvation story. God's love took human form in the person of Jesus. By accepting a shameful, humiliating death, God not only powerfully demonstrated solidarity with all who suffer cruelty and injustice at the hands of others, but overcame the finality of death, offering us all a path to eternal life.

As **Pilgrims of Hope** in this Jubilee year, we pray for all those who are persecuted or caught up in the injustice and horrors of war. May theirs and all suffering be transformed by the saving love of Christ.



Opening Prayer

O God, who willed that your Only Begotten Son
should undergo the Cross to save the human race,
grant, we pray, that we, who have known his mystery on earth,
may merit the grace of his redemption in heaven.

Second Reading Philippians 2: 6–11

Christ Jesus, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in human likeness. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus, every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Perhaps as I pray in preparation for this Feast of the Exaltation of the Holy Cross, I place myself before a crucifix, cross, or image of Calvary. Whatever I choose, I allow myself to settle and become still before the Lord. I remind myself that it was out of immense love for the world (and for me) that Christ Jesus embraced suffering and death on a cross.

I ask for the grace to become aware that in this moment I am in the presence of my loving Lord.

When I am ready, I carefully, prayerfully, read and reread this familiar passage, pausing to reflect upon any words, phrases or images that come to mind as I read. I ponder why I am drawn to these.

The text has a movement from humility and submission towards exaltation and glory. How does this impact on my image of Jesus?

Am I drawn to a humble man, who walks alongside me and empties himself for me, accompanying me in times of distress and suffering? Or am I more comfortable praying with an exalted image of Jesus in mind? Perhaps I need to hold both perspectives at different times in my life?

Does Christ Jesus need me to bow before him? Or is there some need in me to bow before the Lord?

We hear how Jesus had no need to grasp on to divine authority and glory. What are the values that I grasp on to? What sort of things define me? What would it be like to live with the sense of freedom that Jesus had? How does Jesus look upon me? I ask him, and I listen to his response...

When I feel ready, I draw my prayer to a close, by saying,
'Glory be to the Father, and to the Son and to the Holy Spirit ...'

Gospel John 3: 13–17

At that time: Jesus said to Nicodemus, 'No one has ascended into heaven except he who descended from heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.'

As I come to prayer, I prepare myself to become still and silent before the Lord. Perhaps again I pray before a crucifix, or hold a cross in my hands. Knowing that I am forever loved by God, I ask that during this time of prayer, I will be drawn ever deeper into God's love. Once I have settled, I read the Gospel as many times as I need, pausing in silence after each reading.

It may help my prayer to imagine Jesus's meeting with Nicodemus, the important Jewish leader. What do I notice about them? Why is it important that Jesus shares these words with Nicodemus?

A little earlier, St John tells us that this meeting takes place in the dark. I ponder why this is. Is Nicodemus ashamed or afraid that he might be seen with Jesus? Or is there some other reason?

Perhaps I imagine meeting Jesus myself under the cover of darkness, and hearing him confer this important truth on me. How do I feel on hearing this?

I listen again to Jesus saying that he did not come into the world to condemn it, but to save it. What does 'save' mean? Perhaps I think of another word: Not to condemn the world but to ... *love* it
Not to condemn the world but to ... *transform* it

Although Jesus does not condemn me, are there times when I condemn or criticise or speak harshly of myself? Maybe in doing so I remain in the darkness like Nicodemus.

How would Jesus want me to relate to my own difficulties or suffering? How might Jesus save, love or transform my darkness? I ask him as I would a close friend, and listen to how he wants me to experience his love in my life.

When ready, I close my prayer in gratitude, with a slow sign of the cross. This simple gesture is a reminder of God's love for me and for the world.