Lent 2014

A DAILY DEVOTIONAL BY AND FOR THE GEORGETOWN UNIVERSITY COMMUNITY
Welcome to Georgetown University's 2014 Lent Devotional.

This Advent, 6,000 students, alumni, faculty, staff, and friends of Georgetown joined us for our Advent daily prayer experience. While we made our way through Advent – each in our own way, God working with us uniquely and personally – we also experienced the joy that comes with Christian community. Such is the promise of our journey to Easter during the Lenten season.

In this Lenten Daily Devotional, you will hear many different voices from all parts of the Georgetown community. As your friends in Mission and Ministry have pieced this guide together, we have been humbled again by how remarkably creative God is, working through the diversely gifted people whose voices you will hear as you pray these pages. For their inspiration, we are most grateful.

However blessedly diverse we are, we give thanks for the unity we find in Jesus Christ, who gathers us into one body. Whether you pray from the Catholic, Orthodox Christian, or Protestant tradition, may you feel more deeply connected to the Church of Christ and to Christ’s summons to be a disciple.

A word about the devotional’s feature image: Made of iron taken from the Ark and the Dove, the two ships that carried the first colonists to Maryland, this cross is thought to have been used in the first legal celebration of the Mass in the English colonies of North America. Fr. Andrew White, S.J. celebrated the Mass on March 25, 1634 on St. Clement’s Island in the Potomac River. The cross was then raised over the first Jesuit structure in the new colonial capital, St. Mary’s City, which also housed the Order’s first school in the colonies. The cross will soon hang in our newly renovated Dahlgren Chapel, continuing its inspiring and protective function still today at Georgetown, the Alma Mater of Catholic and Jesuit education in the United States.

Godspeed on the adventure ahead!

Rev. Kevin O’Brien, S.J.
Vice President for Mission and Ministry

Rev. Patrick Rogers, S.J.
Catholic Chaplaincy Director

Very Rev. Constantine White
Orthodox Christian Chaplaincy Director

Rev. Bryant Oskvig
Protestant Chaplaincy Director
Ash Wednesday, March 5, 2014

Joel 2:12-18; Psalms 51:3-6ab, 12-14, 17; 2 Corinthians 5:20-6:2; Matthew 6:1-6, 16-18

REFLECTION

When I was a Jesuit novice in 1994, I worked for a time at St. Clare’s Hospital (now St. Vincent’s Midtown) in the Hell’s Kitchen section of New York City. One of my duties was to care for those men who were dying of AIDS in the prison unit of the hospital. This was where men in New York’s prison system who were desperately sick from AIDS related illnesses would come to be treated. Unfortunately for most, this place was where they died.

On Ash Wednesday I was charged with distributing ashes to these dying men. I had gotten to know the men quite well so when I went from room to room each man asked to have the ashes put on his forehead—Catholic and non-Catholic alike. I was a bit surprised by this but happily distributed ashes to each man and sat and prayed with them, lifting up to God both their joys and their fears.

Imagine my surprise when I walked out of the last room to see the guards and the doctors lined up in the hallway ready to receive their ashes! The doctor at the front of the line saw my surprise and said sheepishly: “Hey Brother, could you help out a couple of sinners?” Moved by their faith and their compassionate care for their patients, I gladly reached up and marked a bold ash cross on his forehead and the foreheads of the rest of the guards and doctors. These men and women of privileged social status waited patiently for me to pray with each man on the ward, some greatly diminished, before allowing themselves to be reminded of their common humanity with those very prisoners they were caring for. Humanity calling to humanity, dust calling to dust.

Let us all remember our connection to each other through our common origin, the stardust that fills the universe and the very dust under our feet. May our lives reflect the humility that our mortality calls for and in doing so, come to care for each person as the sister or brother that they are.

Rev. Patrick Rogers, S.J., is the Catholic Chaplaincy Director in the Office of Campus Ministry.

God of mercy and compassion, turn our hearts of stone into hearts of flesh that yearn for your presence with every breath we take. May we never take for granted the gift that you’ve given to each one of us by giving us a share in your life and ministry on earth.
Thursday, March 6
Deuteronomy 30:15-20; Psalms 1:1-4, 6; Luke 9:22-25

REFLECTION

Why me?

It is a question we’ve all exclaimed at one point or another, perhaps after an embarrassing encounter or a botched interview. Maybe you uttered those two tiny words after losing a friend or the passing of a loved one. It could have been after a failed test or a car crash, a heartbreaking breakup or a devastating diagnosis. Inevitably, we’ve all felt the hopeless “why me?” sentiment: abandoned, mistreated, and forgotten. Why me, Lord? Why did you forget me? Where were you when I needed you most?

Placing one’s faith and trust in the Lord can not only be difficult, it can be downright terrifying. In those “why me?” times, it can be easy to forget that God is always looking down on us and that He has a greater plan, one we could never begin to fathom. We must remember the sacrifice Jesus made for us, and that those who follow in the way of the Lord will always be protected. Today’s readings remind us of just that, proclaiming, “Blessed be they who hope in the Lord.” No matter how difficult life may seem at times, as long as we continue to trust and hope in the Lord, He will keep protecting and watching over us. As we embark on this Lenten journey, let us continue to place our faith in the hands of the Lord: fully and wholly, even in the face of our most desperate “why me?” moments.

Elizabeth Pinede, Class of 2016, is a Sociology major in the College.
Friday, March 7

Isaiah 58:1-9a; Psalms 51:3-6ab, 18-19; Matthew 9:14-15

REFLECTION

Today’s readings address what many perceive to be the key feature of the Lenten season: the fast. While traditions vary in their strictness of fasting, all challenge their followers to use the opportunity of Lent to redouble their efforts to live a more Christian life. The goal is commendable, but it is easy for the practitioner to take what is supposed to be a somber and introspective occasion and, if I can be excused the use of a popular hashtag, instead use it as an excuse to #humblebrag. This quickly descends into a ‘Who is having the Hardest Lent’ Contest. It almost leads one to wonder: if you publicly announce you’re giving up Facebook for Lent and no one is around to hear it, do you make a sound?

The Prophet Isaiah himself decries the ancient equivalent when he chastises the Israelites for publicly exclaiming: “Why do we fast, and you do not see it? Afflict ourselves, and you take no note of it?” The fast does not exist for its own sake. When we fast, we do so in order to gain a better appreciation for those less fortunate than ourselves, and, most importantly, we turn that appreciation into action. As the Prophet Isaiah chastises, the Lord does not rejoice when you publicly debase yourself during the fast, but that “This, rather, is the fasting that I wish: ... Sharing your bread with the hungry, sheltering the oppressed and the homeless; Clothing the naked when you see them, and not turning your back on your own.” In short, the value of Lent is found not in what you have stopped doing, but rather what you have started to do.

Jon Danilowicz, Class of 2014, is a Regional and Comparative Studies major in the School of Foreign Service.

O Lord and Master of my life!
Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, Lord and King! Grant me to see my own errors and not to judge my brother, for Thou art blessed unto ages of ages. Amen.
God of Creation, with every raindrop, every puddle, every swell of the tide, and every wave upon the shore, remind us of the waters that await us to quench our thirst and satisfy our needs in the parched places of our hearts.

Saturday, March 8
Isaiah 58:9b-14; Psalms 86:1-6; Luke 5:27-32

REFLECTION

I grew up on the beaches of south-central Alaska, which has one of the largest tide exchanges in the world. When the tide goes out, the waters recede by more than a mile and take several hours to return. The beach becomes dry and parched. It looks like someone is draining all of the water out of the ocean. As a child, I hated the desert-like beach at low tide; I loved high tide, when I could feel the cool waves on my feet and build castles in the wet sand. Then my father started taking me for walks at low tide, exploring the vast tidal flats that were ocean floor at high tide. He showed me octopus dens that looked deserted and sea anemones lying dormant on the sand. Then, as the tide came in, we stood in a foot of water and watched octopi crawl out of their dens and sea anemones dance. “How do they stand the long dry spells?” I asked. “They know the water is coming back,” my father replied.

In today’s readings, Isaiah tells us that the Lord will “satisfy your needs in parched place.... and you shall be like a watered garden, like a spring of water, whose waters never fail.” Luke reminds us that Jesus came to call the parched, the broken, those who thirst—in every imaginable way. When life leaves me parched, I sometimes feel like I am trapped on the drained beaches of my childhood, with no water in sight. And then I remember how life endured on those beaches. I remember that ours is a tradition in which ways are made in the desert, and wasteland is filled up with streams. For no matter how long and dry the road, no matter how parched and broken we are, Christ’s love awaits, like a spring of water, whose waters never fail.

Erin Cline is an Assistant Professor of Theology at Georgetown University.
Sunday, March 9

Genesis 2:7-9, 3:1-7; Psalm 51:3-6, 12-13, 17; Romans 5:12-19, Matthew 4:1-11

REFLECTION

Our Old Testament and Gospel readings today draw us into two situations of testing. In the Genesis story, God sets a limit on the first human couples’ choosing. The only way this prohibition will make sense to them is if they trust the giver of the command. If they turn their eyes and their hearts away from the God of their lives, and focus on the forbidden fruit, they place themselves in a situation where a piece of fruit becomes more attractive than the Holy Mystery.

Jesus in Matthew’s Gospel is also experiencing testing (probably a better term than “temptation”). Like Israel of old, Jesus is led into the wilderness where life is hard and it is all-important to trust in God. The enemy of human nature tests Jesus’ commitment to his Father, trying to exploit Jesus’ physical hunger, his readiness to perform “deeds of power” in his ministry, and his longing that all peoples open themselves to God’s in-breaking reign. At each test Jesus responds as one thoroughly grounded in his relationship to Abba and thoroughly under the sway of the Holy Spirit. Unlike Adam and Eve in the creation story, and unlike nascent Israel wandering in the wilderness, Jesus shows himself a person of profound trust in God and dependence on God. In his ministry, whose beginning follows right after this time of testing, Jesus will proclaim blessed those who hunger for God’s justice, and will use his abilities only to benefit others, and will strive to bring people into the gracious force-field of God’s reign through patient love, avoiding all shortcuts (including idolatrous shortcuts).

During this time of Lent, it is helpful if we begin each day asking ourselves: “What will happen today for me, for my learning, for my growth with God?” What a better question than this one: “What is going to happen to me today?”

Rev. Brian McDermott, S.J., is a Special Assistant to the President and Adjunct Professor of Catholic Studies.

Gracious God, help me to unlearn patterns in my life that prevent Your presence from shining forth from me. Deepen my trust in Your goodness, so that I make my choices today within my friendship with You, and not apart from our friendship. I ask this through Christ our Lord.
Monday, March 10
Leviticus 19:1-2, 11-18; Psalm 19:8-10, 15; Matthew 25:31-46

REFLECTION

At first glance, there seems to be quite a leap in this passage from Leviticus between “you shall not steal” (Lev 19:11) and “The wages of a hired worker shall not remain with you all night until the morning. You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the Lord.” (Lev 19:13-14).

It is easy to say, “Stealing is bad. Okay, I get that. But I was a few hours late paying my laborer, so what? So I said something bad about someone who can’t hear and will never know, so what? What’s the big deal?”

However, the presence of these seemingly less significant offenses beside the more famous sins and the parallel structure in these passages show us that what may seem insignificant is in fact as important as refraining from stealing or idolatry.

The common theme between the three offenses quoted here is that they are offenses against people who cannot defend themselves. The deaf cannot hear the curses you say against them, the blind cannot see or avoid what you put in front of them, and the employer has the power over the employee in their relationship.

This theme is expanded in the New Testament reading, where good and bad acts done to the vulnerable are treated as if they had been done directly to God Himself. In summary, when we sin against people over whom we have power, we sin against God who has power over all of us.

Nicholas Childress, Class of 2014, is a Linguistics and Arabic major in the College.
**Tuesday, March 11**

*Isaiah 55:10-11; Psalm 34:4-7, 16-19, Matthew 6:7-15*

**REFLECTION**

About a year ago, there was a terrible drought in the Midwest that turned lawns yellow and killed many trees and shrubs. Winter arrived, stark and cold. The barren, brittle limbs of what were once graceful trees remained as macabre reminders of the sweltering summer, and many people thought it was too late to save what appeared lost. But when spring came, and with it rain, new, green life sprung up seemingly out of nowhere. Plants that had never been before appeared in backyards. Leaves uncurled and grew. Stunted buds blossomed. The earth hadn’t been mortally injured. It was back. Changed, yes, but beautifully back.

Spiritual drought can be like physical drought. When we feel dry and brittle, when we turn to prayer but cannot seem to put coherent words together, we might think that faith, spirit, even perhaps God are too far away and too impossible to recover.

Today’s three readings give us hope and help for rekindling the soul’s spark. The prophet Isaiah reminds us that God’s word, like the rain and snow, falls to earth and does not leave us, but rather works to carry out His will, refreshing and nourishing those upon whom it falls. Psalms provides powerful assurance that those who focus on the Lord and call Him will be heard. And Matthew 6:7-15 offers Jesus’ instruction on effective prayer, the Our Father, profound in its direct simplicity.

The Word. Our focus. Jesus’ prayer. For those experiencing a spiritual drought, these three provide a refreshing way through brittle desert into a spring in full-bloom.

*Maureen Pratt, ’81, is an alumna of Georgetown University and an author, blogger, and columnist.*

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Lord, as I travel through this Lenten Season, please help me keep my life simple and my focus on You constant so that Your Word may fall upon me, nourish me, and inspire me to carry out Your will.
Wednesday, March 12
Jonah 3:1-10; Psalm 51:3-4, 12-13, 18-19; Luke 11:29-32

REFLECTION

Today’s readings from Jonah, Psalm 51, and Luke’s Gospel initially evoke images of admonition and repentance, but ultimately speak to the ever-saving grace and incomprehensible forgiveness of Christ. Jonah journeys into the city of Nineveh with a message of impending destruction; unlike many stories in the Bible where groups of people dismiss the Word of God and His messengers, the people of Nineveh—including the King—immediately turn from their evil ways, repent, and are forgiven.

What a beautiful example of trusting so completely in our Lord to save us, despite our very human failings! Reflecting on these readings and my own journey with repentance and forgiveness, I am immediately reminded of my favorite saint, Thérèse de Lisieux. Reading her autobiography, I was most struck by the image of St. Thérèse running constantly and joyfully towards a loving God, despite stumbling and falling down several times. Each time we fall, or fail, we are called as Christians to get up again—every time!—and run towards our Savior, with “a heart contrite and humbled,” as today’s Psalm says.

For we will fall! During his famous interview with La Civiltà Cattolica, the Italian Jesuit journal, Pope Francis said, “I am a sinner. This is the most accurate definition. It is not a figure of speech, a literary genre. I am a sinner.” This Lenten season invites us to reflect on what precisely causes us to “fall down” in our constant journey towards union with a perfect God.

Madeline Vitek is the Director of ESCAPE in the Office of Campus Ministry.
Thursday, March 13  
*Esther C:12, 14-16, 23-25; Psalm 138:1-3, 7c8; Matthew 7:7-12*

**REFLECTION**

With great candor, Esther shares her struggles and trials with God. Vulnerable and raw, she begs the Lord for help. More than just a moving display of emotion, her honesty conveys a trust that God is listening. In the Psalm we hear this same theme echoed: the Psalmist describes how he called for help and the Lord answered. God gives us the freedom and ability to come to God openly with our prayers, and invites us to deepen our relationship with God in doing so.

Today’s Gospel includes another version of this invitation: “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.” God is ready to be found, waiting for us to call out to him in prayer, whether our prayers be ones of gratitude, ones seeking help, or anything in between.

God hears our prayers out of love, and invites us into deeper relationship to know this love more fully. God invites each of us, each individual one of us, replete with our imperfections, our quirks, our faults, and our fears, into this deeper relationship. Today’s Gospel ends with an articulation of the “Golden Rule,” which predates the time of Jesus. A foundational statement of ethics, this principle takes on a deeper meaning when explored through the lens of faith. Love one another, not just because others deserve it, but as a fundamental component of their human dignity. We are called to love one another, because it’s the most genuine way to acknowledge God’s particular and personal love for each one of us. In calling us to love one another, Jesus invites us to respond to the immense grace of God’s love for us with an outpouring of love for our sisters and brothers.

Can we come to God with the same openness, vulnerability, and trust that Esther demonstrates? Are we open to the graces, however unexpected, that God might help us come to know?

*Erin Pepin graduated from Georgetown University in 2011; she lives and works in the Washington, D.C. area.*

Dear God, we know that You hear our prayers and invite us to share our deepest desires and concerns with You. As we come to know You more deeply, may we be moved to love one another more deeply in response.
Friday, March 14
Ezekiel 18:21-28; Psalm 130: 1-8; Matthew 5:20-26

REFLECTION

The recurring theme that came to mind as I read these scriptures was relationships and spiritual bonds. One of the most important things that we must remember as Christians is that the foundations of our faith are based on our relationship with God. Relationships must include love, respect, communication and trust: without those, we have nothing.

These three scriptures explain to us not only what relationship we should seek with God, but how we should model our relationships with others and with ourselves. In the Responsorial Psalm, the most powerful verse for me was “I trust in the Lord; my soul trusts in his word.” Not only does this point to the significance of trusting God, through whom all things are possible, but also the importance of knowing His word, for that should be the foundation of our trust in Him. Ezekiel 18:22 points to God’s role in our relationship with Him. When we turn from evil, and therefore turn towards Him, God rejoices!

One of the most important and most difficult things about being a follower of Jesus is turning away from sin, but we must remember that we do this to please God. He exults and celebrates when we turn towards Him. In order to follow him and turn away from sin, we must first trust God and His will. One of the ways in which we can follow His will in our daily lives is to seek to treat others with the love and respect that God shows us. In Matthew 5, we see directions that explain how we should treat one another. Jesus explained to his disciples that God cares not only about our actions, but about our spirit as well when it comes to our personal relationships. “Go first and be reconciled with your brother, and then come and offer your gift,” he says. We must have the right mind, heart and spirit in order to please God.

Marisa Tersy, Class of 2014, is a Culture and Politics major in the School of Foreign Service.
REFLECTION

There’s no way around it. Jesus wants nothing less than our whole heart, a complete conversion to Him. There is no easy path.

In today’s Gospel, I am tempted to hear only the most familiar words and move on: “Love your enemies and pray for those who persecute you.” It is a different set of words, however, that seizes my heart in an icy grip: “For if you love those who love you... Do not the tax collectors do the same?”

The tax collectors are no monsters. Regardless of the greed or corruption with which they are involved, we are told that they love those who love them. I don’t think that’s such a little thing. In fact, I think I have work to do to live up to even that standard.

I spend a lot of time focused on loving those who love me, those who have an established place in my life. But I’m not so certain I do even that well. It is easy to love when I’m feeling content and secure. Yet I know that it’s not an unusual day when cutting words slip out of my mouth, or envy festers in my heart. Love my enemies? I have a long way to go.

Perhaps I have made Jesus’ commands seem even harder than they already did. Perhaps that’s a good thing. Because the more impossible the challenge feels, the more I accept that I cannot make this journey by sheer will alone. Only because we have a God who walked with us and suffered for us, who showed us what perfect love looks like, can we hope to fulfill His commands.

There is no easy path. However, there is a path on which God accompanies us. Let us rejoice in that.

Lara Ericson (C’11) is the Catholic Program Coordinator in the Office of Campus Ministry.
Sunday, March 16
Genesis 12:1-4a; Psalm 33: 4-5, 18-20, 22; 2 Timothy 1:8b-10, Matthew 17:1-9

REFLECTION

“This is my beloved Son, with whom I am well pleased.”

I am convinced that these words were the most important ones Jesus ever heard. Today he hears them on Mount Tabor, in the incredible moment of his Transfiguration. But we know he heard the same words at his Baptism in the Jordan River. These words of love and affirmation must have echoed inside him for the rest of his life, fortifying his greatest hopes and consoling him in his moments of loneliness and seeming failure. They sustained him on his journeys between villages, through warm days and dark nights, and ultimately on that long final walk to Jerusalem. Through it all, the truth – of God’s love, of God’s delight in him – drew him forward.

In Lent, God beckons us to return to the same basic truths that Jesus heard in the Transfiguration: that we are God’s beloved children, and that God takes delight in us. This is the truth that sustains us along our way, on journeys near and far and deep inside, in fasting and sacrifice and generous service, and in prayer and community building. In these holy weeks, may we let all the other voices in our lives – of judgment, of competition, of comparison, of fear – fade away, so that the only voice we hear is that of the Lord proclaiming love.

Rev. Matthew Carnes, S.J., is a Chaplain-in-Residence and assistant professor in the Department of Government.
Monday, March 17
Daniel 9:4b-10; Psalm 79: 1-9, 11, 13; Luke 6:36-38

REFLECTION

People often struggle with the concepts of belief, faith, and what it really means to have faith in Christ. At this point in my spiritual journey, I believe that faith must be more than the intellectual affirmation of the existence of God and the divinity of Christ, for even the demons in the Gospels affirmed as such. No, it must be more. Faith, to me, must be not just the affirmation of divine existence, but the absolute trust in the promises made by the Divine through Christ.

As can be seen in the reading from Daniel, humans have an awful habit of turning away from God’s words and covenants, sending ourselves into spiritual exile, and forcing ourselves to live in the spiritual isolation caused by turning off of the way of God. Christ shows us, however, that even in our sin, there is hope. Hope in the promises which he makes to us.

The Gospel reading for today, located at the center of Christ’s “Sermon on the Plain,” shows us one such promise into which we are called to put our trust. In one of Jesus’ great eschatological statements, we are assured of two major things: That there will, indeed, be a judgment by God, and that even so, Christ will judge us not according to each sin we have committed, but rather by how merciful and generous we have been in our conduct towards others. Christ, the ultimate judge of the world, promises that our own shortcomings are not the final word. He will give unto us in the same manner that we have given to others. Now that is something that I can put my faith in.

Ian Collier, Class of 2016, is a Theology and Philosophy major in the College.

Lord of Hosts, help us to realize our own lowly state and remember our own iniquity as we interact with others. Be with us to guide us in our humility, reminding us that we will be judged with the same level of mercy and generosity that we show others. Amen.
Tuesday, March 18
Isaiah 1:10, 16-20; Psalm 50: 8-9, 16bc-17, 21, 23; Matthew 23:1-12

REFLECTION

In reading these rich passages, we see that God is clear about his requirements of us—and it may not be at all what we think.

It’s so tempting to play the religious game — to trust in our self-righteousness and good deeds. It can be too easy to lay the burden of living up to our standards on others. Easy to think our good deeds are sufficient to convince God that our wandering hearts just don’t matter.

In each of these passages God sees the true heart of the religious one, and he challenges the substance, the authenticity of faith in a person. It appears that God is not looking for self-directed perfection as much as he is looking for a surrendered heart that—as a natural outflow of authentic faith—seeks to lift the burden from weary ones rather than weigh them down.

The good news is that God sees our hearts. He sees our need and is so willing to turn the crimson red of our hearts into something like snow white, clean wool.

If we are willing... If we obey...

A submitted heart. A humble, praising, pliable heart is worth gold in the hands of God.

Rev. Stefanie Chappell is a Chaplain-in-Residence at Georgetown University.

Gracious God, I see my need for You more than my need to present perfection. I pray for a humble heart—the kind of heart that attracts Your presence. May I love You well by lifting the burden of those who are most weary—and may my heart and life bring You praise.
**Wednesday, March 19**

*2 Samuel 7:4-5, 12-14, 16; Psalm 89:2-5, 27, 29; Romans 4:13, 16-18, 22; Matthew 1:16, 18-24*

**REFLECTION**

The Gospels are bottomless in meaning, which is why I enjoy revisiting familiar stories like the angel’s first appearance before Joseph. Joseph’s faith and devotion always inspire me, and the angel’s news – that the Holy Spirit has conceived Mary’s child – is so wonderful, I too feel like I am dreaming! In reading Matthew’s Gospel today, though, two ideas stand out to me with newfound significance.

I am first struck by how Matthew interprets the angel’s words. Though the angel tells Joseph “do not be afraid to take Mary your wife into your home,” Matthew writes that Joseph, upon waking up, “did as the angel of the Lord had commanded him and took his wife into his home.” Matthew’s understanding of “do not be afraid” as a command reminds me that in dispelling my fear, God calls me to act. I cannot accept God and remain idle. I must use my fearlessness as a source of conviction for leading a Christian life.

I also find it compelling that the angel arrives only after Joseph discovers that Mary is pregnant. Couldn’t God have told Joseph earlier, sparing him his distress? And doesn’t delaying make the angel’s task more about explaining an uncomfortable situation than sharing the joyous news? Whatever His reason, by waiting, God allows Joseph to welcome both Mary and Jesus into his home in a single act of acceptance. As one who desires to welcome Jesus into his home, I leave Matthew’s story recognizing that Jesus lives within all of us and encourages us to accept others.

Though I usually equate “acting” with “impacting,” Joseph acts in the opposite manner - he accepts Mary, allowing God to impact him. Entrusting my fear to God, I hope to do the same.

*Andrew Toporoff, Class of 2014, is an Art History major in the College.*

*Lord, you drive away my fear and command me to act. Help me emulate Joseph, opening myself to you, your plan, and others. Amen.*
Thursday, March 20
Jeremiah 17:5-10; Psalm 1:1-4, 6; Luke 16:19-31

REFLECTION

The parable of Lazarus and the Rich Man transports me to a village in Santa Monica, located in the San Vicente province of El Salvador, while on Georgetown’s Magis program. I am lounging in a hammock on the front porch of my host family’s casa, taking in the sights and sounds around me. The chickens are busy chattering and the cattle are roaming about. There is no electricity, and it’s safe to say my host family has fewer pairs of shoes than family members. Amongst it all, I am welcomed. The educator and minister becomes the student and the one that is ministered to.

As we sit outside, our host father begins complaining about those who steal from his crops during the dead of night. He said to me, “I don’t mean the mothers who are picking a few vegetables to feed their children, because we must always leave something for those who have nothing.” Amen. I have never heard more profound words on the true meaning of solidarity.

During Pope Francis’ canonization ceremony, he preached against “comfortable living” because it can create a “gentrification of the heart.” This seems to be the problem of the rich man in Jesus’ story. I am sure he didn’t think he was doing anything wrong and simply enjoyed the life he was living. One could even say that the rich man did nothing worse than remaining blind to a sick man. But, this parable teaches that sometimes our sins are not ones of commission, but of omission. To borrow Pope Francis’ word, we are challenged to question our “comfortable” blindness.

Jennie Reis is the Director of Catholic Retreats & Immersion Programs in the Office of Campus Ministry.
**Friday, March 21**

*Genesis 37: 3-4, 12-13a, 17b-28a; Psalm 105:16-21; Matthew 21:33-43, 45-46*

**REFLECTION**

I have always been inspired by the stories of Nelson Mandela spending twenty-seven years doing hard labor with little to no connection with the outside world, but emerging from it renewed. Both of today’s readings are about similar persecutions. Joseph, “the master dreamer,” had his own brothers plot to kill him. The vineyard owner’s son is killed by the very tenants who benefit from the fruits of the vineyard. These persecutions threaten one’s relationship with God.

Although most of us won’t be killed by tenants, thrown into a cistern, or forced to spend twenty-seven years in prison, many of us do face what I call “silent persecutions.” Silent persecutions are everyday pressures that get in the way of our relationship with God. They come in many forms. The professor who—pressured by the Type-A culture at Georgetown—fills up his calendar with appointments and classes, leaving no time for quiet reflection, faces a silent persecution. So is the student who—in a culture of technological saturation—mistakes Snapchat and texting for lasting, deep, and true connection with others.

Sometimes persecutions are obvious; finding out about a death plot by your brothers seems rather obvious to me. Other obstacles—the silent persecutions—are less obvious. The point of silent persecutions is that they are often so quiet that we don’t even notice them. Although far less traumatic than open persecutions, they can end up affecting us and our relationships with God and others. So what’s the solution? How do we combat silent persecutions? The answer, of course, is a very Jesuit one: reflect on them. In this Lenten season, let’s find time to stop and to think about our own silent persecutions. Where in your life is there daily pressure that prevents you from reflecting and connecting? How can you be consistently mindful of these pressures?

_Collin Leibold, Class of 2015, is a Biology of Global Health major in the College._

Dear Lord, give me the wisdom and fortitude to find and to face the silent persecutions in my life, those times when life’s pressures get in the way of my relationship with You. Be with me and bless me on my journey of reflection and connection this Lenten season. We pray, as always, in Christ’s name. Amen.
Saturday, March 22


REFLECTION

As we move deeper into this penitential season of Lent, we may be concerned with assessing the practices we have taken up – perhaps weary under fleeting resolves, discouraged for not seeing much fruit, or with a budding taste of renewal, yet an irreducible sense of inadequacy. Who will “remove our guilt” and lead us into the joy of this Gospel defying our moral understanding? The Word of God, bursting forth from the depth of God’s own being, reveals the heart of God’s mystery: a mother who cannot stay still or withdrawn, even when her child forgets her; a patient and passionate lover roaming on the outskirts; a father thrilled with joy at the sight of his child returning without pretense; a judge deaf to the litany of fears and sins; a Creator joyful to receive from his creature the gift of giving the full measure of his love without measure; a God moved to embrace and hold in restored freedom and dignity.

Jesus, you describe this scene with such nuanced understanding. You seem to know the prodigal son as well as you know the father. Might you be speaking of yourself, Jesus, You, the spotless lamb, the perfect Child, “who was made to be sin so that we might become the righteousness of God in you”? Jesus, will you be our way back home to this divine embrace? Jesus, to borrow the words of St. Therese, will you be yourself our holiness?

You teach us to pray this Lent. Prayer is that aspiration setting us in motion from the depths of our wants and fears. Prayer is this trusting journey home – beyond all its hesitations and deliberations. Prayer is that transforming encounter in which our radical poverty, freely offered, stirs God as a mother to the quick. Prayer is that embrace engulfing all remnants of sin, nurturing grace, consuming in love. Will we still be afraid, elusive? Not if you, Jesus, become our holiness, so that we believe in the Father's mercy for us and in us, so that we, too, give God the infinite joy of giving himself to us and through us, in the concrete circumstances of today’s world.

Anne-Elisabeth Giuliani is a Chaplain-in-Residence at Georgetown University.
Sunday, March 23

*Exodus: 17:3-7, Psalm 95:1-2, 6-9; Romans 5:1-2, 5-8; John 4:5-42*

**REFLECTION**

I keep wishing I had had the idea of bottling and selling water when the water from the tap was as plentiful and as good as it gets. Slaking thirst with nature’s best drink—save for some fermented wonders—has become the drink of choice at lunchtime on the Hilltop, from Leo’s to the Tombs. “Water is fine.” Never mind the plastic bottles that clog our recycle bins. Thirst and its easing are Life issues.

This unnamed Woman of Samaria who approaches the well of Sychar at the noon hour had come to draw water, and this lone stranger—Jesus—asks her for a drink. The woman has genuine issues. Talking with strangers who have no bucket had some consequences if others were taking note. And that is only the beginning. This guy is among those the Samaritans did not trust, and he begins to go on about what gifts he has to offer. Another precocious guy who apparently has little respect for Jacob and her people…. But they keep talking over water, and her thirst for love and respect finds a home with Jesus. Could you and I be patient with another whose thirst becomes clear?

*Rev. Raymond B. Kemp is a Special Assistant to the President and adjunct professor of Theology.*

*God, help us know the gifts you have shared with us in Christ, and let us use them for the good of your purposes and to ease thirst however we come to encounter it. Be good to us this Lent and help us be drink for one another. And work for good water for all your creation to drink. In Jesus’ name. Amen!*
Monday, March 24


REFLECTION

Have you ever stared at something for so long that you lose focus on the object? For me, it happens sometimes when I study charts and figures that accompany papers I have to read. As I stare at the figures on the page, my corneas begin to glaze over and my vision blurs. Lines and colors run together, and what were once carefully crafted and informative pieces become nothing more than jumbled blobs on the page. It happens all the more the longer I stare at it. It’s the irony of sight: the longer you stare at something, the less you see.

It’s this notion that leads Jesus to state that a prophet is without honor only in his home country. He speaks of Elisha, a prophet who could have healed any of the countless lepers in Israel, had they seen him as an agent of God. However, only Naaman, a foreigner whose vision had not been blurred by constant exposure, was healed. The people who heard Jesus in the temple in chapter four of Luke’s Gospel had been looking at Him for thirty years. But their eyes had glazed over, and instead of God’s Son, they saw Joseph’s son. As a result, they could receive nothing from Him.

It’s often times far too easy for us to lose focus on God, especially as we hear again a story we’ve heard countless times before: Jesus loves you and died to reconcile you back to the Father. I pray the Gospel will never become blurred and uninteresting. As we go through this Lenten season, let us take a moment to refocus and, as if for the first time, with clear eyes and unveiled face, behold the great love with which God bears us.

John Alexander, Class of 2014, is a Biology major in the College.
**Tuesday, March 25**

*Isaiah 7:10-14; 8:10; Psalm 40:7-11; Hebrews 10:4-10; Luke 1:26-38*

**REFLECTION**

In the midst of Lent, we are confronted by the exemplar of our faith. “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” Mary surrenders herself to the calling of God, and she bears salvation for the world. She does so into the ambiguity of her situation, betrothed but unmarried, and in the face of certain stigma and personal threat that such situation would create in her time. Trusting God into the unknown, Mary says, “Yes” to God’s invitation. In giving herself over to God in spite of the challenges, Mary brings Jesus (hope, light, love) to the world; she bears God to the world. Mary is Theotokos.

Mary is the height of our faith, and she witnesses to the fullness of a life that births the Gospel. In the midst of our time of Lenten fasting and reflection, the light of Mary’s life gives us hope and guides us in our pilgrim journey. We find in her the trust that God will walk with us in our call through whatever the challenges may be, and an example of courage in that walk. Each of us called into Christian discipleship is invited to bear the Good News to the world, as Mary was. We are called to birth hope, light, and love to this hurt and broken place through the giving of us. May we be as open as Mary: “Here I am, a servant of God.”

*Rev. Bryant Oskvig is the Protestant Chaplaincy Director in the Office of Campus Ministry.*

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*Holy God, the mystery of your eternal Word took flesh among us, when Mary, without reserve, entrusted her life to you. Strengthen us by the example of her humility, that we may always be ready to do your will. Amen.*
Wednesday, March 26

Reflected in Deuteronomy 4:1, 5-9; Psalm 147:12-13, 15-16, 19-20; Matthew 5:17-19

Reflection

A single quote, hastily scrawled on a Post-It note, speaks to me from my desk as I sit down to study. Taken from an interview with the great ballet dancer Gelsey Kirkland, it reads, “The necessity in ballet to apply strict boundaries in order to attain freedom can be a starting point for finding a similar truth in everyday life.”

One of my life’s greatest loves, ballet, is an art form brimming with rules.

The rules began in the baby ballet class, where rules like “listen to the teacher” and “don’t crash into each other” existed to keep us safe in a place where we could grow to love the art. In the studio today, everything from the placement of my toes to the direction of my gaze is subject to correction by the teacher.

Some days, my lines are beautiful and clean, and my leaps and turns feel like flying. Admittedly, there are more days when the studio gets hot, my muscles get tired, and I know there is no way I will ever remember – let alone execute – all the steps being thrown my way. On those days, it occurs to me to compare ballet to college parties, where so many stand awkwardly in the corner. They don’t know the steps. They don’t dance.

My thoughts then turn to my favorite dancer, New York City Ballet’s Wendy Whelan. Because of her impeccable technique, her movement is pure, free, natural, and full of grace.

Whelan has fulfilled Kirkland’s notion of applying strict boundaries to attain freedom. In the same way, Jesus has come to fulfill the law. He tells us to “obey and teach these commandments” not out of authoritarianism, but out of love. He doesn’t want us to stand awkwardly in the corner – He wants us to come to Him and freely dance.

Olivia Reed, Class of 2015, is a Theology major in the College.

God our Father, You have formed our feet and shown us the steps; You have composed the world and animated us. As we learn our parts in Your great dance, help us be led by Your laws and promises. Amen.
Thursday, March 27
Jeremiah 7:23-28; Psalm 95:1-2, 6-9; Luke 11:14-23

REFLECTION

There is a collection of stories by Rudyard Kipling entitled the Just So Stories: an array of fanciful etiological tales, such as “How the Camel Got His Hump” and “How the Elephant Got His Trunk.” Throughout the tales, the narrator addresses his audience with particular affection: “O my Best Beloved.” The endearment is both universal, while intensely intimate. When I was a child, my father would read these stories aloud to me, his deep voice resonant and soothing. One day, he came to visit my elementary school as part of a parent read-aloud program, and opened up our copy of Just So Stories. It was strange at first to hear my father speak those words, “O my Best Beloved,” to a room of strangers. Yet there is a something about a storyteller’s voice that has the power to entrance an audience, a quality that captivates each individually, setting fire to private imaginings, whilst bringing together all who listen. Kipling gave us the words, but as my father spoke, he gave them life.

God is a storyteller. Today He speaks to us through the writings of the prophet Jeremiah: “Listen to my voice, then I will be your God and you shall be my people. Walk in all the ways that I command you, so that you may prosper.” First, we must listen, for it is in this act that we find unity with God and the world. It is only after that we are given instructions to walk: we are called to live out the words that God has spoken. The Psalmist, so moved by God’s voice, urges us, “Come, let us sing joyfully to the Lord.” It is in Christ that we see God’s storytelling not only told, but lived, even unto the cross. Jesus is the “Living Word,” with the storyteller’s power to drive out those demons that make us mute.

A good storyteller challenges us to not only listen, but to take action, to live the Word. Sometimes we hear, but do not listen. Sometimes we listen, but do not walk. Yet, He never ceases to call out to us, as the narrator of Kipling’s tales does: universal, yet intimate, a reminder that we are each of us His “Best Beloved.”

Tori Savage is the Protestant Program Coordinator in the Office of Campus Ministry.

O my Best Beloved, my Heavenly Father, grant me the voice of a storyteller. Banish the demons that make me mute and fill my ears with Your words. Let me walk out into the world with Your story on my lips and in my heart. In the name of Your Son, Jesus Christ, I pray, Amen.
Friday, March 28

Hosea 14:2-10; Psalm 81:6c-11ab, 14, 17; Mark 12:28-34

REFLECTION

In today’s Gospel Jesus responds to a questioner with the two great commandments. The first: “Love the Lord your God with all your heart, and all your soul, and all your mind and all your strength.” And the second: “Love your neighbor as yourself.”

At first glance these directives are stunningly simple, concise and all encompassing. Moreover, they seem perfectly designed for this hyper-speed world in which we exist, where most everything – relationships, tasks, decisions, our very lives – are measured in nanoseconds. In these words Jesus created the first Twitter-friendly, in-depth philosophy of life. What a gift! All we need to do is race through these admittedly dense ground rules, and then careen off to the next pressing matter that faces us at any given time. We’re all set, right?

Not so fast.

One of the main purposes of Lent is to inspire us to slow down, to reflect, to re-tool, and to re-direct our lives. Most of us simply cannot do this profoundly important work while on a dead run, multi-tasking our way through yet another over-scheduled day.

So our first challenge is to take the time to meditate deeply on these deceptively simple commandments. What does it really mean to us to “Love the Lord your God”? For that matter, who is our “neighbor,” and how do we, or should we, love him? With our time, our prayer, and God’s help we will approach answers to these compelling questions.

William Cooke (C’ 73) is an alumnus of Georgetown University.
Saturday, March 29
Hosea 6:1-6; Psalm 51:3-4, 18-21ab; Luke 18:9-14

REFLECTION

Today’s readings explore this powerful relationship between humility and mercy, between pride and judgment. Jesus’ parable challenges us to be aware of the pride that can permeate our faith lives. In pride, prayer becomes an aside. Having already earned his good place with God, the Pharisee steps outside of his daily life to speak about the close relationship with God which he has garnered through sacrifice and offering. The tax collector, however, does the opposite of stepping out, plunging deeply into his sinful life with a simple prayer. We learn in this courageous moment, through reconciling our own particular fallenness—the hindrances that prevent a deeper personal relationship with God and with others—we can allow His mercy to flow into the intricacies in each of our lives.

While in Brazil for World Youth Day last summer, I had the opportunity to adore the Eucharist alongside millions of other young Catholics lined down the Copacabana. This was a very pious vigil on naturally stunning terrain and in an immense community, including the presence of Pope Francis—truly a prayerful, holy moment. What struck me most in the midst of the elaborateness, though, was a very simple and repetitive chorus from an American singer: “Lord, I need you, oh, I need you. Every hour I need you.” This paradoxical moment, humility in the midst of our elaborately complicated lives, serves as a reminder for the way in which God calls us to prayer in these readings during the middle part of the season of Lent. Lent serves as a time to recognize our necessity for God, our contingency upon His mercy. Twenty-four days since our Lenten resolutions began on Ash Wednesday, let us not lose sight of that simple prayer, in solidarity with the tax collector.

Christian Verghese, Class of 2015, is a Mathematics major in the College.
Sunday, March 30
1 Samuel 16:1b, 6-7, 10-13a; Psalm 23:1-6; Ephesians 5:8-14; John 9:1-41

REFLECTION

The Eastern Orthodox Church and other Christian Churches usually do not celebrate the Great Feast of the Resurrection of Christ on the same Sunday. This year, however, we are all celebrating Easter on April 20th. In the Orthodox Church Easter is traditionally called “Pascha” from the Hebrew word for Passover — “Pesach”. The Paschal celebration is the center of the Orthodox Liturgical calendar. It is preceded by a period of preparatory fasting – Great Lent – meaning the Great Fast. In fact, the four weeks before Great Lent starts are a time of preparing for Lent itself in which the faithful are asked to begin contemplating what the emphasis of their Lenten spiritual effort will be. During Great Lent each Sunday has a specific designation or contemplation, which is the same every year, to assist Orthodox Christians on their spiritual journey to participate in the celebration of Pascha. This year March 30th falls for Orthodox on the Fourth Sunday of Great Lent and the commemoration on this Sunday is for St. John of the Ladder or St. John Climacus. St. John was known for his asceticism and he wrote a treatise called The Ladder of Divine Ascent (which gives him his name as a recognized Holy One, i.e. a Saint). In his writing he compares our attaining heaven to climbing a ladder. There are thirty “rungs” in his ladder and he identifies each “rung” with some virtue we should strive for or some “vice” we should try to shun. Climbing a ladder requires some kind of effort; just as striving to participate eternally in the Resurrection of Christ – to attain Heaven – requires an effort for each person. The good news for us as Christians is that God does not leave us alone as we “climb.” He actually is the source of our strength (we need only ask) so that we may eternally participate in the Kingdom of Heaven that He offers to us in His Resurrection.

V. Rev. Constantine White is the Orthodox Christian Chaplain in the Office of Campus Ministry.
Monday, March 31

Isaiah 65:17-21; Psalm 30:2, 4-6, 11-12a, 13b; John 4:43-54

REFLECTION

On a stormy and cold Monday morning, as wind and ice charged ruthlessly at my face on my walk to work, my umbrella broke. Not only did it break, it inverted itself into the face of the stranger walking beside me. I apologized profusely even though the man did not want to hear it. In frustration, I threw the maddening mess of metal and fabric into the trash and continued my commute with cold hands, wet hair, and a gloomy spirit.

In ways big and small, we all find ourselves in times of broken umbrellas: weak, hopeless, and lonely. Lent is an invitation to let God into the deepest storms of life: that nagging worry, that old insecurity, or that encounter we are too embarrassed or too scared to face alone. In today’s reading, the sickly son of a royal officer is saved from death because his father places complete trust in the boundless love of Jesus. There is never a moment – in rain or sunshine – when God does not call us by name with the same transformative promise.

God continually invites us to deepen our relationship with him. Like any relationship, it is strengthened with conversation, honesty, and signs of gratitude and love. When we invite God to participate in our daily life – in our deepest desires, our fears, and our joys, our hearts and minds will be open to receive the grace that surrounds us always.

On whom will you lean in your storms?

Mary Baker is a Class of 2010 alumna of Georgetown College of Arts & Sciences.

Lord, help me grow in faith and love.
Let my faith be a beacon of light for Your beloved people.
Tuesday, April 1
Ezekiel 47:1-9, 12; Psalm 46: 2-3, 5-6, 8-9; John 5:1-16

REFLECTION: “GET UP! PICK UP YOUR MAT AND WALK.”

“I just need one more illustration,” I said to myself, attempting in vain to craft a sermon that would never fully take shape. My deadline was quickly approaching and the well of creativity was running dry. The phone rang with an offer from the other line to write a Lenten devotional. “I’m already overwhelmed,” I thought, but didn’t say. I hesitantly asked the caller which passage: John 5:1-15. I knew immediately I had to say yes. Earlier during my devotions I had prayed over a passage at random and was shocked to discover I was being asked to write a devotional on this same passage.

The man Jesus heals in this story always confused me. When asked, “Do you want to be healed?” he is distracted by the miracles others have received, justifying himself and ignoring the question. When others were healed they immediately followed Jesus, this man later turned him in to the authorities when Jesus taught something unpleasant. I’m certain he was grateful for the healing, but he was oblivious to the larger miracle that stood in front of him. How could he not see that he was talking with the Messiah?

What I realized in my devotions that morning was that I see myself in this man. I’m thrilled when inspiration comes for my work, but often am too busy to appreciate it as the work of God in my life. I thank God for the good he’s done for me, but sometimes react with jealousy when I see him do miracles for others.

What gives me hope in spite of this man’s reaction is that Jesus still gladly healed. It’s reassuring to know that my imperfect reactions aren’t enough to stop the miracles of Jesus.

Rev. Jonathan Rice is a Chaplain-in-Residence and member of the Council of Affiliated Ministries.
Wednesday, April 2
Isaiah 49:8-15; Psalm 145:8-9, 13cd-14, 17-18; John 5:17-30

REFLECTION

Today’s scripture readings emphasize that God helps and saves the faithful, providing them with comfort and showing them mercy in a just and holy way. The Psalm verses praise God, exalting Him for His works on our behalf. In fact, God loves us so much that He sends Jesus, his divine Son, to take on our humanity and teach us through His holiness. The Gospel verses show Jesus’ complete unity with the Father and states His divine attributes, including His ability to give life and execute judgments.

Jesus is truly merciful toward us when He dies for our sins. Because of His humanity, Jesus understands our suffering and distress as He voluntarily assumed the consequences of sin without sinning Himself. In this way, He conquered sin and entered death as the divine Son of God.

As we make our spiritual journey through Lent, we are called to prepare for Christ’s resurrection through fasting, prayer, and good works. As we abstain from certain foods, we are also challenged to fast from sin and foster our personal relationship with God. Given our busy schedules and daily obligations in college, it is often challenging to set aside sufficient time devoted to God for prayer and reflection. However, the Gospel proclaims that the hour is coming “when the dead will hear the voice of the Son of God, and those who hear will live.” According to the teachings of the Holy Church Fathers, as the physically dead rise into eternal life following Christ’s resurrection, the spiritually dead also have the opportunity to find life in Christ. During this Lenten period, may we, living in our ever-busy world, also find Christ through prayer and strengthen our relationship with Him. Let us follow God and glorify Him, so that we too may be granted the Resurrection of Life.

John Banas, Class of 2017, is a student in the McDonough School of Business.
Thursday April 3

Exodus 32:7-14; Psalm 106:19-23; John 5:31-47

REFLECTION: A LESSON ON GRACE

Have you ever done something that you were set on doing, only to look back sometime later and think, “That was sooo stupid!” One of those events in my own life occurred when I was a teenager “in love.” While visiting my friend’s house, I snuck away to go see my boyfriend. I knew that this was TOTALLY UNACCEPTABLE, but did it anyway. Hours after my scheduled return “from the store,” I came to my friend’s house to be greeted by her mother standing at the front door waiting for me, and my friend looking down from upstairs to see what was going to happen. “The Great Inquisition” began and my concocted story crumbled under the pressure of questions surrounding my whereabouts. My friend’s mother sent me home to face my own parents who had reared me to “know better than to lie.” I confessed everything, and just as my parents were about to dish out the punishment, my friend’s mother called to “stand in the gap” and advocate for leniency. Had it not been for her, my foolish actions could have ended my known freedom. In hindsight, I realize just how foolish my decision to be disobedient to the expectations that had been established really was. However, I also learned powerful lessons about grace, mercy, and advocacy.

The verses in Psalm 106:19-23 also speak to the grace and mercy, which were extended to God’s people because of the intercession of a man named Moses. These verses also remind me of the continual grace and mercy afforded to myself and others through the life, death and resurrection of Jesus Christ, despite our stupidity. Instead of suffering the consequences that we deserve for blatant disobedience to God, our testimony can be “Great is God’s Mercy Towards Me.”

Rev. Dr. Kesslyn Brade Stennis is the Protestant Chaplain for the Gospel Worship Service in the Office of Campus Ministry.
Friday, April 4

Wisdom 2:1a, 12-22; Psalm 34:17-21, 23; John 7:1-2, 10, 25-30

REFLECTION

Doing the Right Thing can be hard. I think many of us would agree that it is easier to turn a blind eye to a situation rather than to stand up and say or do something about it. Making the decision to do the Right Thing is hard enough when it is just in our own heads, but making that decision when faced with social pressures to do the opposite, or even in the face of active persecution, can be nearly impossible. As today’s readings illustrate, however, God takes notice of those who do the Right Thing in His name and offers them His divine guidance and protection.

In today’s reading from Wisdom, we see someone with the courage to speak out against wickedness. In doing so he draws ire of the wicked, but also the love and protection of God. Though the just man faces persecution, he also receives God’s reward. In a similar way, the psalmist reinforces that though doing the Right Thing can lead to hardship, the hardship is not in vain. To the contrary, because of the hardship faced in His name, God gives special protection to the just. This protection is vividly illustrated in John’s gospel. Jesus, though sought for persecution in Jerusalem, is able to speak openly, and by virtue of His Father’s protection remains unharmed.

Today’s readings teach us that though it can be hard to speak out, to stand up, to do the Right Thing, we should feel empowered to do so through God’s love. Doing the Right Thing may not be easy, but we can feel confident knowing that no good deed escapes God’s notice.

Andrew Koenig is Assistant Director of Special Programs in the Office of the President.

God, grant us the strength to do what is right even when that means doing what is hard. Help us to remember that our reward lies not on Earth, but in your heavenly Kingdom. Amen.
Saturday, April 5
Jeremiah 11:18-20; Psalm 7:2-3, 9bc-12; John 7:40-53

REFLECTION

Lent is the build up to the most important day of the Christian calendar, Easter. During this time we are supposed to join in Christ’s suffering and give something up, helping us focus on the love and sacrifice of Jesus Christ. These verses remind us of how God is our strongest supporter. Others may lead you astray, betray or even abandon you but God will never do that. In life we will find ourselves in uncomfortable situations at times and in these times God’s strength is proven most evidently.

Sometimes in your faith you may feel like you’re the only person trying to do it right or you might feel stressed out by the actions of others. You may even wonder why God lets people get away with the evil things they do. But remember God judges the heart, God judges the soul, and God sees everything. He knows how hard it can be but he has plans and opportunities for you that no one can tarnish or take away.

Lastly this reading speaks on the moving power of Jesus Christ. Jesus was able to show the crowd that he was The Christ. Even the guards could not deny his elegance and charisma. They were supposed to arrest Jesus and bring him to the Pharisees but Jesus’ words and power completely thwarted their evil plans. Once again proving to us that all things work for God’s glory. The Pharisees were so literal, so afraid of Jesus and so against his teachings, but in the end, when Christ died on The Cross, he died for them too. Showing us that we should love everyone no matter what circumstance.

Rohan Williamson, Class of 2014, is an Economics major in the College.
**Sunday, April 6**

_Ezekiel 37:12-14; Psalm 130:1-8; Romans 8:8-11; John 11:1-45_

**REFLECTION**

Hemmingway wrote, “The world breaks everyone, and afterward, many are strong at the broken places.” But while many grow strong, there are plenty of us who do not share that experience. Wrecked by a world that is all too eager to inform us of our intellectual deficiencies, physical imperfections, and personal shortcomings, we shrink back into, as Father Greg Boyle puts it, the “wreck of our disfigured, misshapen selves, so darkened by shame and disgrace.” We leave the very best parts of us for dead and bury them away where they might do us no further harm, but also do us no future good.

Into our story God enters in the form of a Christ who stands boldly at the sepulcher of our lost selves and commands what was once dead to rise. The weight of critical words spoken against us, hurtful actions hurled our way, and rejection by those whose approval we seek is not too heavy a load to be lifted by the love of One who will “open your graves and have you rise from them.”

We are not capable of this miraculous transformation on our own. Rather, it is by trusting the voice of the One who both weeps at our pain and wields the words commanding our resurrection that we stumble out of our self-imposed tombs and recover the life God longs to give us. Dorothy Day recognized our plight when she wrote, “But I do know how small I am and how little I can do and I beg You, Lord, to help me for I cannot help myself.” The world may break what it will but Christ’s call for resurrection remains the resolve by which our formerly broken places grow strong and rise again.

*Rev. Kevin Wright is the Protestant Chaplain at the Georgetown University Law Center and Medical Center.*

Lord, bring to life what is dead within us that we might live our days to the fullest.
Monday, April 7

REFLECTION

In today’s Gospel reading, the scribes and Pharisees prod Jesus, attempting to elicit his condemnation of a woman – caught committing adultery – dragged before him. Jesus reacts calmly and with gentle strength to the ambush, uttering a phrase we are all familiar with: “Let the one among you who is without sin be the first to throw a stone at her.” Jesus offers the woman forgiveness – and the rest of us a powerful message.

I have always enjoyed this Gospel passage and its ability to guide us towards self-reflection, especially during the Lenten time. While the scribes and Pharisees projected their sense of righteousness outward and tried to confirm their own piety by condemning another, Jesus’ words are a call to turn inward and reflect upon our own sins and transgressions. This passage is a resonant reminder that it is not for us to accuse or judge others, as not one of us is without sin.

At the end of the passage, Jesus tells the woman, “Go, and from now on do not sin any more.” These words remind me of the Lord’s forgiveness, but caution against mistaking it for carte blanche to do whatever we wish. It is tempting to envision the Lord’s powerful forgiveness as a safety net, patiently waiting for our inevitable fall. But Jesus’ words are clear: “Go, and from now on do not sin any more.” Forgiveness must come with an honest effort on our part to not sin anymore and beginning with an examination of our own hearts.

Katarina Starcevic, Class of 2015, is a Linguistics major in the College.
Tuesday, April 8

Numbers 21:4-9; Psalm 102:2-3, 16-21; John 8:21-30

REFLECTION

Saraph serpents? (Even an English major like me had to look up the word “saraph” – fiery!) Magic healing? This passage from Numbers is one that demands a second and third read since its guidance or imperative is not at first obvious. What should we make of weary travelers, irritated not by a lack of nourishment, but rather by “wretched” food simply not to their liking? What does it mean for us today at this juncture in Lent, and as members of a University community? The verb “complaining” in this reading sticks out to me like a sore thumb. With Palm Sunday coming into view at the horizon, I know that I’m likely to be tired of my Lenten sacrifice or what I chose to “add” to my spiritual life for the season. I’ll be reviewing my day like a checklist: did I remember to say those extra prayers? Was that chocolate in that cookie I ate at the staff meeting? How soon will this be over? I’ll moan to myself. Like Moses’ people in Numbers, I will complain. Thankfully, no snakes will rain on my head! Let’s make this Lent one in which we transform our complaints into critical action. It is not enough to simply grumble and whine about the unjust state of the world, tedious homework assignments, or bureaucratic policies; let’s take responsibility for how we live our lives, reclaim our agency and pursue positive change.

Andria Wisler is a Visiting Assistant Professor and Executive Director of the Center for Social Justice.

Lord, You remind me through these readings that I am not alone and that You offer me (sometimes ambiguous) blessings every day. Please help me see more clearly how You provide for me and recognize those resources as gifts to share.
Wednesday, April 9
Daniel 3:14-20, 91-92, 95; Daniel 3:52-56; John 8:31-42

REFLECTION

There was a large cast-iron furnace in the house where I grew up. Its presence in a dark corner of the basement felt threatening to me as a child. Orange and yellow flames inside the furnace were visible around the edges of a little door at the bottom, and the sound of fire consuming fuel frightened me. When I first heard the story of Shadrach, Meshach, and Abednego, I'm sure that this furnace colored my reaction to their refusal to make what seemed to be a small concession in order to escape a hideous fate. The whole faith thing did not connect for me.

I love the juxtaposition of Daniel’s story of the fiery furnace and John’s Gospel where Jesus tells the people, “If you continue in my word...you will know the truth, and the truth will make you free.” It all sounds so simple, seems so easy. Despite the threat of burning alive, Shadrach, Meshach, and Abednego do not hesitate for a moment to acknowledge God. Their faith gives them freedom to embrace God’s will for them, secure in the knowledge that God will always be faithful to them, no matter what.

I aspire to this depth of faith and freedom. So often, though, I feel like one of the people Jesus is speaking to in today’s Gospel. Sometimes I just don’t get what Jesus is saying to me, and without significant effort, my distraction filled life doesn’t leave much room for his Word. When the angel of the Lord comes along in the form of an encounter with someone or something that reminds me of God’s love, I am rescued from that painful condition of isolation and my effort to make room for the Word is renewed.

Kate Cullen is the Assistant to the Vice President for Mission and Ministry.

Dear Lord, thank you for your constant reminders to make room for your Word, so that I may continue to grow in faith and freedom.
Thursday, April 10

Genesis 17:3-9; Psalm 105:4-9; John 8:51-59

REFLECTION

Sometimes I wonder if God has a tendency of speaking to us through the completely absurd. This shouldn’t make sense, since we so often associate God with inexorable order and rightness. Lent is a time for solemn, often literal, reflection—we dwell on Christ’s fasting in the desert, journey to Jerusalem, and death on the cross. When we make an association with Christ that seems like it shouldn’t be, that’s light or in the wrong tone, it seems jarring. But I often feel that God speaks to us in the bizarre. It’s as if he is saying to me, “You sad, puffed-up individual, I want you to lighten up. You can find me in more ways than the places your limited human mind constructed for me.”

For instance, when reflecting on these readings, my thoughts jumped from God’s covenant with Abraham to his earlier covenant with Noah, in the rainbow. And then I thought of the viral video of a nerdy teenager yelling, “Oh my God! It’s a double rainbow! A double rainbow! Maybe there’s a triple rainbow!” Finding God in a meme sounds unacceptable, but then I thought, there was a triple rainbow. God made three covenants with us—one with Noah, one with Abraham, and a final one in his own son, Jesus Christ.

Reading the Gospel for today, Jesus speaks to the people of Jerusalem in absurdities. And they refuse to listen, because they can only believe in a God who is logical. How can this man claim to have seen Abraham, or to be greater than the prophets when he is himself mortal? How can this man claim to be God but allow himself to die on a cross? Our hearts harden when we see God acting in ways that surprise us. When we put Jesus into a box, we will only feel the pain of Holy Saturday when our expectations are not met. But then we can feel the joy of Easter when Christ, for whom nothing is impossible, breaks the bonds of this life for us. He has not just broken death but all the limits of our human experiences. This Lent, I pray to see God in more ways, even in the ways that make no sense.

Steve Gliatto, Class of 2014, is Biology major and Music minor in the College.

Dear Lord, help me to see you in all things, for I know that you have never left my side. Amen.
REFLECTION

In case of emergency, contemporary America has a set of first-responders upon which we rely. In the event that we see flames or smoke, a loved one in medical crisis, or a violent home invasion unfolding, we dial 9-1-1 and await the assured, alert voice of a dispatcher. We maintain a cultural certainty that the humans on the other side of the line, purposed to protect us, will respond to our calls without hesitation. The same trust that we put in these brave and honorable servicemen we have never met, Biblical giants Jeremiah, David, and Christ himself put in their Father. They instinctually cried out to Him because they knew their God, who was hardly a stranger but a deep Knower of their hearts with parental love, would respond.

In an initial moment when the people questioned Jesus’ lordship as the Son of God, we see their attempt to overthrow Him through stoning (John 10:31-42). Like Jeremiah and David who dialed God as their lifeline, pleading in prayer that He would deliver them from their enemies, Jesus also thought of the Father in his distress. He told the men accusing him of blasphemy, “If I do not do the works of God, then do not believe me.” As servants of God who also live to do the Father’s work and have the Holy Spirit living inside of us, we can gain similar feelings of safety in our identities in God. After all, it was with this very sense of security that Christ expressed His love for us, bracing the cross on behalf of a hopeless world that had forgotten their God. On the cross, Christ made the Father his safeguard, protection, and first-responder. Surely, the Father gave Him new life three days later.

Lindsey Turner, Class of 2014, is an English major in the College.
Saturday, April 12

Ezekiel 37:21-28; Jeremiah 31:10-13; John 45-56

REFLECTION

Lent is a period of reflection, reconciliation, and preparation for Jesus’ death and resurrection. These readings underscore this growing tension as we move towards Easter: between a belief in a forever nurturing and protective God, and the sense of foreboding with regards to the imminent, temporal concerns – “that from that day on they plotted to kill him.”

Ezekiel and Jeremiah share a belief that God will “deliver them from their sins” and that the “Lord will guard us.” Ezekiel writes that God is a “gatherer from all sides” who will make “an everlasting covenant with them;” His reign is timeless. Jeremiah pre-echoes Jesus’s passion when he says that he will “turn their mourning into joy” and he too alludes to God’s gathering of His far flung people.

John’s Gospel points to the moment in time, in Lent, where Jesus’s days on earth become numbered as the Passover nears. Even as the Pharisees begin to plot against Christ, Caiaphas echoes the theme that, by Jesus’ death, they will “gather into one the dispersed children of God.” The Gospel brings together the movement of the themes from belief to death to unity with God.

During this season of Lent, let us pray and thank Jesus for his sacrifice for our salvation. Let us thank God for His everlasting covenant to be a loving and protective sovereign, one who delivers us from our sins and promises to gather us now and forever in His name.

William Reynolds, C’79, is the Executive Director of the Alumni Association.

Heavenly Lord, bring us closer to you in this time of preparation. Transform our mourning into joy. Help us to trust in you and the sacrifice of your Son. In his name, Amen.
Palm Sunday, Sunday, April 13
Matthew 21:1-11; Isaiah 50:4-7; Psalm 22:8-9, 17-20, 23-24; Philemon 2:6-11;
Matthew 26:14-27:66

REFLECTION

St. Ignatius of Loyola offers wise counsel when we pray with the Lord’s Passion. In his Spiritual Exercises, he suggests that we ask for the grace of compassion. During Lent, we have known Jesus more intimately as we have prayed through his life. This heart-felt knowledge may have deepened our love for Him and kindled a desire to follow Him more closely. If we truly allow this desire to take hold of us, then it will lead us to want to be with Jesus in his suffering. Such is the natural response when someone we love is hurting. We just want to stay with them, to be present to them, even when words fail and we are powerless to end their suffering.

As we delve into the Scriptures and liturgies of these holy days, there is no need to figure out the important theological implications of the Passion. We can do that later. Just be with Jesus, and feel whatever comes your way: confusion, sadness, regret, love, sorrow, awe. The point of praying with the Passion is not to feel bad, but to draw close to Jesus.

The Passion is what faithful love looks like. This is Jesus loving to the end. This is Jesus faithful to the Kingdom of God, the reign of justice, peace, and love for which he lived and died. Because such love cannot be contained, the compassion we pray for this week becomes a well-spring for all those who suffer, including ourselves. We become more sensitive to all of the invisible crosses that people lug around, so that we can help carry them.

Let us not force amnesia: Easter redeems all the suffering on the walk to Calvary. But for now, we are content to immerse ourselves in this great love story, and see what God does with the compassion we pray for.

Rev. Kevin O’Brien, S.J., is the Vice President for Mission and Ministry.
Monday, April 14

REFLECTION

Jesus calls us to be shepherds, witnesses of the Gospel and his love, but I struggle in the modern world to be the witness He calls me to be. I don’t wear a sign on my forehead that says Catholic. I don’t go out of my way to advertise my faith outside of my religious friends. What does that say about me? Does that say that I don’t trust God enough?

In today’s readings Jesus reaffirms that he is with us; He gives us the courage to face any persecution or judgment that we may face for our faith. To talk about our beliefs and traditions will “open the eyes of the blind, to bring out prisoners from confinement, and from the dungeon, those who live in darkness.” Jesus survived forty days in the desert, facing temptation and scorn, surely we can face any strange remarks or criticism knowing that God is by our side through everything. We can also act as God’s servants without words, just through our actions. Our witness, through acts of kindness, community, or love can show people what it means to be a Christian. “Not crying out, not shouting”—sometimes the most powerful voice is the silent one. When I struggle to use my words to convey God’s love I find that an act of kindness, a meal shared with a friend, or a phone call to someone struggling speaks louder than any religious testimony I may give. The words can come later, but living as God calls me to can happen now.

No matter how bruised or battered we are, God is with us and gives us the light to go out and be his voice. We must trust, we must have courage, and we must have faith to go out and be a testimony to what we believe through our words, thoughts, and actions. This Lent my goal is to remember that God is my strength and I must use the voice that he has given me to go out and share his message.

Casey Green, Class of 2015, is a Government major in the College.

Lord, empower me to be your messenger this Lent, to anoint others as Mary anointed your feet, and to be humble as she humbled herself before you. Help me to remember that you are always with me and that you will give me the strength to face any challenge that I must overcome.
Tuesday, April 15

Isaiah 49:1-6; Psalm 71:1-6ab, 15, 17; John 13:21-33, 36-38

REFLECTION

The readings for Tuesday of Holy Week are especially powerful. They provide a concise summary of the challenge we believers face as we attempt to respond to the longing we feel in our deepest selves for the living God. As God said to us through the prophet Isaiah, He wants us to be a light to the nations, so that the good news of His salvation may reach to the ends of the earth. That is a huge task for us. In our heart we know that as brave and determined as we like to think we are, like Peter, when the chips are down, we are likely to take the easy way out and deny Him.

How can we be realistic about ourselves and our weaknesses and at the same time hope to follow Peter in his later life to really become the means by which salvation may reach to the ends of the earth? Here we come back to the words of the psalmist, “In you, O Lord, I take refuge; let me never be put to shame.” It all comes back to God. We must realize that we cannot stand alone; we can’t always be in charge and do it all ourselves. But if we listen quietly to the whispers of the Lord he will lead us. We only have to follow.

In the words of the beautiful gospel song by Thomas Dorsey, “Take my hand precious Lord. Let me stand through the storm, through the night. Lead me on to the light.”

John Q. Pierce is the University Registrar & Assistant Provost.
Wednesday, April 16

Isaiah 50:4-9a; Psalm 69:8-10, 21-22, 31, 33-34; Matthew 26:14-25

REFLECTION

On this Wednesday of Holy Week, we reflect on the Last Supper and, in doing so, we remember Jesus’ prediction of Judas’ betrayal. It is a memory that engenders puzzlement and confusion. How can one who intimately knew Christ, who directly witnessed His miracles, and who physically experienced His glory as He walked this earth betray Him? There are many interpretations of this text, but what is interesting is how we as followers of Christ and readers of the text come to appreciate this doleful part of Jesus’ destiny. One lesson that this account teaches us is with regard to our positioning in this world as those who are in the world but not of it. Through this account we realize that if Jesus—the only perfect human to walk this earth—can be betrayed, hated, and killed, then there is nothing stopping us from experiencing the same. Thus, there is a pervasive theme of struggle that all who are saved will experience during their time in this life. However, what Isaiah and Psalms remind us is that this struggle we bear is a privilege. These two passages also share with us the message of how we become empowered in the midst of our struggle. We can only transcend our struggle once we acknowledge its reality, and when we do, giving praise to God nonetheless, we find peace and strength. And through this peace and strength, we will be able to love as Jesus loved Judas, to proclaim and spread the glory of God, to magnify our Lord through our sacrifices, and He will be pleased.

George Smith, Class of 2014, is an English major in the College.

Lord God, we thank You for reminding us that even You who are perfect struggled with the cruelness of this world. We ask that You give us resilient humility as we do Your work, keeping in mind if we keep our minds and voices on You that we will receive the strength of transcendence. We love You, God, and submit ourselves to Your will. Amen.
Easter Triduum
Maundy Thursday, April 17


REFLECTION

This Holy Day centers on meals and calls forth all of our best and worst memories. We can recall Feasts shared with loved ones and friends. What were the highlights of those occasions? Recall the stories of past times, of shared accomplishments. Note how the stories changed as little ones grew up and their experiences were broadened and deepened. What did you contribute to the hilarity, the poignancy, the truth-telling? Look back on meals with business colleagues. Did they spark your energy and creativity or did they drain you and make you anxious? Then there are the meals taken in quiet solitude. A time for the body and spirit to rest and be refreshed. Do you cherish or fear those times alone?

As Jesus modeled for us, the setting of a meal can be a time for humble and compassionate service to another. In what ways and to whom have I given of myself, shown specific acts of kindness and generosity toward those with whom I’ve shared the meal? Are there occasions when I’ve withheld that care because of some judgment, grudge or disagreement, which I’ve allowed to permeate my heart? Have I allowed myself to seek forgiveness from the other and from the Lord? Have I been willing to forgive myself?

Holy Thursday is a special day in so many ways. May we enter it with full and grateful hearts for all that our Lord has shown us. May we go forth and try and do the same.

Sister Dorinda Young, S.S.J., is a Roman Catholic Chaplain at Georgetown University Law Center.

Let us pray to be open to all possibilities for sharing our hearts with others over both meals and compassionate gestures. We ask this in the name of the Lord who has saved us all. Amen.
Good Friday, April 18

Isaiah 52:13-53:12; Psalm 31:2, 6, 12-13, 15-17, 25; Hebrews 4:14-16; 5:7-9; John 18:1-19:42

REFLECTION

Today is the day when the Paschal Mystery reaches its greatest depth.

If one is ever to understand the Paschal Mystery, a steadfast and unflinching faith is required. One must be able to behold the cross and see its beauty. A beauty that holds and enfolds the whole body of Christ, a beauty that reflects the value of every soul it seeks to save, a beauty that enables each soul to feel its worth.

What the world values is not what God values. What the world sees is not what God sees. God sees and appreciates our beauty. We can see, recognize, and acknowledge our own beauty, by seeing, recognizing, and acknowledging the beauty of Christ on the cross. Our beauty, our goodness, is what God sees first and last. Today, this realization, this truth, should affect each one of us in a profound way. The world may well judge the cross as a symbol of defeat or failure, but for the Christian it is the symbol of Triumph, Victory, Redemption, and Salvation. It is beautiful, for it reflects the truth of the totality of Jesus’ love for each one of us and of the Father’s love for all of humanity.

V. Rev. Joseph E. Lingan, S.J., is the Rector of the Jesuit Community at Georgetown University.
Holy Saturday, April 19

Genesis 1:1-2:2; Isaiah 55:1-11; Romans 6:3-11

REFLECTION

When I was four years old, I almost drowned. As water filled my tiny lungs and I sank deeper and deeper, chaos filled my mind. I cannot tell you what I was thinking, but I am certain I clung to the hope that my father would find me and pull me to the surface. And he did.

Last semester, my theology professor asked me if I was afraid to die. The question gave me no pause because I know what awaits me once I die—an eternal life with Christ. I have faith that when I draw my last breath on earth, I will draw an eternal breath in Heaven. So no, I am not afraid to die.

But, large waters still terrify me to this day, paralyzing me. I wake up sometimes from nightmares of drowning. But it’s the act of death that is scary, not what happens afterward. It’s the uncertainty, the darkness that scares us.

Today, on Holy Saturday, it looks bleak, dark, and uncertain. Jesus has died and the people do not yet know redemption or what is to come. But tomorrow Jesus will rise from the darkness. He will break open the gates of hell and join His Father in Heaven.

You and I do not have to be afraid of uncertainty for we know of His redemption and of what is to come. We can take comfort in His promise of everlasting life. Because of His death, we are dead to sin. We have died in Him and may now live in Him.

Michelle Hernandez, Class of 2014, is a Psychology major in the College.

Dear Heavenly Father,

May we take comfort in knowing that we have died in You and have found life in You. Let us not be afraid of what is to come for You will always find us and pull us to the surface. Amen.
Lord, I want to come to You
Open my eyes and let me see
That even now, You hasten
To come to me.

Easter Sunday, April 20

REFLECTION

The holy women had one major worry on their way to the tomb of Jesus. They knew that the place where His Body lay in death was sealed with a large rock and that they would never get help from the soldiers who had strict orders to see that no one could enter what the woman recognized as a very holy place. This was what they talked about as they climbed the winding path up to the hill of Calvary where He had been put to death and buried.

When they made it to the top, they were startled to see that the stone had already been rolled away and the soldiers were gone. The women had achieved their goal and their perseverance was rewarded. They did not find Jesus but they were to be witnesses to His Resurrection.

In the context of our time, perhaps we might be more concerned about the potholes in the road than the stone at its ending. Pope Francis tells us that our obstacles might be our unwillingness to respect others, to heal wounds, to build bridges, and to bear one another's burdens! Following that advice might truly make the road easier to travel on and more quickly to reach its goal.


Alleluia!
Thank you for joining us during this Lenten journey. We hope that these devotionals and prayers have blessed your Lenten season, and will continue to bring blessings during the Easter season. We are grateful to all of the contributors for their thoughtful reflections, and to the Catholic, Orthodox Christian and Protestant chaplaincies for their guidance and work behind the scenes.

This Lent Devotional would be impossible without the encouragement and support of Georgetown alumni and friends, and the inspiration of the Holy Spirit. We invite you to support this spiritual work through a designated contribution to Mission and Ministry at Georgetown University. Your gifts allow us to continue this and other good works.

If you would like more information about this project or would like to support our work with a financial gift, please email us at missionandministry@georgetown.edu, or write to Office of Mission and Ministry, Attn: Lent Devotional, Georgetown University, Box 571250, Washington DC, 20057-1250.

Peace to you and those you love!

Rev. Kevin O’Brien, S.J.
Vice President for Mission and Ministry

Photograph of the Cross by Michelle Hernandez, COL’14
Happy Easter

missionandministry@georgetown.edu