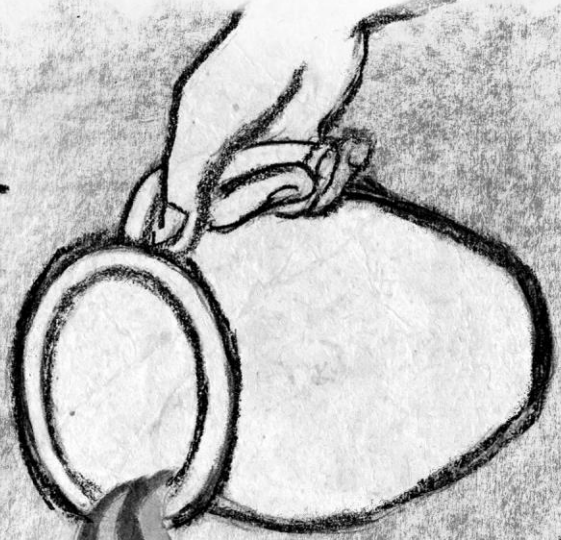


Lent



2015

DAILY REFLECTIONAL

**2015 Cover Artwork by Ezekiel Saucedo '17**

# Celebrate LENT

with the Catholic Student Center



## Ash Wednesday – February 18<sup>th</sup>

**12:05 pm Mass and Soup**, Med. Campus, King Center in Becker Medical library

**12:10-12:50 pm Ecumenical Ashes Service**, CSC Chapel

**5:30 pm Mass and Soup**, CSC Chapel

## Holy Week Schedule

<b>Palm Sunday, March 29<sup>th</sup></b>	11:00 am & 9:00 pm Mass beginning outside, on CSC Patio
<b>Holy Thursday, April 2<sup>nd</sup></b>	Mass 7:00 pm, CSC Chapel
<b>Good Friday, April 3<sup>rd</sup></b>	Service 7:00 pm, CSC Chapel
<b>Easter Vigil, April 4<sup>th</sup></b>	Mass 7:30 pm, CSC Chapel
<b>Easter Sunday, April 5<sup>th</sup></b>	Mass 9:30 am, Graham Chapel Mass 11:30 am, Graham Chapel

\*Check the CSC website [www.washucsc.org](http://www.washucsc.org) and weekly email for updated information on events and locations.

## Weekly Ongoing Events

### Sundays

**Early Mass:** 11am (CSC Chapel)

**Student Mass:** 9pm (CSC Chapel)

### Mondays

Medical School Office Hours: 12-1pm

Check our Weekly E-mail for special events

### Tuesdays

**Mass and Soup:** 5:15pm, except 3/10 (CSC living room)

**RCIA: Rite of Catholic Initiation for Adults** 7-8:30pm (CSC Social Hall).

### **Wednesdays**

**Lunch in the DUC:** 11am-1pm.

**Graduate Student/Young Adult Women's Bible Study:** 7:30-9pm  
(CSC Living Room)

### **Thursdays**

**Choir Practice:** 7-8pm (CSC Chapel) If you want to get involved, feel free to email Joe Schoen at schoen@washucsc.org

### **Fridays**

**Mass and Soup:** 12:05 pm, except 3/6, 3/13 (CSC living room)

## **Events for your calendar**

**Gay & Spiritual (Bi-Weekly):** Begins 1/27, 6:30pm (CSC)

**Immersion Undergrad Retreat:** 2/28, 10am-8pm

**Peter Raven GMO Talk:** 3/4, 7pm

**Adoration:** March 4<sup>th</sup>, 9pm

**Confession Marathon:** 3/18, 2pm-Midnight.

**Class of 2015: Endings and Beginnings:** 3/19

**Deepening:** Grad Student/Young Adult Retreat, 3/21-3/23.

**Sacred Movements of Devotion:** 3/25, 8:30pm

**Catholic Student Union Fish Fry:** 3/27, 5:30-7:00pm

**Grad Student/Young Adult Happy Hour:** 4/17 & 5/1, 5:30-7:30pm

**Catholic Student Union Dollar Dinner:** 4/29, 5:30-7pm

**CLC (Christian Life Community):** CLC (Christian Life Community): February 23<sup>rd</sup> – April 5<sup>th</sup>. A program focused on the ideals of community, spirituality, and service. Each participant will be in a small group and meet once a week for an hour to discuss a topic of faith related to the Lenten Theme. For more information, contact Lisa Bachmann at bachmann@washucsc.org.

## Online Resources

**Readings Online:**

[www.usccb.org/nab/index.htm](http://www.usccb.org/nab/index.htm)

**St. Louis University Center for Liturgy:**

[www.liturgy.slu.edu](http://www.liturgy.slu.edu)

**Creighton University Spirituality Resources:**

[www.creighton.edu/CollaborativeMinistry/online](http://www.creighton.edu/CollaborativeMinistry/online)

**Archdiocese of St. Louis Prayer Resources:**

[www.archstl.org/links](http://www.archstl.org/links)

**Good Ground Press:**

[www.goodgroundpress.com](http://www.goodgroundpress.com)

**Bread on the Waters – Meditations & Stations of the Cross:**

[www.cptryon.org/prayer/season/index.html](http://www.cptryon.org/prayer/season/index.html)

**Sacred Space – Daily Prayer Online – in a number of languages <http://sacredspace.ie/>**

## A Note from the Director of Ministry

### **Slow Down**

The Gospel on Ash Wednesday calls us to three well known practices in Lent – prayer, fasting, and almsgiving. I'd like to suggest this year for Lent focusing on slowing down to enhance the three practices of Lent.

**Prayer** – It is hard to pray when we are always racing from one place to the next. As a pilgrim people the path demands movement, but this Lent, **try walking *the way* instead of running**. There seems to be a great chasm between the hustle and bustle of the world and the stillness of where we meet God in prayer. Slow down, notice the lilies and the birds, as Jesus tells us in another place, and then we will be ready to listen to God's voice.

**Fasting** – Food is energy and without that energy we slow down. Our body starts to conserve the energy we've got so that what is most important to the body can function. Fasting isn't about starvation or dieting, it's about awareness. As we cut out the fat – both literally and figuratively, **we become keenly aware of what matters most in our lives**. Less excess means more simplicity – and the simple life is one that is slow – slow enough for us to focus on how we give and receive God's love.

**Almsgiving** – Have you ever taken a stroll through a neighborhood that you drive by on a regular basis on the way to work or school? Although you may have driven by that neighborhood hundreds of times, if you were to walk through that neighborhood you would notice things for the first time that have been there all along but this time you weren't flying by at 40 mph. **You won't notice those in need unless you slow down enough to look**. Giving of yourself to others in service is the slow work of caring.

In a world that grows ever fast paced and on a campus that is constantly buzzing in the classrooms, in the dorms, and on social media, slowing down may almost seem counter-cultural. At the CSC you'll experience something different – something slower. I pray you will find that this booklet filled with personal meditations by the students of the CSC will make your pilgrimage much slower this Lent as we journey toward the great feast of Easter.

May God bless our walking together!  
Troy Woytek

## A Note from the Catholic Student Union

“God’s becoming human is a great mystery. But the reason for all this is God’s love, a love which is grace, generosity, a desire to draw near, a love which does not hesitate to offer itself in sacrifice for the beloved.”

In his 2014 Lenten message, Pope Francis highlighted the awesome, incomprehensible depth of God’s love for us. This Lenten season we pray that you have the opportunity to discover or rediscover the power of God’s love and renew and deepen your relationship with God. In an effort to guide you along this journey, we have collected the wisdom and experiences from members of the Washington University Catholic Student Center community who have generously and courageously shared of themselves just for you.

Thank you to the Catholic Student Center and the Washington University Student Union. Without their support this book would not have been possible.

We, the Catholic Student Union, pray that during this season of Lent you may grow in faith and love. After all, Pope Francis asserts that “love makes us similar, it creates equality, it breaks down walls and eliminates distances.” Imagine what kind of world we could create if we love just a little bit more like God.

Love always,

Catholic Student Union

Wednesday, February 18<sup>th</sup>, 2015

# ASH WEDNESDAY

Joel 2:12-18

Psalm 51:3-6b, 12-14, 17

Second Corinthians 5:20-6:2

Matthew 6:1-6, 16-18

Take a deep breath. As you breathe in and out think about what it means for you to begin a journey, a trip, a vacation. Think back to when you went on a trip. Where did you go? What did you pack? A large suitcase? A light backpack? Who are you going with? Friends? Family?

I think the most important question to ask, though, is “Why are you going? What is your motivation?”

Just like any journey, the season of Lent can also be thought of as a journey. Today, Ash Wednesday, is the beginning of that journey. Where do you hope to do by the end of Easter? What are you going to “pack” to get you to that goal? Who are you going to travel with?

But most importantly “What is your motivation?”

For me, the season of Lent is a journey for me to fall deeper in love with God, but often I get caught up in the idea of a “suffering” Lent. Sometimes I can’t wait to tell my friends that I’m giving up video games or TV for Lent. I feel proud that I could do so much for God. Although, yes, there is a somber tone of Lent, but ultimately, self-sacrifice for the sake of self-sacrifice forgets the “why” of Lent. Lent isn’t a time of sacrifice but a journey to fall deeper in love with God.

Our journey is a personal one with Jesus into his eternal warmth. In the first reading, the prophet Joel tells us to “rend your hearts, not your garments.” And then the Gospel says that “**your Father who sees what is hidden will repay you.**” God doesn’t need sacrifices that others can see. It is so easy to forget that my journey is not so I can say that I gave up meat. It is not a time to be



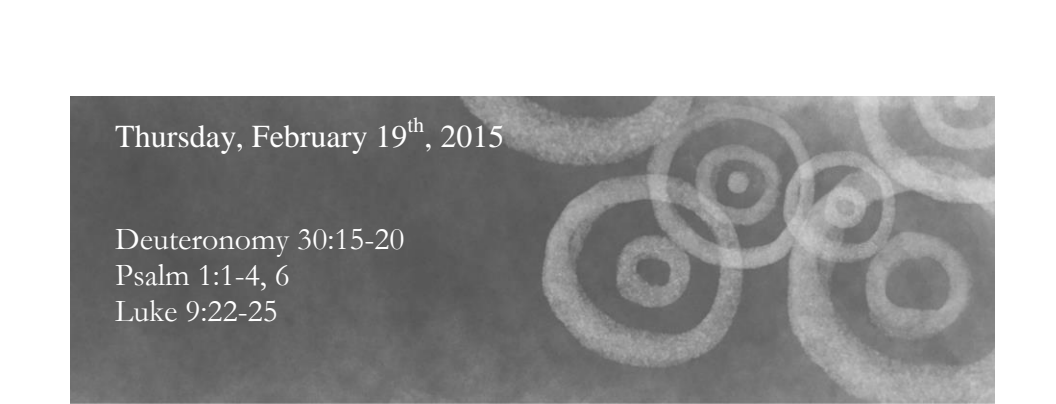
known but rather a time to be unknown. In my intimate journey with Christ I can discover and develop my relationship between God and me. Who cares what other people think? It is our hidden hearts that Jesus wants me to bring on this journey. This Lent I want to carry my heart on this journey, with the added fear of it being scarred, dropped, broken so that God who sees my hidden and broken heart can repay me with a new, reborn heart.

This journey is not done alone. There are people we meet along the way who encourage us or even discourage us on this journey. But again I ask, "What is your motivation?" Write it down. Remember it. In times of great consolation or desolation recall your motivation and renew that with Jesus because it is with him, for him, and in him that we make this journey.

Vincent Truong  
WashU Class of 2016

*Day of Fasting  
Abstain from Meat*





Thursday, February 19<sup>th</sup>, 2015

Deuteronomy 30:15-20

Psalm 1:1-4, 6

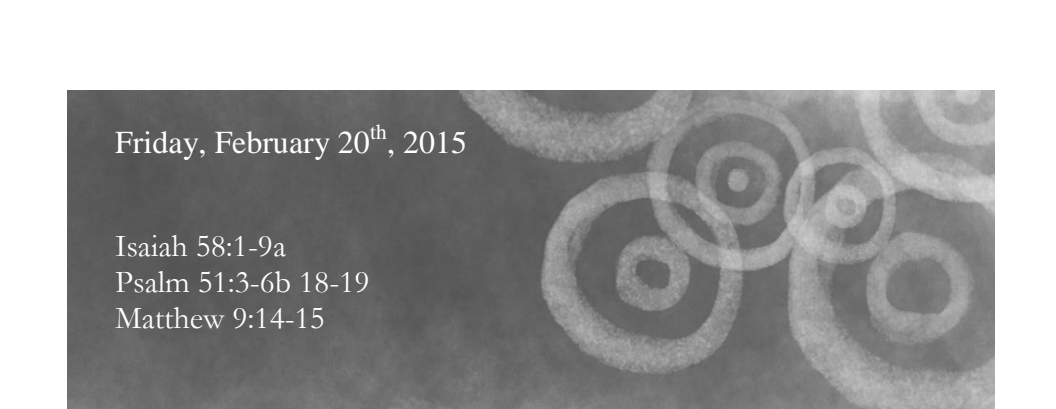
Luke 9:22-25

Happy Chinese New Year! I find it really interesting that Chinese New Year and the beginning of Lent coincide. Growing up as a Catholic in Hawaii, Chinese New Year and the start of Lent were always big events on my calendar. Over the year I realized that despite their differences, there are similarities in the two traditions.

Both serve as a time set aside for us to focus on clearing out what weighs us down and on making more room for things that are good. During Chinese New Year many people thoroughly clean their house, to get rid of clutter and make room for the good things that may come in the upcoming year. Similarly, Lent is a time of moderation, where we can reduce the “clutter”, whether it is physical or mental, and make more room for God in our lives.

This idea of bringing God into our life is made clear in the first reading as Moses invites us to choose God, to choose life. This invitation is extended again, this time by Jesus, in the Gospel reading. Both of these invitations make it clear that this offer of prosperity will involve some work on our part. It’s just as clear though, that bringing God into our lives is worth the effort. Just like during Chinese New Year, Lent is a time to make the effort to thoroughly clean our lives. It is a time to get rid of the things that prevent us from accepting the invitation that was extended to us by Moses and Jesus. So as we enter the Lenten season, it is the time to make room in you life so you can be ready to accept this invitation.

Megan Stevenson  
WashU Class of 2016



Friday, February 20<sup>th</sup>, 2015

Isaiah 58:1-9a

Psalms 51:3-6b 18-19

Matthew 9:14-15

Sacrifice has always been a major theme, both in the Bible and in the stories I love to read. After all; what could be more poignant, more powerful, than the selflessness inherent in giving yourself up for someone else? Putting someone else's good before your own is an act of love beyond anything else we know.

It is also - perhaps because of this - the act closest to God's heart.

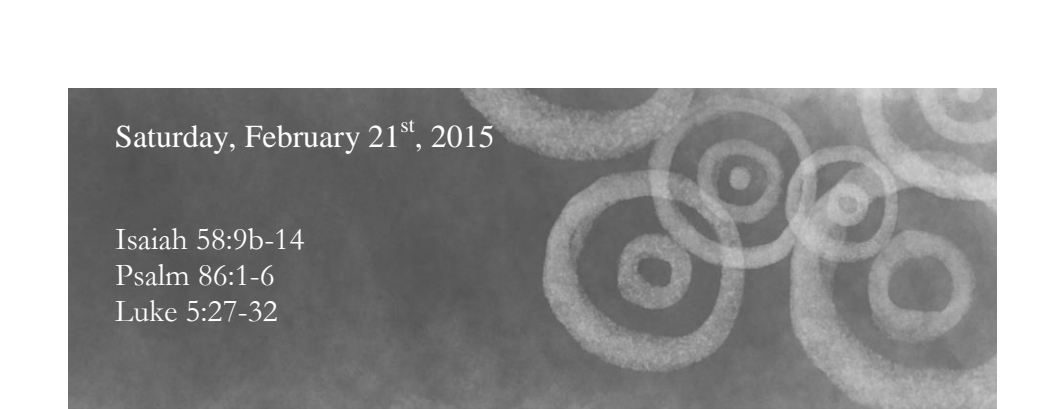
When we sacrifice for another - when we lay down our lives, our freedoms, our hearts like that - who truly needs it, we lift ourselves in God's eyes, and he is well pleased. That's what today's readings are about - sacrifice. Don't be fooled by how the word "fasting" is the one being used, over and over again. It's laid out for us, right in the first reading. Fasting is sacrifice. That's the real fasting God asks of us during Lent; not giving up chocolate, or something equally selfish, but a turning outward, a devotion of new energy to others. A sacrifice of our time and energy to the cause of clothing the naked, feeding the hungry, and healing the sick.

We can't allow ourselves to get caught up in this tradition of selfishness, of only giving up things that matter to ourselves, and not even that much. We have to learn how to give ourselves up to others; the absence it leaves behind is a channel through which the Holy Spirit will flow.

Joy Mersmann

WashU Class of 2018

*Abstain from Meat*



Saturday, February 21<sup>st</sup>, 2015

Isaiah 58:9b-14


Psalm 86:1-6

Luke 5:27-32

I am an optimist at heart. A glass-half-full, look-on-the-bright-side, when-in-doubt-smile kind of person. So naturally, during the season of Lent, I look right to the promise of Easter, unconsciously—or quite possibly consciously—overlooking the more somber tone of the season. Sure I make a Lenten resolution, but sometimes I find myself caught up in the joy of Easter a bit too soon. Lent is a journey, a necessary one, so we really can truly appreciate the Easter miracle.

For me, today's readings serve as a great reminder of this. The first reading helps us remember why we gave up chocolate, or Netflix, or Facebook and even to embrace this fact. It encourages us to do works for the Lord because when we do things like this, "light shall rise for [us] in the darkness," and we "shall delight in the Lord." But one key fact, that an optimist like me tends to forget, is that one can most truly appreciate the wonder of light after a period in the darkness. The distant longing and solemnity of Lent is that darkness. Whether I want to embrace the darkness or not, it's essential; it makes the light of Easter that much sweeter. So this Lent, embrace the difficulties, even welcome them, and in your struggles, remember the hope.

Regina Verhelst  
WashU, Class of 2016



Sunday, February 22<sup>nd</sup>, 2015

# 1<sup>st</sup> SUNDAY OF LENT

Genesis 9: 8-15

Psalms 25: 4-9

1 Peter 3:18-22

Mark 1:12-15

Spirit: the force within a person that is believed to give the body life, energy, and power

Flesh: the physical nature of a human being  
(Merriam-Webster Dictionary)

This past semester, I embarked on the process of applying to medical school. From logging countless hours of studying for the MCAT, skimping on sleep to travel for interviews, cranking out essays like it was a part time job, and experiencing the full spectrum of human emotion surrounding my desires, aspirations, doubts and fears, I encountered the intersection of spirituality and physicality on an almost daily basis.

As I reflect on my experience through this process, I am struck by Paul's discussion about baptism in today's second reading. Baptism is a renewal, though he makes it clear that "it is not a removal of dirt from the body, but an appeal to God for a clear conscience."

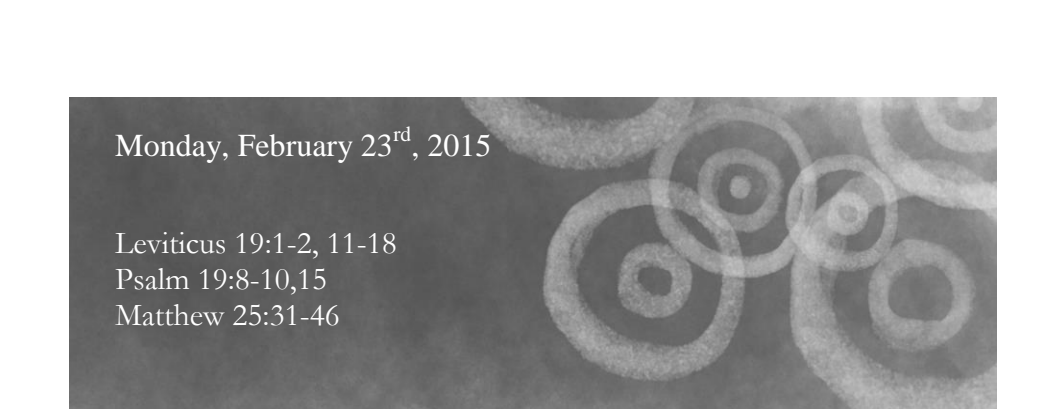
This grabbed my attention in that Christ's love through baptism doesn't erase our humanity – it doesn't undo what mistakes we have made, it doesn't eliminate our imperfections, it doesn't remove daily physical challenges and anxieties, and it doesn't make it any easier for me to apply to medical school. But it does allow us to be renewed *spiritually*. To face forward, to toss off the oppressive security blanket of physical limitation that we cling to at times, and to grow in faith in our God-given abilities to flourish in our purpose. Humans are spiritual beings living a physical experience, and we are called to embrace becoming the fully functioning human beings we are made to be.

"One cannot live on bread alone, but on every word that comes forth from the mouth of God." This week as we enter fully into Lent, in addition to consuming the physical daily bread we need for our earth suits, what if we also made a conscious effort to consume the spiritual daily bread in God's word that can be so refreshing for our souls? As Jesus says in the Gospel, "This is the time of fulfillment. The kingdom of God is at hand." Let us live according to that truth this Lent.

Jackie Kading

WashU Class of 2013

Campus Ministry Intern



Monday, February 23<sup>rd</sup>, 2015

Leviticus 19:1-2, 11-18

Psalms 19:8-10, 15

Matthew 25:31-46

It is clear in both the reading and the Gospel, that God places much significance on how we should treat others. These are some of my favorite passages in the Bible because they put so much emphasis on how we must learn to pass love on to those who can give us nothing in return. In a world where life has become fast-paced and materialistic, I believe that these passages help to shed light on what truly matters in life.

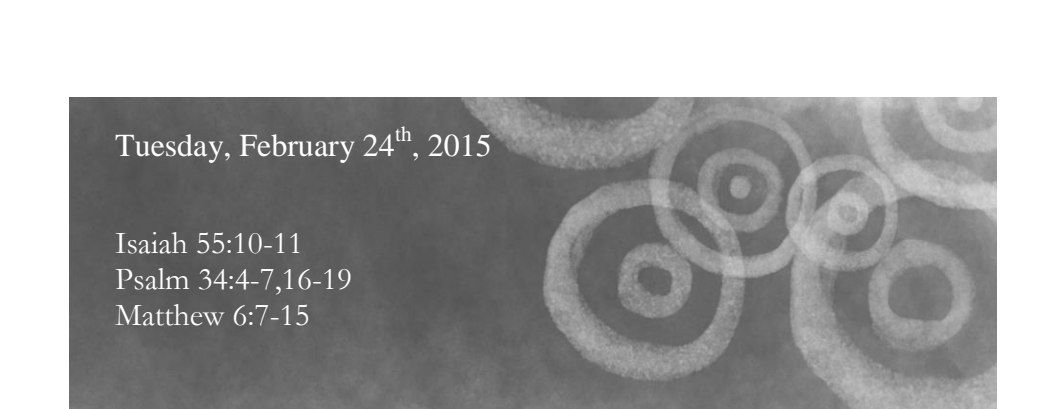
The first reading details God's proclamation to Moses, outlining what he considers to be behavior that one should phase out of their life. But additionally God asks that all people "judge your fellow men justly...not bear hatred for your brother in your heart...[and] love your neighbor as yourself." To me, all of these things can be simplified into two declarations: love your God with all of your heart, and love your neighbor as you love yourself. I believe that if a person treats another with the love and respect that they give to God and to themselves, then they cannot do wrong to their fellow man.

This emphasis on love can also be seen in the Gospel, when Jesus explains that those who will be welcomed into Heaven will be those who gave food, drink, welcome, clothing, care, and companionship to the least of God's people. The overarching message of this passage is that the love that one shares with those who need it most is also the love that they give to God and the love that can bring them salvation.

So though it may seem that God has outlawed many behaviors and imposed a number of strict rules on His children, really what He has done is highlighted the importance of being all that we are with love, with love in all that we do.

Alicia Morris

WashU Class of 2017



Tuesday, February 24<sup>th</sup>, 2015

Isaiah 55:10-11

Psalms 34:4-7, 16-19

Matthew 6:7-15

In the Gospel, Jesus gives us the Our Father, which happens to be the prayer almost every Catholic knows by heart. We repeat it during every single Mass, when praying the rosary, and when we feel lost.

It is integral to the Catholic faith, but how often do we really reflect upon the meaning of its words? It is hard to pay attention to the significance of each word when the prayer is repeated once, twice, or many more times during the week. It is a prayer of comfort for many. It was given to us to remind us that God knows what we need before we even ask for it.


The idea of forgiveness is repeated twice in the readings, once during the Our Father and once again after it is concluded. It's tempting to hold grudges and view people as enemies. A simple apology sometimes doesn't seem like enough to make up for the harm someone has caused. But forgiveness is good for the soul. Holding onto anger can warp the mind and it can seep into other parts of life.

Trust me, I know forgiveness sometimes doesn't come easily. Yet God will always forgive us for our sins, so we need to pass that along. Forgiveness does not mean that everything is instantly healed; in my opinion, the act of forgiveness can take months, if not years, until the person is fully forgiven.

It is important to remember: you don't have to like somebody in order to love them.

Annie Brinza

WashU Class of 2017

A decorative background featuring a dark grey field with several overlapping, light grey circles of varying sizes, some containing smaller concentric circles, creating a pattern reminiscent of ripples or a cellular structure.

Wednesday, February 25<sup>th</sup>, 2015

Jonah 3:1-10

Psalm 51:3-4,12-13,18-19

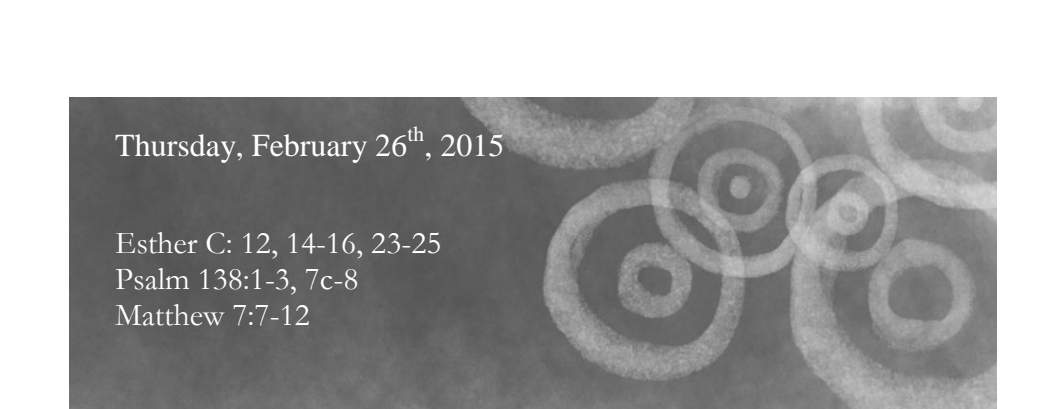
Luke 11:29-32

These passages make me reflect on the nature of God's love for humanity. From the first passage we learn the extent of God's love in his ability to forgive. This offers us a glimpse at what true, unconditional love might be. Unconditional love is something that can never be earned or rescinded; it just exists and is there for us to be open and receive it. These passages show us how, even when we lose sight of God's unconditional love by getting lost in our material world of sin, it does not change the amount or measure of God's love for us. God's love is so great that even when we are in the midst of our struggle with evil, He looks not for a way to punish, but for every reason to forgive. God's love is out there waiting to surround us and wash away every speck of guilt, pain, or doubt that muddies our souls and darkens our minds. God's love is out there waiting, it is up to us to be open and receive it.

Bill Heisler

WashU Class of 2017





Thursday, February 26<sup>th</sup>, 2015

Esther C: 12, 14-16, 23-25

Psalm 138:1-3, 7c-8

Matthew 7:7-12

When I've been on YouTube recently, there is an advertisement that frequently pops up before the start of whatever video I'm watching. This ad is for an internet security company and claims, "if you go blindly, you'll find trouble, but if you go boldly, you'll find bliss." I was reminded of this commercial when I read these readings.

In the first reading we see Esther praying for God to help her. She shows her devotion by praying for God and asking for strength, even spending the day lying prostrate on the ground, as if to say "Here I am God, all of me. I am yours." She is asking for God to give her strength and help her. Instead of going blindly, she is going with God.

The responsorial compliments Esther's prayer. It is a prayer of thanksgiving for God answering those in need of His help. Just as Esther's prayer is answered, God will answer those who ask for help. It may not be in the way we expect or even want, but with God we can ultimately find bliss.

Jesus reiterates the rewards of God's children (i.e. everyone). With God, it is as simple as asking, seeking, or knocking on a door. Furthermore, He gives us a simple way to live by: the Golden Rule. Going forth with God, even when it can be hard, will never leave you blind. In His infinite love He will answer your prayers and offer you bliss

Max Cormier

WashU Class of 2017

Friday, February 27<sup>th</sup>, 2015

Ezekiel 18:21-28  
Psalm 130:1-8  
Matthew 5:20-26

What does it mean to “live”? To “die”? To “not enter the Kingdom of Heaven”? To “be liable to fiery Gehenna”? To be “thrown into prison”? To “not be released until you have paid the last penny”?

We can read today’s passages thinking in terms of the afterlife. That would be entirely valid. But let’s read them for a moment thinking in terms of the everyday, the here and now.

We can tend to read so much of religion as reward and punishment that is external, extrinsic. We can be tempted to think that God pops onto the scene and showers random blessings upon the righteous and makes sure that the “bad” people do not prosper. But we don’t have to examine the world for very long to see it doesn’t exactly play out that way. Bad things still happen to “good” people; and “bad” people still seem to get away with it and get ahead.

But what if we read reward and punishment as inherent, the rewards and consequences being written into our hearts and souls? Goodness is its own reward! To love is to be a happy person! The rewards of living a life of selfless love in harmony with others and with compassion for our sisters and brothers are natural consequences. No external reward or punishment is necessary. This is where we find life, where we taste the Kingdom of Heaven here and now. In the long run, it is only this way of life that sustains; nothing else satisfies the soul.

To choose a way of life different from that which Jesus and the prophets lay out for us is to be left empty, unsatiated, spiritually isolated from one another, having distanced ourselves from the divine unity. In other words, it is to die, to be in Gehenna having chosen to separate ourselves from God, to build a prison for ourselves where we do not know true freedom, and to not be released from that prison we have constructed with our choices until we are will to pay every last penny and make the drastic changes that may be necessary to set ourselves free so that we may have life and have it to the fullest.

So let us have faith. Choosing love, sacrificing for another, doing what is good...these may not always yield the glamorous results that we’d like to have affirming our choices. And bad things will still happen to us. But let us have faith...that in this Way of Jesus, there is a deeper freedom, a richer taste of the Kingdom of Heaven that we will know on a daily basis, even in the midst of the trials that will still come our way. We will know not a freedom from suffering, but a freedom in the midst of suffering that will always be a part of life.

Mark Zaegel  
Campus Minister

*Abstain from meat*

Saturday, February 28<sup>th</sup>, 2015

Deuteronomy 26:16-19  
Psalm 119:1-2, 4-5, 7-8  
Matthew 5:43-48

Over Winter Break, I was flipping through my local newspaper when I came across an article written by my seventh grade American History teacher, Mr. Cook. Mr. Cook told the story of a black man, Charles, in need of a kidney and a white couple, the Baggetts, who were raising money for his surgery. Mr. Cook described the situation as one of “racial healing” in “the racially-divided South.” The story sounded heartwarming.

Soon Charles received a letter from a prison inmate. The inmate had enclosed \$20 to be used toward the surgery. Charles said that it didn’t matter what crime the man had committed and that “we’ve all made mistakes.” Mr. Cook, the Baggetts, and Charles all drove to the prison to thank the inmate. Even more heartwarming. However, after the group met the mysterious donor, they discovered his crime: the inmate was a child sex offender. Suddenly the crime mattered.

Jesus tells us to love our enemies, and for a while I never had trouble with this idea. The truth is that I did not and still do not have many enemies. Even the people that I just cannot get along with are not all that bad. But are we really supposed to love *everyone*? Child sex offenders? The terrorists who massacred children in a Pakistani school last December? The Boston Marathon bombers? I find loving these people harder than loving the kid who teased me for having glasses in elementary school or the girl on my high school soccer team who never passed the ball. So how do we learn to love the seemingly unlovable? Recognizing that they are human beings with their own dreams, fears, and pasts is a good start.

Danielle Chirumbole  
Class of 2015



Sunday, March 1<sup>st</sup>, 2015

## 2<sup>nd</sup> SUNDAY OF LENT

Genesis 22:1-2, 9A, 10-13, 15-18

Psalms 116:10, 15-19

Romans 8:31B-34

Mark 9:2-10

“I’d catch a grenade for ya, throw my hand on a blade for ya, I’d jump in front of a train for ya, you know I’d do anything for ya.” As Bruno Mars expresses in his popular song “Grenade,” most people would do anything, no matter how extreme, for the one they love. In today’s first reading, we see Abraham do exactly that when he almost murders his own son in accordance with God’s will.

Although God would never actually ask us to kill others, much less those we hold dear, He does push us to consider how much we would sacrifice to follow His will. How far would we go to show our love for God? If He asked us to, would we sacrifice the dearest thing to our hearts?

Unlike the lover in Bruno Mars’s song, however, God makes sacrifices for us too. He tells us, “Yes, I would die for you, baby.” As the second reading says, “He who did not spare his own Son but handed him over for us all, how will he not give us everything else along with him?” Through His death on the cross, God showed that he would do anything for us. We therefore do not have to fear that we are giving all our love, everything we have, to someone who will not do the same.

Jaime Swank

WashU Class of 2018

Monday, March 2<sup>nd</sup>, 2015

Daniel 9:4B-10

Psalm 79:8, 9, 11, 13

Luke 6:36-38

In the first reading, it is very easy to get caught up in the negative mentality of the fallibility of man. The nature of man often gravitates toward sin, but Daniel says that the nature of God is unwavering. Where humans fail, God never falters.

A poem by Mary Stevenson called “Footprints in the Sand” illustrates this in one of the best ways I have ever come across. Throughout her life, Stevenson says that she and the Lord were walking along a beach, leaving their footprints behind. When she looked back, she noticed that at some points of her life, there was only one set of footprints. She asked the Lord “Why, when I needed you most, you have not been there for me?” The Lord replies: “My precious child, I love you and would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you.” There are variations of the poem, but all send the same message: God will not abandon us, even when we are at our worst.

In the Gospel reading, Jesus says “Be merciful, just as your Father is merciful” (Luke 6:36). Whenever we fail, God is always going to be there to forgive us, pick us up again, and even carry us when we can’t carry ourselves.

Megan Herbst

WashU Class of 2018



Tuesday, March 3<sup>rd</sup>, 2015

Isiah 1:10, 16-20

Psalm 50:8-9, 16B-17, 21, 23

Matthew 23:1-12

In today's readings, God tells the princes of Sodom and the people of Gomorrah to turn away from sin and follow his ways. He offers them a clean slate if they cease doing evil and punishment if they refuse. Jesus expounds upon this by saying to follow God humbly, without being a hypocrite.

These readings bring to mind my beginnings as a lab technician in a radiation-oncology laboratory. My enthusiasm for my work soon turned to a new temptation – apathy. Instead of eagerly observing procedures, I was doing homework. After a semester had passed, my PI (principal investigator) called me into his office. He was terminating my employment.

I was devastated, yet, thankfully, I was given a second chance. That moment was like God giving the people a choice – continue with their temptation and be punished, or change their ways and benefit. My semi-dismissal was a wake-up call. Now I could accept the second choice either do nothing with it or take it to heart. I reasoned that if I seemed interested only when other people were around, I'd be a hypocrite and wouldn't really be getting anything from my experience. However, I'd flourish by accepting responsibility for my actions and increasing my involvement in general.

It makes sense to follow God's ways. If we stray from God, we become stagnant. Being a hypocrite will only bring empty praise. God wants only the best for us, and, through his love and following his ways, we prosper.

Raymundo Marcelo  
WashU Class of 2016



Wednesday, March 4<sup>th</sup>, 2015

Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

As I have learned since coming to Wash U, sometimes life asks you to step outside of your comfort zone. In the first reading, Jeremiah questioned many customs and ideals practiced by the people of Judah and Jerusalem at the time, threatening their very way of life. As a result, they decided they would lay a trap for him, despite his good intentions. How many times do we hear things we do not like hearing? Considering what others have to say may disrupt our normal lives and nag at us or stress out, and it may be tempting to deny, strike down, or ignore the disruption rather than engage it. However, what do we miss by doing so? In this case, the cost might have even been salvation. Instead of discarding such ideas for their deviance, we should listen and try to understand, even if we do not accept completely. Think of the difference between the people who saw Jeremiah as a threat and those who simply did not believe him; surely the first is the greater offender.

In the Gospel, Jesus delivers the powerful lines, “whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave.” Like the first reading, the Gospel asks us to leave our comfort zones. It takes incredible courage and sacrifice to put others first sometimes, especially those we do not know or those who have done us wrong. However, doing so is necessary to be “great” where it really counts, not just in the afterlife, but here and now as well. By becoming servants of kindness, we attain love, a rich far more valuable than money. In turn, little by little, by stepping out of our comfort zones, we make the world a better place.

Andrew Wellen  
WashU Class of 2018



Thursday, March 5<sup>th</sup>, 2015

Jeremiah 17:5-10

Psalm 1:1-4, 6

Luke 16:19-31

I am particularly happy that the day's readings address hope, or more importantly, the importance of where one places one's hope. In the first reading, we see that the man who places his trust in God can face a "year of drought...with no distress" and "still [bear] fruit". This part of the passage speaks to me because I find myself asking the Lord for guidance whenever I am in a stressful situation. When I am feeling nervous right before a big exam I say a little prayer to myself asking God for comfort. It really makes me feel like I can face "the heat when it comes".

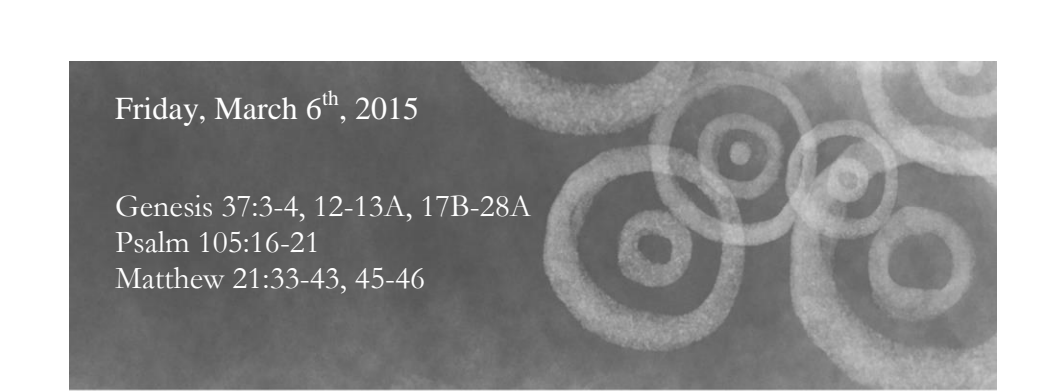
In many ways, the gospel passage exemplifies the importance of this trust in God. While the rich man was content with his worldly possessions, he neglected the number one priority in life: God. While Lazarus lay suffering until the end of his life, in the end he received eternal life while the rich man received eternal suffering. It is a really eye-opening image of how we should not become consumed by what happens while we are here on Earth; in the grand scheme of things, your relationship with God is the only thing that matters. Of course, this is not always easy, for as was told to the rich man in response to his request that Abraham go save his family from the same terrible fate, 'if they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'

Ultimately, while it is completely natural for humans to strive to be their best and succeed in whatever they do, we must not forget that we couldn't be where we are today without a little help from the Big Guy Upstairs.

Karina Del Valle

WashU Class of 2016





Friday, March 6<sup>th</sup>, 2015

Genesis 37:3-4, 12-13A, 17B-28A

Psalms 105:16-21

Matthew 21:33-43, 45-46

Quite a set of readings for today, huh? Joseph is betrayed and sold into slavery by his own brothers, and Jesus sticks it to the Pharisees by saying that God will take away what he's promised them and give it to someone else. Lovely.

While the majority of the readings are dismal in tone, the Psalm is our understanding the readings: **“Remember the marvels the Lord has done”** ([PS 105](#)). Today the Bible points us towards the amazing things that God has completed. Chief among them, I would say, are the innumerable ways in which God is present and works in our daily lives and the capacity that Love has to bring about good from some of, what we could call, the worst situations. Through this lens, we can begin to see a little more in our readings today.

Joseph illustrates this concept of good from bad: even with death staring him in the face, he lives. You may not think that being sold as a slave is a better deal, but this story goes on to tell of how he survives, is freed, and rises to power as Vizier of Egypt. But God wasn't just taking care of Joseph – he was taking care of the house of Israel (Joseph's family) too. As Vizier, Joseph was able to keep his family fed during the time of drought. Here, too, we can see God as present and at work in and in reaction to the acts of men.

But what about going beyond the readings? How do we begin to see the ways in which Love is present in our lives, and how He consistently brings good of the “bad”? Well, I'd say that the answer to that is patience.

God reaches out to us in normal and mundane ways. How do we know this? Well for starters, what do we pray for in the Our Father each week? *Daily bread* – can you get any more mundane, normal, and boring than that?! And that's what *Jesus* told us to pray for! Yet “daily bread” is exactly what we need and God is always giving it to us – it's just that, in our hurry we often miss Him doing so. And when we miss seeing God, we miss seeing this world of Love that we live in. We also need to be patient with ourselves knowing that we're not always the best at seeing God like this, but with diligence, we can do so. God wants nothing more than for us to be close to Him and to live in a supernatural Love that transcends what our human-love can do. He is with us every step of the way, and gives us what we need to be able to open ourselves to that reality. So let's take some time today to ask and accept this daily bread for when we do, there's nothing preventing us from beginning to live in God's loving reality.

Kayla Piorkowski  
WashU Class of 2015

*Abstain from meat*



Saturday, March 7<sup>th</sup>, 2015

Micah 7:14-15, 18-20

Psalm 103:1-4, 9-12

Luke 15:1-3, 11-32

When have we allowed our past to limit our future?

Today's Gospel tells the parable of the prodigal son. While the story continues to be a striking example of the father's unconditional love, it is for me a better example of the value of detachment.

When the prodigal son is tending the pigs, he fully realizes his mistakes. Instead of sulking with the swine, however, he returns to his father. He seeks forgiveness and frees himself from his past sins. The father, likewise, does not prevent his son's past transgressions to limit his welcome. He completely sets aside any pain he felt when his son left. He detaches himself from his son's sins.

But when the second son hears that a party has been thrown in honor of the sinful son, he cannot detach himself from his own righteous behavior. Instead, he refuses to enter the house to celebrate his brother's return.

When have we been so bogged down by our sins that we cannot seek forgiveness or forgive ourselves? When have we been so bogged down by our righteousness that we cannot forgive others, or form community with those we love?

When have we not sought the detachment of the prodigal son and his father?

Brian Wieliczka

Ph.D. Candidate, Chemistry

Sunday, March 8<sup>th</sup>, 2015

# 3<sup>rd</sup> SUNDAY OF LENT

Exodus 20:1-17

Psalms 19:8-11

1 Corinthians 1:22-25

John 2:13-25

Let's talk about the Gospel. This story is significant because it is one of the few stories that Jesus uses physical force as shown in Figure 1. This is the same Jesus who forgave his captors on the cross crying, "Forgive them Father, for they do not know what they are doing."

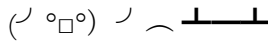


Figure 1: Jesus (left) flipping tables as described in the Gospel story.

What incites Jesus's anger and wrath? To get to the answer, we first ask: why might I buy a dove? I would buy one hoping it will please God, which may indeed please him, but I don't need to buy one because **God unconditionally loves us**. We often think we need to earn God's love even though we do not.

What incites Jesus's wrath is this: The merchants in the Gospel recognize our insecurity so they profit off of our need to please God and perpetuate this idea that God's love must be earned. In doing so, merchants are using the true God to worship material wealth, a false god.

At the end of the day, it is not about how much we donate weekly to the church, how many times we pray, or how often we go to confession. As we each strive to do better in our daily lives, God's unconditional love tells us that our shortcomings are acceptable and our mistakes are forgivable. Said another way, we are on a long journey and there is no incorrect way to travel.

May Lent provide whatever it is you need, faithful traveler.

Daniel Sun

WashU Class of 2015

Monday, March 9<sup>th</sup>, 2015

2 Kings 5:1-15AB

Psalms 42:2, 3; 43:3, 4

Luke 4:24-30

Whenever a reading introduces a servant of any kind, I immediately think, “Well, I guess the big guys talking about me.” Naaman is that “servant.” Naaman earned his prestige in battle against Israel, God’s punishment to the nation. But like the rest of us who try to lead lives of victory, he was flawed; he had leprosy, one of the most stigmatized and potentially fatal diseases of that time. Leprosy is this reading was a way to humble Naaman, though we may have had different experiences that present a similar concept of humility. Naaman was forced to confront his arrogance by returning to Israel, the land that he defeated. By abandoning his pride and returning to Israel, he would find his remedy in the nation he had once deemed inferior.

At the end of the reading, we must remember, the prophet Elisha did not heal Naaman himself; he instructed him to go bathe in the Jordan seven times. Bathing seven times is a tedious job, but worth it if the task we end your suffering and provide you with a fuller life. Like Naaman, we are given tasks that may not seem easy or even practical at times: to be more charitable, to pray every day, to be grateful, to lead more Christ-like lives. Despite their challenges, if we are willing denounce our egotism and adopt these messages sent from God, it is possible for us to experience the healing that we so desperately need.

Sih Oka-zeh

WashU Class of 2017



Tuesday, March 10<sup>th</sup>, 2015

Daniel: 3:25, 34-43

Psalm 25:4-5AB, 6, 7BC, 8, 9

Matthew 18:21-35

The theme of today's readings is forgiveness. In the first reading, Azariah declares our need for forgiveness by God, for we are sinful beings, imperfect, as shown in our human nature. We need God's mercy and constant forgiveness if we have any hope of entering the Kingdom of Heaven. In receiving God's grace, Azariah promises to follow God with "our whole heart, we fear you and pray to you....deal with us in your kindness and great mercy. Deliver us by your wonders and bring glory to your name." In response to God's mercy, it is crucial to follow him faithfully, and put our trust in God, for without him, we cannot enter Heaven.

The Gospel builds upon forgiveness in the story told by Jesus regarding the master and the servant who was in debt and unable to repay it. The master forgave him, but this servant failed to forgive another who was indebted to him. The Golden rule "treat others as you would want to be treated" comes to mind. You would want to be forgiven for your sins, so then you should forgive others for their sins against you. Without forgiving others and ourselves, we cannot be forgiven by God for our sins. This component of forgiveness is crucial to our faith, to show mercy toward others and forgive "not seven times but seventy-seven times" if we want to have any hope of entering the Kingdom of God.

John Wieser

WashU Class of 2016



Wednesday, March 11<sup>th</sup>, 2015

Deuteronomy 4:1, 5-9

Psalms 147: 12-13, 15-16, 19-20

Matthew 5:17-19

I feel like nowadays there are so many pressures and expectations on us as individuals to match up, to conform, and to shape ourselves that fits into a general population model. Do this to be beautiful, do this to be mature, do this to be impressive, do that to be accepted. There are stereotypes that I think define what I, as a man, should do in any given scenario, and it can feel like I am expected to follow its mold. I feel that we often perceive limitations to how much we can be ourselves and how we can express who we truly are. "Oh that's weird don't say that", "That's awkward don't do that". Sometimes it can be easier to stop being ourselves than feel out of place.

But I ask: Weird relative to what? Awkward relative to what? Who's to define the standard and say what's weird and awkward about how I am and how I live? As a non-conformist, I strive to be who I am regardless of the expectations I won't meet or the disappointments it may cause. Often, that means not following along with the crowd. Just because everyone else does something, doesn't mean it is right for me. Each of us is a gift to this world in a very different way, and everyone else will see a unique piece of God's love through us when we are unabashedly ourselves. Sometimes, the most courageous thing we can do is trust ourselves, trust our goodness, and then display who we are with pride. What beauty, maturity, and strength look like in me will look different in someone else.

As a soon-graduating senior, I look back at missed opportunities to have shown more of my genuine self to friends and peers. Less masks and less faked happiness. Reflecting now, I find myself to consistently be very direct about who I am, I find a well-anchored trust in my beliefs, and I find a peace, a sureness, that rests on not caring what others may think of me, but rather my conviction to be good, and to be myself. Amidst all the working and growing with increasing age, I believe it's very healthy and important to manifest a child-like spirit in our pursuit of life's joys. To laugh at ourselves in our follies and mistakes. To simplify our often over-complicated lives. How much are your actions determined by what others may think of you? Do you say to your friends what you really want to say? What perceived limitations keep you from being yourself in each moment?

George Rizk

WashU Class of 2015



Thursday, March 12<sup>th</sup>, 2015

Jeremiah 7:23-28

Psalm 95:1-2, 6-9

Luke 11:14-23

At certain times throughout our lives we feel that God has abandoned us. For us students, this feeling often arises when we face several bad grades in a row despite our efforts, when we get in a fight with a friend, or when we get rejected by that club or internship. These unfortunate events tend to accumulate, and pretty soon when feel like we can do nothing right. We are swallowed into an abyss of self-pity as we remove ourselves from everyone else who seem to have a perfect life.

It is at this point our hearts are most hardened. It is at this point our “necks are stiffened” and our backs are turned to God, as Jeremiah says in the first reading. We fail to trust that he has a plan and that there is no problem too big for God to tackle. When we finally come to accept this, our stress and anxiety that envelops daily life at WashU will slip away. We will rejoice in our work rather than deplore it, and we will be able to praise God with the way we live our lives. With this, I challenge you to hear the God’s voice each day when you wake up saying: “Good morning, this is God, I will be handling all your problems today.”

Brody Roush

WashU Class of 2017



Friday, March 13<sup>th</sup>, 2015

Hosea 14:2-10

Psalm 81:6C-11AB, 14, 17

Mark 12:28-34

Oh no! It's Friday the 13<sup>th</sup>! Throw some salt over your left shoulder! Avoid black cats and ladders! Get your rabbit's feet, horse shoes, and four-leaf clovers! Or maybe, just carry on with your life as normal.

Today's readings talk about the role that God should play in our lives. The first reading describes how God will love and take care of those who come to Him. In the psalm, God asks His people to hear and trust in Him. In the Gospel, Jesus teaches that the greatest commandment is to love the one true God above all else and to love your neighbor as yourself.

It can be easy to be distracted by alternate gods in our lives, like superstition. Why do people fear Friday the 13<sup>th</sup>? What makes it any different from any other day in our lives? While superstitions like these can sometimes be silly and fun, they are examples of worshipping "gods" other than the one Lord. Maybe you're not superstitious. Maybe the false god that you worship is success, or popularity, or good grades, or attractiveness. These are all good things, and there is nothing wrong with pursuing them. However, it can be so easy to start to obsess, and feel like the most important thing is to be successful, or popular, or smart, or attractive. But the readings tell us that the way to salvation and to happiness is through love: loving God and loving your neighbor. So go out on this day and choose to spread love instead of superstition.

Tori Cooke

WashU Class of 2016

*Abstain from meat*





Saturday, March 14<sup>th</sup>, 2015

Hosea 6:1-6

Psalm 51:3-4, 18-21AB

Luke 18:9-14

Love, healing, mercy, and humility are highlighted in today's readings. These three words can be interpreted in many ways and implemented into our lives through our actions, thoughts, desires, and prayers. What do these words mean to you?

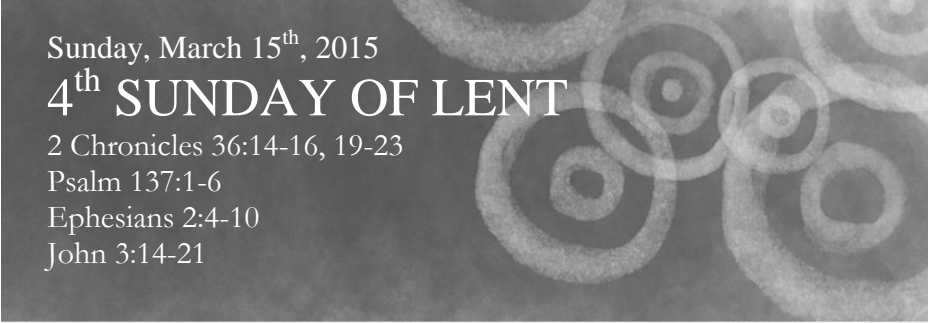
Today we see a new way to look at the world around us and our faith in God. The first reading emphasizes God's healing power and the importance of love ahead of sacrifice. Love, both our love for others and our love for God, should guide the way we live our lives. How can you show others you care about them? Is there a relationship that has been strained that you could take steps toward repairing?

The readings also emphasize God's mercy and forgiveness as the Psalm states, "thoroughly wash me from my guilt and of my sin cleanse me," and the Gospel declares that "the one who humbles himself will be exalted." Reflect on the times when you may have asked for forgiveness from others, or when others have asked you for forgiveness. Is there someone you haven't forgiven because of the pain they may have caused you? Is there something you haven't forgiven yourself for? How can you be more forgiving?

By living in humility and asking for forgiveness, we can find healing in the love from both God and others that can begin to surround and fill us, now that we've freed ourselves from the clutter of hate and pain.

Sarah Dyott

WashU Class of 2018



Sunday, March 15<sup>th</sup>, 2015

## 4<sup>th</sup> SUNDAY OF LENT

2 Chronicles 36:14-16, 19-23

Psalms 137:1-6

Ephesians 2:4-10

John 3:14-21

In these passages we see how Jesus was not sent here to condemn us or to punish us for our sins, but rather to *save* us from them. God had so much love for us that he sent his only son to bring us salvation. In the first passage, the people mocked the messages of God, yet the Lord continued to show them compassion, for he loved them no matter what. I constantly saw this sort of kindness and forgiveness from the Lord in these passages.

The quote that resonated with me the most was “For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life”. God sent his son here to give us eternal life, and something else truly amazing: forgiveness. We should not take this gift for granted, and rather use it to inspire us today to ask for forgiveness for the sins we have made in our lives.

Not only that, but this passage inspires me to forgive others. It tells us that Jesus loves us and forgives us and shouldn't we learn to forgive the way he has done for all our sins? We should use these messages today to inspire us to forgive those who have sinned against us in our lives, even though it may be difficult. The forgiveness we receive from Jesus is a “gift from God” and we should give this gift to others.

Amanda Ortiz

WashU Class of 2018

Monday, March 16<sup>th</sup>, 2015

Isaiah 65:17-21

Psalms 30:2, 4-6, 11-12A, 13B

John 4:43-54

Recently, I returned home rather disgruntled from a day that didn't quite pan out according to plan. I answered my phone ready to grouse and gripe, but was deprived of that opportunity when my sister's first question was, "What's the best thing that happened to you today?" Telling her about how I'd made Mom smile that morning took priority over my list of grievances against that particular day.

In the first reading, the Lord says, "Lo, I am about to create new heavens and a new earth; The things of the past shall not be remembered or come to mind. Instead, there shall always be rejoicing and happiness in what I create."

How much time in the present do you spend dwelling on the past? How many of those thoughts are holistic reflections--making room for both the good alongside the bad? Are you more likely to lay in bed at night thinking about all the incredible things you witnessed, no matter how small, or cringe over an embarrassing or otherwise unfortunate experience for the next 8 years? (I know I'm guilty of the latter.) The work of God's love can be seen everywhere, every day, if we're paying attention. Even on Mondays.

In the readings for today, I see the message to search for joy through Christ. The man in the Gospel reading shows that with faith in Christ, even the seemingly insurmountable can be left behind. That's a much better mindset to start out Monday with. Keep an eye out for--and your mind open to--the joyful this week.

Stephanie McCrate  
WashU Class of 2016

**CONFESSION MARATHON IS TOMORROW (WED, 3/18) AT THE CSC. PRIESTS WILL BE AVAILABLE TO HEAR CONFESSIONS FROM 2PM TO MIDNIGHT.**

Tuesday, March 17<sup>th</sup>, 2015

Ezekiel 47:1-9, 12  
Psalm 46: 2-3, 5-6, 8-9  
John 5:1-16

In the beginning, Ezekiel is walking with his guide and sees a stream of water, multiplying in volume as it runs through the countryside to the river and eventually to the sea. This body of water where the path culminates is the Dead Sea, known for a salt level so high that nothing can live there. The water will offer healing to the area through which it flowed, however, and life will be made new.

In the Gospel, Jesus is in a place with many ill and disabled, and he is speaking to one particular man, who has been sick for many years. Though the man knows that he is not strong in his spiritual life, Jesus tells him that the only requirement of him is that he want to be healed. The ill man must get up, wish to be forgiven for his sins, and live the rest of his life with purpose. Immediately, the man is cured. Jesus instructs the man that, in order to stay healthy, the man must reject sin and live a holy life from then on or risk becoming sickly again.

Personally, I know that life can be very trying times – sometimes when it seems like there is no hope left, a little glimmer of hope appears. Even though the sea was believed to be barren, new life became possible. By remaining positive and constant in faith, one can overcome even those things that seem impossible. Overall, these readings show that, even in the darkest times, if one can reject sin wholeheartedly, he or she can find forgiveness in a life of health and prosperity.

Erin DeNardo  
WashU Class of 2017

Wednesday, March 18<sup>th</sup>, 2015

## CONFESSION MARATHON TODAY

Isaiah 49:8-15

Psalms 145:8-9, 13CD-14, 17-18

John 5:17-30

Try reading the Gospel again. I've read it several times, and I still can't make much sense of it. The nature of God the Father and God the Son as two different but equal beings confuses me, as does the idea of the Holy Trinity: that there are three persons in one God. However, if one thing is clear about the Trinity, it's that the relationship between the three persons is key.

In today's Gospel, Jesus describes the relationship between the Son and the Father specifically: "The Father loves the Son," and the Son is completely obedient to the Father, "For what he does, the Son will do also." Moreover, Jesus invites us to be a part of this relationship, telling us that those who hear his word and believe in the one who sent him will share in his eternal life. By believing in God, by being obedient to him, and by loving him and one another, we enter into a relationship with the Holy Trinity.

While it seems strange that we're called to be a part of this mysterious relationship that we can barely understand, isn't that really what religion's all about? Experiencing the incomprehensible? Isn't that what love's all about? Just think how small, powerless, and insignificant we are in comparison to God; and yet he loves us more than a mother loves her child! How can we make sense of that? Maybe we can't. But we can still experience that love, and we can still experience a loving relationship with God.

As you reflect on the readings today, perhaps you can ask yourself: "How have I experienced God this week? Have I experienced him in a way I just can't explain?"

Ezekiel Saucedo

Wash U Class of 2017



Thursday, March 19<sup>th</sup>, 2015

# Solemnity of Saint Joseph

2 Samuel 7:4-5A, 12-14A, 16

Psalms 89:2-5, 27, 29

Romans 4:13, 16-18, 22

Matthew 1:16, 18-21, 24A or Luke 2:41-51a

Today is the feast day of Saint Joseph, the husband of Mary and foster father of Jesus (and also my birthday!). Joseph is not mentioned in the Bible that often. It is believed that he was much older than Mary and that he died before Jesus started teaching. Even though he died early in Jesus's life, Joseph was important because of his role as Jesus's foster father. Today the readings and gospel share details about Joseph.

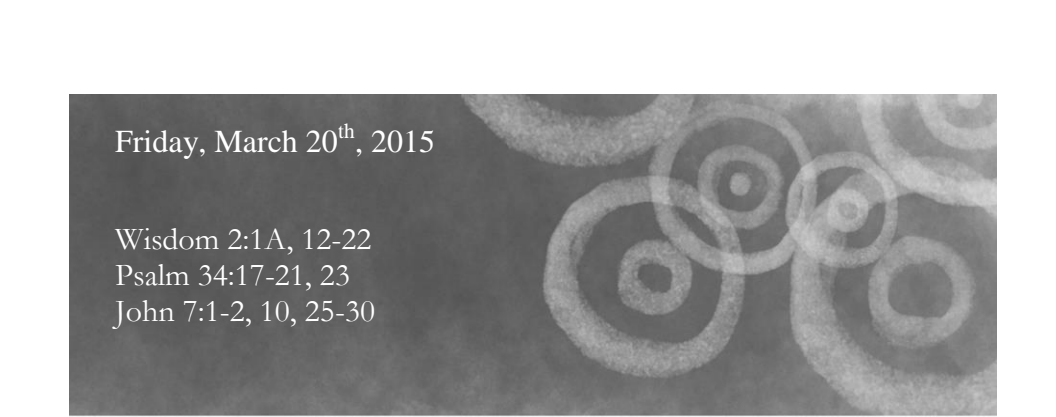
In the first reading, God tells the prophet Nathan to tell David that he will "raise up your heir after you... (to) build a house for my name." Other gospels agree that Joseph is of royal heritage from David. The Gospel reading demonstrates the faith of Joseph. In this reading Joseph listens to an angel and agrees to remain married to Mary even though she was with child before they were wedded. In other stories from the Bible we know that Joseph was humble, faithful, hardworking, and poor.

Joseph does not have the fortune to be the father of any children, he is only mentioned in two of the four gospels, and today many people do not know about his feast day. However Joseph always listened and was faithful to God, he cared for Jesus as if he were his son, and worked hard to support his family.

I pray to Joseph to intercede for me whenever I am in a tough situation requiring a lot of faith. It is comforting to look to Joseph as a role model of someone who risked all he had for those he loved. Today try and be more like Joseph and be open to a God's call. Joseph was just a normal man. If Joseph can faithfully follow God wherever he calls, I can too. I am glad that I share my birthday with the feast day of this Saint, and I hope that others also will come to know Joseph and use him as an example of how to be great and holy in a humble and quiet manner.

Jacob Millier

WashU Class of 2015



Friday, March 20<sup>th</sup>, 2015

Wisdom 2:1A, 12-22

Psalm 34:17-21, 23

John 7:1-2, 10, 25-30

These passages speak largely of Jesus being falsely accused. And we come to understand the implications of these accusations after hearing the Passion every year.

When have you falsely accused and when has your ‘wickedness’ blinded you? It is so easy to hear one side of a story and believe it without question. If you do so, you aren’t giving the situation proper time and care. This false accusation leads to confusion and hurt potentially on both sides.

When have you been challenged and thought: “Let us beset the just one, because he is obnoxious to us”? No one likes to be challenged. But when seeking higher education, that is what we as students have signed up for. We are here to be challenged and to come to understand a more holistic view of our world and circumstances. Accept the challenge and excel through it as best we can.

And finally, consider the opposite scenario: that you are the falsely accused. How does it feel to be in that position, to take criticism from all sides? The Gospel offers hope, for if you are falsely accused continue on; march forth. Continue your ministry as Jesus did. If you continue on people notice. “And look, he is speaking openly and they say nothing to him.”

For as Jesus believed, as you should too: “many are the troubles of the just man, but out of them all, the LORD delivers him.”

Eddie Falkowski  
WashU Class of 2016

*Abstain from meat*



Saturday, March 21<sup>st</sup>, 2015

Jeremiah 11:18-20

Psalms 7:2-3, 9BC-12

John 7:40-53

The reading, psalm, and Gospel today all focus on the same concept, trust. In the first reading Jeremiah has absolute trust in the Lord knowing that even if the others who are plotting against him succeed in killing him, his Lord will take vengeance. He ends this reading by simply saying, “for to you I have entrusted my cause!” Jeremiah’s trust is echoed again in the response for the psalms “O Lord, my God, in you I take refuge.”

How much do we trust in our god? Do you turn to him when life becomes too hard for you to handle alone? Whenever I’m having a hard day, and I call my mom to talk to her about everything that’s going on, she always reminds me:

**“There is absolutely nothing in this world that together you and God can’t handle.”**

When I was younger, I would always roll my eyes and think that while God does love me, what exactly can he do? He’s in heaven far away from here, and, honestly, he probably has much bigger problems to tackle than my minor frustrations. As I grew older, and hopefully a little wiser as well, the concept of God changed for me. He used to be a figure far off in the distance whom I thought of when praying or in church, but now I see him everywhere. He’s in the acts of kindness from my friends and suite mates, in the sun warming my face while I write reflection, and in every moment good and bad in my life. He’s watching over all of us, and all we have to do is remember that with trust in God all things are possible!

Maria Ahern

Wash U Class of 2017





Sunday, March 22<sup>nd</sup>, 2015

## 5<sup>th</sup> SUNDAY OF LENT

Jeremiah 31:31-34

Psalm 51:3-4, 12-15

Hebrews 5:7-9

John 12:20-33

In the readings for today, I found myself being humbled and being in awe. The first reading discusses how God will forgive the fathers of the houses of Israel and Judah, despite the fact that they broke his covenant with them, because God wishes to make a new covenant that ensures all of his people know he is the Lord. The responsorial psalm is about finding a purer heart, while the Gospel deliberates over whether God's voice coming from the heavens was for Jesus or for the people of the Earth. A cohesive theme doesn't seem to be present when first reflecting upon these readings, but the overarching connections between the readings is beautiful.

We all know of times when we have sinned and our love and faith to God may have been clouded and uncertain because of our sins. In these times we may ask ourselves, how can I connect myself again with God? How can I keep a pure heart and mind?

The message I found from these readings is that God loves us so much that he allows us to wipe our slates clean so that we can better follow Him, see Him, and love Him in return. God is so great that he will love us despite our mistakes, and his love for us never falters when we err.

“A clean heart create for me, O God, and a steadfast spirit renew within me.”

Elise Hess

WashU Class of 2017

Monday, March 23<sup>rd</sup>, 2015

Daniel 13:1-9, 15-17, 19-30, 33-62

Psalm 23:1-6

John 8:1-11

It can easily be observed in today's reading that the Pharisees are a haughty crew, for their intentions lie in objectifying this nameless woman as their political foil rather than being a source of refuge. As relayed by the prophet Ezekiel, our God feels no joy in the death and destruction of wicked persons. Rather, joy is experienced in their conversion and reorientations towards Him.

The intention of the laws of Moses was not condemnation, but for an encounter with God in full. This is the lynchpin – Christ's newfound Kingdom was not bent on destroying the law, as Christ relays in the Gospel of Matthew, but to *fulfill* the law. St. John left it a mystery as to what Christ was writing on the ground with his finger, although it has been speculated that it was the sins of the Pharisees present in front of both the Blameless and Accused.

It was the Pharisees who were void of the law, not this woman. As we know, it was Christ, without sin, blameless to all and thus righteous in condemnation, who was to grant mercy on the accused. Divine love is not a fickle, transient being, accusatory one moment and ashamed in itself the next. True love – the Kingdom – provides refuge and consults the poor in spirit, those who mourn, the meek, and people seeking righteousness.

John Morelli

WashU PostBac



Tuesday, March 24<sup>th</sup>, 2015

Numbers 21:4-9

Psalm 102:2-3, 16-21

John 8:21-30

Today's readings feel at first like a scolding from God. We've come upon one of the punishment stories of the Old Testament, where the Israelites do something wrong and are punished quite brutally (in this case, death by snakes). But these are also stories of preparation and forgiveness. We are quickly approaching Holy Week, and these readings remind us that we are definitely not worthy of the ultimate sacrifice that God made for us, but that he will do it anyway because of his incredible love for humanity.

In the first reading, the Israelites had the gall to complain when God was rescuing them from slavery. Understandably, God is angered by this. But seeing their apologies, he forgives and gives them a way to live, despite their wrongdoings.

In the Gospel, Jesus tells the Pharisees that he is going to die, but that when they die, they will not be with him. When they are confused, Jesus takes pity and tells them and the crowds that he is the one they have been waiting for, that they need to believe in him to be with him. And just as he has not been abandoned by his Father, he will not abandon us.

It is the Psalm, though, that reminds us of what we need to do. We have to believe in what God can do for us. We have to know that something better is coming, even if living through the now seems impossible. God loves us, and he loves to forgive us, and he loves to save us. No matter what we have done, we only have to apologize and ask for his help, and he will be there for us, always.

Emily Schienvar

WashU Class of 2017



Wednesday, March 25<sup>th</sup>, 2015

## Solemnity of the Annunciation of the Lord

Isaiah 7:10-14; 8:10

Psalm 40:7-11

Hebrew 10:4-10

Luke 1:26-38

When I read stories about saints who listen to a message from the Lord or Biblical passages about unhesitant individuals saying “yes” to God’s call, I think: would I listen? Could I, as Mary said in today’s Gospel, say “I am the handmaid of the Lord. May it be done to me according to your word?” In a world where I often use critical thinking skills to make rational decisions, would I listen to something that seems impossible?

Mary’s “yes” led to the incarnation of the Lord. God became man through Jesus beginning in Mary’s womb as she agreed to be a servant of God. Although the “yes, God” moments in our lives may not be as influential as Mary’s acceptance of God’s will, the Gospel shows the power of responding to God’s call. Through Mary’s womb, God provided us the Body of Christ, and the second reading reminds us that this is the only offering to the Lord for our sins. Jesus asks for God’s help throughout his human life and prays to God before he is brought to crucifixion. Despite the fear Jesus may have felt with God’s plan for the end of His life, Jesus said “yes” to God’s call as he died on the cross for the complete forgiveness of our sins.

How can I invite God into my life to hear his calling? For me, talking to God when I wake up, saying “Good Morning God...Help me to do your will today” begins the day with acknowledgement that I am welcoming God to walk beside me throughout anything the day ahead holds, and I pray that I can answer “yes” to whatever he may ask me to do.

Emily Kenney

WashU Class of 2015



Thursday, March 26<sup>th</sup>, 2015

Genesis 17:3-9

Psalms 105:4-9

John 8:51-59

The first time I read today's Gospel, I got angry at the Jews for trying to stone Jesus. How could these people so foolishly attack Him? But then I remembered the first reading, how God spoke to Abraham and announced His covenant. In return for His grace, Abraham was told by God that he and his descendants "must keep my covenant throughout the ages."

This is exactly what the Jews in the Gospel were attempting to do. In their minds, they were following their covenant with God by denouncing Jesus as a heretic. Ironically, they believed Jesus was the one breaking the covenant with God. But we know that not to be true, because as Catholics we believe that Jesus truly is the Son of God.

Like the Jews did to Jesus, it is so easy for us to reject new people or ideas. Sometimes, we get so wrapped up in our own beliefs that we fail to realize our faults. New ideas and people tend to scare us, so we have a hard time accepting them.

However, if we do not entertain new ideas or people, we may fail to find truth in our lives. We must strive to be open-minded so we do not reject truth as the Jews rejected Jesus. This Lenten season, I pray we can all learn to be more accepting of foreign people, cultures, and ideas. As we open ourselves to new experiences, we open ourselves to God.

John MacKay

WashU Class of 2017



Friday, March 27<sup>th</sup>, 2015

Jeremiah 20:10-13

Psalm 18: 2-7

John 10:31-42

In the Gospel, Jesus encounters Jews trying to stone him for blaspheming and he escapes at least temporarily. The lives of Jesus, the early Christians, and many of our saints and martyrs offer vivid images of a persecuted Church, a Church that must resist all forms of physical and mental torture to choose God. In the first reading Jeremiah describes a fight against “persecutors” as well. Whenever I hear passages like these, I am at first struck by the lack of persecution I face in my own life. Although some people may debate what I believe, I have never been punished for my beliefs or forced to change. Persecution is a foreign reality, something that other people faced in other times or currently face in other parts of the world.

For us, then, maybe this reading is a call to reform our vision of persecution. Maybe our persecutors are more sly or hidden. Individuals who encourage us to act in ways that damage our spiritual lives may persecute us without either they or us realizing it. Maybe television, media, and pop culture perpetuate harmful beliefs about race, gender, poverty, and violence that fundamentally alter our lives in negative ways. Maybe we ourselves are our own persecutor. If we constantly question, criticize, and blame ourselves without giving credit to the goodness that God himself created us in, then perhaps the persecutors who we need help from are ourselves. To recognize the persecution in our own life, we need time to reflect and to analyze. If we can identify our persecutors, we must invite God into our lives to help us to face them. For as Jeremiah says “but the LORD is with me, like a mighty champion: my persecutors will stumble, they will not triumph.”

Micaela Heery

WashU Class of 2016

*Abstain from meat*



Saturday, March 28<sup>th</sup>, 2015

Ezekiel 37:21-28


Jeremiah 31:10-13

John 11:45-56

In the Catholic Church, context is very important when reading the Bible. Each passage is not meant to be read by itself, but as a whole. To understand today's reading, we must look back to what happened earlier. Jesus had just raised Lazarus from the dead, probably one of the greatest miracles of all other than raising himself from the dead. When the Jews had seen this, they were amazed; Jesus had basically proclaimed himself as the life and the resurrection. Now in this passage, the Sanhedrin, or the high-priest and his advisors, plotted to kill Jesus. They feared they would lose their power over the people.

What the passage says to me is to trust in God for what he has planned for you. We must learn to let go our material possessions and earthly power and turn to God. By holding on in fear and clinging on to power, we turn ourselves from Jesus and bind ourselves to our idols. Ironically, the Chief priests and Pharisees ended up losing their authority anyway when the Romans dissolved and divided the Jewish nation. The Gospel today is challenging you to submit yourself to God and let go from what is holding you here. It is the toughest thing to do, but will bring you closer to love and happiness. How can you surrender yourself to God? What is your sacrifice for this Lenten season?

Jesse Burroughs  
STLCOP Class of 2015



Sunday, March 29<sup>th</sup>, 2015

# PALM SUNDAY

Mark 11:1-10 (Procession)

Isaiah 50:4-7

Psalms 22:8-9, 17-20, 23-24

Philippians 2:6-11

Mark 14:1-15:47

Something we don't always get from going to Mass is the whole story. Literally, we only hear a few—usually small—passages from scripture. Sometimes the passages preceding and succeeding the readings of the day will be read another day, but sometimes they will remain unheard; that is, if our only exposure to scripture is at Mass.

Today's readings from the gospel build a model worth following. While Jesus was on Earth, people were able to lay leaves and branches down for him, and they were capable of pouring perfumed oils on Him. What can we do now? Could we serve the poor since we can see Christ in others? Definitely do this, but it is not the same. In today's gospel, Jesus says "The poor you will always have with you... but you will not always have me." What can we do that is directly for Jesus? Talk to Him through prayer to build a relationship. Unlike in those days, He probably won't audibly respond to you, so how can we hear His responses? Read scripture.

We should pray daily, if not constantly, and scripture is vital for the two-way relationship each of us can have with God. If you don't have this habit already, start with today's readings, but get some context. I especially like the whole story surrounding today's 1st reading, psalm, and 2nd reading. Start at the beginning of the subsection, chapter, or before; wherever it seems to begin. Reading on until a new topic starts. If you continue into a reading for the next day or week, you are only ahead of the game.

Tim Dykas

WashU Class of 2018



Monday, March 30<sup>th</sup>, 2015

Isaiah 42:1-7

Psalms 27:1-3, 13-14

John 12:1-11

In the Gospel I identify with Judas. For my own selfish reasons, I'm drawn to criticize. I say to Mary "what a waste to use this expensive oil on Jesus, that's not what He taught us; there are better uses for that money, like the poor!" And Jesus turns to say, "wait, I hope this is not what you think I meant, do not be critical of each others' worship and gratitude. Do not put each other down, but seek to understand why people honor the Lord the way they do."

"...do not break off a bent reed, nor put out a flickering lamp."

It is not our call to assert the power God gave us through Spirit to stifle one another, but to strengthen one another. God is calling us in the first reading to do the hard stuff. God who created the vast earth and heavens gave us His Spirit to be the agents that change the world. I have to remind myself that Spirit of the heavens and earth is not the stuff of ignoring those in need because it's inconvenient or awkward or forces us to work harder. The Spirit of the heavens and earth is courage for taboo conversations. It's wisdom for seeking to understand someone's ideals instead of dismissing them. It's the joy in finding counsel in someone we chose to be vulnerable with.

Jesus says in to me in today's readings "Hey remember why you are here?" Pray with the Spirit of the heavens and earth. Think with the Spirit of the heavens and earth. Act with the Spirit of the heavens and earth.

Anna Cychowski  
Former CSC Intern



Tuesday, March 31<sup>st</sup>, 2015

Isaiah 49:1-6

Psalms 71:1-4A, 5AB-6AB, 15, 17

John 13:21-33, 36-38

Consistent through both of today's readings is the desire to serve the Lord. In the first reading, this occurs when the servant of the Lord is called to gather the people of the God together. The people of God will be rewarded; they will be a light to many nations and further help spread the word of God.

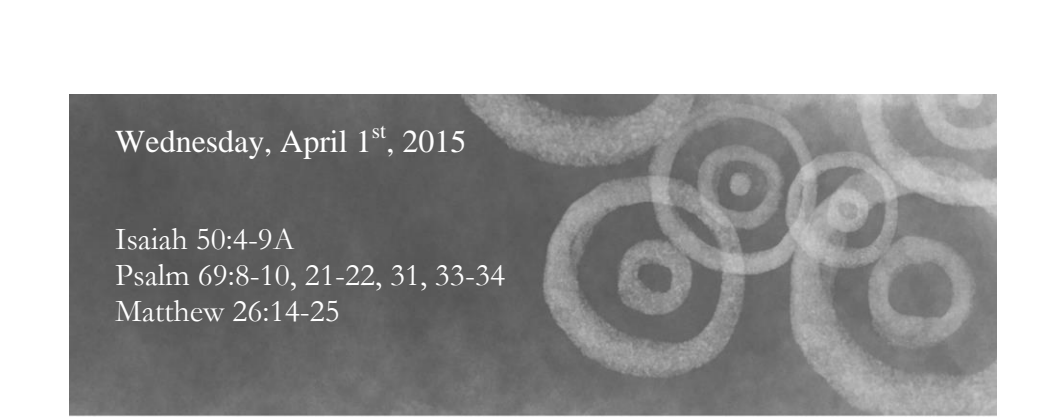
Almost exactly a year ago, I was preparing for my reception into the Catholic Church. The loving and wonderful people around me helped call me to God. This passage is a reminder that when we are called to God, our obedience to God shapes us into better people. Our submission forms us so that through our deeds we may show the glory of God and help call others as well.

As we see in the Gospel reading, even Christ was subservient to his Father. Despite the suffering he knew would follow, he had the faith to follow through on God's plan. But as we strive to live a Christ-like life, we often fall short. We are often more like Peter, who would deny Jesus three times that night.

These passages call us to continue on when we struggle and suffer. We are not always perfect. But our shortcomings do not negate our desire to serve the Lord or His love for us. Instead, we are called to continue on, striving to better ourselves and the world around us with faith and love.

Amy Snyder

WashU Class of 2015



Wednesday, April 1<sup>st</sup>, 2015

Isaiah 50:4-9A

Psalms 69:8-10, 21-22, 31, 33-34

Matthew 26:14-25

Today could be seen in two ways: as the least important day of Lent, or the most important day of Lent. In one sense, we have been waiting ever since Ash Wednesday for tomorrow and the days after it. Today is just one last, impatient, waiting day. In another sense, and I think the correct one, today is nearly the most important day of this season. Today can be the day when we decide, once and for all, what the next three days, will look like.

The first reading, from Isaiah, shows the obedience of Christ to His Father. He speaks the way He's been trained, He listens when the Father speaks, and He allows Himself to be persecuted because of it. "See, the Lord GOD is my help". He finds strength in God.

In the Psalm, the first two verses once again cover all of the ways He has been persecuted and outcast for his belief. The third verse, however, is the important one. He praises God. He shares the message with the poor and afflicted.

This is what God calls us to do. He calls us to follow Christ's example and he has shown us what will happen if we do. And so, the Gospel is our challenge. We get to choose, like Judas, what our fate will be. We get to choose, right now, for the next three days, for the rest of our lives, what it will mean when Christ answers us, "You have said so".

Allison Zastrow  
WashU Class of 2016

## Tomorrow's Chrism Mass Explanation

Chrism Mass: This Mass is celebrated once a year on the morning of Holy Thursday at the Cathedral in each diocese. During the Mass, the local bishop will bless the oil of catechumens, the oil of the sick, and the oil of chrism (only the bishop may do this blessing). We use the first for adult catechumens and infants, the second for anointing the sick, and the sacred oil of chrism for baptism, confirmation, the ordination of priests, and the consecration of altars. In recent years, this Mass has also acknowledged the ministry of priests. It invites them to renew their commitment of service and to receive the prayers and support of the people. The Chrism Mass will be celebrated at 10am at the Cathedral Basilica on Holy Thursday here in St. Louis and all are welcome to attend this ancient tradition.

Thursday, April 2<sup>nd</sup>, 2015

# HOLY THURSDAY – 7pm at CSC

## Chrim Mass

Isaiah 61:1-3A, 6A, 8B-9

Psalms 89:21-22, 25, 27

Revelation 1:5-8

Luke 4:16-21

## Mass of the Lord's Supper

Exodus 12:1-8, 11-14

Psalms 116:12-13, 15-16BC, 17-18

1 Corinthians 11:23-26

John 13:1-15

Holy Thursday is probably one of my favorite days of the year. Everything about Holy Thursday speaks to me and makes me feel closer to God. These readings always rejuvenates my faith and I think it's because all the readings today are all about trusting in the Lord. Finding the strength to trust the Lord, especially when something seems difficult or crazy can be hard. However, these readings remind me how important it is.

The first reading brings us to Egypt, where the Lord tells Moses and Aaron to procure a lamb, and slaughter it on the fourth day. Every household shall do this, and then apply the blood to the doorpost and lintel. Those without the marking will lose their first born son.

Every time I hear this I am astonished at the trust they put in the Lord. They do it. No questions asked. They put all their trust in him and it always inspires me to do the same in my life. Whenever classes get rough or I'm struggling with something in my life I always try to tell myself that God has a plan. We may not have the same plan, but God has a plan and I need to trust in him.

In the Gospel reading today Jesus says, "I have given you a model to follow, so that as I have done for you, you should also do." By saying this, Jesus is putting his trust in the Disciples. By following what he said, the Disciples show that they trusted Jesus.

So when life gets tough, or something doesn't go as planned, trust in the Lord. He has a plan for you.

Becky Larson

STLCOP Class of 2018

Friday, March 27<sup>th</sup>, 2015

# GOOD FRIDAY – 7pm at CSC

Isaiah 52:13-53:12

Psalms 31:2, 6, 12-13, 15-17, 25

Hebrews 4:14-16; 5:7-9

John 18:1-19:42

“You yourself a sword will pierce”

These are the words that Simeon said to Mary on the day she brought her son Jesus to the temple to be blessed, known as the feast of the Presentation of the Lord (Feb. 2<sup>nd</sup>). With her destiny set, Mary walks a path of suffering that mirrors our own fate. No one likes to suffer, yet it is a reality, whether small or large, that no human being can escape. Suffering has no prejudice, it does not discriminate, all humans experience suffering. From the smallest daily disappointments barely noticed to the death of a son, life is a constant school of letting go.

This man, Jesus, does not escape suffering, he does not run from it, like so many of us try to do, he forges a path through it. He refuses to let the fear of suffering keep him from being free, from being himself, from being fully alive. As he walks the path of suffering carrying his cross he reaches out to us too and grabs for our hands – inviting us to walk the path of freedom – a life that neither fears suffering nor lets it define our lives. Enter Mary, heart pierced, as Simeon predicted, watching her son crucified – is there a greater suffering? She takes the hand of her son, paradoxically not clinging to him, and lets him lead her to freedom – a life that is unattached and unafraid of letting go. Imagine a life where happiness is not based on your attachments – attachments to your dreams come true, to possessions held, to trust unbroken, and to destiny controlled. For Mary, all is lost if she clings to those unfulfilled dreams, to the lifeless body she holds in her lap. But in walking the path of the cross she gains freedom, and thus life, in her letting go. It is true that she grieves but she does not let fear of the grief keep her from transforming it into new life.

Jesus invites us to step on the path of letting go. In doing so we know we will have to say goodbye to many attachments. A scary proposition is set before us, yet resisting the path does not save us from suffering either. The difference is that in taking the path of Jesus he promises a freedom that gives life. On this Good Friday, reflect on what you are attached to. Pick just one attachment and take Jesus' hand on the path to the cross, leaving the attachment behind on the side of the road – saying goodbye to it – and with it the control it has on your happiness and your state of mind. It may pierce your heart but in doing so it will reveal where your heart lies, with God or with something else.

Troy Woytek  
CSC Director of Ministry

*Day of fasting  
Abstain from meat*

Saturday, March 28<sup>th</sup>, 2015

# HOLY SATURDAY

**7:30pm at the CSC**

*1st Reading:* Genesis 1:1-2:2 or 1:1, 26-31a

*Responsorial:* Psalm 104:1-2, 5-6, 10, 12-14, 24, 35c or Psalm 33:4-7, 12-13, 20, 22

*2nd Reading:* Genesis 22:1-18 or 22:1-2, 9a, 0-13, 15-18

*Responsorial:* Psalm 16:5, 8-11

*3rd Reading:* Exodus 14:15-15:1

*Responsorial:* Exodus 15:1-6, 17-18

*4th Reading:* Isaiah 54:5-14

*Responsorial:* Psalm 30:2, 4-6, 11-12, 13

*5th Reading:* Isaiah 55:1-11

*Responsorial:* Isaiah 12:2-3, 4-6

*6th Reading:* Baruch 3:9-15, 32-4:4

*Responsorial:* Psalm 19:8-11

*7th Reading:* Ezekiel 36:16-17a, 18-28

*Responsorial:* Psalm 42:3, 5; 43:3, 4 or Psalm 51:12-15, 18-19

*Epistle:* Romans 6:3-11

*Responsorial:* Psalm 118:1-2, 16-17, 22-23

*Gospel:* Mark 16:1-7

Today is Holy Saturday – a day for mourning and waiting. Waiting for Easter, when Jesus will rise from the dead and forgive our sins, leading us to Heaven. But before we celebrate Jesus' rise, we reflect on His death.

The readings today are a collection of the most common stories of Christianity, covering everything from Creation, Abraham and his sacrificial son, Moses leading the Israelites through the sea, and ending with Mary entering Jesus' tomb and realizing that Jesus was not there. While the story of Jesus rising from the dead is arguably the most important of all to the Christian faith, the events in the days before His rise are certainly also worthy of reflection.

Put yourself in the minds of Jesus' first disciples. They were faced with such uncertainty on this Holy Saturday. We know tomorrow Jesus will rise again and we can soon rejoice, but Jesus' first disciples had to hope that this person they placed their faith in would somehow return, living in uncertainty and suspense until that moment.

Take some time today to reflect on these questions: Although we know Jesus will come again, there are other parts of our lives we keep in suspense. What is uncertain right now in your life? How are you living with that uncertainty? Also, what are you currently grieving? Are there any losses you are dealing with? In the midst of all this uncertainty, how are you experiencing God?

Today is a day for waiting. Use your time wisely to reflect on God's grace, as He will return sooner than we expect.

Kathleen Szabo

WashU Class of 2015

Sunday, April 5<sup>th</sup>, 2015

# EASTER SUNDAY – 9:30 & 11:30am

Acts 10:34a, 37-43

Psalm 118:1-2, 16-17, 22-23

Colossians 3:1-4 or 1 Cor 5:6b-8

John 20:1-9 or Mk 16:1-7

@ Graham Chapel

I recently spoke with a friend in medical school about meaning in his life. He described to me that if you have fifty thoroughbred horses, put blinders on them and set them on a racetrack, they can run their whole lives. As pre-med students and now as medical students, we have been running the academic track for years. Recently, though, we each have noticed that the blinders have been lifted – that our eyes have been opened to our surroundings. We are now looking around and questioning why we were running, yet we are still running. When will we get off the track?

Easter Sunday allows us the opportunity to reclaim our lives, to take ownership for our actions and truly choose what we want of the life that God has granted us. You have spent the past forty days doing spiritual spring-cleaning through Lent, whether it is eliminating a bad habit, exercising, eating better, praying more often, or spending intentional time with family or friends. Your blinders are now off and you can live radically in this world if you want to. You just have to choose to get off the earthly racetrack.

Austin Wesevich

MD, MPH Candidate – 2016

CSC Intern-in-Service 2014-15



**HAPPY EASTER!**