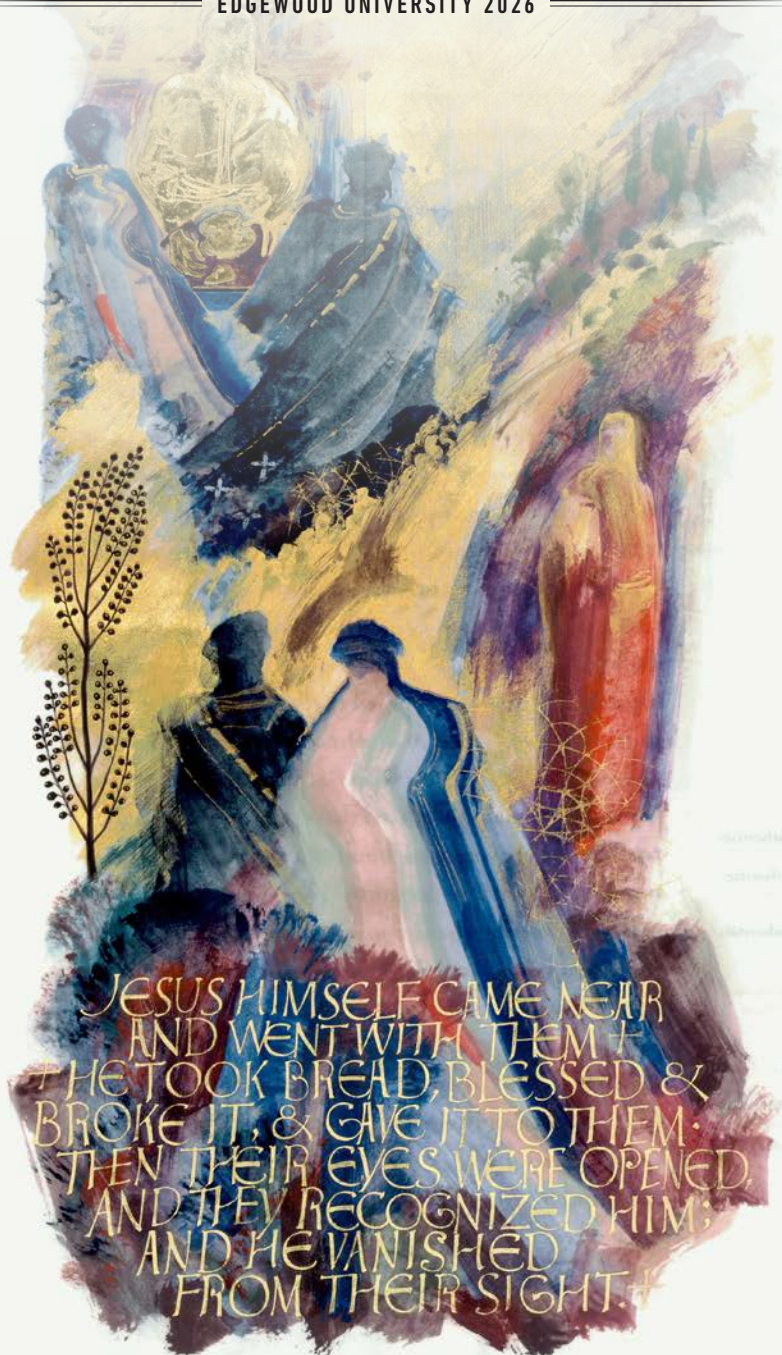


# Season of Lent Reflections

## YEAR of COMMUNITY

EDGEWOOD UNIVERSITY 2026



JESUS HIMSELF CAME NEAR  
AND WENT WITH THEM +  
HE TOOK BREAD, BLESSED &  
BROKE IT, & GAVE IT TO THEM.  
THEN THEIR EYES WERE OPENED,  
AND THEY RECOGNIZED HIM;  
AND HE VANISHED  
FROM THEIR SIGHT. +

# Dear Edgewood University Community,

It is our pleasure to continue the Edgewood University tradition of sharing this reflection booklet for the season of Lent. The season of Lent is a time of spiritual preparation that marks the final days of Jesus’ ministry & teaching, his journey to the cross, death, and resurrection.

The forty days of Lent marks Jesus’ forty days in the wilderness, where he fasted, prayed, and faced temptations before beginning his public ministry. We are invited during these forty days of Lent to our own spiritual practices of fasting, prayer, and almsgiving (through service or charity).

Each year at Edgewood University we focus on one of our Dominican values, with this being the Year of Community. In that spirit, our prayers and reflections for this Lenten season will focus on the gifts and challenges of community.

How might your Lenten fasting, prayer and almsgiving re-connect you to community? This might look like limiting screen time in order to be more present to those around you and to the ways God is at work. Maybe it’s setting up a weekly phone call with a friend, sending a letter for each of the forty days, volunteering at a local organization, or making an effort to meet one of your neighbors each week. Starting on Ash Wednesday, this booklet will guide you through this season by practicing the four pillars of Dominican life: **Prayer, Study, Community, and Ministry.**

**PRAYER:** Begin each week with an opening prayer to center our spirits and put ourselves in the presence of God.

**STUDY:** The practice of *lectio divina*, a slow, rhythmic reading of a scripture passage which gives us the opportunity to spend time learning from the scripture and reflecting on how it might be relevant in our lives today. Instructions for this guided reflection can be found on the Table of Contents page of this booklet. The readings for the rest of the days of Lent are also listed for your own study and reflection.

**COMMUNITY:** Dominicans are “happy to beg a little bit of illumination from everyone we meet on the road” (St. Thomas Aquinas, OP). Enjoy a reflection from our campus community to experience and learn from one another’s “little bit of illumination.”

**MINISTRY:** An invitation to further reflection or action will carry us into the rest of our week, providing opportunities to observe, notice, and share the fruits of our contemplation with others.

Blessings on your Lenten journey,

Laura Hermanns, MSP  
Director of Campus Ministry

Gretchen Baumgardt, M.Div., Ph.D.  
Vice President for Mission Integration

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## LECTIO DIVINA FOR EACH WEEK

**READ** | Slowly and thoughtfully, read the scripture passage the first time. What word or phrase captures your attention and grabs your heart?

**REFLECT** | Slowly read the passage again. Resting on those lines, phrases or words, meditate on what God might be saying to you. What resonates with you? What feelings are arising within you?

**RESPOND** | Respond to God from your heart. Speak to God of your feelings and insights, gratitude, struggles, or needs. Offer these to God.

**REST** | Stay in God’s presence, noticing any invitations God has for you. What might God be saying to you? Rest in God’s love and listen. Is there a message or invitation?

**READINGS FOR THE WEEK** | Continue the Lenten journey. Consider writing your own prayer, practicing lectio divina, or writing down the questions that come up for you.

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# Ash Wednesday

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WEDNESDAY, FEBRUARY 18

Jl 2:12-18/2 Cor 5:20-6:2/Mt 6:1-6, 16-18

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## PRAYER

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God of truth and compassion,  
you gather us as a community of learners and seekers.  
As we begin this season of Lent,  
turn us from what is done for show  
toward what is honest and life-giving.  
In the quiet practices of reflection, restraint, and generosity,  
Form us as a Dominican community  
committed to contemplation and action,  
to seeking wisdom together,  
to build a more just and merciful world.  
May what is hidden within us  
strengthen our common life and our care for one another. Amen.

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## STUDY

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*Matthew 6:1-6*

Jesus said to his disciples:  
“Take care not to perform righteous deeds  
in order that people may see them;  
otherwise, you will have no recompense from your heavenly Father.  
When you give alms,  
do not blow a trumpet before you,  
as the hypocrites do in the synagogues and in the streets  
to win the praise of others.  
Amen, I say to you,  
they have received their reward.  
But when you give alms,  
do not let your left hand know what your right is doing,  
so that your alms giving may be secret.  
And your Father who sees in secret will repay you.

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## COMMUNITY

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This scripture invites us to pause and examine our hearts, especially in a world where visibility often feels more valued than intention. Jesus’ words in Matthew 6 remind us, “Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father.” In a culture shaped by social media and constant sharing, this teaching feels especially relevant and thought provoking.

We live in a time when good deeds are frequently displayed for affirmation and praise. Yet Jesus cautions against this, warning us not to “blow a trumpet” before our acts of righteousness. When generosity and kindness are done for recognition, the reward becomes fleeting and external. The scripture calls us back to sincerity, reminding us that what is done in secret is seen by God.

“When you give alms, do not let your left hand know what your right is doing.” These words encourage a position of humility and quiet faithfulness. They remind me to stay aligned with my North Star, continuing to do good not for applause, but out of love.

This passage deepens my understanding of being blessed to be a blessing. The gifts God has entrusted to us are not meant for display, but for service to uplift others without expectation of recognition. As we each individual continue to grow and strengthen our relationship with the Most High God, I believe we will all be challenged to reflect on the sincerity of our actions.

**Richard Sims, Ed.D. '24**

*Assistant Vice President for Diversity, Equity, and Inclusion*

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## MINISTRY

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In what ways do you practice your values quietly, without seeking recognition? How might living authentically in your faith or service deepen your connection to God and your community?

**Readings For The Week** | *Continue the Lenten journey.*

**Thursday, February 19:** Dt 30:15-20/Lk 9:22-25

**Friday, February 20:** Is 58:1-9a/Mt 9:14-15

**Saturday, February 21:** Is 58:9b-14/Lk 5:27-32

# First Sunday of Lent

SUNDAY, FEBRUARY 22

Gn 2:7-9; 3:1-7/Rom 5:12-19 or 5:12, 17-19/Mt 4:1-11

## PRAYER

God of wisdom and strength,  
as we listen to this story of testing and choice,  
draw us beyond easy answers  
toward what is true and life-giving.

Form us as a community grounded in reflection  
and courageous in action,  
able to discern wisely  
and choose what serves the good of all. Amen.

## STUDY

*Matthew 4:1-11*

At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, "If you are the Son of God, command that these stones become loaves of bread." He said in reply, "It is written: *One does not live on bread alone, but on every word that comes forth from the mouth of God.*"

Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down. For it is written: *He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone.*" Jesus answered him, "Again it is written, You shall not put the Lord, your God, to the test."

Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, "All these I shall give to you, if you will prostrate yourself and worship me." At this, Jesus said to him, "Get away, Satan! It is written: *The Lord, your God, shall you worship and him alone shall you serve.*" Then the devil left him and, behold, angels came and ministered to him.

## COMMUNITY

In Matthew 4:1-11, Jesus is led by the Spirit into the desert, a place of isolation, hunger, and testing. At first glance, this passage feels deeply individual as Jesus is alone, resisting temptation. Yet it reveals how the community is formed and sustained. Jesus resists the temptation to act out of self-interest. Instead, Jesus listens deeply, responds honestly, and remains grounded in trust in God rather than ego or fear.

This Scripture is relevant today because we live in a world that constantly tempts us to prioritize productivity over presence, recognition over integrity, and personal success over shared well-being. Jesus' refusal to turn stones into bread reminds us that human flourishing requires more than material solutions, it requires meaning, connection, and shared values. In community, we are called to communicate honestly and openly, not manipulating truth for convenience or control.

This text helps us understand the value of community by showing that growth often happens in vulnerability and struggle, not dominance. Jesus does not face temptation by overpowering it, but by remaining rooted in relationship with God and, ultimately, with others. When the angels arrive to minister to Jesus, we see a powerful image of care and support that mirrors how community functions at its best.

At Edgewood University, the community invites us to listen with respect, challenge one another thoughtfully, and encourage growth grounded in justice, compassion, and shared responsibility. Like Jesus in the desert, we are called to resist systems that isolate or divide us and instead choose connection, humility, and faithful presence with one another.

**Miguel Meza Zelaya**

*General Business Major, Class of 2027*

*Emerging Leader*

## MINISTRY

When have you faced challenges that tested your values or priorities? How can you recognize and choose the path that is life-giving for yourself and your community?

**Readings For The Week** | *Continue the Lenten journey.*

**Monday, February 23:** Lv 19:1-2, 11-18/Mt 25:31-46

**Tuesday, February 24:** Is 55:10-11/Mt 6:7-15

**Wednesday, February 25:** Jon 3:1-10/Lk 11:29-32

**Thursday, February 26:** Est C:12, 14-16, 23-25/Mt 7:7-12

**Friday, February 27:** Ez 18:21-28/Mt 5:20-26

**Saturday, February 28:** Dt 26:16-19/Mt 5:43-48



# Second Sunday of Lent

SUNDAY, MARCH 1

Gn 12:1-4a/2 Tm 1:8b-10/Mt 17:1-9

## PRAYER

God of light and truth,  
you draw us up the mountain of wonder and insight.

As we listen to this story of transformation,  
open us to moments that clarify our calling.

In understanding in our everyday life,  
form us as a Dominican community  
grounded in contemplation and moved to action.

May what we glimpse here—wisdom, beauty, and hope—  
strengthen us to walk together  
with courage, compassion, and commitment to the common good. Amen.

## STUDY

*Matthew 17:1-9*

Jesus took Peter, James, and John his brother,  
and led them up a high mountain by themselves.

And he was transfigured before them;  
his face shone like the sun  
and his clothes became white as light.

And behold, Moses and Elijah appeared to them,  
conversing with him.

Then Peter said to Jesus in reply,  
“Lord, it is good that we are here.

If you wish, I will make three tents here,  
one for you, one for Moses, and one for Elijah.”

While he was still speaking, behold,  
a bright cloud cast a shadow over them,  
then from the cloud came a voice that said,  
“This is my beloved Son, with whom I am well pleased;  
listen to him.”

When the disciples heard this, they fell prostrate  
and were very much afraid. But Jesus came and touched them, saying,

“Rise, and do not be afraid.” And when the disciples raised their eyes,  
they saw no one else but Jesus alone.

As they were coming down from the mountain,  
Jesus charged them,  
“Do not tell the vision to anyone  
until the Son of Man has been raised from the dead.”

## COMMUNITY

What do we do, and how do we answer, when we hear that voice inside us  
that calls us to act? Peter, when faced with an encounter with the divine,  
doesn't hesitate to suggest that he act – in this case he offers shelter. In our  
lives, we act and react all the time, inspired by every emotion that makes us  
human. For me, the divine – God – is evident everywhere we look. In nature,  
in the heavens, and in each other.

In this scripture, God makes it very clear who is doing the talking. If God  
doesn't use a 'bright cloud' to speak directly to us, then what do we do?

One answer might be when we 'see with the eyes of the heart,' and recognize  
the graced moments – and the graced people – we encounter every day, and  
we act (or refrain from acting) accordingly, we can move closer to the divine  
ourselves. And in so doing create a more just and compassionate world with  
our lives.

**Ed Taylor**

*Chief of Staff/Chief Communications Officer*

## MINISTRY

When have you experienced a moment of clarity or insight that changed  
how you see yourself or the world? How can you carry that sense of  
transformation into your life and community?

**Readings For The Week** | *Continue the Lenten journey.*

**Monday, March 2:** Dn 9:4b-10/Lk 6:36-38

**Tuesday, March 3:** Is 1:10, 16-20/Mt 23:1-12

**Wednesday, March 4:** Jer 18:18-20/Mt 20:17-28

**Thursday, March 5:** Jer 17:5-10/Lk 16:19-31

**Friday, March 6:** Gn 37:3-4, 12-13a, 17b-28a/Mt 21:33-43, 45-46

**Saturday, March 7:** Mi 7:14-15, 18-20/ Lk 15:1-3, 11-38

# Third Sunday of Lent

SUNDAY, MARCH 8

Ex 17:3-7/Rom 5:1-2, 5-8/Jn 4:5-42 or 4:5-15, 19b-26, 39a, 40-4

## PRAYER

God of life and wisdom,  
you meet us at the wells of our daily lives,  
across difference and division.

As we listen to this story of encounter and thirst,  
open us to honest conversation,  
deeper listening,  
and the courage to cross boundaries.

Form us as a Dominican community  
rooted in contemplation and dialogue,  
seeking truth together  
and drawing living water  
that restores dignity, justice, and hope for all. Amen.

## STUDY

*John 4:5-15*

Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph.

Jacob's well was there.

Jesus, tired from his journey, sat down there at the well.

It was about noon.

A woman of Samaria came to draw water.

Jesus said to her, "Give me a drink."

His disciples had gone into the town to buy food.

The Samaritan woman said to him,

"How can you, a Jew, ask me, a Samaritan woman, for a drink?"

—For Jews use nothing in common with Samaritans.—

Jesus answered and said to her,

"If you knew the gift of God and who is saying to you, 'Give me a drink,'  
you would have asked him and he would have given you living water."

The woman said to him,

"Sir, you do not even have a bucket and the cistern is deep;  
where then can you get this living water?"

Are you greater than our father Jacob, who gave us this cistern and drank  
from it himself with his children and his flocks?"

Jesus answered and said to her,

"Everyone who drinks this water will be thirsty again;

but whoever drinks the water I shall give will never thirst;

the water I shall give will become in him a spring of water welling up to  
eternal life."

The woman said to him,

"Sir, give me this water, so that I may not be thirsty or have to keep  
coming here to draw water."

## COMMUNITY

When I first read this passage, I thought about Jesus being weary on his  
journey and the woman tired from her task in the heat of noon. When the  
Samaritan woman comes to the well to draw water, Jesus asks her for a  
drink. The woman questions why she should give him a drink and with what  
bucket he would use as Jews and Samaritans would not use the same one.

Jesus transcends the social barriers and turns the conversation to her. He  
is not only acting in his humanity, showing grace, but also his deity when  
he tells the woman about the gift of God, living water, and a spring of water  
welling up to eternal life. The woman asks for this water.

This is just a part of the story. I hope you will read the entire chapter.

Many are tired from their journeys. Many are without water. Many are looking  
for spiritual connections.

Do we live in service to one another? Do we share resources? Do we share  
our lives?

**Rhonda Biggs**

*Campus Assistance Center Receptionist*

## MINISTRY

Where do you encounter 'wells' in your life—places of longing, questions,  
or unmet needs? How might you recognize and respond to the sacred in the  
people and experiences around you, even those different from you?

**Readings For The Week** | *Continue the Lenten journey.*

**Monday, March 9:** 2 Kgs 5:1-15b/Lk 4:24-30

**Tuesday, March 10:** Dn 3:25, 34-43/Mt 18:21-35

**Wednesday March 11:** Dt 4:1, 5-9/Mt 5:17-19

**Thursday, March 12:** Jer 7:23-28/Lk 11:14-23

**Friday, March 13:** Hos 14:2-10/Mk 12:28-34

**Saturday, March 14:** Hos 6:1-6/Lk 18:9-1

# Fourth Sunday of Lent

SUNDAY, MARCH 15

1 Sm 16:1b, 6-7, 10-13a/Eph 5:8-14/Jn 9:1-41 or 9:1, 6-9, 13-17, 34-3

## PRAYER

God of light and understanding,  
open eyes and hearts to see the truth.  
As we hear this story of healing and insight,  
help us to recognize where we are blind  
and to seek vision together.

Form us as a Dominican community  
rooted in reflection and committed to action,  
so that we may bring clarity, compassion,  
and justice to our shared life. Amen.

## STUDY

*John 9:1, 6-9, 13-17*

As Jesus passed by he saw a man blind from birth.  
He spat on the ground and made clay with the saliva,  
and smeared the clay on his eyes, and said to him,  
“Go wash in the Pool of Siloam” — which means Sent —.  
So he went and washed, and came back able to see.

His neighbors and those who had seen him earlier as a beggar said,  
“Isn’t this the one who used to sit and beg?”  
Some said, “It is,” but others said, “No, he just looks like him.”  
He said, “I am.”

They brought the one who was once blind to the Pharisees.  
Now Jesus had made clay and opened his eyes on a sabbath.  
So then the Pharisees also asked him how he was able to see.  
He said to them, “He put clay on my eyes, and I washed, and now I can see.”  
So some of the Pharisees said, “This man is not from God, because he does  
not keep the sabbath.” But others said, “How can a sinful man do such  
signs?” And there was a division among them.

So they said to the blind man again, “What do you have to say about him,  
since he opened your eyes?” He said, “He is a prophet.”

## COMMUNITY

Today’s reading from John 9 is the story of a man suffering from congenital blindness whose healing by Jesus sets up a series of confrontations with the Pharisees over the identity of Jesus. When confronted by the Pharisees, the man who had been healed declared that, based on his cure, Jesus was “a prophet.”

This is, of course, an inadequate understanding of the identity of Jesus, for Jesus is far more than the prophets. However, I would like to focus on what the man got right. In identifying Jesus as “a prophet,” he is speaking from within his ancestral experience, for Elijah and Elisha had both been cured miraculously. Significantly, he is doing so under hostile interrogation from his alleged spiritual leaders, and so his fortitude cannot be impugned.

The story concludes with a reversal, for Jesus seeks out the man, who by now had been expelled by his leaders, and identifies himself as “the Son of Man.” This is much closer to an adequate understanding of the identity of Jesus, for it is a singular title, used only by Jesus to refer to himself, rather than the broader status of “prophet.” The man accepts this identification and prostrates himself, demonstrating that his spiritual understanding has dramatically improved.

I think that what set the stage for the man’s superior discernment was his willingness to speak what he knew to be the truth, however unwittingly partial, in his first encounter with the Pharisees. God does not require of us that we do more than testify to the truth as we know it. This story teaches us that such testimony, freely offered, sets up the possibility of receiving more truth until we too can prostrate ourselves and say without reservation, “Lord, I believe.”

**Dr. Jill Kirby**

*Associate Professor of Religious Studies*

## MINISTRY

Where in your life or community might you be ‘blind’—unable or unwilling to see what is true, just, or life-giving? How might your perspective change if you open yourself to insight, compassion, and new understanding?

**Readings For The Week** | *Continue the Lenten journey.*

**Monday, March 16:** Is 65:17-21/Jn 4:43-54

**Tuesday, March 17:** Ez 47:1-9, 12/Jn 5:1-16

**Wednesday, March 18:** Is 49:8-15/Jn 5:17-30

**Thursday, March 19:** 2 Sm 7:4-5a, 12-14a, 16/Rom 4:13, 16-18, 22/Mt 1:16, 18-21, 24a or Lk 2:41-51a

**Friday, March 20:** Wis 2:1a, 12-22/Jn 7:1-2, 10, 25-30

**Saturday, March 21:** Jer 11:18-20,/Jn 7:40-53

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# Fifth Sunday of Lent

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SUNDAY, MARCH 22

Ez 37:12-14/Rom 8:8-11/Jn 11:1-45 or 11:3-7, 17, 20-27, 33b-45

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## PRAYER

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God of life and hope,  
you stand with us in moments of grief, fear, and loss.  
As we hear the story of Lazarus,  
open our hearts to the presence of life even in the midst of death.

Form us as a Dominican community  
rooted in contemplation and bold in action,  
so that we may bring hope, courage,  
and renewed life to one another and to the world around us. Amen.

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## STUDY

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*John 11:17, 20-27, 43-45*

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world."

And when he had said this, He cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go."

Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

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## COMMUNITY

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By the time that Jesus arrived, there became a sense that he is already too late. Lazarus has been in the tomb for four days as grief has settled in. Hope and reality partake in a twisted dance. This is often where lent meets us, not at the beginning of loss but after it has begun to sink in.

Martha runs out to meet Jesus, carrying both faith and disappointment. "Lord, if you had been there..." Her honest and raw words are not a rejection of belief but a confession of pain. I too have felt like Martha. Lent gives us permission to pray so openly and raw, to speak faith that still aches, hope bruised by waiting.

Jesus does not rush past her grief. Instead, he asks a question that cuts through the center of the story; "Do you trust me here, even now?" Lent often exposes the places in us that feel concealed within the tombs of regret, fear, grief, or spiritual exhaustion. We may believe in resurrection as a distant truth while falling into the quiet assumption that certain parts of our lives are beyond it. Yet, Jesus stands before what we think is final and speaks anyway.

This Lent, we are invited to stand honestly where we are, to name our grief, and to listen for the voice that still calls us forward. Even now, even here. Even after four days.

**Nadia Marshall '25**

*Liturgy Assistant, Office of Campus Ministry*

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## MINISTRY

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Where in your life or community have you experienced loss, grief, or waiting, and how might you recognize hope, presence, or new life even in those moments?

**Readings For The Week** | *Continue the Lenten journey.*

**Monday, March 23:** Dn 13:1-9, 15-17, 19-30, 33-62 or 13:41c-62/Jn 8:12-20

**Tuesday, March 24:** Nm 21:4-9/Jn 8:21-30

**Wednesday, March 25:** Is 7:10-14; 8:10/Heb 10:4-10/Lk 1:26-38

**Thursday, March 26:** Gn 17:3-9/Jn 8:51-59

**Friday, March 27:** Jer 20:10-13/Jn 10:31-42

**Saturday, March 28:** Ez 37:21-28/Jn 11:45-56



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# Palm Sunday

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SUNDAY, MARCH 29

Mt 21:1-11 (37)/Is 50:4-7/Phil 2:6-11/Mt 26:14—27:66 or 27:11-5

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## PRAYER

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God of peace and justice,  
you lead us in welcome and humility.  
As we hear the story of Jesus entering Jerusalem,  
open our hearts to recognize hope and courage  
in the midst of everyday life.

Form us as a Dominican community  
rooted in reflection and committed to action,  
so that we may live with generosity, justice,  
and compassion for all. Amen.

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## STUDY

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*Matthew 21: 6-11*

The disciples went and did as Jesus had ordered them.  
They brought the donkey and her colt and laid their cloaks over them,  
and he sat upon them. The very large crowd spread their cloaks on the  
road, while others cut branches from the trees and strewed them on  
the road.  
The crowds preceding him and those following  
kept crying out and saying: “Hosanna to the Son of David;  
blessed is he who comes in the name of the Lord; hosanna in the highest.”  
And when he entered Jerusalem the whole city was shaken and asked,  
“Who is this?” And the crowds replied, “This is Jesus the prophet, from  
Nazareth in Galilee.”

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## COMMUNITY

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In the (NIV) version of the Bible I’m reading, this passage is entitled, “The Triumphal Entry.” One kind of triumphal entry that would have been familiar to the Jewish people at the time was a military procession, as Jerusalem and the region of Galilee were under the occupation of the Roman empire. Parades and processions into the city were typically designed to celebrate military triumphs and to put Rome’s dominance and power on display for all to see.

But with his entry into Jerusalem, Jesus is modeling a different way of being “triumphant.” Rather than arriving to Jerusalem at the head of a powerful army, Jesus arrives on the back of a donkey. Rather than a sign of weakness or passivity, it’s act of courageous peace. In 13 Faces of Jesus, Joanna Arellano-Gonzalez writes, “Roman imperial theology believed in “Peace through Victory” which meant imperial military victory and domination achieved peace... Jesus’ theology and program believed in “Peace through Justice” or in other terms that peace was only attainable when people and communities experience justice, mutual provision, and cooperation (p12).”

Rather than perpetuating cycles of violence, revenge, and domination, Jesus’ Triumphal Entry ushers in God’s kingdom, which is rooted in a different kind of power: the power of sacrificial love, of forgiveness, of nonviolence, and of servant-leadership. All of which ultimately lead us into the new life of resurrection.

With our focus on the value of community this year, this causes me to reflect on which version of triumph I actually prefer. Because if I’m honest, it feels pretty good when my team is the winner. It feels pretty good when I’m in the right and they’re in the wrong. It feels pretty good to think my way is the best way. But as Jesus knew, this version of triumph keeps us stuck in cycles of hate, polarization, and division.

**Laura Hermanns, MSP**

*Director of Campus Ministry*

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## MINISTRY

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When have you faced a situation that required courage, integrity, or self-sacrifice? How does this story challenge you to respond with honesty, compassion, or faith in the midst of difficulty?”

**Readings For The Week** | *Continue the Lenten journey.*

**Monday, March 30:** Is 42:1-7/Jn 12:1-11

**Tuesday, March 31:** Is 49:1-6/ Jn 13:21-33, 36-38

**Wednesday, April 1:** Is 50:4-9a/Mt 26:14-2

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# Holy Thursday

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THURSDAY, APRIL 2

Evening Mass of the Lord's Supper: Ex 12:1-8, 11-14/1 Cor 11:23-26/Jn 13:1-15

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## PRAYER

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God of humility and love,  
you call us to serve one another with open hearts.  
As we hear the story of Jesus washing the disciples' feet,  
teach us to listen, to serve, and to care  
without seeking praise or recognition.

Form us as a Dominican community  
rooted in reflection and moved to action,  
so that our words and deeds  
may bring compassion, justice, and solidarity to all. Amen.

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## STUDY

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*John 13:1, 4-5, 12-15*

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

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## COMMUNITY

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This scripture remains deeply relevant today because it shows us how Jesus leads through humility, love, and service. When Jesus tells Peter that he will not understand what is happening now but will later, it reminds me of how God works in our own lives, especially in relationships. There are times when relationships end painfully, or people hurt us without recognizing the damage they've caused. In those moments, it is easy to focus only on the pain and to desire closure, apologies, or even revenge.

I've been learning that forgiveness does not always come with closure. Instead, it comes from trusting that God sees everything and loves both me and the person who hurt me. Praying for someone who has caused pain is difficult, but it helps shift my heart from bitterness to peace. Jesus commands us to love one another as He loves us, and that means letting go of grudges and trusting in God's Justice. If Jesus loved the way humans do, keeping score or withholding grace, we would have no hope. Instead, He offers mercy even when we don't deserve it.

This passage also teaches us the value of community. We are meant to live in community with one another, each person bringing different gifts, like cells working together in one body. Community can be a source of encouragement, healing, and strength, even though it can sometimes cause pain. When that happens, Jesus shows us how to respond, not with judgment or resentment, but with love and humility. We are called to wash one another's feet by choosing compassion, understanding, and service over blame or hatred.

Living this way is easier said than done, which is why we can ask God for His guidance and strength. Through Him, we are empowered to do His will and to love others the way Christ loves us.

**Magnolia Adanhou**

*Neuroscience & General Psychology, Class of 2027  
Emerging Leader*

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## MINISTRY

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How are you called to serve others in your life or community, especially in ways that may go unnoticed or seem small, but make a real difference?

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# Good Friday

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FRIDAY, APRIL 3

Is 52:13—53:12/Heb 4:14-16; 5:7-9/Jn 18:1—19:42

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## PRAYER

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God of truth and justice,  
you call us to honesty, courage, and integrity.  
As we hear the words of Jesus before Pilate,  
open our hearts to discern what is real, good, and life-giving.

Form us as a Dominican community  
rooted in reflection and committed to action,  
so that together we may seek truth,  
stand for justice, and serve the common good. Amen.

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## STUDY

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*John 18: 33-37*

So Pilate went back into the praetorium and summoned Jesus and said to him,

“Are you the King of the Jews?”

Jesus answered, “Do you say this on your own or have others told you about me?”

Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?”

Jesus answered, “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.”

So Pilate said to him, “Then you are a king?”

Jesus answered, “You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

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## COMMUNITY

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“Were you there when they crucified my Lord” one of my favorite songs to reflect on during Lent and Holy Week. As a child, my thoughts were always very literal...no, I was not there. As a teenager, my thoughts were not so concrete as it became...how would I respond if I had been there? As an adult, my reflection has expanded to being aware of the “crucifixions” in society today and how am I responding?

On this Good Friday, the “crucifixion” struggle for me is how I am present to the tension in our community today? Is my response one that gives witness to force and intimidation or is it a witness to God’s love and mercy? One of my Lenten journey activities has been to work hard on suspending judgement by contemplating on my mantra for the year - Rooted first. Then fruitful. Listen before speaking and trusting that God is at work even when I do less. One result of my contemplation is being aware of how the decisions I make impact others and how do they promote right relationships.

It has been relationships and encounter with others that has taught me that being courage’s, responding with integrity and compassion is transformative and foundational to experiencing and sharing God’s love and mercy. It is the mission that Jesus came into the world for “testifying to the truth.”

I want to be aware of the “crucifixions”, the challenges of the world today and respond in a way that reflects the values that respect human dignity - Truth, Justice, Compassion, Partnership, and Community.

**Michelle Horton '13**

*Liturgy Assistant, Office of Campus Ministry*

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## MINISTRY

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Where in your life or community do you sense the possibility of new beginnings, hope, or transformation, and how might you participate in bringing it to life?

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# Easter Vigil

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SATURDAY, APRIL 4

Gn 1:1—2:2, 26-31a/Gn 22:1-18, 10-13, 15-18/ Ex 14:15—15:1/Is 54:5-14/  
Is 55:1-11/Bar 3:9-15, 32—4:4/Ez 36:16-17a, 18-28/ Rom 6:3-11/ Mt 28:1-10

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## PRAYER

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God of life and hope,  
you bring light to places of fear and despair.  
As we hear the story of the Resurrection,  
open our hearts to new beginnings,  
courage, and joy.

Form us as a Dominican community  
rooted in reflection and committed to action,  
so that we may carry hope, compassion,  
and renewal into our shared life and the world around us. Amen.

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## STUDY

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*Matthew 28:1-10*

After the sabbath, as the first day of the week was dawning,  
Mary Magdalene and the other Mary came to see the tomb.  
And behold, there was a great earthquake; for an angel of the Lord  
descended from heaven, approached, rolled back the stone, and sat  
upon it. His appearance was like lightning and his clothing was white  
as snow. The guards were shaken with fear of him and became like  
dead men.

Then the angel said to the women in reply, “Do not be afraid! I know that  
you are seeking Jesus the crucified. He is not here, for he has been raised  
just as he said. Come and see the place where he lay. Then go quickly  
and tell his disciples, ‘He has been raised from the dead, and he is going  
before you to Galilee; there you will see him.’ Behold, I have told you.”  
Then they went away quickly from the tomb, fearful yet overjoyed, and  
ran to announce this to his disciples. And behold, Jesus met them on  
their way and greeted them. They approached, embraced his feet, and  
did him homage. Then Jesus said to them, “Do not be afraid. Go tell my  
brothers to go to Galilee, and there they will see me.”

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## COMMUNITY

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The Gospel is good news: that there is a relationship between God and  
humankind, between God and all creation, specifically between God and  
each of us. At its core, being a Christian means believing in the Incarnation,  
the startling fact that “God so loved the world, that he gave his only Son, that  
whoever believes in him should not perish but have eternal life” (John 3:16).  
In this excerpt from the gospel of Matthew, members of his first-century  
community are mulling over how being a follower of Jesus affects how they  
react to the world they live in. They look to the story of the Resurrection for  
insight into how Jesus’s resurrection alters reality and their place in it.

This section follows another about Jesus’s suffering and dying for us,  
but it emphasizes that’s NOT the end. Death is not the end. Resurrection  
is. Everything that was sure and settled is now called into question. The  
narrative also picks out other elements that point out what has been is not  
necessarily what need be.

Like us, early Christian community members had to deal with personal and  
social problems. Loneliness, tyranny, injustice, and oppression are not new.  
As this community retells the story, they have us notice that women take a  
prominent role; that the preeminent “enforcers” of imperial order, soldiers,  
are ‘like dead men’ when confronted by God’s messengers, the angels; that  
the victorious Jesus is gentle as he gives the women their walking papers.  
The women (and we) do have roles to play in this new world; no one’s  
suggesting they leave everything to the angels. But above all Jesus tells  
them (and us) to “not be afraid.” Everything has changed.

**Sr. Winifred Morgan, O.P.**

*Professor Emerita, English*

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## MINISTRY

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In what ways do you practice your values quietly, without seeking  
recognition? How might living authentically in your faith or service deepen  
your connection to God and your community?



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# Easter Sunday

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SUNDAY, APRIL 5

*Acts 10:34a, 37-43/Col 3:1-4 or 1 Cor 5:6b-8/Jn 20:1-9 or Mt 28:1-10,  
or, at an afternoon or evening Mass, Lk 24:13-35*

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## PRAYER

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God of light and presence,  
you walk with us on the roads of our lives,  
even when we fail to recognize you.  
As we hear the story of the travelers on the road to Emmaus,  
open our hearts to encounter, understanding, and insight.

Form us as a Dominican community  
rooted in reflection and committed to action,  
so that we may recognize you in one another  
and bring hope, compassion, and life to our world. Amen.

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## STUDY

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*Luke 24: 13-16, 28-35*

Now that very day two of them were going to a village seven miles—from Jerusalem called Emmaus, and they were conversing about all the things that had occurred.

And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them.

With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?”

So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!”

Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

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## COMMUNITY

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The account of the two disciples traveling from Jerusalem to Emmaus is one where we are reminded that even those close to Jesus can fail to recognize Him when He is in our midst. I have wondered why these two, upon learning from Mary Magdalene and her companions that Jesus had disappeared from the tomb, set off for Emmaus, which is described as a seven-mile walk from Jerusalem. We don’t know whether they intended to spread the news of Jesus’ disappearance, or feared for their safety, or simply were headed home following the Passover commemoration. We do know that they were surprised to meet someone on the road who had been in Jerusalem who was (apparently) unaware of all that had happened over the previous couple of days. And we know that they failed (at first) to recognize their friend and teacher as he walked along and conversed with them. It was not until they broke bread together that they recognized they were in the presence of Jesus.

I think it is an important detail that the two disciples invited Jesus to join their community—to sit and eat and stay with them. Only then were their eyes opened (and their hearts “burned”) to the realization that they were in God’s presence. Luke is instructing us that being in communion with Jesus and with one another is the way to recognize that Jesus is among us. The Gospels consistently teach that we are given many opportunities to recognize the divine presence in those we meet (I was a stranger and you welcomed me; I was hungry and you gave me food). Modern culture clutters our lives with distractions and isolates us during our journey, keeping us from the fundamental truth that God is among us. Inviting people into our community enables us to overcome our isolation from our fellow travelers, and affords us the opportunity to recognize God in them.

**Dr. Andrew Manion**

*President, Edgewood University*

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## MINISTRY

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Where in your life or in your community do you feel ‘walking in disguise,’ not fully aware of God’s presence? How might you recognize and respond to God—or the sacred—in the people and experiences around you?

# *Thank you!*

*Thank you for sharing this Lenten journey with us*

— to all who contributed reflections, and to you who have  
taken the time to pause, read, fast, and pray during  
this Season.

We welcome your feedback!  
Please email [mvi@edgewood.edu](mailto:mvi@edgewood.edu).



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