Catholic Community at Stanford

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We Are Stanford’s Guest

Catholic Community at Stanford is a parish and campus ministry operating as a guest of Stanford University. Stanford graciously offers us the use of several offices as well as access to hold Masses on campus. We are extremely grateful. However, we do not receive financial support from Stanford University. Our expenses are funded from individual gifts to CC@S.

Ways to Give

**BY MAIL:** Send your donation to:
Catholic Community at Stanford
PO Box 20301
Stanford, CA 94309
Make your check payable to: “Catholic Community at Stanford” or “CC@S”

**GIVE ONLINE:**
through our secure, online form via PayPal at [web.stanfordcatholic.org](http://web.stanfordcatholic.org) or through Venmo (“Stanford Catholic”)
If you need any help with your donation, please contact M’Lis Berry at meberry@stanford.edu

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**Palm Sunday of the Lord’s Passion — March 28, 2021**

**Gospel at the Procession**  Mark 11:1–10

“When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, “The Lord needs it and will send it back here immediately.” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” The disciples told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, “Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!”
**First Reading**  Isaiah 50:4–7

The servant of the Lord said:

“The Lord God has given me the tongue of a teacher,
that I may know how to sustain the weary with a word.
Morning by morning he wakens—
wakens my ear to listen as those who are taught.
The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.

“I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

“The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame.”
Psalm (4:30 Live Stream)
“My God, My God, Why Have You Abandoned Me?” (Ps. 22)

1) All who see me laugh at me, they make fun of me,
they shake their heads and say:
“He relied on God?! Let his God save him!
Let God rescue him, if God loves him!”

2) I look around, I see dogs,
I see shadowy figures coming close to me!
They pierce my hands, and my feet, I can count all my bones!

3) I see them taking all my clothes –
they even throw dice for them!
But you, O God, I feel you near!
Please, God, come quickly! Please, God, help me!

4) I will shout your name to my brothers and sisters!
In front of everyone I will sing your praise, my God!
“All you who stand in awe of God, all you who love God,
all you who are descendants in faith, give glory to God!”

Words and music: Jeremy Young.

Updated

* Outdoor Confession Times

Before Easter

If you haven’t celebrated the sacrament of reconciliation in awhile, you might consider enjoying God’s mercy in this way as a way to prepare for Easter joy. All of the confessions listed here are outdoors, in the rose garden at St. Raymond’s, Menlo Park. As always, if these times don’t work for you, or if you’d like more time, don’t hesitate to make an appointment.

- Wednesday, March 31, noon-2pm
- Saturday, April 3, 3:30pm-4:30pm

Reading Group

Our next meeting will be on Monday, April 12th at 7:30pm (Pacific) via Zoom to discuss Pierre Teilhard de Chardin’s *The Divine Milieu*. Chardin was a Jesuit priest who became a renowned archeologist and then wrote the books, including *The Divine Milieu*, that brought him a broad audience and recognition as one of the most inspired and inspiring theologians in the modern Church. Anyone not on the mailing list who wants to join the conversation should contact Albert Gelpi (agelpi@stanford.edu). The Zoom link will be sent to the list closer to the date of the meeting.

*Outdoor Confession Times*
Psalm (1:00 Outdoor Mass) (Ps. 22)

(spoken response)
R: My God, my God, why have you abandoned me?
All who see me mock at me;
they make mouths at me, they shake their heads;
“Commit your cause to the Lord; let him deliver;
let him rescue the one in whom he delights!”
(R.)
For dogs are all around me;
a company of evildoers encircles me.
My hands and feet have shrivelled;
I can count all my bones.
(R.)
They divide my clothes among themselves,
and for my clothing they cast lots.
But you, O Lord, do not be far away!
O my help, come quickly to my aid!
(R.)
I will tell of your name to my brothers and sisters;
in the midst of the congregation I will praise you:
You who fear the Lord, praise him!
All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel!
(R.)

Second Reading  Philippians 2:6–11

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death,
even death on a cross.
Therefore God highly exalted him
and gave him the name that is above every name,
so that at the name of Jesus every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess that Jesus Christ is Lord,
to the glory of God the Father.

Their Stories: You’re the Hero

Hopefully you’ve had a chance to read our email that shares our students’, alumni, and community members’ stories. If you haven’t read the stories yet, you can pick up the link to them on our home page at stanfordcatholic.org

St. Anthony’s Padua Dining Room

During this time of pandemic, CC@S continues to help prepare take-away hot meals for those in need at St. Anthony’s Padua Dining Room in Menlo Park (http://paduadining-room.com) every first and fourth Saturday of the month. However, to reduce the risk of virus transmission we are not able to accept new volunteers, currently. Please stay tuned for volunteer opportunities to resume. For further information, please contact gary.glover@stanford.edu (650-302-6902).

Pre-Cana Preparation

Are you getting married in your home parish or elsewhere and cannot find a required pre-marriage workshop or an Engaged Encounter weekend available? If you are a student, faculty, staff member or registered member of CC@S (including alumni – all must be registered as CC@S members for at least a year) and are in need of pre-marriage prep, contact Father Xavier Lavagetto (xavierop@stanford.edu) about the possibility of doing an online program. For further information about the canonical prep requirements for a Catholic wedding, please visit our website.
It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

“No during the festival, or there may be a riot among the people.”

While Jesus was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

“Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.”

And they scolded her.

But Jesus said,

“Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

(The following refrain is sung by assembly and choir:)

Words from A General Selection of the Newest and Most Admired Hymns and Spiritual Songs, 1811, adapt. Music from William Walker’s The Southern Harmony, 1835. (Public domain.)

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray Jesus to them. When they had heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, the disciples said to Jesus,

“Where do you want us to go and make the preparations for you to eat the Passover?”

So he sent two of his disciples, saying to them,

“Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, ‘Where is my guest room where I may eat the Passover with my disciples?’’ He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

“Truly I tell you, one of you will betray me, one who is eating with me.”
Gospel (continued)

They began to be distressed and say to him one after another,
“Surely, not I?”

“It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to the at one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them and said,
“Take; this is my body.”

Then he took a cup, and after giving thanks he gave it to them and all of them drank from it. He said to them,
“This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

(The following refrain is sung by assembly and choir:)

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,
“You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.”

Peter said to him,
“Even though all become deserters, I will not.”

“Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.”

“Even though I must die with you, I will not deny you.”

And all of them said the same.

They went to a place called Gethsemane; and Jesus said to his disciples,
“Sit here while I pray.”

He took with him Peter and James and John, and began to be distressed and agitated. And he said to them,
“I am deeply grieved, even to death; remain here, and keep awake.”

And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.

“Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.”
Gospel (continued)

He came and found them sleeping; and he said to Peter,

“Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.”

And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

“Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

“The one I will kiss is the man; arrest him and lead him away under guard.”

So when he came, he went up to Jesus at once and said,”Rabbi!” and kissed him. Then they laid hands on him and arrested him.

But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

“Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.”

All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

(The following refrain is sung by assembly and choir:)

What wonderful love is this, O my soul, O my soul?

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’”

But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

“Have you no answer? What is it that they testify against you?”
Gospel (continued)

But he was silent and did not answer.
Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”
“I am; and you will see the Son of Man seated at the right hand of the Power, and coming with the clouds of heaven.”
Then the high priest tore his clothes and said,
“Why do we still need witnesses? You have heard his blasphemy! What is your decision?”
All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,
“Prophesy!”
The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,
“You also were with Jesus, the man from Nazareth.”
But he denied it, saying,
“I do not know or understand what you are talking about.”
And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,
“This man is one of them.”
But again he denied it. Then after a little while the bystanders again said to Peter,
“Certainly you are one of them; for you are a Galilean.”
But he began to curse, and he swore an oath,
“I do not know this man you are talking about.”
At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

(The following refrain is sung by assembly and choir:)

What wondrous love is this, O my soul, O my soul?
What wondrous love is this, O my soul?

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,
“Are you the King of the Jews?”
“You say so.”
Then the chief priests accused him of many things. Pilate asked him again,
“Have you no answer? See how many charges they bring against you.”
But Jesus made no further reply, so that Pilate was amazed.
Gospel (continued)

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

“Do you want me to release for you the King of the Jews?”

For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

“Then what do you wish me to do with the man you call the King of the Jews?”

They shouted back, “Crucify him!”

Pilate asked them,

“Why, what evil has he done?”

But they shouted all the more, “Crucify him!”

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

(The following refrain is sung by assembly and choir:)

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, ‘Hail, King of the Jews!’ They struck his head with a reed, spat upon him, and knelt down in homage to him.

After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

[Pause for instrumental music]

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

[Pause for instrumental music]
Gospel (continued)

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, ‘The King of the Jews.’ And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

“Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!”

In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

“He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.”

Those who were crucified with him also taunted him.

[Pause for instrumental music]

When it was noon, darkness came over the whole land until three in the afternoon. At three o’clock Jesus cried out with a loud voice,

“Eloi, Eloi, lema sabachthani?”

which means, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said,

“Listen, he is calling for Elijah.”

And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

“Wait, let us see whether Elijah will come to take him down.”

Then Jesus gave a loud cry and breathed his last.

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw the way in which Jesus died, he said,

“Truly this man was God’s Son!”

(The following refrain is sung by assembly and choir:)

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.
Apostles’ Creed

I believe in God, the Father almighty, Creator of heaven and earth,

and in Jesus Christ, his only Son, our Lord,

[bowing:] who was conceived by the Holy Spirit, born of the Virgin Mary,

suffered under Pontius Pilate, was crucified, died and was buried;

he descended into hell; on the third day he rose again from the dead;

he ascended into heaven, and is seated at the right hand of God, the Father almighty;

from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints,

the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Offertory

“Don’t Be Afraid”

Sanctus  
(from “Missa Oecumenica”)

Ho-ly, ho-ly, ho-ly Lord, Lord God of hosts—

Heav’n and earth are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who comes in the name of the Lord—

Ho-san-na in the high-est, ho-san-na in the high-est.

Russian Orthodox Tone 1. Music © 1999, Richard Proulx. Published by TRINITAS. All rights reserved.

Memorial Acclamation  
(from “Missa Oecumenica”)

We pro-claim your death, O Lord, and pro-fess your res-ur-rec-tion un-til you come, un-til you come a-gain.

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Great Amen  
(from “Missa Oecumenica”)

A-men, a-men.

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Communion Prayer

Lord Jesus, you promised to be with your church until the end of time.
Help us to believe that you are with us now in our hour of need.
We long to experience your presence more deeply and more intimately,
even when we can't gather together as your church to celebrate the Eucharist.

Deepen our belief that you are present within us
and that you bind us together in communion with you.

May our communion with you and one another
move us to reach out to others, especially those who seek justice.

We know that you abide with those whom you created.
Never let us forget your love. Amen.

Communion

“O Sacred Head, Surrounded” (instrumental)
Join the Live-Stream Choir!

At the end of our live streamed Masses, singers and instrumentalists from all over the world join together to lead our community in song.

Would you like to “join” the choir?

It’s not difficult and you don’t have to be a recording star to join in. The music is pre-recorded and then mixed together, so your voice is blended with others.

God is calling us in many different ways these days. Perhaps Live stream choir is a way to help others pray through song about mercy, grace, forgiveness, and hope.

For more info, contact Teresa (tpleins@stanford.edu)

Recessional “Lamentation”

Refrain (first time: cantor, all repeat):

Come, all you who pass by the way; come and look and see whether there is any agony like the pain that was given to me, for my eyes affliction have seen on that great and terrible day.

O Lord, turn to look and behold how degraded I stay.

(Refrain)

Look upon my anguish, O Lord; all within me fails for my heart is grieved at the thought of this sin, when I think of the evil it caused.

And behold, outside has the sword been used to vanquish my young, as inside the gates of my home, the famine destroys.

But I will call one thing to mind, as it is my reason to hope: God’s favors are not exhausted; his mercy will never end!

Cry out from your heart to the Lord; daughter, Zion, cry! Let your tears become like a torrent that flows day and night; never wipe them dry. (There can never be respite…)

Let there be no respite for you as you pour your heart out to God and lift up your hands to the Lord, that your young be restored (your children be healed).

(Refrain)

Words and Music: Michel Guimont

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Reporting sexual misconduct:
Contact the Diocese of San Jose Office for the Protection of Children and Vulnerable Adults (OPCVA), by phone at 408-983-0113, or online at https://opcva.ethicspoint.com. All reports are confidential. See https://www.dsj.org/ministries/protecting-gods-children/ for more information

Communion “Surely He Bore All My Grief”

1) He had no form nor beauty
That we should look at him again,
Without fame, without glory,
A thing despised, a man of sorrows.

Refrain

He does not cry, never whispers;
His voice was never to be heard.
Surely he carried all my sorrows,
Surely he bore all of my grief.

2) Like a lamb led to the slaughter,
He never said a moaning word.
He does not break the bending reed,
Nor does he quench the wavering flame.

3) And from the land of the living,
By force and law was torn away;
They made his grave with the wicked
And with the rich they made his tomb.

Words and Music: Michel Guimont

Recessional “Lamentation”

Refrain (first time: cantor, all repeat):

Je - ru - sa - lem, turn back to your God!

Come, all you who pass by the way; come and look and see whether there is any agony like the pain that was given to me, for my eyes affliction have seen on that great and terrible day.

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(Refrain)

Look upon my anguish, O Lord; all within me fails for my heart is grieved at the thought of this sin, when I think of the evil it caused.

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(Refrain)
