Catholic Community at Stanford

web.stanfordcatholic.org
P.O. Box 20301, Stanford, CA 94309 - 650-725-0080
If a priest is needed in an emergency, call Fr. Xavier Lavagetto, 650-291-4590 (cell)

Catholic Community Staff

Fr. Xavier Lavagetto, O.P.
Pastor/Director
xavierop@stanford.edu / cell 650-291-4590

Fr. Dominic DeLay, O.P.
Parochial Vicar/Associate Director
ddelay@stanford.edu

Fr. Bob Glynn, S.J.
Parochial Vicar
rglynnssj@stanford.edu

Nancy Greenfield
Chaplain/Marriage Preparation
ngreenfield875@gmail.com

Teresa Pleins
Chaplain/Liturgy & Music
tpleins@stanford.edu

Deacon John Kerrigan
Chaplain
johnk3@stanford.edu

M’Lis Berry
Development Director
meberry@stanford.edu

Sr. Gloria Marie Jones, O.P.
Pastoral Minister
gmjones@stanford.edu

Sr. Regena Ross, O.P.
Pastoral Minister
srross@stanford.edu

Eric Lebel
Music Ministry Coordinator for 9 PM Mass
elebel@stanford.edu

Updates from CC@S / Register with CC@S

https://db.stanfordcatholic.org/sign-up-for-updates
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

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

AT MASS: Offering boxes are at the doors as you leave Mass

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
or through Venmo (@stanford-catholic)
If you need any help with your donation, please contact M’Lis Berry at meberry@stanford.edu

Palm Sunday of the Lord’s Passion — April 10, 2022


Jesus sent off two disciples to bring back a colt. When they returned, he rode the colt into Jerusalem. Some people spread cloaks and reeds before him and honored him.

First Reading Isaiah 50:4–7

Isaiah prophesied the suffering servant’s sorrows with the words, “I have set my face like flint, knowing I shall not be put to shame.”

Psalm “My God, My God, Why Have You Abandoned Me?” (Ps. 22)

“My God, My God, Why Have You Abandoned Me?” (continued–verses)

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!”

Word and music: Jeremy Young.

Second Reading Philippians 2:6–11

Though he was God, Jesus did not “consider equality with God something to be held tightly” but emptied himself, became human and died on the cross. At his name every knee will bend.


The passion and death of Jesus includes accounts of his betrayal, trial, condemnation, suffering, crucifixion and burial.

Passion Acclamation “What Wondrous Love Is This?”

Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven,

[bowing:]
and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.
Offertory

If you have found spiritual encouragement from our Sunday Mass, please consider making an offering. CC@S relies on individual donations from supporters all over the country to fund Sunday Mass, spiritual programs for students, faculty, staff and other permanent community members.

- To make an online donation through Venmo, Venmo @stanford-catholic
- To make a tax-deductible donation through PayPal, Check, or stock transfers, see stanfordcatholic.org/give/ways-to-give

Sanctus

from “Missa Oecumenica”

We proclaim your death, O Lord, and profess your resurrection until you come, until you come again.

Memorial Acclamation

from “Missa Oecumenica”

Words © 2010, ICEL. All rights reserved. Used with permission. Music: Missa Oecumenica; Richard Proulx, 1937-2010, © 1999, 2012. Richard Proulx. Published by TRINITAS. All rights reserved.
Receiving Communion

Those who wish to receive communion on the tongue should meet the priest by the angel ambo at the end of communion so that he can easily sanitize his hands when needed. When receiving please present an open and steady hand or tongue.

Receiving Communion in the hand was the practice of Jesus and the early Church. We have one mention of communion on the tongue in the 6th century, but the common practice remained in the hand well into the 9th century. Obviating the need for washing their hands as well as out of a sense of greater respect, communion on the tongue became more common until it became the norm in the 16th century. Our Bishop, wishing to honor people's devotion, has removed his Vatican-sanctioned prohibition of receiving on the tongue.

Great Amen

from “Missa Oecumenica”

Adapted from Slavonic Te Deum. Music © 1999, Richard Proulx. Published by TRINITAS. All rights reserved.

Agnus Dei

from “Missa Oecumenica”

Music: After Alexander Archangelsky, 1846-1924; arr. by Richard Proulx, © 1999, Richard Proulx. Published by TRINITAS. All rights reserved.

Communion

“O Sacred Head, Surrounded”

**Easter Triduum**

“Triduum” = “three days.” From the evening of Holy Thursday until the evening of Easter Sunday, we celebrate the passion, death, and resurrection of Jesus.

**Thursday, April 14 at 8:00pm:**
Mass of the Lord’s Supper
In person in Mem Chu and live stream

**Good Friday, April 15 at 8:00pm:**
Commemoration of the Lord’s Passion
In person in Mem Chu and live stream

**Saturday, April 16 at 8:00pm:**
Easter Vigil
In person in Mem Chu

**Easter Sunday, April 17:**
Masses in person in Mem Chu
8:30am and 4:30pm
Note time change for morning Mass.
No 9:00pm Mass
4:30 Mass will also be streamed live

**Good Friday Stations of the Cross**

**Friday, April 15**
2:30 – 3:30 PM at Lake Lagunita
We will reflect on the 14 Stations of the Cross through prayer and song as we follow a section of the path around the Lake. Hats, water, walking shoes are recommended.
Meet at the BBQ at the Lake (cross streets Mayfield and Lomita). Parking is available at Tressider parking lot.

7:00 – 7:45 PM on the Quad in front of MemChu
Through prayer and song we will journey together through the Stations of the Cross around the Quad.

**Sign up by April 14th**
to attend
[https://forms.gle/jos1HGpyzxXCKf6z5](https://forms.gle/jos1HGpyzxXCKf6z5)
sign-ups for ways you can help are included in the form.
“Can We Love?” (continued)

Can you hear the prayer of the children?
On bended knee, in the shadow of an unknown room
Empty eyes with no more tears to cry turning heavenward toward the light

Crying Jesus, help me to see the morning light-of one more day
But if I should die before I wake, I pray my soul to take

Can you feel the hearts of the children?
Aching for home, for something of their very own
Reaching hands, with nothing to hold on to, but hope for a better day, a better day

Crying Jesus, help me to feel the love again in my own land
But if unknown roads lead away from home, give me loving arms, away from harm

Can you hear the voice of the children? Softly pleading for silence in a shattered world?
Angry guns preach a gospel full of hate, blood of the innocent on their hands

Crying Jesus, help me to feel the sun again upon my face,
For when darkness clears I know you’re near, bringing peace again

Dali cujete sve djece molitive? [‘Can you hear all the children’s prayers?’ (Croatian)]
Can you hear the prayer of the children?

Communion (4:30PM) “Prayer of the Children”

Can you hear the prayer of the children?
On bended knee, in the shadow of an unknown room
Empty eyes with no more tears to cry turning heavenward toward the light

Crying Jesus, help me to see the morning light-of one more day
But if I should die before I wake, I pray my soul to take

Can you feel the hearts of the children?
Aching for home, for something of their very own
Reaching hands, with nothing to hold on to, but hope for a better day, a better day

Crying Jesus, help me to feel the love again in my own land
But if unknown roads lead away from home, give me loving arms, away from harm

Can you hear the voice of the children? Softly pleading for silence in a shattered world?
Angry guns preach a gospel full of hate, blood of the innocent on their hands

Crying Jesus, help me to feel the sun again upon my face,
For when darkness clears I know you’re near, bringing peace again

Dali cujete sve djece molitive? [‘Can you hear all the children’s prayers?’ (Croatian)]
Can you hear the prayer of the children?