

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



Catholic Community at Stanford

web.stanfordcatholic.org

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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

Gospel at the Procession Luke 19:28–40

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

Procession "Hosanna"

Refrain

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

Verse response

Cantor Ho - san - na! *All* Ho - san - na!

Words and music: Scott R. Soper. © 1997, GIA Publications, Inc.

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 a-ban-doned me? My
God, my God, why have you a-ban-doned me? My
God, my God, why have you a-ban-doned me? My
God, my God, why have you a-ban-doned me?

>>

“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!”

Words 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.

Gospel (Passion) Luke 22:14—23:56

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

Passion Acclamation “What Wondrous Love Is This?”

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

What wondrous love is this, O my soul?

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

Offertory "Goodness Is Stronger Than Evil"

Good-ness is strong-er than e - vil; love is strong-er than
hate; light is strong - er than dark - ness;
life is strong - er than death. Vic - t'ry is ours, vic - t'ry is
ours through him who loved us. us.

Words: Original text by Desmond Tutu; adapt. by John L. Bell, © Desmond Tutu. Music: John L. Bell; © 1996, Iona Community, GIA Publications, Inc., agent.

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"



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

Agnus Dei from "Missa Oecumenica"

Three lines of musical notation in 4/4 time, featuring a treble clef and a key signature of three flats (Bbb). The melody consists of quarter and eighth notes. The lyrics are: "Lamb of God, you take a way the sins of the world, have mercy on us. world, grant us peace." There are first and second endings marked above the second line, and a "Final" marking above the third line.

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

Communion "O Sacred Head, Surrounded"

Four lines of musical notation in 4/4 time, featuring a treble clef and a key signature of one flat (Bb). The melody consists of quarter and eighth notes. The lyrics are: "1. O Sa-cred Head sur-round-ed by crown of pierc-ing thorn! O 2. O Love, all loves transcend-ing, O Wis-dom from on high! O 3. O Je-sus we a - dore thee, up - on the cross our King! We bleed-ing head so wound-ed, re-viled and put to scorn! No Truth un-changed, un-chang-ing, sur-rend-ered up to die! Was hum-bly bow be - fore thee and of thy vic-t'ry sing! Thy come-li-ness or beau - ty thy wound-ed face be-trays, Yet e'er a love so won-drous! That from his heav'n-ly throne God cross is our sal - va - tion, our hope from day to day, Our an - gel hosts a - dore thee, and trem-ble as they gaze. should de-scend a-mong us to suf - fer for his own. peace and con-so - la - tion when life shall fade a - way."

Words: verse 1 tr. by Henry W. Baker, alt.; verse 2, 3: Owen Alstott. Music: PASSION CHORALE, Hans Leo Hassler, 1564-1612.

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.

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>

sign-ups for ways you can help are included in the form.

Communion (8:30AM) “Can We Love?”

Refrain

Can we love? Can we lay down our lives? Can we wear his crown of thorns? Can we drink the cup that he drinks? We must lay down our lives!

Final (Fine)

We must lay down, we must lay down, we must lay down our lives!

Verses 1, 2

1. It's more than rais - ing our hands, it's more than sing - ing this
2. It's more than shout - ing God's name, it's more than sing - ing his

1. song. It's say - ing "yes" to the Giv - er of life,
2. praise. It's bring - ing for - give - ness to in - ju - ry's wound,

1 to Refrain

1. it's right - ing the ways that are wrong!
2. and hope to those im - pris - oned by shame.

>>

“Can We Love?” (continued)

2 Verse 3



3. Lov - ing the Lord our God with
all our heart, mind and soul, lov-ing our neigh-bor as our -
selves, the king - dom of love we will know!

Verse 4



4. With feet se-cure on the ground and
hearts hum-bled by love we stand be-fore God's a -
noint - ed one and ask the ques - tion,
and ask the ques - tion:

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 dječje molitve? [‘Can you hear all the children’s prayers?’ (Croatian)]
Can you hear the prayer of the children?*

Recessional *silent*

“Can We Love?”—Words and Music © 2007, Tom Booth.
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arr. Andrea S. Klouse

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