

# Catholic Community at Stanford



## Catholic Community at Stanford

P.O. Box 20301, Stanford, CA 94309

Web site: catholic.stanford.edu

Main office: 650-725-0080

Emergencies: 650-723-8222

pager #17736

The **mission** of the Catholic Community at Stanford (CC@S) is to develop and form well educated, passionate, and faithful Catholic leaders in order to bring positive change to their disciplines, communities, Church, and world.

### Services

**Sunday Mass:** February 16, 2014  
10:30 in Tresidder Oak Room  
4:30 in Memorial Church  
10pm in Memorial Church

#### Daily Liturgy:

W F 12:20 in Memorial Church

T Th 12:20 in Old Union Sanctuary

>>> Note: no Daily Mass on Monday, 2/17

#### Confessions

Tuesdays, 1:30-2:30pm and 9pm-10:30pm  
Old Union, 3rd Floor, 304 or 319  
by appointment: call 725-0080

#### Marriage

To arrange a Catholic Wedding, call the wedding coordinator at Memorial Church at 650-723-9531.

#### Infant Baptisms

Baptism is celebrated once per quarter. For more information, please visit <http://catholic.stanford.edu/baptisms/eligibility.html> or contact Teresa Pleins [tpleins@stanford.edu](mailto:tpleins@stanford.edu).

Baptisms for the 2013-2014 academic year:

- May 18, 2014 (prep May 10) - full
- June 8, 2014 (prep May 31, 10-11:30am)

### Catholic Community Staff

#### Fr. Nathan Castle, O.P.

Pastor/Director  
[ncastle@stanford.edu](mailto:ncastle@stanford.edu)

#### Fr. Xavier Lavagetto, O.P.

Parochial Vicar/Associate Director  
[xavierop@stanford.edu](mailto:xavierop@stanford.edu)  
cell 415 336-4203

#### Nancy Greenfield

Chaplain/Marriage Preparation  
[ngreenfield875@gmail.com](mailto:ngreenfield875@gmail.com)

#### Teresa Pleins

Chaplain/Liturgy & Music  
[tpleins@stanford.edu](mailto:tpleins@stanford.edu)

#### Christopher Mikol

Web Editor

#### Sr. Ramona Bascom, O.P.

Counselor  
[ramonabascom@gmail.com](mailto:ramonabascom@gmail.com)

#### Deacon John Kerrigan

Chaplain/ESTEEM  
[johnk3@stanford.edu](mailto:johnk3@stanford.edu)

#### Lourdes Alonso

Campus Minister  
[lonso@stanford.edu](mailto:lonso@stanford.edu)

#### M'Lis Berry

Development Director  
[meberry@stanford.edu](mailto:meberry@stanford.edu)

#### Guillermo Colombetti

Bulletin Editor, Property Manager  
[gcolombetti@yahoo.com](mailto:gcolombetti@yahoo.com)

CATHOLIC APP

SEARCH APP STORE FOR CC@S OR SCAN CODES BELOW

APP Name: CC@S



#### ABOUT THE APP

The CC@S App from the Catholic Community at Stanford is packed with prayer materials, media links, mass times, events, directions, donations, and additional resources for navigating a Catholic life on campus.



# Religious Ramblings

## An Angry Jesus

Sixth Sunday in Ordinary Time

FEBRUARY 16, 2014

*fr Euan Marley suggests that St Thomas Aquinas's teaching on anger helps us to understand today's Gospel.*

I sometime think I could do with a course in anger management. I can go weeks without being angry. I really need to get organised.

Unfortunately that is not what is on offer. The courses purport to get rid of anger altogether. Which suggests a very serious misunderstanding not only of anger, but all emotions. St Thomas Aquinas states in the Summa Theologica that while it is true that we can sin through anger, we can also sin through a lack of anger. This is in the Secunda Secundae, Question 158, Article 8.

If this seems strange, it is because of the modern habit of thinking of emotions as simply feelings in the body, with no reference to the object of these feelings. The next step is to suggest that since feelings are an end in themselves, there are good feelings and bad feelings, and the object of therapy is to get rid of the bad feelings. One of my favourite examples of just how this therapeutic model has soaked its way into even technical thinking was from someone in California - it had to be California - who was a senior figure in forestry management. He stated during a major forest fire, 'This is a very angry fire. Until we get a change in the weather conditions, I am not overly optimistic. The fire is headed just about anywhere it wants.' Obviously this was a forest fire which just needed to be loved.

Anger is not in itself a sin, even though it leads to many sins. St Thomas has a simple argument for that: Our Lord was angry, and he was without sin. He says more though. Thomas divides emotions into two groups, following and developing a tradition which stems from Plato. There are passions - as he calls them - that are from our capacity to desire things, and there are passions that are from our capacity to be angry about things.

The important word there, is things. Thomas calls emotions passions because some object is acting upon them. A passion is a sort of passivity. The object might be imaginary, but there is always some object producing the passion. Most of the time the objects are real enough and a failure to react to them is a defect. There's a big difference though between passions which flow from reason, and reason which is governed by the emotion. Reason is not opposed to emotion, nor is it separate from emotion, reason generates emotion, and the absence of the emotion where it should be, is a sign of flawed reason.

I haven't left much space to look at today's Gospel but I think it is the sort of passage which many people in the modern age, even Christians, perhaps especially Christians, are liable to find repulsive. It is a speech made by Christ in anger, and unless we understand that anger can be a necessary good thing, then we can't begin to understand this passage. Christ was angry because he was reasonable but also he was angry because he knew what the kingdom could be.

Here I have to quote something else from St Thomas which might sound strange. In the Prima Secundae, Question 46, Article 2, he says, 'anger is always accompanied by hope'. Does that sound strange? Well, we have to go a little further into the meaning of anger. Anger is the emotion that seeks to change things. That is why anger ends in one of two ways. Either the angry person succeeds in changing the object of their anger, or accepts that it can't be changed. Anger therefore has no opposite emotion. Either we are angry or we are not. Hope is the emotion which believes that it is possible for some good to come out of some evil. Without hope, we could not be angry because we could not have any expectation that our anger could do anything to change things.

It is true that anger comes to end in Heaven, but then so does hope. Hope, fear and anger belong to a world where there is evil but since we live in a world where there is evil, it is good for us to have these emotions. Our Lord had these emotions, (though not the virtue of Hope, which is transcended in his case by the beatific vision,) while he lived on earth. His anger was for the sake of the kingdom. In short, he was angry because he loved us.

fr. Euan Marley O.P. is parish priest at St Columba's, Glasgow.

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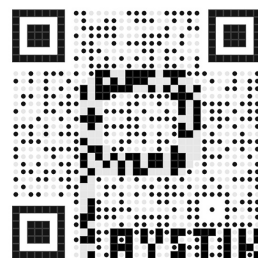
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**GIVE IN LESS THAN A MINUTE!**

"Each one should give what he has decided in his own heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." 2 Corinthians 9:7

CC@S is a member-supported church. The life of our ministries depends on all of us. We have several ways you may make a gift besides the collection baskets on Sunday. You may download the free Paystik app and give a one-time gift using your credit card. Or you may give through your Paypal account at <https://catholic.stanford.edu/giving/treasure>.

If you have any questions, please contact  
M<sup>3</sup>Lis Berry at: [meberry@stanford.edu](mailto:meberry@stanford.edu).

## GENERAL COMMUNITY ANNOUNCEMENTS

### The Catholic Community at Stanford Announces A New Course For Spring Quarter

Are religion and science irreconcilable enemies, respectful conversation partners, or perhaps even necessary and complementary aspects of a single interpretation of the human in the world? This course will explore these kinds of questions by introducing tools for pursuing a fruitful dialogue between religion and science, and analyzing specific contemporary issues facing the academic fields of religion and science. This course is designed for both Stanford undergraduates and Stanford Continuing Studies students. Same course, different listings:

Undergrad Course Listing:

**Relgst 28: Religious Studies Department, Stanford University  
Religion And Science In Dialogue: Possibilities And Future Directions**

Terms: Spr | Units: 1-2 | Grading: Letter or Credit/No Credit

There will be a voluntary Wednesday evening discussion session for undergraduates.

Stanford Continuing Studies Course Listing:

**Rel 84: Stanford Continuing Studies  
Religion And Science: Opposing Forces Or Intellectual Partners?**

To register for the Continuing Studies course, please visit their website at [continuingstudies.stanford.edu](http://continuingstudies.stanford.edu).

Mondays, 7-9 p.m., Pigott Hall, 113

Professor Paul Crowley, SJ, Santa Clara University, Visiting Professor, and Professor Oliver Putz, Santa Clara University

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### Your Marriott Points Can Help!

Do you have Marriott Rewards points that you would be willing to donate to a mother and her child, a Palo Alto High School senior? They have become homeless and are living in their car so they can have shelter nearby until the student graduates. The mom and child are committed to remaining together and the available non-profit shelters and affordable nearby apartments would require that they be housed separately. This is a short-term need, just until the senior graduates in June from PALY. They have available housing that will work for them after graduation. If you are interested in helping this family, please contact Diane Guinta at [DRGuinta@sbcglobal.net](mailto:DRGuinta@sbcglobal.net) for details on how you can donate your points. Please entitle your email "PALY family". Thank you!

### Donations for a Local Women's Shelter:

Stanford Students have opened "Heart and Home" Women's Shelter, a student run shelter that provides women with beds, meals and supportive services. They are requesting donations of cleaning supplies, unused toiletries, bedding and on-the-go food options. Donations can be dropped off in a box outside the Catholic Community offices on the 3rd floor of Old Union. Learn more at [www.hhcollab.org/get-involved](http://www.hhcollab.org/get-involved).

### Choir:

We welcome all singers and instrumentalists to take part in the music ministries of the community. Each liturgy has its own music group, with various rehearsal times. Come and meet some new friends and get to take part in the Mass through the gift of music. For information, contact Teresa, [tpleins@stanford.edu](mailto:tpleins@stanford.edu).

### Korean Catholic Community At Stanford (KC@S):

KC@S (/ka:s/) is a Korean catholic community at Stanford consisting of a number of Korean under/grad students, post-doc and community members at Stanford. During the academic year, we have a Friday night prayer meeting with various topics and activities to deepen our faith in addition to a lunch gathering on Thursday. For more information, contact Kyoungjin at [kjlee99@stanford.edu](mailto:kjlee99@stanford.edu).

### Attention Catholic Singles:

Interested in joining an excellent Catholic singles organization? The Catholic Alumni Club International currently has a group in the San Francisco area! We provide a group dedicated to social, cultural, civic and spiritual relationships in a Catholic setting. For more information, please check out the following site or contact Elinor at [tancke@sbcglobal.net](mailto:tancke@sbcglobal.net); <http://catholicsingles-sfbayarea.com/>



Many of us who grew up in the joyful, empowering and positive years immediately following Vatican II may have found today's readings kind of a downer. They initially feel a bit, well, proscriptive and negative. I grew up in an era when (at least in the three Catholic elementary schools I attended) there was a great emphasis on Jesus' love and how we can all spread that love to others. There was no sign of the Baltimore Catechism in my childhood and we spent little time on rules and regulations. So this Sunday's readings that speak in terms of laws, commandments and righteousness all feel a bit jarring. Where is my loving and benevolent God? And even more difficult, Jesus is pointing out in the Gospel that it isn't good enough just to follow the laws; what you do where no one else can even see (like having lust in your heart) can be grounds for overstepping the law. Whew!

In approaching the readings from a stewardship standpoint, I see that these are rich stewardship texts: The first reading today reminds us that acting faithfully is a matter of our own choice. The Second Reading from Corinthians instructs us that the Lord calls us to a deeper wisdom, a deeper understanding. And finally, the Gospel, similarly to the first reading, also brings free will into play. How does this relate to stewardship? Well, stewardship as a way of life is also a choice, one that brings us to a deeper wisdom.

Oftentimes, people hear "stewardship" in church and they think, "fundraising" or "I'm being manipulated into giving my time, my talent, my treasure." They see stewardship as some sort of Christian gimmick designed by churches to get what the *church* needs: more volunteer hours or more money. **But in fact, stewardship is not about the needs of the church at all. Stewardship is about you.** It is a conversion of *your* heart. It is *your* journey to becoming a better disciple of Christ.

The United States bishops wrote in their 1992 pastoral letter that stewardship is based on the premise that all that we have and all that we are comes from God and, as a way to thank him, we are called to share our gifts generously. It is based on an individual's need to give back out of gratitude, not on the Church or community's need to receive. Once you begin to understand Christian stewardship, you realize it has more to do with a spiritual approach than a practical program.

Here's an example to illustrate the point: there are *volunteers* and then there are *stewards*. Your community offers many opportunities for you to provide service. If you approach such an opportunity solely from a volunteer standpoint, because it's "the right thing to do," you are doing good works. But you are selling yourself – and God – short. A steward believes not so much that we do things for others but, rather, Jesus is doing something for others through us. When you start thinking in terms of being an active agent of God, being the "hands and feet of Christ," it becomes less about what you are *doing* and more about what you are *becoming*; a true disciple of Christ. So a steward would approach the idea of service from the standpoint of discerning the best use of his or her God-given gifts first: with the gifts that I have, what is the best way that I can serve my community? It is linking your God-given gifts to your desire to share those gifts in the most optimal way that makes a steward, rather than a volunteer.

You have the free will to choose: you can go through the motions of being a good disciple. Or you can choose stewardship and embrace that all that you have is from God and share your life generously. If you choose stewardship, your life will be all the richer.

—Announcements for February 16, 2014—



## Weekly Readings

Monday, February 17

Jas 1:1-11  
Ps 119:67, 68, 71, 72, 75, 76  
Mk 8:11-13

Tuesday, February 18

Jas 1:12-18  
Ps 94:12-13a, 14-15, 18-19  
Mk 8:14-21

Wednesday, February 19

Jas 1:19-27  
Ps 15:2-3a, 3ab-4ab, 5  
Mk 8:22-26

Thursday, February 20

Jas 2:1-9  
Ps 34:2-3, 4-5, 6-7  
Mk 8:27-33

Friday, February 21

Jas 2:14-24, 26  
Ps 112:1-2, 3-4, 5-6  
Mk 8:34-9:1

Saturday, February 22

1 Pt 5:1-4  
Ps 23:1-3a, 4, 5, 6  
Mt 16:13-19

Sunday, February 23

Lv 19:1-2, 17-18  
Ps 103:1-4, 8, 10, 12-13  
1 Cor 3:16-23  
Mt 5:38-48

### Catholic Community Podcast:

You are invited to subscribe to Catholic Cardinal Reflections, the podcast of the Catholic Community at Stanford. We feature Sunday homilies, theological reflections, Newman Nights and the lectures from our class on the Second Vatican Council. Subscribe on iTunes or through catholic.stanford.edu/media/podcast

### Podcasting:

If you attend either 4:30 or 10pm mass and would like to help with podcasting the sermons, please contact gary.glover@stanford.edu for more information.

## GRADS

### Catholicism 101:

Grad students, join us for Catholicism 101, a forum for graduate students and young adults that fosters community and open discussion. The Winter quarter brings us some special changes as we will meet on a new night. Join us on **Thursday** nights this quarter from 7-8:30pm for dinner and discussions. More information will be available in the weekly email. Let us know if you would like to be added to the grad email list by contacting Lourdes at lalonso@stanford.edu.

### Grad Bible Study:

Sundays: Dinner at 6:30pm, Study 7-8pm, Rosary afterwards. All are welcome to a grad student Bible study. For more information contact cgiam@stanford.edu.

## YOUNG ADULTS

### Dinner at Pluto's:

Tues. Feb. 18th at 7:30pm, 482 University Ave., Palo Alto  
The Young Adult group meets for its monthly social gathering. Please confirm your attendance on our Facebook Page "Young Adult Circle" or contact us at yacircle@gmail.com.

### Young Adult Mass:

Tues. Feb. 25th at 7:30pm, St. Simon Church, 1860 Grant Rd, Los Altos.  
The Young Adult Circle will be gathering for Mass in the Small Chapel at St. Simon Church in Los Altos. Celebrate the Eucharist with young adults (20's and 30's, single or married) from this and neighboring parishes with fellowship to follow. If you have questions or would like more information on the Mass, please contact us at yacircle@gmail.com.

### Lenten Scripture Series:

Want to connect with others through Bible study and faith filled discussions? Following Ash Wednesday, Young Adult Circle (20s and 30s, single or married) will be starting a Lenten Scripture series. Join us as we prepare for Easter by setting aside time for reflection on Jesus Christ. The study will journey through the readings that we'll be hearing during Easter Vigil mass. We will meet weekly during Lent. If you'd like to join, contact Emily at egismervig@scu.edu.

For more info, see our website, www.YoungAdultCircle.org, check the Facebook Fan Page "Young Adult Circle", or contact us at yacircle@gmail.com.

## Week at a Glance

### Sunday, February 16, 2014

- 10:30am in Tresidder Oak Room
- 4:30pm in Memorial Church
- 10pm in Memorial Church

### Tuesday, February 18 - Friday, February 21

- Office hours (Tues - Fri) 10am - 4pm

**Fr Xavier Lavagetto OP extended office hours:**

**Tuesday to Thursday, 9pm to 10:30pm - 415 336-4203**

### Daily Liturgy:

W F at 12:20 in Memorial Church  
T Th at 12:20 in Old Union Sanctuary  
>>> Note: no Daily Mass on Monday, 2/17<<<

### Confessions

Tuesdays, 1:30-2:30pm and 9pm-10:30pm  
Old Union, 3rd Floor, 304 or 319  
by appointment: call 725-0080

### Eucharistic Adoration and Rosary:

Tuesdays, 9pm to 10:30pm  
Old Union, Third Floor Sanctuary

## Volunteer Opportunities

### St. Anthony Padua's Dining Room:

The CCAS is committed to serving the needy and homeless at St. Anthony's Soup Kitchen in Menlo Park. If you are interested in volunteering on Saturday, Feb. 22 from 8:30 - 1pm or a subset thereof, please contact gary.glover@stanford.edu to discuss and/or have a volunteer position reserved for you. The CCAS serves every first and fourth Saturday of the month, so plan your schedules in advance, and let Gary know at least by the Tuesday before. Jesus called his disciples to be fishers of men; you too can serve those who walk in darkness.

February 22, 2014 - 8:30am - 1:00pm

March 1, 2014 - 8:30am - 1:00pm

## Newman Nights

Each Tuesday evening, 7:30pm, the CCAS' Center for Theological and Spiritual Formation (CTSF) offers presentations on the breadth and depth of Catholic Theology. Newman Nights are open to the entire community with special break-out sessions for RCIA, Confirmation, permanent community members, and students.

Check our website, our CC@S Newman App, our linked-in or our Facebook page for video and audio recordings of recent Newman Night talks.

Feb 18 How to Live Surrounded by Crazy People:  
A Strategy for Evolution & Sanity

Feb 25 Forgiveness, Spirituality, & Health:  
What You Need to Know

Mar 4 Learning the Living Jesus in the Life of the Church

Mar 11 Making Sense of Everyday Life Through the Gospel

More Announcements



# The Catholic Community at Stanford University

## SIXTH SUNDAY IN ORDINARY TIME FEBRUARY 16, 2014

### Gathering *Be Thou My Vision* Slane



Be thou my vi - sion, O Lord of my heart,  
Rich - es I heed not, nor man's emp - ty praise,  
High King of heav - en, my vic - to - ry won,



Nought be all else to me save that thou art.  
Thou mine in - her - it - ance, now and al - ways,  
May I reach heav'n's joys, O bright heav - en's Sun!



Thou my best thought, by day or by night,  
Thou and thou on - ly, first in my heart,  
Heart of my own heart, what - ev - er be - fall,



Wak - ing or sleep - ing, thy pres - ence my light.  
High King of heav - en, my treas - ure thou art.  
Still be my vi - sion, O Rul - er of all.

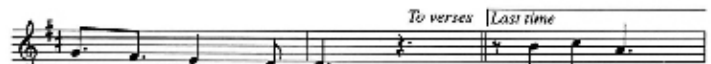
### Gloria *Mass From Age To Age* C. DeSilva



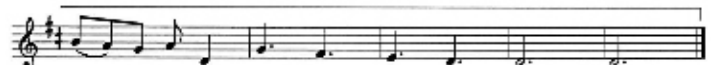
Glo - ry, glo - ry to God, glo - ry to God in the high - est,



glo - ry, glo - ry to God, and on earth peace to peo - ple,



peo - ple of good will. and on earth



peace to peo - ple, peo - ple of good will.

1. We praise you, we bless you, we adore you, we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King, O God, almighty Father.

Verse 2



2. Lord Je - sus Christ, On - ly Be - got - ten Son, Lord God, Lamb of



God, Son of the Fa - ther, you take a - way the



sins of the world, have mer - cy on us; you



take a - way the sins of the world, re - ceive our prayer; you are



seat - ed at the right hand of the Fa - ther, have mer - cy on us.

3. For you alone are the Holy One, you alone are the Lord,  
'you alone are the Most High, Jesus Christ,  
with the Holy Spirit, in the glory of God the Father. Amen.

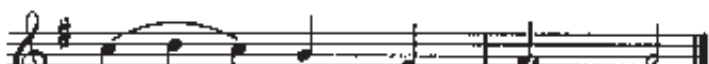
### First Reading *Sirach 15:15-20*

Immense is the Lord's wisdom. The Lord God sees every created thing and understands every human deed. Human beings have life and death before them, and they receive whichever they choose.

### Psalm 19 *The Vaults of Heaven* J. Smith



The vaults of heav - en ring with your prais - es,

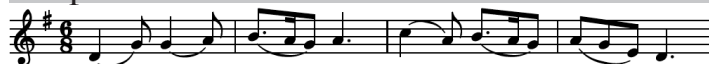


O Lord, our God,

### Second Reading *1 Corinthians 2:6-10*

Paul wrote that real wisdom is God's: Hidden, mysterious, planned and prepared from the very beginning for the glory of those who love the Lord.

### Gospel Acc. *Celtic Alleluia: O'Carroll / Walker*



Al - le - lu - ia, al - le - lu - ia.



Al - le - lu - ia, al - le - lu - ia.

### Gospel *Matthew 5:17-27*

Jesus said he came not to abolish the law but to fulfill it. He encouraged the disciples to let their "yes" mean "yes" and their "no" mean "no".

### Apostle's Creed

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ,  
his only Son, our Lord,  
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

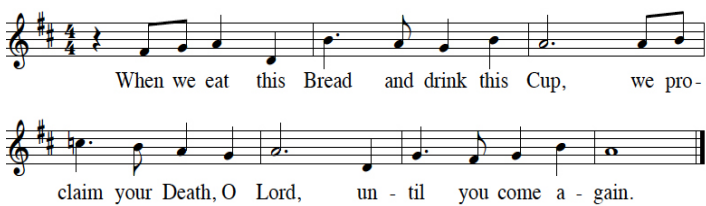
instrumental

Sanctus

Mass From Age to Age de Silva



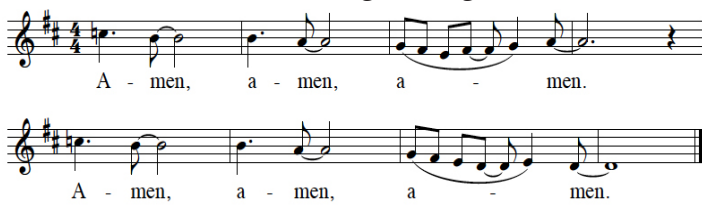
Memorial Acclamation: Mass From Age To Age



Amen

Mass From Age To Age

DeSilva



Lamb of God

Mass From Age To Age

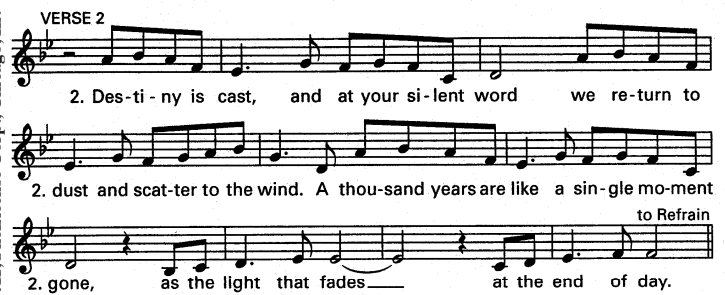
DeSilva



Communion

In Every Age

J.S. Whitaker


Communion

For Peace

Oosterhuis/Oomen

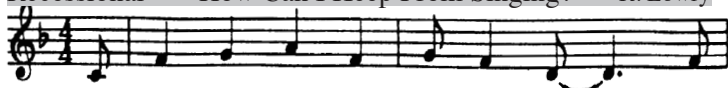
1) Far too late have I begun to love you; you were there within me, I was outside, and I sought you, seeing blindly just beyond myself; and poured away like water, I took flight from you and I was lost, surrounded by such beauty which is not you.

2) Then you called and cried aloud to me, breaking through the silence of my deafness, Dazzling brightness, you appeared to me, and at once you put to flight my blindness. Drawing deep, I smell your fragrant presence, still I gasp for breath and long for you. Since I tasted you I only thirst and hunger after you. How, with a simple touch, your fire consumes me. Now my heart, aflame and blazing, leaps to you for peace.

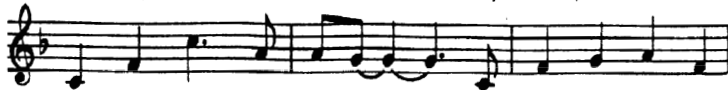
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Recessional How Can I Keep From Singing? R. Lowry



1. My life flows on in end-less song; — a -
2. Through all the tu-mult and the strife, — I
3. What though the tem-pest 'round me roar, — I
4. When ty-rants trem-ble, sick with fear, — And
5. The peace of Christ makes fresh my heart, — A



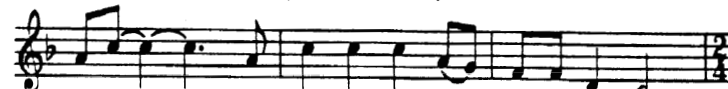
1. Above earth's lam-en-ta-tion, — I hear the real though
2. hear that mu-sic ring-ing; — It sounds and ech-oes
3. hear the truth it liv-eth, — What though the dark-ness
4. hear their death knells ring-ing; — When friends re-joice both
5. foun-tain ev-er spring-ing, — All things are mine since



1. far-off hymn — that hails a new cre-a-tion, —
2. in my soul; — How can I keep from sing-ing? —
3. 'round me close, — Songs in the night it giv-eth, —
4. far and near, — How can I keep from sing-ing? —
5. I am his; — How can I keep from sing-ing? —



No storm can shake my in-most calm, — While to that Rock I'm



cling-ing, — Since Love is Lord of — heav-en and earth,



How can I keep — from sing-ing? —

**Palms:**

Please bring in your palm leaves from last Palm Sunday to one of the Masses next week, February 23 or on March 2. They will be collected at the door and used to make the ashes for Ash Wednesday. (March 5th)

**Vallombrosa Center:**

Vallombrosa Center in Menlo Park is offering a morning workshop on March 8, 2014, 9:00 am - 12:00 noon. Theology of the Body will be presented by Ed Hopfner, the new director of Marriage and Family Life for the Archdiocese of San Francisco. Ed will give an overview of Pope John Paul II's teaching on marriage and sexuality. COST: \$10.00/person. To register or to read more about it go online at [www.vallombrosa.org](http://www.vallombrosa.org) Any questions, call Rachel Alvelais at 650-325-5614.

**Taize Prayer:**

every 3rd Friday of the month (8-9pm)

Taize Prayer is an ecumenical service, open to all faiths. This prayer and song around the Cross is held in the Dominican Sisters of Mission San Jose Chapel every 3rd Friday of each month from 8 to 9pm. In a spirit of peace and reconciliation, our TAIZE service is attended by people of all ages. Join us at 43326 Mission Blvd. (entrance is around the corner on Mission Tierra Pl), Fremont, CA 94539. For more information, please contact Sister Marcia Krause, OP at 510-502-5797. Please help us spread the word about this prayer service.

**Friday Prayer Group:**

"One-Friday-morning-a-month" prayer group meets at Old Union on campus. All are welcome! If interested call Jo Owen (650) 529-1105 for more details.