

Saint Cecilia

P A R I S H



The Second Sunday of Ordinary Time
15 January 2023

Detail from The Ghent Altarpiece by Jan and Hubert van Eyck

Saint Cecilia

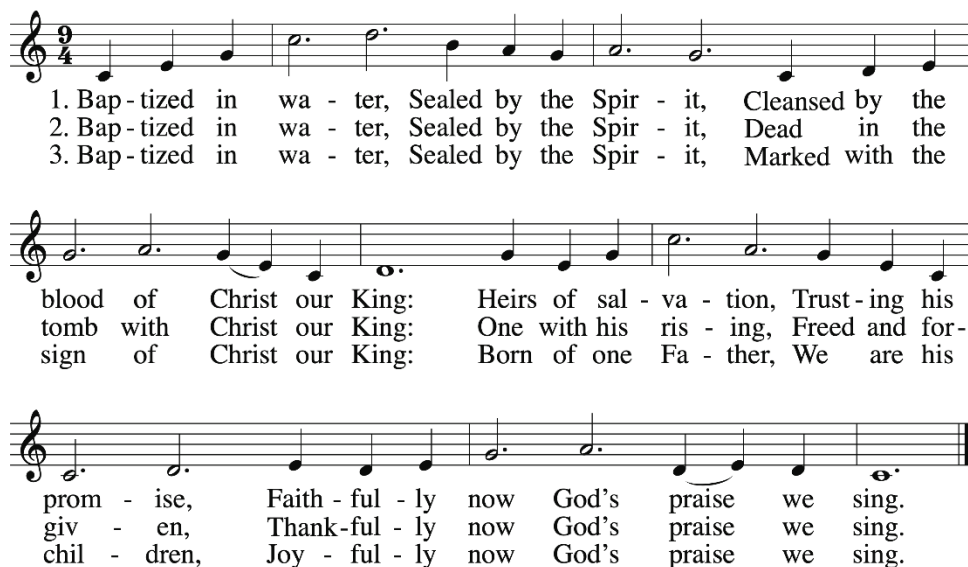
P A R I S H

15 January 2023

THE SECOND SUNDAY IN ORDINARY TIME

ENTRANCE PROCESSION | Baptized in Water

BUNESSAN



1. Bap - tized in wa - ter, Sealed by the Spir - it, Cleansed by the
2. Bap - tized in wa - ter, Sealed by the Spir - it, Dead in the
3. Bap - tized in wa - ter, Sealed by the Spir - it, Marked with the
blood of Christ our King: Heirs of sal - va - tion, Trust - ing his
tomb with Christ our King: One with his ris - ing, Freed and for -
sign of Christ our King: Born of one Fa - ther, We are his
prom - ise, Faith - ful - ly now God's praise we sing.
giv - en, Thank - ful - ly now God's praise we sing.
chil - dren, Joy - ful - ly now God's praise we sing.

CALL TO WORSHIP

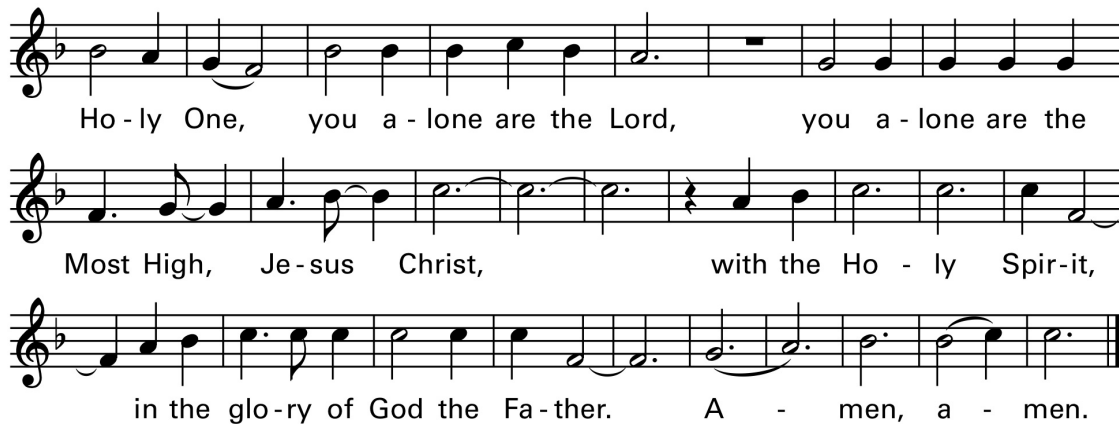
✠ In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

✠ The Lord be with you.

All: And with your spirit.

Glo-ry to God in the high - est, and on earth peace to peo-ple
of good will. We praise you, we bless you, we a -
dore you, we glo-ri-fy you, we give you
thanks for your great glo - ry, Lord God, heav-en - ly
King, O God, al-might-y Fa - ther.
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, have mer - cy on us. For you a - lone are the



COLLECT

LITURGY OF THE WORD

FIRST READING | Isaiah 49: 3, 5-6

RESPONSORIAL PSALM | Ps. 40: Here Am I

Tony Alonso



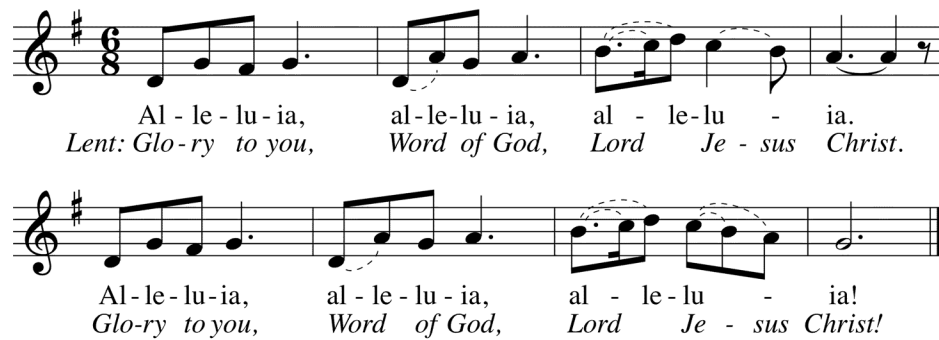
I waited, I waited for the LORD,
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. *R.*

You delight not in sacrifice and
offering,
but in an open ear.
You do not ask for holocaust and sin
offering.
Then I said, "Behold, I have
come." *R.*

In the scroll of the book it stands
written of me:
"I delight to do your will, O my
God;
your instruction lies deep within
me." *R.*

Your uprightness I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O LORD. *R.*

SECOND READING | 1 Corinthians 1: 1-3



GOSPEL | John I: 29-34

HOMILY

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,
 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.

UNIVERSAL PRAYER

THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

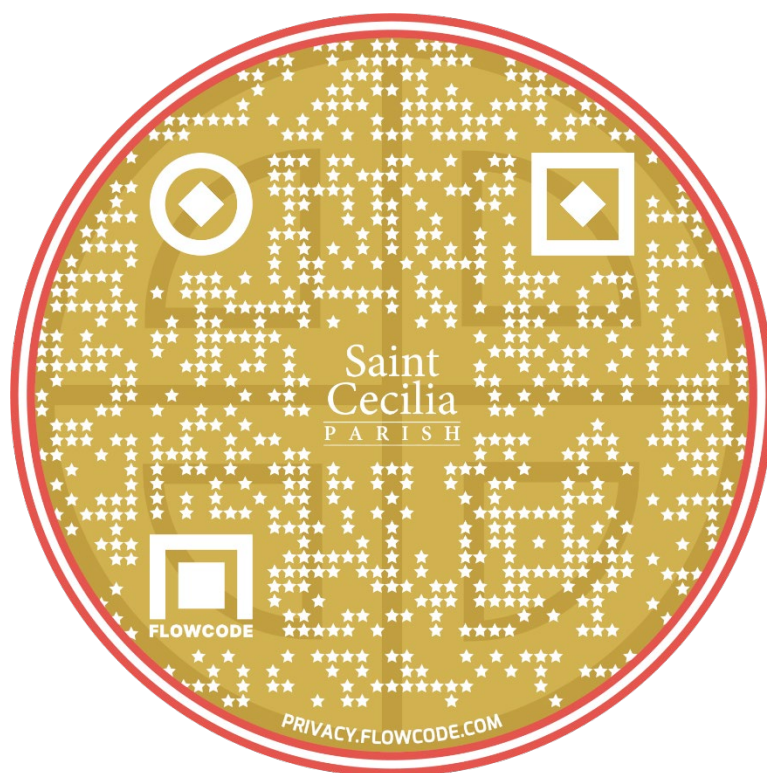
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

Using the Flowcode with the camera on your smartphone is as easy as Aim & Tap. Aim your camera at the Flowcode image and tap the notification banner when it appears on your phone's screen. You may need to zoom in a bit to focus on the code.

If the Flowcode doesn't work for you, please visit www.flowcode.com/page/stceciliaboston.

You can also mail a check to:


Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115



LITURGY OF THE EUCHARIST


PRESENTATION OF THE GIFTS | Praise to You, O Christ Our Savior

Bernadette Farrell




Praise to you, O Christ, our Sav - ior, Word of the Fa - ther,
call - ing us to life; Son of God who
leads us to free - dom: glo - ry to you, Lord Je - sus Christ!


Verses



1. You are the Word who calls us out of dark - ness;
2. You are the one whom proph - ets hoped and longed for;
3. You are the Word who calls us to be ser - vants;
4. You are the Word who binds us and u - nites us;



you are the Word who leads us in - to light;
you are the one who speaks to us to - day;
you are the Word whose on - ly law is love;
you are the Word who calls us to be one;



you are the Word who brings us through the des - ert:
you are the one who leads us to our fu - ture:
you are the Word - made - flesh who lives a - mong us:
you are the Word who teach - es us for - give - ness:



glo - ry to you, Lord Je - sus Christ!
glo - ry to you, Lord Je - sus Christ!
glo - ry to you, Lord Je - sus Christ!
glo - ry to you, Lord Je - sus Christ!

EUCCHARISTIC PRAYER

✠ The Lord be with you.

All: And with your spirit.

✠ Lift up your hearts.

All: We lift them up to the Lord.

✠ Let us give thanks to the Lord our God.

All: It is right and just.

HOLY, HOLY | Mass of Christ the Savior

Dan Schutte

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and
earth are full, are full of your glo - ry. Ho - san - na! Ho -
san - na! Ho - san - na in the high - est. Bless - ed is
he who comes, who comes in the name of the Lord. Ho -

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The lyrics are written below the notes. There are triplets indicated by a '3' over a group of notes on the first and third staves. The piece ends with a double bar line.

MEMORIAL ACCLAMATION | Mass of Christ the Savior

Dan Schutte

When we eat this Bread and drink this Cup, we pro-
claim your Death, O Lord, un - til you come a - gain.

The musical score is written on two staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The lyrics are written below the notes. The piece ends with a double bar line.



THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name;
thy kingdom come; thy will be done on earth as it is in heaven.
Give us this day our daily bread; and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation but deliver us from evil.

For the kingdom, the power, and the glory are yours now and forever.
Amen.

LAMB OF GOD | Mass of Christ the Savior

Dan Schutte

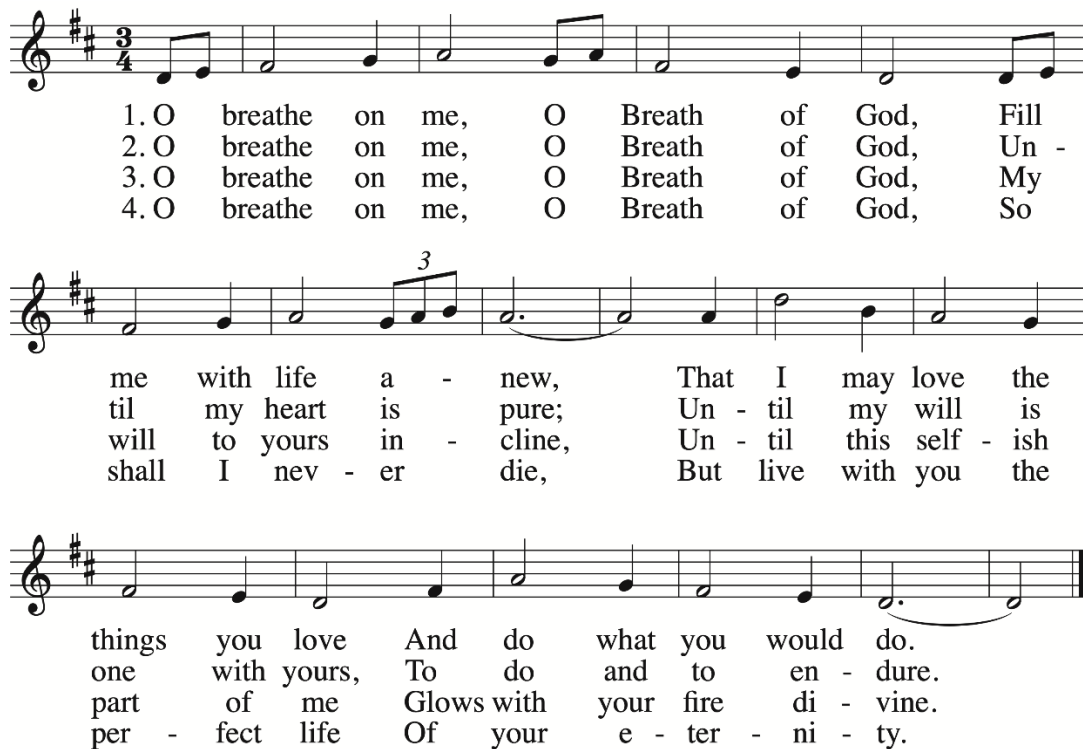


SPIRITUAL COMMUNION

It is a long-held Catholic belief that when circumstances prevent one from receiving Holy Communion, it is possible to make an “Act of Spiritual Communion.” During this time when we are not able to celebrate the Eucharist together in person, Pope Francis invites Catholics to say this prayer as a source of grace. We can be assured that when we express our desire to receive Jesus in the Eucharist, God will be with us spiritually in a special way. Here is an Act of Spiritual Communion that we encourage you to pray as you participate in our live-streamed liturgies:

ACT OF SPIRITUAL COMMUNION

Loving Jesus, I believe that you
are present in the Most Holy Sacrament of the Eucharist.
I love you above all things, and I desire to receive you into my soul.
Since I cannot at this moment receive you sacramentally,
come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you.
Never permit me to be separated from you. Amen.



1. O breathe on me, O Breath of God, Fill
 2. O breathe on me, O Breath of God, Un -
 3. O breathe on me, O Breath of God, My
 4. O breathe on me, O Breath of God, So

me with life a - new, That I may love the
 til my heart is pure; Un - til my will is
 will to yours in - cline, Un - til this self - ish
 shall I nev - er die, But live with you the

things you love And do what you would do.
 one with yours, To do and to en - dure.
 part of me Glows with your fire di - vine.
 per - fect life Of your e - ter - ni - ty.

*Agnus Dei, qui tolis peccata mundi,
miserere nobis.*

Lamb of God, who takes away the sins of the world,
have mercy on us.

*Agnus Dei, qui tolis peccata mundi,
dona nobis pacem.*

Lamb of God, who takes away the sins of the world,
grant us peace.

CONCLUDING RITES

✠ The Lord be with you.

All: And with your spirit.

✠ May almighty God bless you, the Father, (+) and the Son and the Holy Spirit.

All: Amen.

✠ Go forth, the Mass is ended.

All: Thanks be to God.

Refrain

Send down the fire of your jus - tice,
 Send down the rains of your love; Come,
 send down the Spir - it, breathe life in your peo - ple, and
 we shall be peo - ple of God.

Verses

1. Call us to be your com - pas - sion,
 2. Call us to learn of your mer - cy,
 3. Call us to an - swer op - pres - sion,
 4. Call us to wit - ness your King - dom,

Teach us the song of your love; Give us
 Teach us the way of your peace; Give us
 Teach us the fire of your truth; Give us
 Give us the pres - ence of Christ; May your

hearts that sing, Give us deeds that ring, Make us
 hearts that feel, Give us hands that heal, Make us
 right - eous souls, 'Til your jus - tice rolls, Make us
 ho - ly light Keep us shin - ing bright, Ev - er

D.C.

ring with the song of your love.
 walk in the way of your peace.
 burn with the fire of your truth.
 shine with the pres - ence of Christ.

Music in this worship aid is printed with permission under Onelicense.net #A700-137.

For information on becoming involved or supporting the music program at Saint Cecilia,
 please contact Dr. Robert Duff at 617-536-4548 or email: RDuff@stceciliaboston.org.

WELCOME!

Welcome to Saint Cecilia Parish, a Roman Catholic community that gathers day by day, week by week, to know and make known the grace of God. By means of this abundant grace, we enjoy a diverse and close-knit parish family—young, old, rich, poor, of various ethnic origins and differing backgrounds. From our extraordinary music program to a growing children's faith formation program; from the various liturgical ministries to the many opportunities for social outreach that the parish provides, Saint Cecilia is a vibrant community of faith, centered on prayer and worship that tries to keep the Gospel close to heart and to live by Jesus' teachings.

Saint Cecilia Parish was established in 1888. At that time the Back Bay section of Boston along Commonwealth Avenue and Beacon Street was the residential section of the Yankee aristocracy. The maids ("Irish working out girls") and coachmen who served these residents had long requested a church of their own. When Archbishop Williams granted their request and carved the parish from the territory of the Cathedral, they built a magnificent church out of their meager earnings. Our church building resides on the ancestral homeland of the Pawtucket and Massachusetts tribal nations.

The church was dedicated on April 22, 1894. Its architecture is Romanesque, XII Century Norman. The main altar, notable for its massive simplicity, was carved from a single block of white Carrara marble. The painting in the center reredos is a reproduction of da Vinci's The Last Supper, and the dome above is an array of 24K gold rosettes.

For the sixtieth anniversary celebration in 1954, a massive renovation project was undertaken. During this renovation, a statue of Pope Saint Pius X (canonized that same year) was imported from Italy and placed on the right side of the sanctuary. Above the statue are paintings from Pius' life. On the left side is a statue of Saint Patrick, principal patron of the Archdiocese of Boston, and above it are three scenes from his life.

Fourteen circular and sixteen square panels adorn the nave and arches of the church. The square panels are decorated with the symbols of Our Lady taken from the Litany of Loreto and the circular ones with symbols taken from the lives of the apostles. The great window of the Assumption—framed by the two oak cases of the organ—was installed in 1954 (the Marian Year) in spaces originally designed for windows but not until then used.

The original organ of 24 stops was built in 1902 by the Hutchings-Votey Organ Company, Opus 1465, and was rebuilt in 1954 with 32 stops. In 1998, Timothy Smith and Theodore Gilbert began a massive reconstruction of the organ. The current Smith & Gilbert Organ of 4 manuals, 54 ranks, and 3,084 pipes was dedicated on the Feast of Saint Cecilia, November 22, 1999.

Today we are experiencing something of an awakening within these old walls. Our numbers are increasing by 350 new households each year, and we continue to grow in our commitment to issues of peace, justice, and service to our neighbors, both near and far.

We've been right here on Belvidere Street, in the same building for over 125 years, but that does not mean that life here is stale, stagnant, or even predictable. We are proud to be entrusted with the legacy of Saint Cecilia Parish, where everything is the same, yet always changing; where we honor tradition while embracing the future; where God's love makes all things new.

OUR COMMUNITY NEWS



MINISTERS OF THE LITURGY

Saturday, January 14 | 5:00 p.m.

Rev. Peter Grover, OMC, celebrant
Mary Kane, lector

Sunday, January 15 | 8:00 a.m.

Rev. Peter Gyves, SJ, celebrant
Elizabeth Fahey, lector

Sunday, January 15 | 9:30 a.m.

Rev. John Unni, celebrant
Nicole Boyce, Harry Minehart,
Mary Ann Hinsdale, IHM, lectors

Sunday, January 15 | 11:30 a.m.

Rev. John Unni, celebrant
James Paradis, Tanya Rybarczyk,
and Moira Macdonald, lectors

Sunday, January 15 | 6:00 p.m.

Rev. John Unni, celebrant
Spencer Dunne and Karen Vachon, lectors

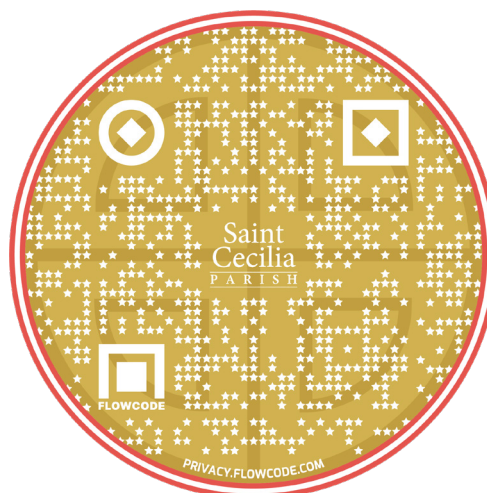
TODAY'S READINGS

Isaiah 49:3, 5-6
1 Corinthians 1:1-3
John 1:29-34

NEXT WEEK'S READINGS

Isaiah 8:23-9:3
1 Corinthians 1:10-13, 17
Matthew 4:12-23

**SCAN THIS CODE
FOR OFFERTORY GIVING**



SPECIAL INTENTIONS

Sunday, January 15 | 8:00 a.m.

John & Angela Machado, *Memorial*

Sunday, January 15 | 9:30 a.m.

Damian Peros, *First Anniversary*
Chip Fanelli, *Sixth Anniversary*
Erin Van Flandern, *Eighth Anniversary*
Ariel Silvaggio, *Memorial*
Tony Alvarez, *Memorial*
Deceased Members of the St. Joy Family, *Memorial*
Adele Frances, *Special Intention*
Jane F. Kern, *91st Birthday Special Intention*

Friday, January 20 | 8:00 a.m.

Angela Johnson & Family, *Special Intention*

**THANK YOU FOR YOUR GENEROUS
SUPPORT OF THE PARISH!**

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PRAYERS & OCCASIONS

Our Sick

Please pray for all our sick and for those who are in need of our prayer, especially **Mary Walters, Marc Pelletier, Ray Cronin, Rick Gaillardetz, Michele Maniscalco, Nick Hungerford, and Fred Tufts.**

Welcome to Saint Cecilia Parish

We are pleased to welcome the following newly registered members of our parish: **Peter Jackson** of Boston, **Adriana dos Santos** and **George Pereira** of Boston, **Peyton Alie** of Brookline, **Lauren Daly** of Boston, **Mary Jane** and **John Arsenault** of East Weymouth, **the Cheney Family** of Hopkinton, **Patricia Link** of Shrewsbury, **Lynn Barszcz** of Feeding Hills, **Skakel McCooey** of Boston, **Brian Depenbrook** of Chapel Hill, North Carolina, and **David Williams** of Boston. If you have not previously registered you can do so online at www.stceciliaboston.org.



Farewell, Thomas!

We are sorry to share with you the news that our parish organist, Thomas Mellan, has decided to leave employment at Saint Cecilia in order to pursue other opportunities. It has been our privilege to have Thomas with us for the past fourteen months, providing support for our choirs and assembly during worship. Thomas is a gifted musician and we wish him well in all his future endeavors!

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity begins on Tuesday, January 18, and ends on Friday, January 25. Since 1908, this week has been dedicated to prayer for Christian unity. This is a time for the worldwide Christian community to pray in communion with the prayer

Martin Luther King Jr. Day

Tomorrow, January 16, we celebrate the birthday of Martin Luther King Jr. This is a day for praying for the rediscovery of lost values and for the courage to stand in opposition to hatred and prejudice in all its forms. This holiday is also known as a "Day ON, not a Day OFF," and so we encourage you to read, reflect, and donate, in service of racial equity, antiracism, and dismantling the systems of oppression that are still so prevalent in our society.

Parish Offices Closed Tomorrow

Please note that the Parish Offices will be closed on Monday, January 16 in observance of MLK Day.

For an End to Racism

Pray that our parish may cultivate welcome, extend hospitality, and encourage the participation of people of all cultures, ethnicities, and backgrounds. And pray that we respond boldly to the Holy Spirit's call to act together to end violence and racism.

Saint Cecilia
PARISH

LITURGY OF THE HOURS

Please join us for Evening Prayer & Morning Prayer

Friday, January 21 at 6:30 p.m.
Memorial of Saint Agnes

Tuesday, January 25 at 6:30 p.m.
Feast of the Conversion of Saint Paul

Tuesday, February 1 at 6:30 p.m.
Vigil of the Feast of the Presentation of the Lord

Saturday, February 5 at 9:00 a.m.
Memorial of Saint Agatha

Friday, February 11 at 6:30 p.m.
Memorial of Our Lady of Lourdes

Tuesday, February 22 at 6:30 p.m.
Feast of the Chair of Saint Peter

TAIZÉ PRAYER
Please join us as we mark the
Week of Prayer for Christian Unity

Saturday, January 22 at 6:30 p.m.
A meditative hour of song, scripture, and silence.

Live on the Saint Cecilia Facebook Page or via Zoom – Email sc_hoursandtaize@gmail.com for details.

PROTECTING GOD'S CHILDREN



VIRTUS TRAINING

Sunday, January 22 | 1 - 4:00 p.m. | Community Room

Virtus is the umbrella term for a two-part training designed to keep children safe in the parish setting. The Archdiocese requires this two-part training of all volunteers and staff who have the potential for direct contact with children or the vulnerable due to their involvements in the parish. The first part, Protecting God's Children (or PGC) is a training on how to recognize the signs and symptoms that a child is being abused, and how to talk with children about these issues, and the second part is a mandated reporter training.

All parish staff and volunteers are mandated reporters and are required to attend this one-time training, so please plan to attend if you've not in the past and intend to volunteer in the future. Please note that both parts will be covered in Sunday's session.

53RD ANNUAL MARTIN LUTHER KING JR. MEMORIAL BREAKFAST

Monday, January 16, 2023 | 8:30 a.m.
Boston Convention and Exhibition Center & Online

This year's Martin Luther King Jr. Memorial Breakfast celebration is a hybrid event with the theme "Reclaiming Our Rights: Education and Activism." This event hopes to raise awareness about the importance of education in the pursuit of social justice. The keynote speaker will be Jelani Cobb—dean of the Columbia Journalism School, author, a contributing and staff writer for *The New Yorker* since 2012, and a frequent speaker on race, history, politics, and culture in America. Though tickets for the in-person breakfast are sold out, you can register to watch the livestream here: <https://bostonmlkbreakfast.org/breakfast-2023/>



JOIN OUR MUSIC MINISTRY

Beginning this Sunday, our choir will begin singing at the 9:30 Mass. We are looking for additional singers and instrumentalists to participate in music ministry at both the 9:30 and 11:30 liturgies. Choir rehearsals take place weekly on Thursdays from 7:00-9:00 p.m. in the sanctuary. If you are interested, please see our Director of Music, Rob Duff, after Mass or email rduff@stceciliaboston.org.



WINTER WALK BOSTON

Ending homelessness is within our reach! For the seventh year, a consortium of agencies focused on homelessness, including Women's Lunch Place, Pine Street Inn, Boston Health Care for the Homeless, Y2Y Harvard Square, and common cathedral are sponsoring a 2-mile fundraising walk through the streets of Boston. The event takes place on Sunday, February 12 at 8:30 a.m. and begins at Copley Square Plaza. We hope each adult walker will raise \$100—either by paying it as a registration fee or fundraising it. We have a Saint Cecilia Hunger & Homelessness Ministry team again this year and if you'd like to join or support it, please go to: <https://secure.qgiv.com/event/winterwalkboston23/register/form/registration> or contact Mark.Lippolt@gmail.com.

ADULT FAITH FORMATION EVENTS

BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY ONLINE COURSES

New Testament Visions of Faith

January 18 - February 28, 2023 | 5-Week Online
Course | Registration Required | \$60.00

The Creed: What We Believe

January 18 - February 21, 2023 | 5-Week Online
Course | Registration Required | \$60.00

Catholic Social Teaching

February 1 - March 7, 2023 | 5-Week Online Course
Registration Required | \$60.00

Franciscan Spirituality

February 1 - March 14, 2023 | 5-Week Online
Course | Registration Required | \$60.00

To learn more or register, please visit the STM Online:
Crossroads website: <https://www.bc.edu/bc-web/schools/stm/sites/crossroads.html>

SAINT SUSANNA PARISH — DEDHAM

Living the Role of Peacemaker

Presenters: Carrie and John Schuchardt,
co-founders of The House of Peace

Monday, January 30, 2023 | 7:00 - 9:00 p.m.
Zoom Presentation

For more on this presentation, please check the website:
https://saintsusanna.org/adult_faith_formation.html

HELP SUPPORT REFUGEES

For the past six years, our parish has provided ongoing support to Catholic Charities' Refugee and Immigration Services. We have offered to provide refugee families with supermarket and general gift cards so that they will have food and household items while their applications for political asylum are processed. If you would like to purchase gift cards to Market Basket, Stop 'n Shop, Shaw's/Star Markets, Target, or Visa —and no more than \$25 per card —please feel free to drop them in the offertory basket or mail them to: *Mark Lippolt, Saint Cecilia Parish, 18 Belvidere Street, Boston, MA 02115.*

According to Marjean Perhot, Director of Catholic Charities' Refugee and Immigration Services, for the twelve months ending June 30, 2022, the agency settled:

- 170 Afghan evacuees
- 62 Ukrainian immigrants
- 260 Haitian entrants

The need has never been greater and your accustomed generosity is greatly appreciated!

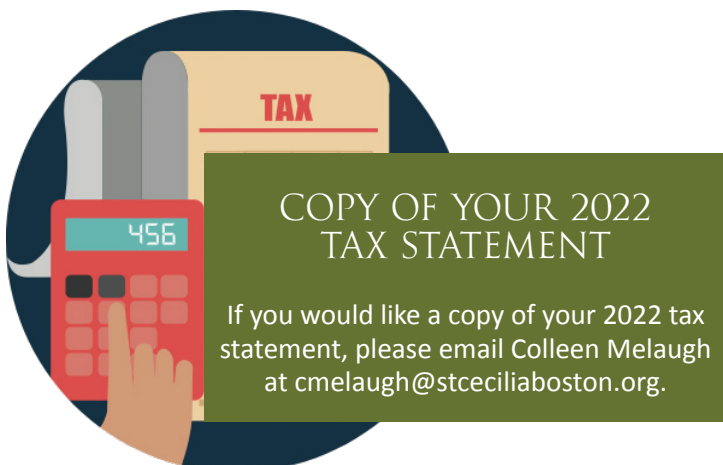
SAINT CECILIA KNITTING MINISTRY UPDATE



The Saint Cecilia Knitting Ministry is pleased to provide an update on their completed hand-crafted gifts from 2022. 258 items were completed and distributed to Brigham and Women's Hospital, Boston Medical Center (NIC Unit),

The Knitting Connection, Women's Lunch Place, and St. Cecilia House in Boston. These items included prayer shawls; baby blankets and buntings; hats, scarfs, and cowls; fingerless mittens; knitted pumpkins; ornaments for the Saint Cecilia Giving Tree, pompom wreaths, and crocheted Christmas trees.

We have members from all over the country—from the east coast to the west and everywhere in between! In addition, we have support from the Greater Boston Knitting Guild providing loving prayer shawls to patients at Brigham and Women's Hospital. If you are interested in the group and want to know more about our efforts, please contact Ann Marie Turo (annmarie@integratedmindbodyllc@gmail.com). *This photo is a collection of knitted hats by Susan Flynn with yarn from Estelle Unni's yarn stash.*



WHAT I LEARNED FROM DR. KING

BY EDWARD T. BRETT



When the Rev. Dr. Martin Luther King Jr. launched the Montgomery bus boycott in 1955, I was a 10-year-old boy living in an all-white Brooklyn neighborhood. Except when my parents took me on the subway, I never saw a Black person. I had heard of King, but he wasn't part of my narrow world. Then, in 1958, my father was transferred to New Orleans—and that world changed overnight.

In 1957 King had co-founded the Southern Christian Leadership Conference in an attempt to spread the struggle for racial justice throughout the South, thereby accelerating racial tensions in states like Louisiana that by law were segregated. This was the world I entered when my plane landed in New Orleans. It was the first time I had been outside the New York/New Jersey area, and "White" and "Colored" signs on restrooms and water fountains, along with picketers calling for desegregated lunch counters, made me feel uncomfortable.

Since my mother and siblings could not join us immediately, my dad and I stayed in a hotel and found time to explore our new city. I was delighted when he took me to my first Mardi Gras parade. We found ourselves enveloped by a crowd excitedly attempting to catch beads thrown by masked revelers from countless passing floats. This was exotic compared to Brooklyn, and I immersed myself in the merriment.

But before long a white man and a Black boy standing nearby simultaneously grabbed a cheap strand of beads and began tussling over it. Suddenly a policeman smashed his billy club on the boy's head. I could see the pupils of his still-opened eyes rise into his forehead, a memory that still haunts me. After the policeman dragged his victim away, the crowd—including the white adult involved in the scuffle—returned to catching trinkets as if nothing had happened. On that day, I got my first inkling of what Dr. King was fighting for.

When the rest of my family arrived, we moved to suburban Kenner. Since there was no Catholic high school nearby, my parents enrolled me in a Catholic school in New Orleans, even though this meant a round trip by bus requiring an hour each way. Although the buses were by now legally integrated, almost all white riders stood rather than sit by a Black person.

One day, as I boarded a crowded bus, I took a seat next to a Black man. It was then that I learned how insidious the racial culture of the South really was: Fellow passengers began taunting my seat companion. Not one word was aimed at me, even though I had initiated the flouting of southern norms.

For the rest of that school year I stood rather than sit by someone Black. I simply couldn't chance causing a fellow human being to be mocked and insulted.

Towards the end of my freshman year, each pupil in my speech class had to compose a persuasive speech on a topic of his choice and present it before his classmates for critique. One student claimed in his speech that King and his associates were undermining "our southern way of life," yet white kids finance such efforts when they bought records by Black singers. He concluded by calling for a boycott of Black recording artists.

When no other student—nor our teacher, a Christian Brother—questioned the moral appropriateness of this speech, I felt an impulse to do so. But fearing a negative reaction from my classmates, I remained mute and ashamed of myself.

Following my junior year, I transferred to another Catholic school and was desperately trying to fit in. In religion class a student commented that his father read that Cardinal

Richard Cushing of Boston belonged to the NAACP. When he questioned this since the NAACP was a "communist organization," our teacher, a nun, suggested that his father must have been mistaken.

Shocked at her inadequate reply, my instinct was to set the record straight. Then, like two years earlier in speech class, I hesitated, fearing my classmates' scorn. But this time I braced myself and spoke: "The NAACP is an organization fighting for justice for Black people. It isn't communist." Another student, a Cuban refugee, added that as someone whose family had fled communism, he was saddened to see how unjustly Blacks were treated in what his family had believed was "the land of the free." Neither of us was ridiculed and I was proud of speaking out. In my adolescent self-satisfaction, I was sure that if King had been there that day, he would also have been proud of me.

In 1963, King faced his toughest challenge yet when police in Birmingham, Alabama, viciously attacked Black protesters—some no older than I. Arrested and jailed, King was deeply distraught when eight of the city's leading clergymen, including a Catholic bishop, penned a letter to the editor of *The Birmingham News*, contending that questions of civil rights should be determined in the courtroom and not by "outside agitators" in the streets. King felt he must challenge their statement: His ensuing "Letter from a Birmingham Jail" is a brilliant apologia that is still read around the world.

I didn't read King's letter until many years later, but when I did it helped put into perspective a troubling issue in my own religious life. Among the many points made by King, what struck me most was his revelation that when he began the Montgomery bus boycott, he naively thought that white pastors would support him, since the Gospels emphatically call for justice for the marginalized. Instead, some were openly hostile, while more "remained silent behind the... security of stained glass windows."

This last phrase deeply affected me. I have often encountered bishops and priests (seldom nuns) in my own faith who employ the term "prudential judgment" to rationalize avoiding controversial justice issues. I wondered if "prudential judgment" was simply a convenient term to rationalize moral cowardice—now King's comment told me that my cynicism was justified.

Yet, it is also clear from King's "Letter" that he would not let others' failings dampen the hope he found in the prophetic message of the Gospels. Indeed, King's unmitigated hope has often bolstered my own spirits when just causes seem hopeless to me.

Although many church leaders have fallen short when it comes to prophetic witness, others have not. Nowhere was this more apparent than in Selma, Alabama, in 1965. Following the vicious beating of peaceful protesters by police on the Edmund Pettus Bridge, King called for people of goodwill to come to Selma to join in a subsequent march. Hundreds responded, including large numbers of church people willing to risk their lives.

For Catholics in particular, Selma represented a moment of remarkable change. Church leaders had long felt it was unseemly—indeed, scandalous—for priests and nuns to take part in political protests. But after Selma such thinking lost sway and it became standard fare to see religious sisters and Catholic clergy marching for justice. This was a watershed change—due in part to King's clarion call.

2015 marked the 50th anniversary of the Selma march. My wife and I decided to drive there and retrace the path taken by King and his fellow civil rights heroes. Walking across the Edmund Pettus Bridge, we were moved to tears, but what touched me more was the prominent display we encountered upon entering a museum just outside Selma. Greeting us was a cluster of life-sized statues depicting those who had marched in the front lines with King. And just behind the civil rights icon was a young Black nun in full habit.

I knew immediately that she was Sr. Antona Ebo, since I had met and talked with her not long before. I stood in awe before her statue, thinking of the courage she displayed those 50 years ago. At that moment I felt proud to be Catholic.

After leading the 1966 march for fair housing in Cicero, Illinois, King said that the resulting violence surpassed anything he had seen, "even in Mississippi and Alabama." I then realized that racial hatred was not confined to the former Confederacy. The next year he condemned the Vietnam War, risking the wrath of many white civil rights allies, while teaching another valuable lesson: It is immoral to demand justice for one's own people, while ignoring injustice towards others.

After receiving my doctorate in 1979, I embarked on a four-decade career as a historian. Although I have written on topics dealing with Black people, my primary focus has been on missionaries murdered in Central America, because they supported the marginalized in their struggle for dignity. When I first began this research, I was surprised to find bishops who castigated these martyrs or remained silent when they were killed. I recalled King's "Letter from a

Birmingham Jail" and, sadly, put their conduct in historical perspective.

In recent years, as we witnessed President Donald Trump stoke the flames of the latest reincarnation of racial bigotry, King's words again ring true. Asked in 1965 about racist remarks made by Gov. George Wallace, King noted: "I am not sure that he believes all the poison that he preaches, but he is artful enough to convince others that he does."

The same could be said for Trump. But lest we despair, King reminds us that "the arc of the moral universe is long, but it bends towards justice"—as long as we don't give up the struggle.

~ Edward T. Brett is professor emeritus at La Roche University in Pittsburgh. He is the author or co-author of five books, including *Murdered in Central America: The Stories of Eleven U.S. Missionaries* (Orbis Books, 1988), *Martyrs of Hope: Seven U.S. Missioners in Central America* (Orbis Books, 2018) and *The New Orleans Sisters of the Holy Family: African American Missionaries to the Garifuna of Belize* (University of Notre Dame Press, 2012).



Martin Luther King of Georgia by R. Lentz



NEWS FROM THE BOSTON CHAPTER OF CRS

Farmers in Afghanistan are resorting to extreme measures to cope with a severe drought and hunger crisis, a new Catholic Relief Services (CRS) report shows. Such measures include eating fewer meals, attempting to migrate, and selling off as much as 90% of their livestock to the point where recovering their herd becomes impossible. To combat this crisis, CRS is providing farmers with cash and high-quality seed and fodder for livestock.

Climate change has made droughts far more common. Since 2008, Afghanistan has experienced a drought every two years, compared to once in a decade previously. Droughts in Afghanistan are caused by a number of factors, including the weather event *La Nina*, which is increasing in frequency due to climate change.

Water and sanitation projects provide access to clean water, particularly in areas where the village water supply is quickly dwindling. Still, with 97% of the population expected to be living below the poverty line by the end of the year, more investment is needed in longer term solutions. One such solution is the restoration of watersheds so they can better capture rainfall and snowmelt, thus increasing the local cycling of water that will enhance both crop and livestock production. In 2023, CRS aims to launch more projects in the sector of watershed restoration.



DR. KING & CATHOLIC SOCIAL TEACHING

BY ROBERT G. CHRISTIAN III

Martin Luther King Jr. is a national hero, a remarkable figure whose courageous pursuit of justice compelled Americans to recognize and correct our nation's failure to live up to its highest ideals, those so elegantly expressed in the Declaration of Independence. Yet King's vision transcended these ideals. He articulated notions of equality, freedom, and justice more aligned with the common good than any imagined by our nation's founders. For Catholics, King's philosophy is especially appealing as his personalist, communitarian worldview is remarkably consistent with core Catholic principles. Meanwhile, King's dream of an America united in universal brotherhood and sisterhood should remain the North Star that guides us as we work to end the divisions created by racial bigotry and prejudice and their enduring legacy.

The foundation of King's philosophy is his understanding of the human person. King believed in the "sacredness of human personality"—that each person has inherent dignity and worth. For King, as for Catholics, since we are each made in the image of God, the innate worth of every person is fundamentally equal. Therefore, as children of God, universal brotherhood and sisterhood define our relationships with one another.

King rejected the premise that one's race, occupation, gender, family background, natural intelligence, or skills determined one's dignity and worth. He recognized that success, even greatness, is not determined by one's social status or reputation, but by love-inspired service of others. King said, "Anybody can be great...because anybody can serve. You don't need to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace, a soul generated by love."

King recognized that as social beings, we crave fellowship

and can only reach our full potential as persons in community. He believed in the solidarity of the human family, and that "we are tied together in the single garment of destiny, caught in an inescapable network of mutuality." Thus, "injustice anywhere is a threat to justice everywhere." For Catholics, the quest for communion is our preeminent goal. Among the ways we pursue God is by loving others, as God dwells within each person. The failure to love others and treat them justly is a failure to become fully human.

This mentality leads to the recognition that deleterious social conditions often act as obstacles to the full intellectual, emotional, physical, and spiritual development of human persons. For both King and Catholics, social structures must always serve as the means to human flourishing. They should always be treated as means not ends because social structures can institutionalize injustice, dehumanizing the persons they are meant to serve. Social structures that prevent people from attaining their basic needs, which serve as prerequisites to their full development, are incompatible with human dignity and must be abolished or reformed. Justice, the common good in Catholic teaching and the beloved community in King's thought, must be animated by love and grounded in the transcendent moral law.

King recognized free will, the human capacity for both incredible works of mercy and petty displays of egotism. He said, "Every man must decide whether he will walk in the light of creative altruism or in the darkness of destructive selfishness." Freedom is to be valued because it allows us to fulfill our responsibilities. Our rights and responsibilities are inextricably linked.

Because he recognized the reality of sin, King did not believe that progress was automatic, nor did he embrace utopian delusions. He avoided the indifference and inaction bred by this type of belief in progress and the embrace of moral

evils to achieve a greater good so often following from utopianism. Instead, King was driven by hope, the Christian virtue that inspires our actions and gives individual acts of service cosmic meaning. King argued, "The arc of the moral universe is long, but it bends towards justice." This is neither a call for complacency nor a manifestation of excessive sanguinity, but a recognition that history is not governed by mere chance but a loving God. Thus, "unarmed truth and unconditional love will have the final word in reality."

The hope that inspires King's philosophy and Catholic social teaching, and the rich, sophisticated understanding of freedom and justice expressed in each, could not contrast more sharply with the right-wing radicalism that has flourished since President Obama's election in 2008. The Tea Party movement, shaped by radical individualism, social Darwinism, and a narrow, utopian understanding of liberty, is filled with doomsday prophets predicting the imminent destruction of American freedom at the hands of President Obama. This movement offers conspiracies and paranoia, anti-government crusades, and the promise of an increased consolidation of wealth among multimillionaires and billionaires. The defenders of human dignity inspired by King and Catholic teaching must join together to ensure that these forces will not destroy the great accomplishments of the 20th century and ignore the government's responsibility to promote human flourishing.

Martin Luther King Jr.'s most powerful vision was of an America no longer stained and divided by the scourge of racism. In one of the great speeches in human history, King famously said, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character."

That dream endures. We still dream of a day when a person's skin color will matter as much as their eye color, where unfair discrimination based on race will seem silly and strange. To achieve this, however, effort has to be made to break down the social construct that is race. This requires individual conversion through the eradication of the intellectual and spiritual ignorance that generates bigotry, an effort that has made incredible progress in the last fifty years. It also necessitates the creation of a more just society. Disparities in incarceration rates, access to quality healthcare, educational attainment levels, life expectancy, and a variety of other social conditions generate, preserve, and entrench racial identity. These cause alienation and act as a barrier to the construction of the society described in King's speech.

As we celebrate King's life and legacy, we can revel in his

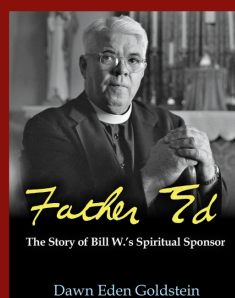
great achievements, but let us not forget, his work remains unfinished.

This article first appeared on Catholics in Alliance for the Common Good's Common Good Forum.

~ Robert G. Christian III is the founding editor of Millennial. He also serves as a senior fellow at Democrats for Life of America.

Father Ed:

THE STORY OF BILL W.'S SPIRITUAL SPONSOR



Tuesday, February 28
12:00 - 1:00 p.m. ET

CORCORAN COMMONS, HEIGHTS ROOM
CHESTNUT HILL CAMPUS

Lunch will be provided - space is limited

Register at this [link](#)



Register Here

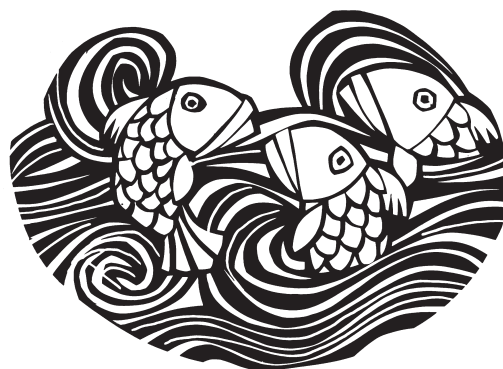
Alcoholics Anonymous co-founder Bill Wilson called Father Edward Dowling, SJ, "the greatest and most gentle soul to walk this planet." Father Ed's guidance transformed Bill's life and deepened the spirituality of the twelve-step movement. But despite his vital role in A.A. history, Dowling's own story has never been told - until now. Dawn Eden Goldstein, author of the new biography *Father Ed*, shares about the life and message of this remarkable Jesuit who came to devote his ministry to helping people.



Dawn Eden Goldstein, SThD
Author



The Jesuit Institute



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Rev. Terrence Devino, SJ

Rev. Peter Grover, OMC

Rev. Peter Gyves, SJ

Schedule for Liturgy

Wednesday, Thursday, & Friday | 8:00 a.m.

Lord's Day | Sat 5:00 p.m.; Sun 8:00, 9:30*, 11:30 a.m., & 6:00 p.m.

Holy Days | 8:00 a.m.

* Please note that the 9:30 Mass is both in person and livestreamed.

Baptism for Infants

Infant baptism is celebrated on the first Sunday of the month. For more information, please contact Mark Donohoe in the Parish Office.

Faith Formation for Children

To register your child for our Faith Formation Program, please contact our Children's Faith Formation Coordinator, Olivia Hastie, at ohastie@stceciliaboston.org.

Marriage

Couples who wish to prepare for marriage should contact Mark Donohoe in the Parish Office at least six months in advance.

Order of Christian Funerals

The parish is prepared to celebrate the Vigil (wake) in the church. Please contact the Parish Office for more information.

Rite of Christian Initiation of Adults (RCIA)

The Rite of Christian Initiation of Adults is the communal process through which non-baptized men and women become members of the Catholic Church. It is also suitable for those baptized in different faith traditions who are interested in becoming Catholic, or, for those who were baptized Catholic, but have yet to receive the sacraments of Eucharist and confirmation.

Care of the Sick

To arrange for the Sacrament of the Sick, for Holy Communion to be brought to those unable to attend the Sunday celebration, or for Viaticum for the Dying (Holy Communion for those in danger of death), please contact the Parish Office. It is always possible to anoint the sick during regularly scheduled liturgies.

Child Abuse Prevention (CAP) Team

The CAP Team is responsible for training all parish staff and volunteers in mandated reporting laws and the Protecting God's Children program (VIRTUS). They also provide consultation and support to anyone in the parish who has concerns about reporting child abuse and neglect. Please contact Lois Flaherty (loisflaherty@gmail.com), Maria Roche (maria.roche15@gmail.com), Letitia Howland (L_howland@hotmail.com), or Erin Young (erin.t.young@gmail.com) if you have any questions or concerns.

The Archdiocese of Boston has in place a vigorous program to protect children from harm and to educate its ministers and faithful about the nature of abuse, with a goal of increasing knowledge, creating a safe environment for children, and recognizing and reporting potentially dangerous situations. The full text of the policy is also available in the narthex and Parish Office, as well as on our website.

For Those with Celiac Disease

If you have celiac disease, please let us know. We have a supply of low-gluten altar bread available for those who cannot tolerate gluten.

Hearing Assistance in Church

The church is equipped with an assistive listening system. If you would like to use one of the small receivers, please ask one of our greeters.

Building Accessibility

Both the church and Parish Hall Center are accessible by elevator.

Parking

There is discounted parking at The Hynes Auditorium Garage (located at 50 Dalton Street next to Bukowski's Tavern), for \$13, available on Sundays until 3:00 p.m., and \$13 after 4:00 every day of the week. To take advantage of this discount, ask one of our greeters for a chaser ticket at Mass or ask a staff person during the week. Chaser tickets must be used at the machine at the exit gate. To obtain the discount, first place the ticket you received upon entering the garage into the machine, then follow it with the chaser ticket.

Joining Our Community

We're happy that you're with us! Our community offers a warm, spiritual home for a diverse group of Catholics. We come from many neighborhoods in and around Boston, but also have long distance parishioners from around the country and around the world. If you are local, please introduce yourself to a staff member or drop in for coffee on Sunday. We invite both local and long distance individuals and families to fill out a new parishioner form on our website. No matter what your background or location, please know that you are always welcome at Saint Cecilia.