

# Saint Cecilia

P A R I S H



Chancel ceiling of the Basilica of San Vitale, Ravenna, Italy

6th century

**Second Sunday in Ordinary Time**  
18 January 2026

# Saint Cecilia

P A R I S H

18 JANUARY 2026

SECOND SUNDAY IN ORDINARY TIME

PRELUDE | Introduction to Chorale No. 1

César Franck  
(1822-1890)

ENTRANCE PROCESSION | Here I Am, Lord

Dan Schutte

Verses



1. I, the Lord of sea and sky, I have heard my  
2. I, the Lord of snow and rain, I have borne my  
3. I, the Lord of wind and flame, I will tend the



peo - ple cry. All who dwell in dark and sin  
peo - ple's pain. I have wept for love of them.  
poor and lame. I will set a feast for them.



My hand will save. I, who made the  
They turn a - way. I will break their  
My hand will save. Fin - est bread I



stars of night, I will make their dark - ness bright.  
hearts of stone, Give them hearts for love a - lone.  
will pro - vide Till their hearts be sat - is - fied.



Who will bear my light to them? Whom shall I send?  
I will speak my word to them. Whom shall I send?  
I will give my life to them. Whom shall I send?

Refrain



Here I am, Lord. Is it I, Lord? I have heard you  
call-ing in the night. I will go, Lord, if you  
lead me. I will hold your peo - ple in my heart.

GLORIA | *Missa Pacem*

L. Randolph Babin



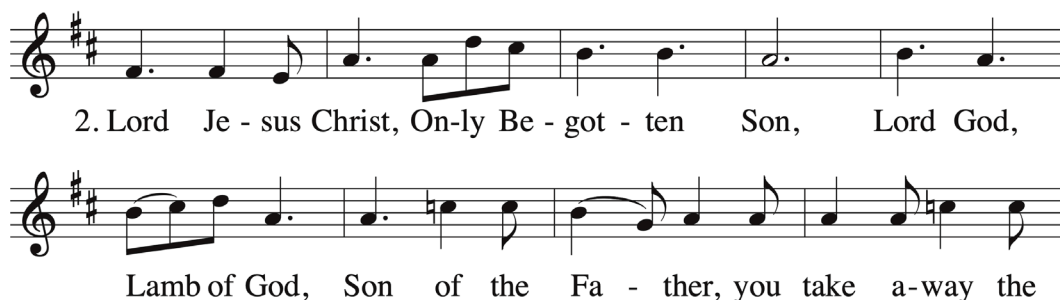
Glo - ri - a! Glo - ri - a! Glo - ry to God in the high - est,  
and on earth peace to peo - ple of good will.

Verse 1



1. 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. D.C.

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. **D.C.**

**Verse 3**

3. For you a-lone are the Ho - ly One, you a-lone are the

Lord, you a-lone are the Most High, Je - sus

Christ, with the Ho - ly Spir - it, in the

glo - ry of God the Fa - ther.

A - men, a - men. **D.C.**

COLLECT

## LITURGY OF THE WORD

FIRST READING | Isaiah 49: 3, 5-6



Here am I, Lord, here am I; I come to do your will.

Here am I, Lord, here am I; I come to do your will.

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.*

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.*

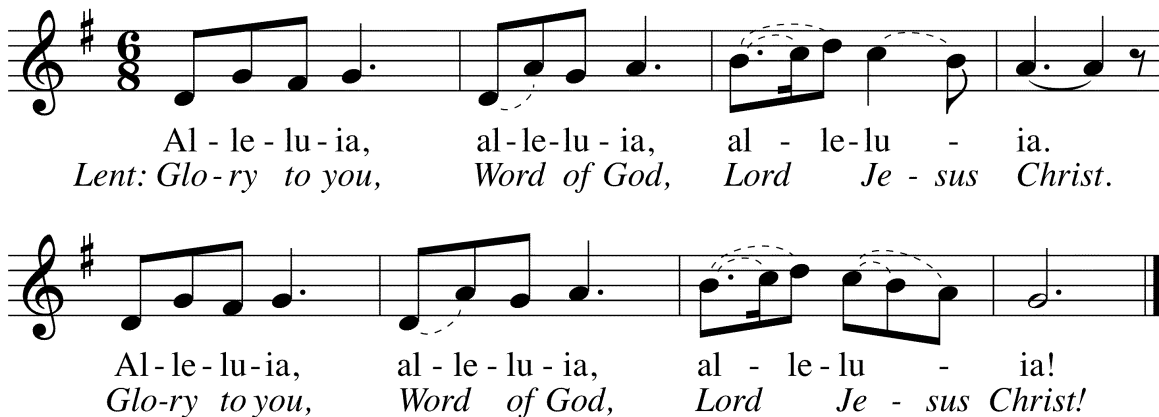
You delight not in sacrifice and  
offering,  
but in an open ear.  
You do not ask for holocaust and sin  
offering.  
Then I said, “Behold, I have  
come.” *R.*

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 ACCLAMATION | Jubilation Mass

James Cheponis



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
*Lent: Glo - ry to you, Word of God, Lord Je - sus Christ.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!  
*Glo - ry to you, Word of God, Lord Je - sus Christ!*

## GOSPEL | John 1: 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!

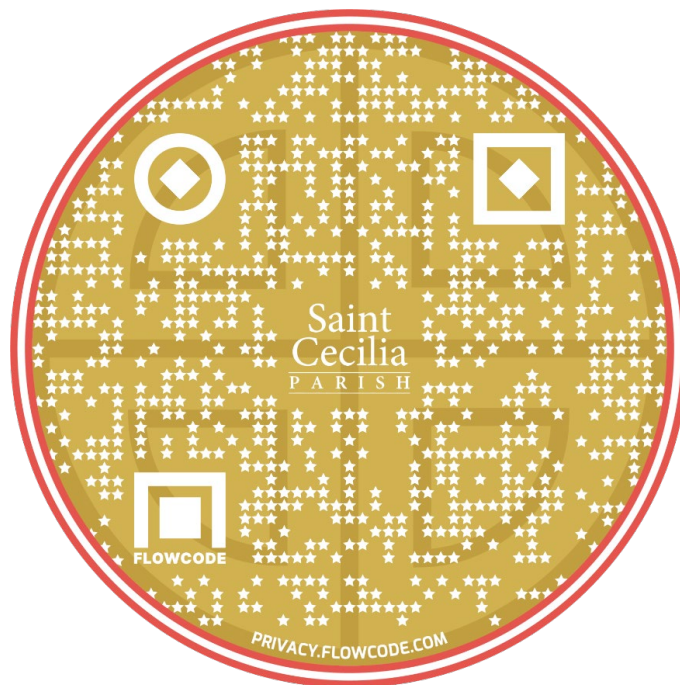
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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](http://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 | Come Down, O Love Divine

DOWN AMPNEY



1. Come down, O Love di - vine, Seek now this soul of  
2. O let it free - ly burn, Till earth - ly pas - sions  
3. And so the yearn - ing strong, With which the soul will



mine, And vis - it it with your own ar - dor glow - ing;  
turn To dust and ash - es in its heat con - sum - ing;  
long, Shall far out - pass the pow'r of hu - man tell - ing;



O Com - fort - er, draw near, With - in my heart ap -  
And let your glo - rious light Shine ev - er on my  
No soul can guess Love's grace Till it be - come the



pear, And kin - dle it, your ho - ly flame be - stow - ing.  
sight, And clothe me round, the while my path il - lum - ing.  
place Where - in the Ho - ly Spir - it makes a dwell - ing.

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

MEMORIAL ACCLAMATION | *Missa Pacem*

L. Randolph Babin

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

AMEN | *Missa Pacem*

L. Randolph Babin

A - men, a - men, a - men.  
 A - men, a - men, a - men.

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.

THE EXCHANGE OF PEACE

- ✠ The peace of the Lord be with you always.  
All: And with your spirit.

AGNUS DEI | Missa Pacem

L. Randolph Babin

*Cantor or choir:* *All:*

Lamb of God, you take a - way the sins of the  
Prince of Peace,  
God of Love,  
Bread of Life,

*Repeat as needed*

world, have mer - cy on us.

*Last time* *Cantor or choir:*

us. Lamb of God, you take a - way the sins of the

*All:*

world, have mer - cy on us. Lamb of God, you

take a - way the sins of the world, grant us peace.

## 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." When we are unable to be physically present at the celebration of the Eucharist, 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.

### COMMUNION | Come to Me

Michael Joncas

#### Refrain



Come to me, come to me, come when you are wea - ry;



come to me, come to me, and I will give you rest.

#### Verses 1, 2



1. All who la - bor and are bur - dened,
2. Take my yoke up - on your shoul - ders,



all who la - bor and are bur - dened, let them come to me,  
take my yoke up - on your shoul - ders, come and learn from me,

D.C.

come to me, and I will give them rest.  
learn from me, for I am gen-tle of heart.

Verse 3

3. For the heart I hold is hum - ble, yes, the

heart I hold is hum-ble, and my yoke is eas-y, my

D.C.

bur - den light, and you will find rest for your souls.

Z

Verse 4

4. All the Fa - ther gives will come to me;

all the Fa - ther gives will come to me; and who -

ev - er comes to me, who - ev - er comes to me,


D.C.

I will nev - er cast out.


# CONCLUDING RITES

RECESSIONAL | O Holy Spirit, By Whose Breath


LASST UNS ERFREUEN




1. O Ho - ly Spir - it, by whose breath Life  
2. You are the seek - er's sure re - source, Of  
3. In you God's en - er - gy is shown, To  
4. Flood our dull sens - es with your light; In  
5. From in - ner strife grant us re - lease; Turn  
6. Praise to the Fa - ther, Christ the Word, And



ris - es vi - brant out of death: Al - le - lu - ia,  
burn - ing love the liv - ing source, Al - le - lu - ia,  
us your var - ied gifts make known. Al - le - lu - ia,  
mu - tual love our hearts u - nite. Al - le - lu - ia,  
na - tions to the ways of peace. Al - le - lu - ia,  
to the Spir - it: God the Lord, Al - le - lu - ia,



[fermata]  
al - le - lu - ia; Come to cre - ate, re - new, in - spire;  
al - le - lu - ia; Pro - tec - tor in the midst of strife,  
al - le - lu - ia; Teach us to speak, teach us to hear;  
al - le - lu - ia; Your pow'r the whole cre - a - tion fills;  
al - le - lu - ia; To full - er life your peo - ple bring  
al - le - lu - ia; To whom all hon - or, glo - ry be



Come, kin - dle in our hearts your fire.  
The giv - er and the Lord of life.  
Yours is the tongue and yours the ear.  
Con - firm our weak, un - cer - tain wills.  
That as one bod - y we may sing:  
Both now and for e - ter - ni - ty.



Al - le - lu - ia, al - le - lu - ia; Al - le - lu - ia,



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

POSTLUDE | Toccata from *Suite Gothique*  
Brett Maguire, *organ*

Léon Boëllman  
(1862-1897)

*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](mailto: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 17 | 5:00 p.m.**

Rev. Peter Grover, OMV, celebrant  
Rosaria Salerno, lector

**Sunday, January 18 | 8:00 a.m.**

Rev. John Unni, celebrant  
Linda Frayling, lector

**Sunday, January 18 | 9:30 a.m.**

Rev. John Unni, celebrant  
Rev. Mr. Christopher Brolly, SJ, deacon and homilist  
Michael Lake, Chika Offurum, Zachary Boutin, lectors

**Sunday, January 18 | 11:30 a.m.**

Rev. John Unni, celebrant  
Rev. Mr. Christopher Brolly, SJ, deacon  
Laura Melle, Mark Richburg, Maggie Giles, lectors

**Sunday, January 18 | 6:00 p.m.**

Rev. John Predmore, SJ, celebrant  
Megan Altendorf, lector

## SPECIAL INTENTIONS

**Sunday, January 18 | 8:00 a.m.**

Julia Powell, *11th Anniversary*  
Mary Louise Powell, *Memorial*  
Sr. Jeannette Normandin, SSA, *Memorial*

**Sunday, January 18 | 9:30 a.m.**

John P. Hart, *2nd Anniversary*  
Eileen Bolesky, *4th Anniversary*  
Anne Marie Giles, *10th Anniversary*  
Catherine Carroll, *Memorial*  
Bob Carroll, *Memorial*  
Robert S. Busby, *Memorial*

**Thursday, January 22 | 8:00 a.m.**

Raffaele Santoro, *Memorial*

## TODAY'S READINGS

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

## NEXT SUNDAY'S READINGS

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

Scan this code for  
offertory giving:



Thank you for your generous  
support of Saint Cecilia Parish!

# PRAYERS & OCCASIONS

## Our Sick

Pray for all our sick and for those who are in need of our prayer, especially **Glenn Gallo, Marc Pelletier, Fred Tufts, Baby Eloise Josephine Mason, Kevin J. Owens, So Kwai Sim, Daria, Maureen McLaughlin, Anne Kenney, and Paul Surette.**

## Welcome to Saint Cecilia Parish!

We are pleased to welcome the following new members of our community: **Kristin Minish, Lauren Klein and William Carrabino, Christine Van Kirk, Bernadette Levesque, Mary-Margaret Quinn, Anne Maguire, Kelly Ewanich, Mariana Villarroel Ledezma, Sofia Pansera Marino, and Marty and John Kremer.** If you have not previously registered, you can do so online at [www.stceciliaboston.org](http://www.stceciliaboston.org).

## Collection for the Church in Latin America (Jan. 24/25)

Next weekend we will have a special collection for the Church in Latin America. This collection funds a wide range of pastoral activities and programs. Your contribution will help promote solidarity throughout the hemisphere by providing support for pastoral projects in Latin America and the Caribbean.

## Dr. Martin Luther King Jr. Day


Tomorrow, January 19, we commemorate 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. Please note that the parish office will be closed in observance of Martin Luther King Jr. 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 wholeheartedly to the Spirit's call to act together to end violence and racism.

## Copy of Your 2025 Tax Statement

If you would like a copy of your 2025 tax statement, please email Colleen Melaugh at her parish email.



*The floral arrangement in front of the altar is given for the glory of God and in loving memory of **Anne Marie Giles** by her daughter **Maggie Giles.***

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SPIRITUAL SUPPORT GROUP FOR  
THOSE IN THE MEDICAL AND MENTAL  
HEALTHCARE WORKFORCE

**SUNDAY, JANUARY 18 | 1PM | CLASSROOM 1**

This group meets on the third Sunday of the month at 1pm following the 11:30 Mass to provide spiritual support for those working in the healthcare system during these challenging times. You are welcome to drop in and meet other parishioners who work in the healthcare system who want to integrate their Catholic spirituality in their self-care and care of others. Please feel free to contact Michael Murphy, EdD, Kathy Sanders, MD, or Mary Wessel through the reception desk (617-536-4548) for more information.

56TH ANNUAL MLK JR.  
MEMORIAL BREAKFAST

**MONDAY, JANUARY 19 | 9AM | WESTIN COPLEY PLACE**

Martin Luther King Jr. Day is right around the corner, and the annual Martin Luther King Jr. Memorial Breakfast will take place on Monday, January 19 at The Westin Copley Place. This year's theme is "The Fierce Urgency of Now: Revolutionary Love, Liberation, and Joy" and the keynote speaker will be Nikole Hannah-Jones. A MacArthur Genius, one of TIME's 100 most influential people in the world, and a Pulitzer-Prize winning journalist, Ms. Hannah-Jones is a leading voice on our democracy and our civil rights. She created The 1619 Project and is a staff writer for The New York Times Magazine. At this time of deep political polarization, Ms. Hannah-Jones will offer words to help us understand the history we need to know, and the future we're fighting for.

This annual breakfast is always an uplifting event and a time to come together to remember and be challenged by the legacy of Dr. Martin Luther King Jr. In-person tickets for the event have sold out, but you can join the livestream for free. In order to be emailed the link to the password-protected livestream page, you must register here: [www.bostonmlkbreakfast.org/breakfast-2026/](http://www.bostonmlkbreakfast.org/breakfast-2026/).

ANNA & SIMEON SENIORS

**THURSDAY, JANUARY 22 | 10AM | PARISH HALL**

The next Anna and Simeon Seniors Meeting will be held on Thursday, January 22nd. From 10:00 to 10:30 am there will be coffee/tea and conversation, and at 10:30 there will be time for prayer. All parish seniors are invited to participate.



SAINT VALENTINE'S DAY AND BHCHP

This February, in honor of Saint Valentine's Day, we will continue our tradition of supporting non-profit agencies that help children. This year we are looking to provide much-needed items to the infants and children who are patients at the Family Clinic run by our long-time friends at Boston Health Care for the Homeless.

You can get detailed information about their Amazon Wish List at: [https://www.amazon.com/registries/gl/quest-view/7COQD7MHU7ZD?ref=cm\\_sw\\_r\\_cp\\_ud\\_ggr-subnav-share\\_N0F72C7PG1C7VBC8WQH8](https://www.amazon.com/registries/gl/quest-view/7COQD7MHU7ZD?ref=cm_sw_r_cp_ud_ggr-subnav-share_N0F72C7PG1C7VBC8WQH8).

For those of you who prefer to "shop local" there will be plastic bins in the narthex where you can place items you have seen on the Amazon Wish List.

Thanks for your accustomed generosity!

HELP CATHOLIC CHARITIES SUPPORT  
NEWLY-ARRIVED IMMIGRANTS

For the past nine years, our parish has provided ongoing support to Catholic Charities programs that provide aid to refugees. Just in the past year Catholic Charities has opened two new shelters to address the Commonwealth's refugee and homelessness crisis. 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 Visa, Target, Market Basket, Stop 'n Shop, and Shaw's/Star Markets —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

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

## CONCERT TO BENEFIT WOMEN'S LUNCH PLACE

**SUNDAY, JANUARY 25 | 7 - 9:30PM**  
**NEW ENGLAND CONSERVATORY - WILLIAMS HALL**  
**(290 HUNTINGTON AVENUE, BOSTON)**

The third Boston concert of Music for Food's 16th season — "The Sacred" — will highlight two choral works as well as pieces by Sibelius and Mozart.

Admission is free with a suggested donation (\$40/adult, \$15/student); no tickets or RSVPs are necessary. All proceeds will go to support Women's Lunch Place.

## FRAUD FIGHTERS WORKSHOP

**THURSDAY, JANUARY 29 | 10:30AM - 12PM**  
**PARISH HALL**

The Suffolk County District Attorney's Office presents Fraud Fighters: a presentation on how to spot scams, protect finances, and secure your peace of mind. Knowledge is power - join us to learn more! If you have any questions, please contact Nicole Pascarella O'Brien at her parish email.

## WINTER WALK BOSTON

**SUNDAY, FEBRUARY 8 | 10AM | BOSTON COMMON**

The Winter Walk is an initiative that believes ending homelessness is within our reach. The mission of the Walk is to raise awareness and funds towards that goal, and to support organizations that are working on prevention, support, and care for our homeless community.



We hope you can join us on February 8th, 2025 on the Boston Common, where the Walk will begin and end. Registration opens at 8:30 am with the event starting at 10 a. m Look for the tents on the corner of Charles Street and Beacon Street. It is hoped that each adult walker will raise \$100, either by paying it as a registration fee or raising it from friends and family. There is a Saint Cecilia Hunger & Homelessness team again this year - we've participated each year since the event began. We have designated Capuchin Mobile Ministries as the recipient of the funds we raise again this year. if you would like to join or support our Team (donations from non-walkers gladly accepted) please go to: <https://fundraisers.winterwalk.org/mark-lippolt>.



## GBIO UPCOMING LISTENING SESSIONS

Founded in 1998, the GBIO is an interfaith coalition focused on making systemic changes to support social and economic justice in our local communities. Representing 60 member institutions—including Saint Cecilia—and more than 107,000 individuals, the GBIO has shown the power of collective strength in achieving a variety of goals.



The organization coalesces, trains, and organizes people across religious, racial, ethnic, class, and neighborhood lines and is dedicated to developing leaders who are committed to making Greater Boston a better place to live, work, and raise a family. For more than 20 years, the GBIO has worked to improve housing and healthcare, reform our criminal justice system, address racial disparities in our city, and rebuild schools and neighborhoods.

### GBIO—A 2025 Housing Hero!

In response to hearing people's stories, the GBIO advocated for the Massachusetts Affordable Homes Act, leading to a major win for public housing in the 2023-2024 Massachusetts legislative session. The legislation includes a historic \$2.2 billion authorization for capital improvements to public housing units in Massachusetts. Additionally, the annual operating budget for state housing authorities was set at \$113 million—a \$21 million increase from the original proposal. This funding will make a difference in the lives of 70,000 vulnerable Massachusetts residents, setting a powerful precedent for the nation.

### Upcoming Listening Sessions at Saint Cecilia

Next month, as part of our parish partnership with the GBIO, we will be hosting a series of small group listening sessions to help the GBIO identify future campaigns and actions. Listening session participants will be invited to share thoughts and stories concerning the critical issues currently affecting our neighborhoods. During these sessions we'll also explore potential changes, and brainstorm creative ways to respond. Listening sessions will be held on a Sunday in February following Mass.

### Getting Involved—Next Steps

- Join a listening session (goal: 50 participants parishwide).
- Contact GBIO at their ministry email to join the Saint Cecilia GBIO team, sign up to participate in a listening session, or to learn more.
- On the weekends of **January 24/25** and **January 31/February 1**, talk to a GBIO representative in the narthex after Mass or in the parish hall during coffee hospitality. On these dates, you will also be able to sign up to attend a February listening session.

What changes would you like to see? Come share your thoughts, and let's make a difference!

COMING UP AT SAINT CECILIA

JANUARY 18 - 25

SUNDAY, JANUARY 18

Wisdom Group | 8:30am via Zoom  
Healthcare Worker Support Group | 1pm  
Classroom 1

MONDAY, JANUARY 19

Martin Luther King Jr. Day | Parish Office Closed  
MLK Jr. Memorial Breakfast | 9am

TUESDAY, JANUARY 20

Belvidere Midday Tuesday | 12pm | Comm. Room

THURSDAY, JANUARY 22

Anna and Simeon Seniors | 10am | Parish Hall  
Wisdom Group | 7:30pm via Zoom

SATURDAY, JANUARY 24

GBIO Reps after 5pm Mass | Narthex

SUNDAY, JANUARY 25

GBIO Reps after Sunday Masses  
Narthex + Parish Hall



A Statement From the Sisters of  
Charity of New York Regarding  
the Killing of Renee Nicole Good



We are outraged and heartbroken by the killing of Renee Nicole Good, a 37-year-old U.S. citizen, mother, poet, and beloved member of her community, who was shot in the face and killed by a federal ICE agent during an enforcement operation.

**Let us be clear:**

- A woman was confronted by armed agents.
- A gun was aimed at her face.
- The trigger was pulled.
- A life was taken.

This was not an abstraction. This was not a policy debate. This was a human being—made in the image of God—killed by the state.

As women religious, and as people of faith, we reject the dangerous normalization of lethal force as an acceptable tool of enforcement. When government power meets human vulnerability with a loaded weapon, something has gone profoundly wrong—morally, spiritually, and socially.

We are grateful for the bold and truthful witness of the *National Catholic Reporter*, which has named this moment for what it is: a call to moral resistance. We continue to echo that call. Silence, neutrality, and procedural language are not faithful responses when human life is taken in our name.

Catholic faith has never asked us to be polite in the face of injustice. Our tradition—from the prophets to the Gospel to the witness of women religious throughout history—demands that we resist systems that dehumanize, even when that resistance is uncomfortable or costly.

We do not need to wait for official narratives to settle. We do not need to debate whether fear was justified. The taking of a life demands moral clarity, not euphemism.

This is a moment for Catholics to move beyond thoughts and prayers—toward action, accountability, and sustained resistance to violence disguised as order.

We stand with Renee's family.  
We grieve with her community.  
And we recommit ourselves to the work of holy trouble—because faith that does not disrupt injustice is not the faith the Gospel calls us to live.

—January 9, 2026

# MEMORIAL OF SAINT AGNES, VIRGIN & MARTYR

*21 January*



This Wednesday the Church celebrates the feast of Saint Agnes, whose stained-glass window is on the east side of the church. We have no way of knowing why our forebears chose to honor Agnes in this way, but the Saint Agnes window is a strikingly detailed and colorful work of art. It is believed that Agnes' family were Christian Roman nobility and that she was born approximately A.D. 291. She suffered martyrdom at the age of twelve or thirteen on January 21, 304, during the reign of the Roman Emperor Diocletian.

Our window shows Agnes holding a lamb, symbolic of her chastity and innocence and because her name means "lamb" in Latin [agnus]. She is also shown with a martyr's palm. On her feast day each year, the pope observes the centuries-old rite of the blessing of two young lambs, traditionally less than a year old, whose wool will be used to make stoles called palliums. During the blessing of the lambs, one lamb wears a crown of white flowers symbolizing Agnes' purity, while the other lamb wears a red floral wreath, recalling her martyrdom. The wearing of the pallium, symbolic of the bond between an archbishop and the Pope, dates to the fourth century, predating the miter and the crozier as episcopal symbols.

Saint Agnes is the patron saint of chastity, gardeners, engaged couples, and girls. If you have never stopped to admire our Saint Agnes window, be sure to take a look!

# HOW A 2-WORD INSULT REVEALED SOMETHING DEEPLY TROUBLING ABOUT OUR COUNTRY

BY JENNIFER FRIEDMAN, M.D.

*Editor's Note: This January 9 Huffpost op-ed piece may evoke emotions and, hopefully, some reflection about the need to foster a culture of respect, compassion, and solidarity. As people of faith who believe that every person is created in God's image and possesses inherent dignity and worth, we're called to participate in difficult conversations with respectful dialogue. This essay is a timely warning against collective moral drift and emphasizes the importance of resisting the normalization of cruelty. As we reflect on these words, let's be mindful of the "moral creep" that can erode our values and instead, strive to cultivate empathy and respect for human diversity.*

As a neurologist, I care for some of society's most vulnerable individuals — children with severe disabilities who are often mocked, dismissed or misunderstood. My career is rooted in supporting people with physical and cognitive differences, educating about empathy and respect for human diversity, and applying the principles of science and medicine to improve the lives of those facing challenges of one kind or another.

From that perspective, President Donald Trump's public admonition of a female reporter in November — "Quiet, piggy" — was gut-wrenching and continues to resonate weeks later. To some, it was an offhand, albeit misogynistic, fat-shaming insult. To me, the remark instantly evoked Piggy, the vulnerable and marginalized character in William Golding's novel *Lord of the Flies* and revealed something far more troubling: a display of dominance, denigration and the subjugation of those deemed less worthy.

The rapid spread of the phrase across media platforms underscored a deeper danger — one that has only grown more unsettling as public displays of intimidation and condemnation increase. It is not just the cruelty of the words but the authority of the speaker, and the delight of many in his audience, that makes them so corrosive.

"Quiet, piggy" is not a joke. It is an illustration of how

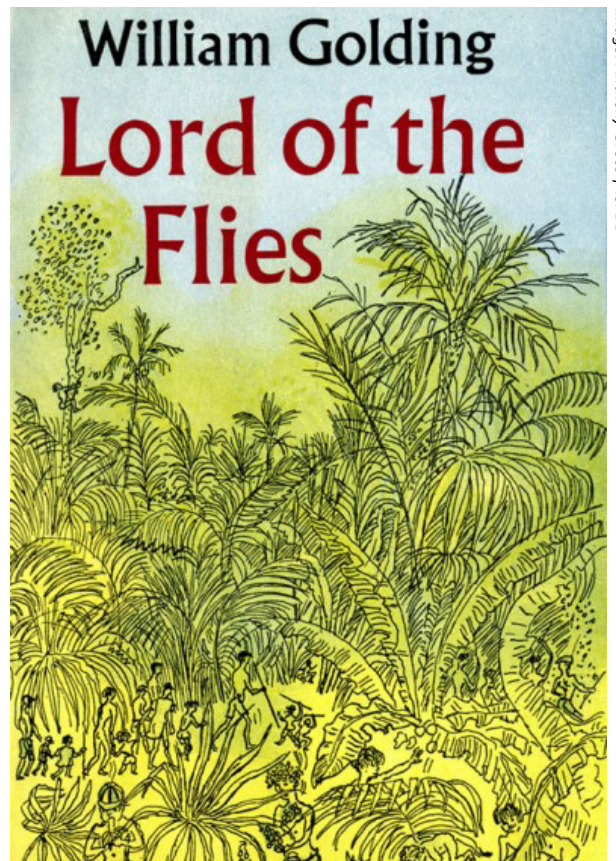


Image: Anthony Gross / JSFDB

The original UK *Lord of the Flies* book cover

normalized bullying has become, and an affront to the people I care for and the values that guide my work. Others have drawn parallels between "Lord of the Flies" and our political moment. In 2020, *The New York Times* published Jennifer Finney Boylan's essay "President of the Flies," in which she described feeling cast onto "some cruel and hostile strand ... where people with disabilities were mocked, immigrants ... were reviled, and grabbing women by their private parts was ... A-OK."

Boylan compared the "Flies" boys' descent into savagery with a society in which democratic norms erode, expertise is dismissed and cruelty is sanctioned. Her metaphor captured profound moral decay and warned of the danger of unchecked power divorced from reason, science and shared truth.

Yet even as Boylan wrote, darker chapters still lay ahead: the attack on the U.S. Capitol; the dismantling of asylum protections; and the normalization of aggressive immigration enforcement tactics stripping primarily people of color of due process. What began as boasts about grabbing women's bodies metastasized into a broader posture of possession — an expanding sense of what can be seized without consequence: democratic institutions, marginalized populations beyond our borders and — most recently — entire territories and nations framed as objects to be claimed. Golding captured this descent in "Lord of the Flies," where casual cruelty gradually hardens into loss of restraint and hunger for control.

These events raise a troubling question: What has become of a society that greets such assertions of entitlement with indifference — or even approval? When the targets are distant, vulnerable or politically inconvenient, outrage seems to dissipate. Increasingly, the United States feels less like a democratic exemplar than a cautionary tale of how quickly ethical bearings can be lost.

In Golding's novel, Piggy is intelligent, physically fragile and socially marginalized. He is mocked — and ultimately killed — for the very qualities that make him indispensable. When his glasses, the symbol of knowledge and reason, are shattered, civilization collapses into savagery.

The parallels today are difficult to ignore. Scientific expertise is ridiculed. Anti-vaccine rhetoric is elevated. Universities are portrayed as threats. Books are banned, history sanitized and facts themselves rendered suspect. Like Piggy's broken glasses, our collective means of illumination is being smashed.

As a physician, I see the consequences of this erosion. Public health experts are harassed. Families distrust lifesaving medical advice. Vulnerable children absorb a cultural message that intellect and difference make them contemptible. What makes this moment especially dangerous is not merely who initiates the cruelty but who echoes it.

In *Lord of the Flies*, it is not Jack, the overt villain, who says "Quiet, Piggy," but Ralph, the boy aligned with order and conscience. This is the moral creep Boylan warned about: the moment when those who believe themselves principled begin to accommodate degradation. That is what made the aftermath of this remark so disturbing. Piggy memes spread widely — not only among Trump supporters, but among critics

and political leaders who claim to reject his politics. The very behaviors we teach children to avoid — mockery, humiliation, ridicule — have become entertainment, modeled by adults in positions of authority.

This casual embrace of cruelty — and the willingness to look away as acts of intimidation, coercion and lawlessness accumulate — reveals something deeper. "Quiet, piggy" conveys that bullying is acceptable, vulnerability is shameful, intellect is unwelcome and force — not dialogue — is the currency of public life. It is not a passing insult but an alarm bell, reverberating against barriers I have spent my career trying to overcome.

In Golding's novel, the Beast is an imagined external threat, but it is Simon who speaks the most unsettling truth before he, too, is murdered: "Maybe there is a beast. Maybe it's only us."

That is the real warning.

The greatest danger is not a single leader, but a collective moral drift — a human capacity for dehumanization when norms collapse. Leaders do not invent this darkness; they unlock it.

We are not innocent bystanders. History shows where dehumanization leads — not through lone tyrants, but through ordinary people who acclimate to the erosion of decency. Like Golding's boys, we have shown ourselves willing to normalize cruelty, relish humiliation and allow the expanding reach of those in power to go unchallenged. We cannot reclaim innocence, but as professionals, parents, educators and voters, we can resist the further unraveling of our civic soul.

As we start a new year, the question remains, more urgently now than ever:

Who will save us, if not ourselves?



*Originally published in HuffPost on January 9, 2026.*

*Jennifer Lederman Friedman, M.D., is a physician in San Diego and a Clinical Professor in the Departments of Neurosciences and Pediatrics at the University of California San Diego.*

# DRUM MAJOR INSTINCT

BY DR. MARTIN LUTHER KING JR.

This morning I would like to use as a subject from which to preach: "The Drum Major Instinct." And our text for the morning is taken from a very familiar passage in the tenth chapter as recorded by Saint Mark. Beginning with the thirty-fifth verse of that chapter, we read these words: "And James and John, the sons of Zebedee, came unto him saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire.' And he said unto them, 'What would ye that I should do for you?' And they said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.'" And then Jesus goes on toward the end of that passage to say, "But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all."

The setting is clear. James and John are making a specific request of the master. They had dreamed, as most of the Hebrews dreamed, of a coming king of Israel who would set Jerusalem free and establish his kingdom on Mount Zion, and in righteousness rule the world. And they thought of Jesus as this kind of king. And they were thinking of that day when Jesus would reign supreme as this new king of Israel. And they were saying, "Now when you establish your kingdom, let one of us sit on the right hand and the other on the left hand of your throne."

Now very quickly, we would automatically condemn James and John, and we would say they were selfish. Why would they make such a selfish request? But before we condemn them too quickly, let us look calmly and honestly at ourselves, and we will discover that we too have those same basic desires for recognition, for importance. That same desire for attention, that same desire to be first. Of course, the other disciples got mad



*Martin Luther King Jr. at a press conference in 1964.*

with James and John, and you could understand why, but we must understand that we have some of the same James and John qualities. And there is deep down within all of us an instinct. It's a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first. And it is something that runs the whole gamut of life.

And so before we condemn them, let us see that we all have the drum major instinct. We all want to be important, to surpass others, to achieve distinction, to lead the parade. Alfred Adler, the great psychoanalyst, contends that this is the dominant impulse. Sigmund Freud used to contend that sex was the dominant impulse, and Adler came with a new argument saying that this quest for recognition, this desire for attention, this desire for distinction is the basic

impulse, the basic drive of human life, this drum major instinct.

And you know, we begin early to ask life to put us first. Our first cry as a baby was a bid for attention. And all through childhood the drum major impulse or instinct is a major obsession. Children ask life to grant them first place. They are a little bundle of ego. And they have innately the drum major impulse or the drum major instinct.

Now in adult life, we still have it, and we really never get by it. We like to do something good. And you know, we like to be praised for it. Now if you don't believe that, you just go on living life, and you will discover very soon that you like to be praised. Everybody likes it, as a matter of fact. And somehow this warm glow we feel when we are praised or when our name is in print is something of the vitamin A to our ego. Nobody is unhappy when they are praised, even if they know they don't deserve it and even if they don't believe it. The only unhappy people about praise is when that praise is going too much toward somebody else. (*That's right*) But everybody likes to be praised because of this real drum major instinct.

[...] But let me rush on to my conclusion, because I want you to see what Jesus was really saying. What was the answer that Jesus gave these men? It's very interesting. One would have thought that Jesus would have condemned them. One would have thought that Jesus would have said, "You are out of your place. You are selfish. Why would you raise such a question?"

But that isn't what Jesus did; he did something altogether different. He said in substance, "Oh, I see, you want to be first. You want to be great. You want to be important. You want to be significant. Well, you ought to be. If you're going to be my disciple, you must be." But he reordered priorities. And he said, "Yes, don't give up this instinct. It's a good instinct if you use it right. (*Yes*) It's a good instinct if you don't distort it and pervert it. Don't give it up. Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be first in love. (*Amen*) I want you to be first in moral excellence. I want you to be first in generosity. That is what I want you to do."

And he transformed the situation by giving a new definition of greatness. And you know how he said it? He said, "Now brethren, I can't give you greatness. And really, I can't make you first." This is what Jesus

said to James and John. "You must earn it. True greatness comes not by favoritism, but by fitness. And the right hand and the left are not mine to give, they belong to those who are prepared." (*Amen*)

And so, Jesus gave us a new norm of greatness. If you want to be important—wonderful. If you want to be recognized—wonderful. If you want to be great—wonderful. But recognize that he who is greatest among you shall be your servant. (*Amen*) That's a new definition of greatness. And this morning, the thing that I like about it: by giving that definition of greatness, it means that everybody can be great, (*Everybody*) because everybody can serve. (*Amen*) You don't have to have a college degree to serve. (*All right*) You don't have to make your subject and your verb agree to serve. You don't have to know about Plato and Aristotle to serve. You don't have to know Einstein's theory of relativity to serve. You don't have to know the second theory of thermodynamics in physics to serve. (*Amen*) You only need a heart full of grace, (*Yes, sir, Amen*) a soul generated by love. (*Yes*) And you can be that servant.

I know a man—and I just want to talk about him a minute, and maybe you will discover who I'm talking about as I go down the way (*Yeah*) because he was a great one. And he just went about serving. He was born in an obscure village, (*Yes, sir*) the child of a poor peasant woman. And then he grew up in still another obscure village, where he worked as a carpenter until he was thirty years old. (*Amen*) Then for three years, he just got on his feet, and he was an itinerant preacher. And he went about doing some things. He didn't have much. He never wrote a book. He never held an office. He never had a family. (*Yes*) He never owned a house. He never went to college. He never visited a big city. He never went two hundred miles from where he was born. He did none of the usual things that the world would associate with greatness. He had no credentials but himself.

He was only thirty--three when the tide of public opinion turned against him. They called him a rabble--rouser. They called him a troublemaker. They said he was an agitator. (*Glorify to God*) He practiced civil disobedience; he broke injunctions. And so he was turned over to his enemies and went through the mockery of a trial. And the irony of it all is that his friends turned him over to them. (*Amen*) One of his closest friends denied him. Another of his friends turned him over to his enemies. And while he was dying, the people who killed him gambled for his clothing, the only possession that he

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## SAINT CECILIA PARISH

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had in the world. (*Lord help him*) When he was dead, he was buried in a borrowed tomb, through the pity of a friend.

Nineteen centuries have come and gone and today he stands as the most influential figure that ever entered human history. All of the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned put together (*Yes*) have not affected the life of man on this earth (*Amen*) as much as that one solitary life. His name may be a familiar one. (*Jesus*) But today I can hear them talking about him. Every now and then somebody says, "He's King of Kings." (*Yes*) And again I can hear somebody saying, "He's Lord of Lords." Somewhere else I can hear somebody saying, "In Christ there is no East nor West." (*Yes*) And then they go on and talk about, "In Him there's no North and South, but one great Fellowship of Love throughout the whole wide world." He didn't have anything. (*Amen*) He just went around serving and doing good.

This morning, you can be on his right hand and his left hand if you serve. (*Amen*) It's the only way in.

Every now and then I guess we all think realistically (**Yes, sir**) about that day when we will be victimized with what life's final common denominator is—that something that we call death. We all think about it. And every now and then I think about my own death, and I think about my own funeral. And I don't think of it in a morbid sense. And every now and then I ask myself, "What is it that I would want said?" And I leave the word to you this morning.

If any of you are around when I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell them not to talk too long. (*Yes*) And every now and then I wonder what I want them to say. Tell them not to mention that I have a Nobel Peace Prize—that isn't important. Tell them not to mention that I have three or four hundred other awards—that's not important. Tell them not to mention where I went to school. (*Yes*)

I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. I'd like for somebody to say that day that Martin Luther King, Jr., tried to love somebody. I want you to say that day that I tried to be right on the war question. (*Amen*) I want you to be able to say that day that I did try to feed the hungry. (*Yes*) And I want you to be

able to say that day that I did try in my life to clothe those who were naked. (*Yes*) I want you to say on that day that I did try in my life to visit those who were in prison. (*Lord*) I want you to say that I tried to love and serve humanity. (*Yes*)

Yes, if you want to say that I was a drum major, say that I was a drum major for justice. (*Amen*) Say that I was a drum major for peace. (*Yes*) I was a drum major for righteousness. And all of the other shallow things will not matter. (*Yes*) I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind. (*Amen*) And that's all I want to say.

If I can help somebody as I pass along,  
If I can cheer somebody with a word or song,  
If I can show somebody he's traveling wrong,  
Then my living will not be in vain.  
If I can do my duty as a Christian ought,  
If I can bring salvation to a world once wrought,  
If I can spread the message as the master taught,  
Then my living will not be in vain.

Yes, Jesus, I want to be on your right or your left side, (*Yes*) not for any selfish reason. I want to be on your right or your left side, not in terms of some political kingdom or ambition. But I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world.



*Dr. Martin Luther King Jr originally delivered this sermon on February 4, 1968 at Ebenezer Baptist Church in Atlanta, Georgia, two months before his assassination in Memphis, Tennessee.*



# PARISH RESOURCES

## Parish Office & Mailing Address

18 Belvidere Street, Boston, MA 02115  
Hours | Seven days a week, 8:00 a.m.-5:00 p.m.  
Phone | 617 536 4548; Fax | 617 536 1781  
Website | [www.stceciliaboston.org](http://www.stceciliaboston.org)

## Parish Staff

**Rev. John J. Unni**, Pastor  
**Rev. James Shaughnessy, SJ**, Pastoral Support  
**Rev. Mr. Christopher Brolly, SJ**, Deacon  
**Mark Donohoe**, Pastoral Associate  
**Robert Duff**, Director of Music  
**Anastassia Kolchanov**, Digital and Print Media Coordinator  
**Scott MacDonald**, Director of Faith Formation and Parish Visibility  
**Colleen Melaugh**, Director of Finance and Development  
**Nicole Pascarelli O'Brien**, Pastoral Director of Operations  
**Lisa Pickering**, Director of Facilities Operations & Events  
**Mary Wessel**, Pastoral Associate

## Assisting Clergy

Rev. Peter Grover, OMC  
Rev. John Predmore, SJ

## Music Ministry

**Tyler Cesario**, Assistant Director of Music  
**Daniel Lamoureux**, Vigil Organist  
**Brett Maguire**, Parish Organist  
**Pendexter Macdonald**, Assistant Organist

## Audiovisual Support

**Maureen Deery**, Parish Photographer & Creator of Weekly Slide Show  
**Geoffrey Edwards**, Livestream Videographer  
**Ben Worthley**, Audio Engineer

## 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, and 6:00 p.m.  
**Holy Days** | 8:00 a.m.  
\* Please note that the 9:30 Mass is both in person and livestreamed.

## 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.

## 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.

## Building Accessibility

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

## Baptism for Infants

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

## Parking

There is discounted parking at The Hynes Auditorium Garage (located at 50 Dalton Street next to Bukowski's Tavern), for \$15, available on Sundays until 3:00 p.m., and \$15 after 4:00 every day of the week. To get this discount, ask a greeter 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, place the ticket you received upon entering the garage into the machine, then follow it with the chaser ticket.

## Faith Formation for Children

To register your child for Faith Formation, contact our Pastoral Director of Operations, Nicole Pascarelli O'Brien.

## 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 provide consultation and support to anyone who has concerns about reporting child abuse and neglect. Please contact Maria Roche, Letitia Howland, Erin Young, or Kathy Sanders if you have any questions. 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 policy is available in the narthex, Parish Office, and on our website.

## Order of Christian Initiation of Adults (OCIA)

This 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. For more information, contact Mary Wessel in the Parish Office.

## Marriage

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

## 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.

## Order of Christian Funerals

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

## Joining Our Community

We're happy that you're with us! Our parish offers a warm, spiritual home for a diverse group of Catholics from many neighborhoods in and around Boston; we also have friends from around the country and the world. We invite local individuals and families to fill out a new parishioner form on our website. No matter your present status in the Catholic Church, current family or marital situation, gender or gender expression, sexual orientation, personal history, age, race, or self-image, you are invited and will be welcomed, accepted, loved, and respected here at Saint Cecilia. We are here to accompany and serve you.

## Please note:

According to online safety guidelines released by the Archdiocese of Boston, we have removed email addresses from our online parish bulletin to avoid the danger of potential phishing scams. If you need a staff member's email address or a ministry email address, please call our reception desk (617-536-4548) and our receptionists will be happy to share the appropriate information. Thank you for helping us maintain our parish security online.