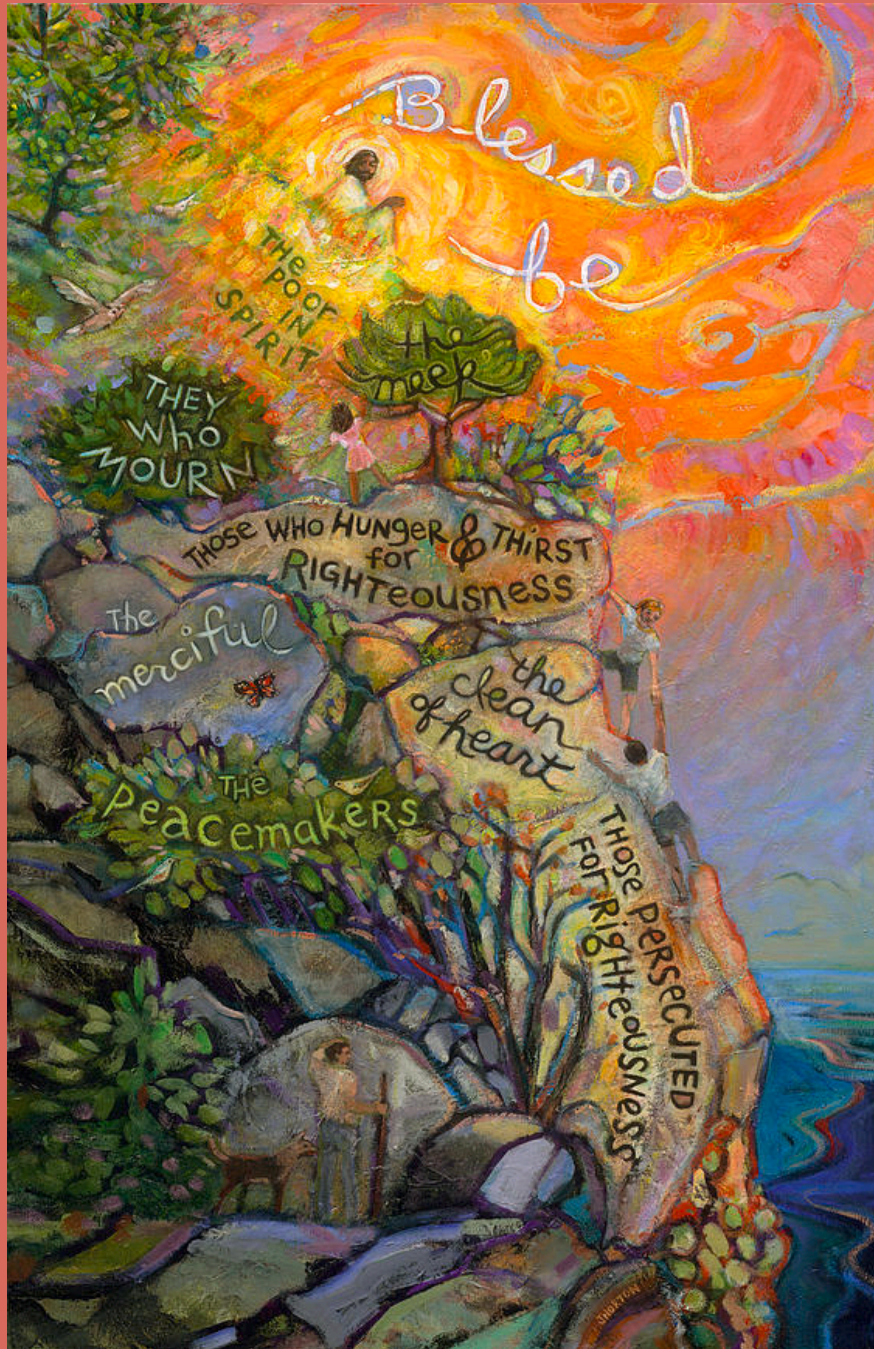


Saint Cecilia

P A R I S H



The Fourth Sunday in Ordinary Time

29 January 2023

The Beatitudes by Jen Norton

Saint Cecilia

P A R I S H

29 January 2023

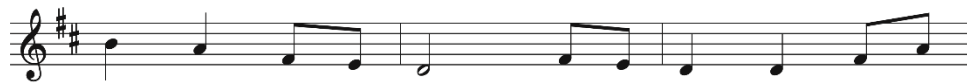
THE FOURTH SUNDAY IN ORDINARY TIME

ENTRANCE PROCESSION | Sing a New Church

NETTLETON



1. Sum - moned by the God who made us Rich in
2. Ra - diant ris - en from the wa - ter, Robed in
3. Trust the good - ness of cre - a - tion; Trust the
4. Bring the hopes of ev - 'ry na - tion; Bring the
5. Draw to - geth - er at one ta - ble All the



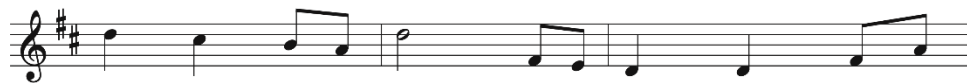
our di - ver - si - ty, Gath - ered in the name of
ho - li - ness and light, Male and fe - male in God's
Spir - it strong with - in. Dare to dream the vi - sion
art of ev - 'ry race. Weave a song of peace and
hu - man fam - i - ly; Shape a cir - cle ev - er



Je - sus, Rich - er still in u - ni - ty:
im - age, Male and fe - male, God's de - light:
prom - ised, Sprung from seed of what has been.
jus - tice; Let it sound through time and space.
wid - er And a peo - ple ev - er free.



Let us bring the gifts that dif - fer And, in



splen - did, var - ied ways, Sing a new Church in - to



be - ing, One in faith and love and praise.

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.

GLORIA | Mass of Renewal

Breaking Bread #875

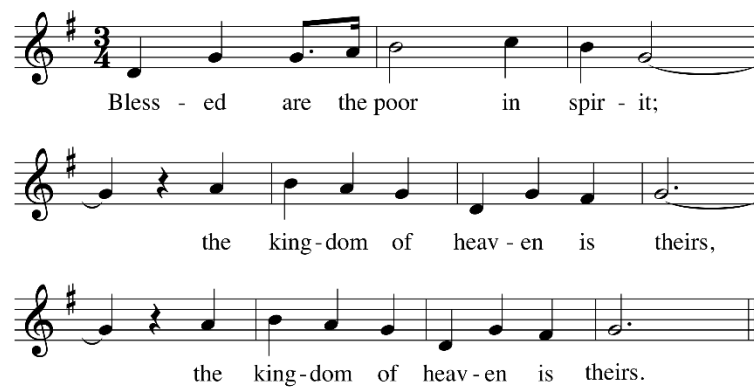
COLLECT

LITURGY OF THE WORD

FIRST READING | Zephaniah 2: 3, 3: 12-13

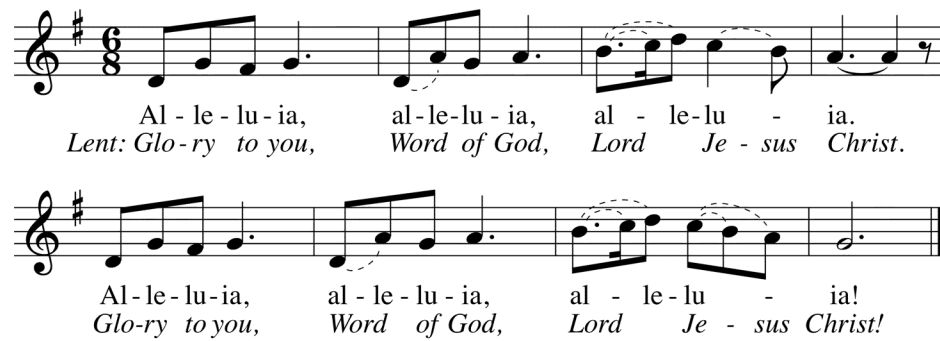
RESPONSORIAL PSALM | Ps. 146: Blessed are the Poor in Spirit

Marty Haugen



1. It is the Lord, it is the Lord who preserves fidelity forever, who does justice to those who are oppressed. It is he who gives bread to the hungry, the Lord who sets prisoners free.
2. The Lord who opens the eyes of the blind, the Lord who raises up those who are bowed down. It is the Lord who loves the just, the Lord who protects the stranger.
3. The Lord upholds the orphan and the widow, but thwarts the path of the wicked. The Lord will reign forever, the God of Sion from age to age.

SECOND READING | 1 Corinthians 1: 26-31



GOSPEL | Matthew 5: 1-12a

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!

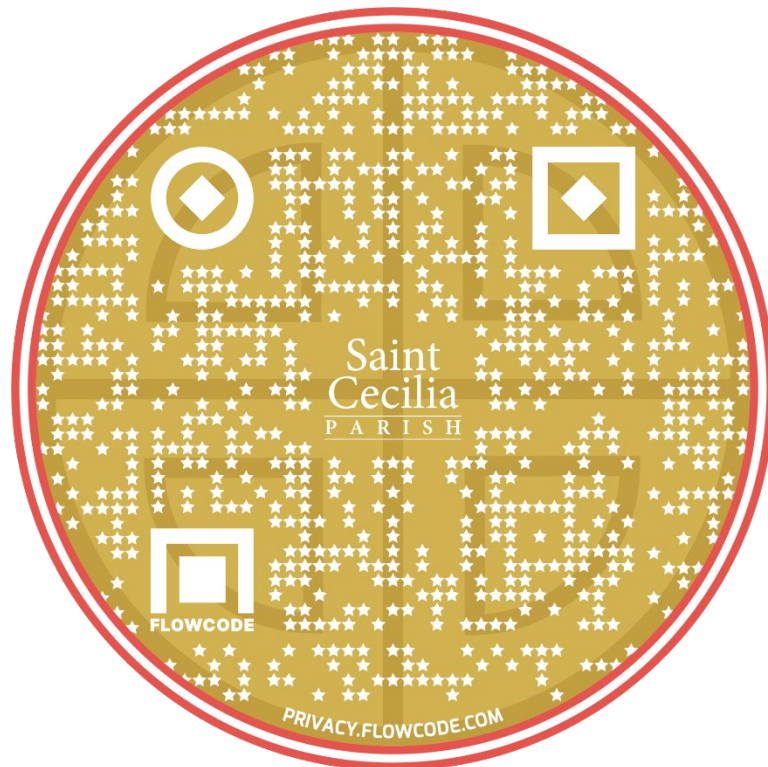
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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 | The Cry of the Poor

John Foley



The Lord hears the cry of the poor. Bless-ed be the Lord.

Verses

1. I will bless the Lord at all times, with praise ever in my mouth.
Let my soul glory in the Lord, who will hear the cry of the poor.
2. Let the lowly hear and be glad: the Lord listens to their pleas;
and to hearts broken, God is near, who will hear the cry of the poor.
3. Every spirit crushed, God will save; will be ransom for their lives;
will be safe shelter for their fears, and will hear the cry of the poor.
4. We proclaim your greatness, O God, your praise ever in our mouth;
every face brightened in your light, for you hear the cry of the poor.

EUCCHARISTIC PRAYER

✠ The Lord be with you.

All: And with your spirit.

✠ Lift up your hearts.

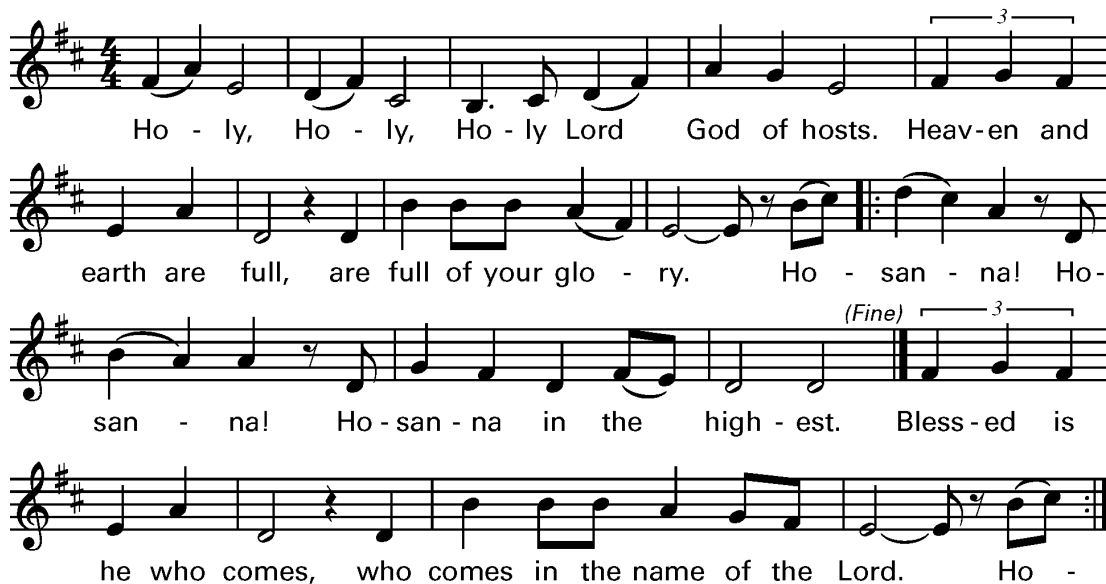
All: We lift them up to the Lord.

✠ Let us give thanks to the Lord our God.

All: It is right and just.

HOLY, HOLY | Mass of Christ the Savior

Dan Schutte



MEMORIAL ACCLAMATION | Mass of Christ the Savior

Dan Schutte



GREAT AMEN | Mass of Christ the Savior

Dan Schutte



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:

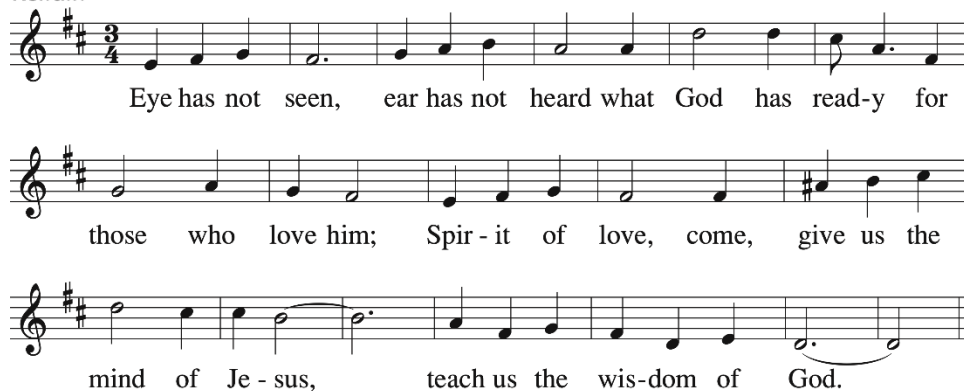
ACT OF SPIRITUAL COMMUNION

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.

COMMUNION | Eye Has Not Seen

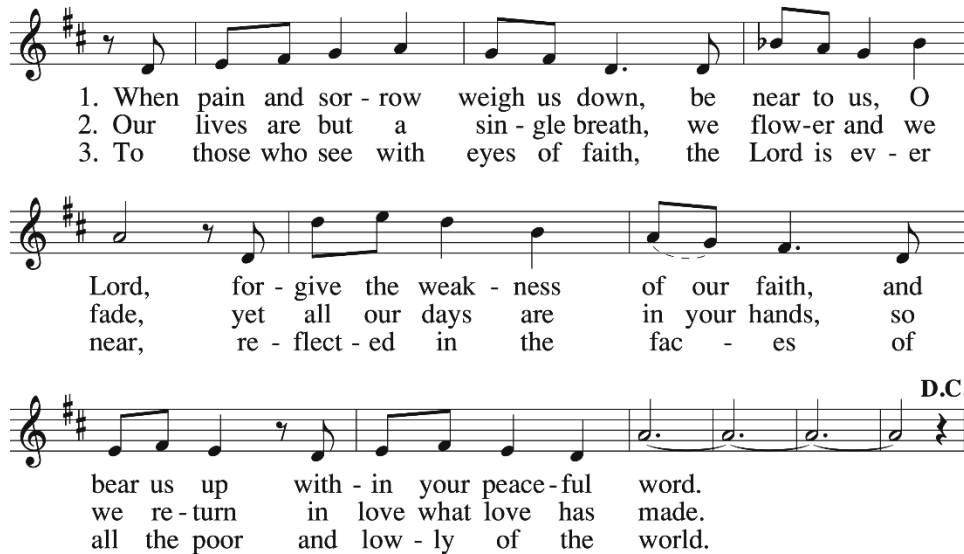
Marty Haugen

Refrain



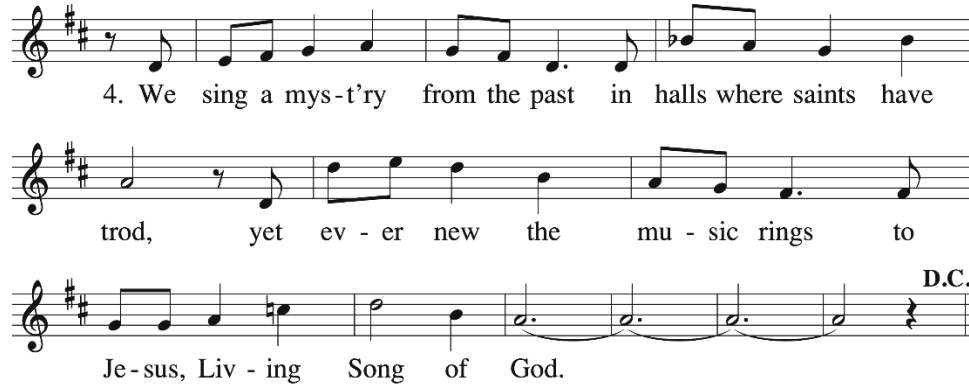
Eye has not seen, ear has not heard what God has read-y for
those who love him; Spir - it of love, come, give us the
mind of Je - sus, teach us the wis-dom of God.

Verses 1-3



1. When pain and sor - row weigh us down, be near to us, O
2. Our lives are but a sin - gle breath, we flow-er and we
3. To those who see with eyes of faith, the Lord is ev - er
Lord, for - give the weak - ness of our faith, and
fade, yet all our days are in your hands, so
near, re - flect - ed in the fac - es of
D.C.
bear us up with - in your peace - ful word.
we re - turn in love what love has made.
all the poor and low - ly of the world.

Verse 4



COMMUNION MEDITATION | Prayer of Saint Francis

Allen Pote
(b. 1945)

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.
Amen.

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

Lead, kind - ly Light, a - mid the gloom of eve - ning.
 Lord, lead me on! Lord, lead me on!
 On through the night! On to your ra-diance!
 Lead, kind - ly Light! Lead, kind - ly Light!

Verses

1. The night is dark, and I am far from home,
 2. Not al - ways thus, I sel - dom looked for you,
 3. So long your pow'r has blest me on my way,
 di - rect my feet; I do not ask to see
 I loved to choose and seek my path a - lone.
 and still it leads, past hill and storm and night!
 the dis - tant scene; on step e - nough for me.
 In spite of fear, my pride con-trolled my will,
 And with the morn, those an - gel fac - es smile,
 So lead me on - ward, Lord, and hear my plea.
 re - mem-ber not my past, but lead me still.
 which I have loved long since, and lost a - while.

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 28 | 5:00 p.m.

Rev. John Unni, celebrant
Cynthia Wanner, lector

Sunday, January 29 | 8:00 a.m.

Rev. Peter Gyves, SJ, celebrant
Bob Mann, lector

Sunday, January 29 | 9:30 a.m.

Rev. John Unni, celebrant
Julie DesAutels, Natasha Bolton-Pierre,
and Karen McMenamy, lectors

Sunday, January 29 | 11:30 a.m.

Rev. John Unni, celebrant
Julie Bogdanski, Emily St. Germain,
and Cathy Anderson, lectors

Sunday, January 29 | 6:00 p.m.

Rev. John Unni, celebrant
Jen Kowieski and Kevin Dumas, lectors

SPECIAL INTENTIONS

Saturday, January 28 | 5:00 p.m.

Kathleen Bedford, *Memorial*

Sunday, January 29 | 9:30 a.m.

Fr. Vin Maffei, *Anniversary*
Bill & Dorothy Byrne, *Memorial*
Bill Byrne Jr., *Memorial*
Deceased Members of the
Bertrand Family, *Memorial*
Barbara Burns, *Memorial*
Theresa Zammit, *Special Intention*

Sunday, January 29 | 11:30 a.m.

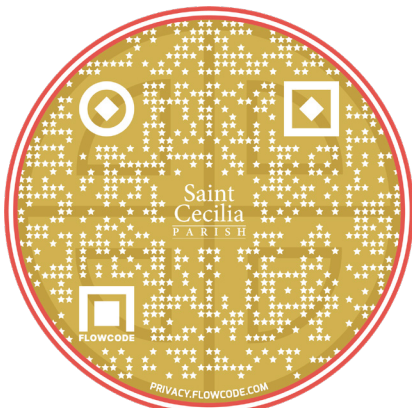
Maria Cullen, *Second Anniversary*
Sherrill Kellam, *Memorial*

Friday, February 3 | 8:00 a.m.

Angela Johnson & Laurie
Reinmann, *Special Intention*



**SCAN THIS CODE
FOR OFFERTORY GIVING.**



**THANK YOU FOR YOUR GENEROUS
SUPPORT OF SAINT CECILIA PARISH!**

TODAY'S READINGS

Zephaniah 2:3; 3:12-13
1 Corinthians 1:26-31
Matthew 5:1-12a

NEXT WEEK'S READINGS

Isaiah 58:7-10
1 Corinthians 2:1-5
Matthew 5:13-16

PRAYERS & OCCASIONS

Our Sick

Please pray for all our sick and for those who are in need of our prayer, especially **Glenn Gallo, Carol Tebo, John Hosang, 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: **Madison Resnick** of Boston, **Judith Cardenas and Bernard Rochon** of East Lansing, Michigan, **Mary-Frances and Thomas Mitchell** of Saint Augustine, Florida, the **D'Aloia-Pentland Family** of Brookline, **Megan Altendorf** of Boston, **Sandra and Luciano Bernes** of Almonte, Canada, and **Jennifer Chow and John Papandrea** of Boston. If you have not previously registered you can do so online at www.stceciliaboston.org.

Memorial of St. Blaise—The Blessing of Throats

Next Friday, the Church remembers Saint Blaise, bishop and martyr. Saint Blaise lived in Turkey and Armenia during the fourth century and once saved a boy who was choking on a fish bone. From the eighth century onwards, Saint Blaise has been invoked on behalf of the sick and it has been said that those who light a candle in his memory will be preserved from illnesses of the throat. The customary Blessing of Throats will be given at the 8:00 liturgy on Friday morning (February 3).

Scout Sunday Observance – February 5

The Boy and Girl Scouts of America designate the Sunday closest to February 8 (Scouting Anniversary Day) as Scout Sunday—a day set aside to recognize the contributions of young people and adults to Scouting. At Saint Cecilia we will commemorate Scout Sunday next week, February 5, and invite all Scouts in the parish to come to Mass in their uniforms. We always look forward to this very special occasion.

These young men and women will be serving this morning as greeters and lectors. They will also be bringing forward our gifts of bread and wine along with food for the poor that they have collected. Following the 9:30 liturgy, support our local troops by purchasing everyone's favorite



Girl Scout Cookies! Our Girl Scouts will be selling cookies for \$5 per box either outside the church (weather permitting) or in the parish hall. If you have a scout interested in greeting, please email Olivia Hastie (ohastie@stceciliaboston.org).

Happy Anniversary!

On Friday, we celebrate the baptismal anniversary of **Tanya Chermak** who was baptized on January 27. May the Lord continue to bless Tanya with the grace to live out her baptismal call. Happy Feast Day, Tanya!

Feast of the Presentation of the Lord

On Thursday, February 2, we celebrate the Feast of the Presentation of the Lord, which commemorates the Jewish practice of the purification of the mother after childbirth and the presentation of the child to God in the temple. Mass will be held at 8:00 a.m. in the Community Room.

SAINT CECILIA REMOTE FELLOWSHIP COMMUNITY CALL

Sunday, February 5, 2023, at 4:00 p.m. ET

Please join the Remote Fellowship Community as we welcome Carly Caminiti and Peter Lin-Marcus, members of Saint Cecilia's Racial Equity Team, to our February online coffee hour. As many of you know, beginning in 2022, Saint Cecilia embarked on the second phase of work with Health Resources in Action (HRIA) to develop a multi-year strategic plan to become a more welcoming, anti-racist community. A diverse group of Saint Cecilia parishioners worked together to determine Priority Areas, including improving belonging and inclusivity for parishioners, parish culture, and solidarity in action. We're excited to have Carly and Peter update us on what they've been working on and what the future plans look like!

We hope you can join the "Far Flung Flock" for this online coffee hour. Anyone is welcome to join us! If you have registered or attended any online coffee hour in the past, you will automatically get the email with the link for December. If you have not attended or are unsure if you're on our list, please email Mary Ann Gallagher at gallaghercomms@gmail.com to be added to the list. The Zoom link will be emailed to the entire list a few days before the call.

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.

And if you are unable to join us for the Walk, you can still support the team by donating at: <https://secure.qgiv.com/event/winterwalkboston23/team/911184/>



4th Annual Mass of Belonging

Sunday, January 29th

5:00pm Mass

**6:15pm | Lannon Chapel
"The Experience of LGBTQ+ Catholics in the Church"
Panel Discussion**

Celebrate a welcoming Liturgy followed by a panel discussion to highlight the experiences of LGBTQ+ Catholics.
All are welcome!

The Mass and panel discussion will be in person and livestream!
Panel Discussion registration: <https://forms.gle/VvGVUUbDd7piwo8N7>

Panelists are BC Theology doctoral student, Barbara Kozee, Deacon Damian Torres-Botello, SJ, and Holly Ryan, parishioner and Newton City Councilor.



CONCERT TO BENEFIT WOMEN'S LUNCH PLACE

Sunday, February 19, 2023 | 7:30 p.m.

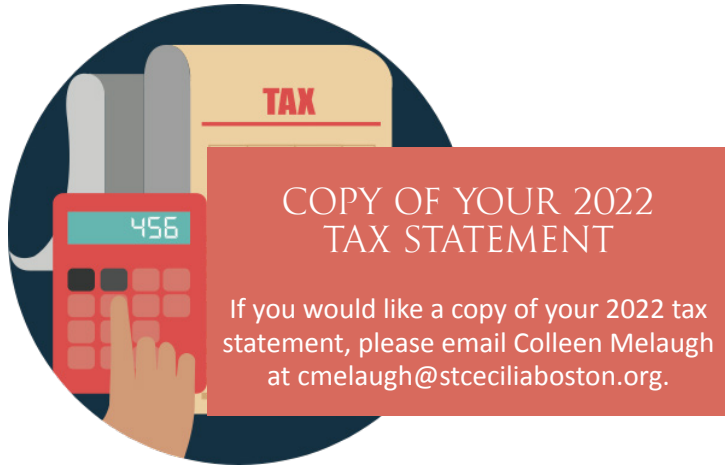
"Music for Food" is a musician-led initiative to fight hunger in our local communities. According to Project Bread: "Prior to the pandemic, household food insecurity in Massachusetts was at 8.2%. The coronavirus pandemic fueled a hunger crisis unlike any other in our lifetime, at its peak rendering 19.6% of households food insecure." Music for Food's concerts have raised funds to create more than 1.5 million meals.

Music for Food's 13th season continues at 7:30 p.m. on Sunday, February 19, in New England Conservatory's Brown Hall. The incredible Don Weilerstein, Kim Kashkashian, Vivian Weilerstein, William Coleman, Meesun Hong Coleman, Yiliang Jiang, Jeffrey Ho, Samuel Zacharia, Cameron Stowe, and Katherine Whyte will perform Charlotte Bray's *Replay* for Piano Quartet, George Benjamin's "Viola, Viola," Benjamin Britten's *String Quartet in D major*, and Britten's *On This Island*. Admission is free, and all donations will benefit Women's Lunch Place (WLP), which will soon launch its 40th anniversary of providing needed resources to vulnerable women in Boston.

Suggested donation is \$30+ and \$10+ for students, collected at the door. 100% of donations will benefit Women's Lunch Place—a day shelter serving women experiencing homelessness, hunger, and poverty in the greater Boston area.

Masks are required. To reserve your tickets: <https://music-forfood.net/boston/s13core3>





COPY OF YOUR 2022
TAX STATEMENT

If you would like a copy of your 2022 tax statement, please email Colleen Melaugh at cmelaugh@stceciliaboston.org.



MEMORIAL OF SAINT BRIGID,
PATRONESS OF IRELAND, 1 FEBRUARY

Given the history of our parish and its founding by immigrant Bostonians—many of them Irish household servants—it is not surprising that our stained glass windows memorialize two of Ireland's patron saints: Patrick and Brigid. Brigid, with an initial group of seven companions, is credited with organizing communal consecrated religious life for women in Ireland and she founded two monastic institutions, one for men and one for women, including one in Kildare. The daughter of a nobleman and a slave mother who was converted and baptized by Saint Patrick, Brigid spent her childhood as a servant in her father's house and was well-known for her generosity to the poor. Legend says that she prayed that her beauty be taken from her so no one would seek her hand in marriage; her prayer was granted, and she regained her beauty only after pronouncing her vows. Known for her goodness, piety, and ability to accomplish many things, Brigid had many miracles attributed to her during her lifetime. Several of these miracles involve healing leprosy, blindness, and muteness. Brigid lived from 453 to 524. In addition to being a patron saint of Ireland, she is the patron saint of nuns, babies, travelers, dairy works, and children whose parents are not married.

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@integratedmindandbody.com). *This photo is a collection of knitted hats by Susan Flynn with yarn from Estelle Unni's yarn stash.*



JOIN OUR MUSIC MINISTRY

Our choir has begun 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 church. If you are interested, please see our Director of Music, Rob Duff, after Mass or email rduff@stceciliaboston.org.



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.*

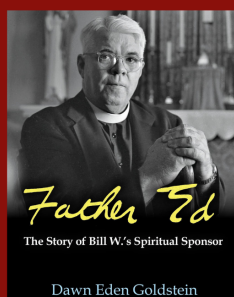
According to Marjean Perhot, Director of Catholic Charities' Refugee and Immigration Services, for the twelve months ending June 30, 2022, the agency settled:

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

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

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 ART OF NANCY MAREK COTE TO BE FEATURED AT SAINT CECILIA



Saint Cecilia is honored to host the art installation, *Saints*, by noted artist Nancy Marek Cote. Beginning in February and continuing throughout Lent and the Easter season,

Cote's work will be featured in the upper and lower church. Cote, a Fall River native, has long been fascinated with nature, sound, color, and image. From a young age, her spirituality was centered on the joy of seeking God through experiences of exploration and imagination. Upon completion of a BFA in painting and receiving the Excellence in Art award from UMass Dartmouth, Cote began writing and illustrating children's books. Her work has earned numerous awards and has been exhibited internationally. Cote's resume includes teaching children's book illustration in the C.E. Program at Rhode Island School of Design, and receiving the 2018 Jurors' Award from the New England Society of Children's Book Writers and Illustrators (SCBWI) exhibit at the Wedeman Gallery at Lasell College in Newton, Massachusetts. In addition to her prolific work as an author/illustrator of children's books and poems, Cote studied with renowned artist, Brother Mickey McGrath, OSFS during the summer of 2018 at Boston College School of Theology and Ministry in a course entitled "Wise and Holy Women (and a few good men)". Whether working on a new picture book, painting, or simply enjoying the beauty of God's creation, Cote continues to explore and create, enabling her viewers to think more deeply about the human/God experience.

Cote's paintings of saints (canonized and otherwise) connect the many strands of both her personal and professional endeavors in a collection, which, in a unique style, capture the person in a moment of connecting and growing in relationship with God. We hope that this exhibit will inspire all of us to deepen our appreciation of the beauty, courage, and passion that led our fellow companions in faith on their own spiritual journeys.

Over the next few weeks, we will be sharing more about the captivating artwork of Nancy Marek Cote and we look forward to its arrival!

ADULT FAITH FORMATION EVENTS

BOSTON COLLEGE ANNUAL CANDLEMAS LECTURE

On the Edge: Reflections on Being a Catholic Intellectual amid Many Religions

Presenter: Francis X. Clooney, S.J., Parkman Professor of
Divinity and Professor of Comparative Theology at Harvard
Divinity School

Wednesday, February 8, 2023 | 7:00 PM

Gasson Hall, 100, Chestnut Hill Campus

SCHOOL OF THEOLOGY AND MINISTRY CAMPUS EVENTS/WEBINARS

Catholic Women DO Preach: Making Our Voices Heard

**Book Celebration: Catholic Women Preach: Raising Voices,
Renewing the Church** | Prayer Service and Light Dinner

Panel Presenters: Catherine M. Mooney, Jacqueline Regan,
Damian Torres-Botello, S.J., and M. Shawn Copeland

Thursday, February 2, 2023 | 5:30 – 7:00 p.m. | Hybrid

**Simboli Hall, 100 | Boston College, Brighton Campus,
9 Lake Street | Registration Required | Free of charge**

To learn more or register, visit the STM Continuing Education website:
<https://www.bc.edu/content/bc-web/schools/stm/continuing-education/campus-events.html>

ONLINE COURSES

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

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

SEEKING MARRIED COUPLES FOR SAINT CECILIA'S MARRIAGE PREPA- RATION PROGRAM (PRE-CANA)

One of the primary initiatives of our Marriage Minis-
try is to offer a Marriage Prep course for all engaged
couples. Since 2019, Saint Cecilia has offered our
own course, based on the Archdiocese model of Mar-
riage Prep ("Transformed in Love"), in which married
couples serve as witness couples to lead the engaged
couples through the coursework. But we can't do this
without your help! Whether you have been married for
a month or 50 years, we would love your marital expe-
rience and wisdom for the engaged couples enrolled
in the program. Marriage Prep courses are offered sev-
eral times a year, but commitments are flexible. *Our
next class is March 4/March 11!* For more information,
please email Julianne and Michael Lavelle at stc.marriage@gmail.com. Thank you for consideration.



Saint Cecilia
PARISH

LITURGY OF THE HOURS

Evening Prayer at 6:00 p.m.

Wednesday, January 18

Prayer for Christian Unity

Wednesday, January 25

Feast of the Conversion of Saint Paul

Thursday, February 2

Feast of the Presentation of the Lord



Morning Prayer at 9:00 a.m.

Saturday, February 11

Memorial of Our Lady of Lourdes
World Day of Prayer for the Sick



Live on the St. Cecilia Facebook Page or via Zoom.
Email sc.hoursandtaize@gmail.com for details.

*When the people are invited to the liturgy of the hours and come together in unity of
heart and voice, they show forth the Church in its celebration of the mystery of Christ.*
General Instruction of the Liturgy of the Hours I, 22



www.prohope.org

Dear St. Cecilia Parish,

YOU were the reason and source of many smiles this holiday season in our neighborhood. Thanks to your generosity hundreds of children across our programs were each provided with a gift card to help celebrate the holidays.

We could never thank you enough St. Cecilia parishioners, for providing \$900 in gift cards to Project HOPE Boston.

Children and their parents showed their gratitude by taking the time to thank you in their own way. We collected their expression of gratitude in this lovely card.

Thank you! for being good neighbors we can count on, who always look outwards to see and tend to the needs in the community.

We appreciate you,



Njiba Mbuyi
Development Associate
Project HOPE Boston

CARDINAL MCELROY ON 'RADICAL INCLUSION' FOR L.G.B.T. PEOPLE, WOMEN AND OTHERS IN THE CATHOLIC CHURCH

BY BISHOP ROBERT W. MCELROY



What paths is the church being called to take in the coming decades? While the synodal process already underway has just begun to reveal some of these paths, the dialogues that have taken place identify a series of challenges that the people of God must face if we are to reflect the identity of a church that is rooted in the call of Christ, the apostolic tradition and the Second Vatican Council.

Many of these challenges arise from the reality that a church that is calling all women and men to find a home in the Catholic community contains structures and cultures of exclusion that alienate all too many from the church or make their journey in the Catholic faith tremendously burdensome.

It is important at this stage in the synodal process for the Catholic community in the United States to deepen our dialogue about these structures and cultures of exclusion for two reasons. The first is to continue to contribute to the universal discernment on these issues, recognizing that these same questions have surfaced in many nations of the world. The second reason is the recognition that since the call to synodality is a call to continuing conversion, reforming our own structures of exclusion will require a long pilgrimage of sustained prayer, reflection, dialogue and action—all of which should begin now.

Such a pilgrimage must be infused with an overpowering dedication to listen attentively to the Holy Spirit in a process of discernment, not political action. It must reflect the reality that we are part of a universal and hierarchical church that is bound together on a journey of faith and communion. It must always point to the missionary nature of the church, which looks outward in hope. Our efforts must find direction and consolation in the Eucharist and the Word of God. And they must reflect the understanding that in a church that seeks unity, renewal and reform are

frequently gradual processes.

"Enlarge the Space of Your Tent," the document issued last year by the Holy See to capture the voices of men and women from around the world who have participated in the synodal process, concluded that "the vision of a church capable of radical inclusion, shared belonging and deep hospitality according to the teachings of Jesus is at the heart of the synodal process." We must examine the contradictions in a church of inclusion and shared belonging that have been identified by the voices of the people of God in our nation and discern in synodality a pathway for moving beyond them.

Polarization Within the Life of the Church

An increasingly strong contradiction to the vision of a church of inclusion and shared belonging lies in the growth of polarization within the life of the church in the United States and the structures of exclusion that it breeds. In the words of "Enlarge the Space of Your Tent," "the wounds of the church are intimately connected to those of the world." Our political society has been poisoned by a tribalism that is sapping our energy as a people and endangering our democracy. And that poison has entered destructively into the life of the church.

This polarization is reflected in the schism so often present between the pro-life communities and justice-and-peace communities in our parishes and dioceses. It is found in the false divide between "Pope Francis Catholics" and "St. John Paul II Catholics." It is found in the friction between Catholics who emphasize inclusion and others who perceive doctrinal infidelity in that inclusion. Even the Eucharist has been marred by this ideological polarization, in both the debates about the pre-conciliar liturgy and the conflicts over masking that roiled many parishes during the pandemic of the past several years.

As “Enlarge the Space of Your Tent” observes, we find ourselves “trapped in conflict, such that our horizons shrink and we lose our sense of the whole, and fracture into sub-identities. It is an experience of Babel, not Pentecost.”

A culture of synodality is the most promising pathway available today to lead us out of this polarization in our church. Such a culture can help to relativize these divisions and ideological prisms by emphasizing the call of God to seek first and foremost the pathway that we are being called to in unity and grace. A synodal culture demands listening, a listening that seeks not to convince but to understand the experiences and values of others that have led them to this moment. A synodal culture of true encounter demands that we see in our sisters and brothers common pilgrims on the journey of life, not opponents. We must move from Babel to Pentecost.

Bringing the peripheries to the center

“Closely related to the wound of polarization,” the U.S. report on the synod concludes, “is the wound of marginalization. Not only do those who experience this wound suffer, but their marginalization has become a source of scandal for others.” The continuing sin of racism in our society and our church has created prisons of exclusion that have endured for generations, especially among our African American and Native American communities.

Synod participants have testified eloquently to the sustained ways in which patterns of racism are embedded in ecclesial practices and culture. These same patterns infect the treatment of many ethnic and cultural communities within the life of the church, leaving them stranded on the periphery of ecclesial life at critical moments. Piercingly, the church at times marginalizes victims of clergy sexual abuse in a series of destructive and enduring ways.

The poorest among us, the homeless, the undocumented, the incarcerated and refugees often are not invited with the same energy and effectiveness as others into the fullness of church life and leadership. And the voice of the church is at times muted in advocating for their rights.

Faced with such patterns of exclusion in our church and our world, we must take to heart the message of Pope Benedict speaking to the people of Latin America on the wounds that marginalization inflicts: “the church must relive and become what Jesus was; the Good Samaritan who came from afar, entered into human history, lifted us up and sought to heal us.”

One avenue for lifting us up and healing the patterns and

structures of marginalization in our church and our world is to systematically bring the peripheries into the center of life in the church. This means attending to the marginalization of African Americans and Native Americans, victims of clergy sexual abuse, the undocumented and the poor, the homeless and the imprisoned, not as a secondary element of mission in every church community, but as a primary goal.

Bringing the peripheries to the center means constantly endeavoring to support the disempowered as protagonists in the life of the church. It means giving a privileged place in the priorities and budgets and energies of every ecclesial community to those who are most victimized and ignored. It means advocating forcefully against racism and economic exploitation. In short, it means creating genuine solidarity within our ecclesial communities and our world, as St. John Paul repeatedly urged us.

Women in the Life of the Church

The synodal dialogues in every region of our world have given sustained attention to the structures and cultures that exclude or diminish women within the life of the church. Participants have powerfully pointed out that women represent both the majority of the church and an even larger majority of those who contribute their time and talents to the advancement of the church’s mission. The report of the Holy Land on its synodal dialogues captured this reality: “In a church where almost all decision-makers are men, there are few spaces where women can make their voices heard. Yet they are the backbone of church communities.”

The synodal dialogues have reflected widespread support for changing these patterns of exclusion in the global church, as well as for altering structures, laws and customs that effectively limit the presence of the rich diversity of women’s gifts in the life of the Catholic community. There are calls for eliminating rules and arbitrary actions that preclude women from many roles of ministry, administration and pastoral leadership, as well as for admitting women to the permanent diaconate and ordaining women to the priesthood.

One productive pathway for the church’s response to these fruits of the synodal dialogues would be to adopt the stance that we should admit, invite and actively engage women in every element of the life of the church that is not doctrinally precluded.

This means, first of all, eliminating those barriers to women that have been erected at all levels in the church’s life and ministry not because of law or theology, but because of custom, clericalism, bigotry or personal opposition.

Second, the call for inclusion challenges the church to examine with care the juridical barriers to women's leadership in the life of the church. Pope Francis initiated reform in this area when he loosened the mandatory tie between episcopal identity and leadership roles in the Roman Curia, including directing major Roman departments. This re-examination should also include questions such as the legal limitations on laity in diocesan leadership, including tribunals, as well as the nature of jurisdiction in a parish, which presently prohibits any layperson from being the administrator of a parish community.

The proposal to ordain women to the permanent diaconate had widespread support in the global dialogues. While there is historical debate about precisely how women carried out a quasi-diaconal ministry in the life of the early church, the theological examination of this issue tends to support the conclusion that the ordination of women to the diaconate is not doctrinally precluded. Thus, the church should move toward admitting women to the diaconate, not only for reasons of inclusion but because women permanent deacons could provide critically important ministries, talents and perspectives. At the Synod on the Amazon in 2019, the bishops of the Amazon region in prayer and discernment overwhelmingly supported this pathway, stating that it would be an enormous grace for their local churches that are so desperately short of priests.

The question of the ordination of women to the priesthood will be one of the most difficult questions confronting the international synods in 2023 and 2024. The call for the admission of women to priestly orders as an act of justice



and a service to the church was voiced in virtually every region of our world church. At the same time, many women and men who participated in the synod favored reserving the priesthood for men in keeping with the action of Christ and the history of the church.

It is likely the synod will adopt this latter stance because of its rootedness in the theology and history of the church. Whichever position emerges from the synodal discernment on this question, the reality remains that the synodal dialogues have asked the church to move in two contradictory directions on this question. During the synodal process over the next two years, God will have to grace the church profoundly if we are to find reconciliation amid this contradiction.

The Christological Paradox

The report of the synodal dialogues from the U.S. Conference of Catholic Bishops points to an additional and distinct element of exclusion in the life of the church: "Those who are marginalized because circumstances in their own lives are experienced as impediments to full participation in the life of the church." These include those who are divorced and remarried without a declaration of nullity from the church, members of the L.G.B.T. community and those who are civilly married but have not been married in the church.

These exclusions touch upon important teachings of the church about the Christian moral life, the commitments of marriage and the meaning of sexuality for the disciple. It is very likely that discussions of all of these doctrinal questions will take place at the synodal meetings this fall and next year in Rome.

But the exclusion of men and women because of their marital status or their sexual orientation/activity is pre-eminently a pastoral question, not a doctrinal one. Given our teachings on sexuality and marriage, how should we treat remarried or L.G.B.T. men and women in the life of the church, especially regarding questions of the Eucharist?

"Enlarge the Space of Your Tent" cites a contribution from the Catholic Church of England and Wales, which provides a guidepost for responding to this pastoral dilemma: "The dream is of a church that more fully lives a Christological paradox: boldly proclaiming its authentic teaching while at the same time offering a witness of radical inclusion and acceptance through its pastoral and discerning accompaniment." In other words, the church is called to proclaim the fullness of its teaching while offering a witness of sustained inclusion in its pastoral practice.

As the synodal process begins to discern how to address the exclusion of divorced and remarried and L.G.B.T. Catholics, particularly on the issue of participation in the Eucharist, three dimensions of Catholic faith support a movement toward inclusion and shared belonging.

The first is the image that Pope Francis has proposed to us of the church as a field hospital. The primary pastoral imperative is to heal the wounded. And the powerful pastoral corollary is that we are all wounded. It is in this fundamental recognition of our faith that we find the imperative to make our church one of accompaniment and inclusion, of love and mercy. Pastoral practices that have the effect of excluding certain categories of people from full participation in the life of the church are at odds with this pivotal notion that we are all wounded and all equally in

need of healing.

The second element of Catholic teaching that points to a pastoral practice of comprehensive inclusion is the reverence for conscience in Catholic faith. Men and women seeking to be disciples of Jesus Christ struggle with enormous challenges in living out their faith, often under excruciating pressures and circumstances. While Catholic teaching must play a critical role in the decision making of believers, it is conscience that has the privileged place. Categorical exclusions undermine that privilege precisely because they cannot encompass the inner conversation between women and men and their God.

The third element of Catholic teaching that supports a pastoral stance of inclusion and shared belonging in the church is the counterpoised realities of human brokenness and divine grace that form the backdrop for any discussion of worthiness to receive the Eucharist. As Pope Francis stated in *Gaudete et Exultate*, “grace, precisely because it builds on nature, does not make us superhuman all at once.... Grace acts in history; ordinarily it takes hold of us and transforms us progressively” (No. 50).

Here lies the foundation for Pope Francis’ exhortation “to see the Eucharist not as a prize for the perfect, but as a source of healing for us all.” The Eucharist is a central element of God’s grace-filled transformation of all the baptized. For this reason, the church must embrace a eucharistic theology that effectively invites all of the baptized to the table of the Lord, rather than a theology of eucharistic coherence that multiplies barriers to the grace and gift of the eucharist. Unworthiness cannot be the prism of accompaniment for disciples of the God of grace and mercy.

It will be objected that the church cannot accept such a notion of radical inclusion because the exclusion of divorced and remarried and L.G.B.T. persons from the Eucharist flows from the moral tradition in the church that all sexual sins are grave matter. This means that all sexual actions outside of marriage are so gravely evil that they constitute objectively an action that can sever a believer’s relationship with God. This objection should be faced head on.

The effect of the tradition that all sexual acts outside of marriage constitute objectively grave sin has been to focus the Christian moral life disproportionately upon sexual activity. The heart of Christian discipleship is a relationship with God the Father, Son and Spirit rooted in the life, death and resurrection of Jesus Christ. The church has a hierarchy of truths that flow from this fundamental kerygma. Sexual activity, while profound, does not lie at the heart of this

hierarchy. Yet in pastoral practice we have placed it at the very center of our structures of exclusion from the Eucharist. This should change.

It is important to note that the synodal dialogues have given substantial attention to the exclusions of L.G.B.T.

Catholics beyond the issue of the Eucharist. There were widespread calls for greater inclusion of L.G.B.T. women and men in the life of the church, and shame and outrage that heinous acts of exclusion still exist.

It is a demonic mystery of the human soul why so many men and women have a profound and visceral animus toward members of the L.G.B.T. communities. The church’s primary witness in the face of this bigotry must be one of embrace rather than distance or condemnation. The distinction between orientation and activity cannot be the principal focus for such a pastoral embrace because it inevitably suggests dividing the L.G.B.T. community into those who refrain from sexual activity and those who do not. Rather, the dignity of every person as a child of God struggling in this world, and the loving outreach of God, must be the heart, soul, face and substance of the church’s stance and pastoral action.

The Italian synodal report stated “the church-home does not have doors that close, but a perimeter that continually widens.” We in the United States must seek a church whose doors do not close and a perimeter that continually widens if we are to have any hope of attracting the next generation to life in the church, or of being faithful to the Gospel of Jesus Christ. We must enlarge our tent. And we must do so now.

~ Bishop Robert W. McElroy, named an auxiliary bishop of San Francisco in 2010, was elevated to bishop of San Diego in March 2015. He holds degrees in history and political science from Harvard and Stanford as well as a licentiate in sacred theology from the Graduate Theological Union at Berkley, Calif., and a doctorate in moral theology from Rome’s Gregorian University. Bishop McElroy is author of *The Search for an American Public Theology: The Contributions of John Courtney Murray* (Paulist Press, 1989) and *Morality and American Foreign Policy: The Role of Ethics in International Affairs* (Princeton University Press, 1992).



PARISH RESOURCES

Parish Office & Mailing Address

18 Belvidere Street, Boston, MA 02115
Hours | Monday-Friday, 10:00 a.m.-4:00 p.m. & By Appointment
Phone | 617 536 4548; Fax | 617 536 1781
E-mail | info@stceciliaboston.org
Website | www.stceciliaboston.org

Parish Staff

Rev. John J. Unni, Pastor
Rev. James Shaughnessy, SJ, Pastoral Support
Keith Brinkley, Mike Currier, Rudy Flores, Parker Olson, Corey Ortiz, Reception
reception@stceciliaboston.org
Christine Burns, Digital Media Coordinator
cburns@stceciliaboston.org
Tyler Cesario, Assistant Director of Music
tcesario@stceciliaboston.org
Mark Donohoe, Pastoral Associate
mdonohoe@stceciliaboston.org
Robert Duff, Director of Music
rduff@stceciliaboston.org
Giovanna Franchi, Pastoral Minister
gfranchi@stceciliaboston.org
Olivia Hastie, Coordinator of Children's Faith Formation
ohastie@stceciliaboston.org
Scott MacDonald, Director of Faith Formation and Parish Visibility
smacdonald@stceciliaboston.org
Colleen Melaugh, Director of Finance and Development
cmelaugh@stceciliaboston.org
Lisa Pickering, Director of Facilities and Events
lpickering@stceciliaboston.org

Assisting Clergy

Rev. Terrence Devino, SJ
Rev. Peter Grover, OMC
Rev. Peter Gyves, SJ

Audiovisual Support

Maureen Deery, Parish Photographer & Creator of Weekly Slide Show
mdeery@gmail.com
Geoffrey Edwards, Livestream Videographer
gedwards@stceciliaboston.org
Vasily Izumchensky, Livestream Sound Engineer
vizumchensky@berklee.edu

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 (VIR-TUS). 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 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.

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.