

Saint Cecilia

P A R I S H



The Sermon on the Mount

Jesus Mafa, c. 1973

Sixth Sunday in Ordinary Time

16 February 2025

Saint Cecilia

P A R I S H

SIXTH SUNDAY IN ORDINARY TIME 16 FEBRUARY 2025

PRELUDE | Bread of Heaven

Brett Maguire, *parish organist*

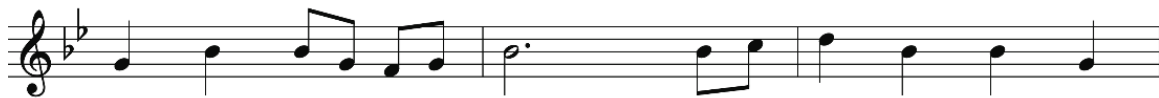
William B. Cooper
(1920-1993)

ENTRANCE PROCESSION | The Reign of God

MCKEE



1. The reign of God, like farm - er's field, Bears
2. The reign of God can - not be found In
3. The reign of God is like a pearl On
4. Though hid - den now, the reign of God May,
5. Like mus - tard tree, the reign of God From
6. The reign of God is come in Christ; The



weeds a - long with wheat; The good and bad are
far - off, for - eign land Till in fa - mil - iar
bar - ren land con - cealed. If once you find that
yet un - no - ticed, grow; From deep with - in it
ti - ny seed will spread, Till birds of ev - 'ry
reign of God is near. A - blaze a - mong us,



in - ter - twined Till har - vest is com - plete.
face and place We find it close at hand.
pre - cious pearl, Go out and buy that field.
ris - es up, Like yeast in swell - ing dough.
feath - er come To nest, and there be fed.
kin - dling hearts, The reign of God is here!

PENITENTIAL RITE



Glo - ry to God, glo - ry to God, glo-ry to God in the
high - est, and on earth peace, on earth peace to
peo - ple of good will. We praise you, we
bless you, we a - dore you, we glo - ri-fy you, we
give you thanks for your great glo-ry, Lord God,
heav - en-ly King, O God, al-might - y Fa-ther.
Lord Je - sus Christ, On - ly Be-got - ten Son,
Lord God, Lamb of God, Son of the Fa - ther, you
take a-way the sins of the world, have mer - cy on us;

The musical score is written on ten staves in treble clef with a key signature of two sharps (F# and C#). The time signature is 6/8. The lyrics are written below the notes. The score includes various musical notations such as eighth notes, quarter notes, and half notes, as well as rests and phrasing slurs. The lyrics are: "Glo - ry to God, glo - ry to God, glo-ry to God in the high - est, and on earth peace, on earth peace to peo - ple of good will. We praise you, we bless you, we a - dore you, we glo - ri-fy you, we give you thanks for your great glo-ry, Lord God, heav - en-ly King, O God, al-might - y Fa-ther. Lord Je - sus Christ, On - ly Be-got - ten Son, Lord God, Lamb of God, Son of the Fa - ther, you take a-way the sins of the world, have mer - cy on us;".

you take a-way the sins of the world re -

ceive our prayer; you are seat - ed at the

right hand of the Fa - ther have mer - cy on us.

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.

COLLECT

LITURGY OF THE WORD

FIRST READING | Jeremiah 17: 5-8

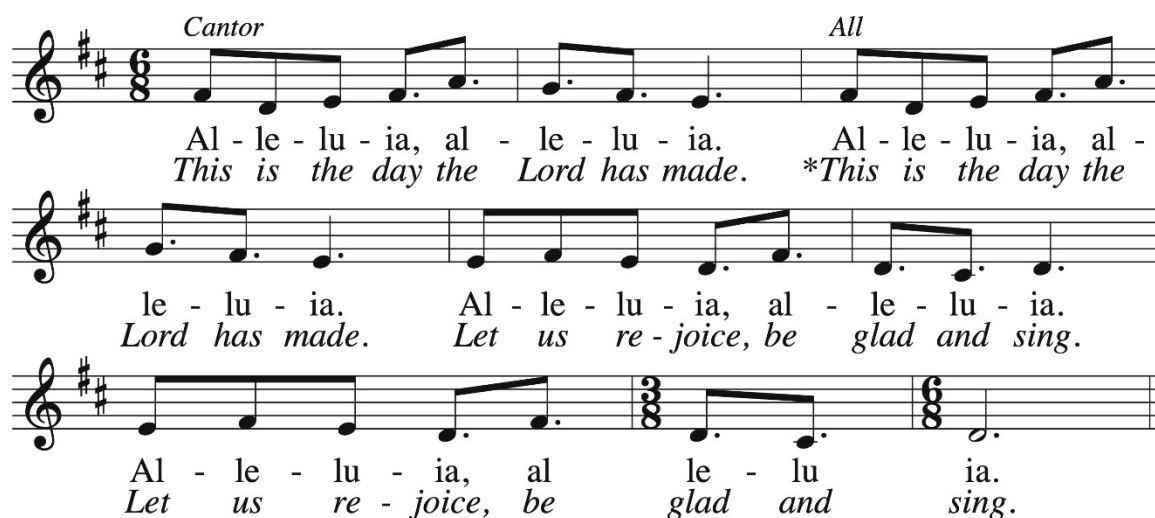


1. Blessed indeed is the man who follows not the counsel of the wicked, nor stands in the path with sinners, nor abides in the company of scorners, but whose delight is the law of the Lord, and who ponders his law day and night.
2. He is like a tree that is planted beside the flowing waters, that yields its fruit in due season, and whose leaves shall never fade; and all that he does shall prosper.
3. Not so are the wicked, not so! For they, like winnowed chaff, shall be driven away by the wind; for the Lord knows the way of the just, but the way of the wicked will perish.

SECOND READING | 1 Corinthians 15: 12, 16-20

GOSPEL ACCLAMATION | Ruah Mass of the Breath of God

Ian Callahan



GOSPEL | Luke 6: 17, 20-26

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!

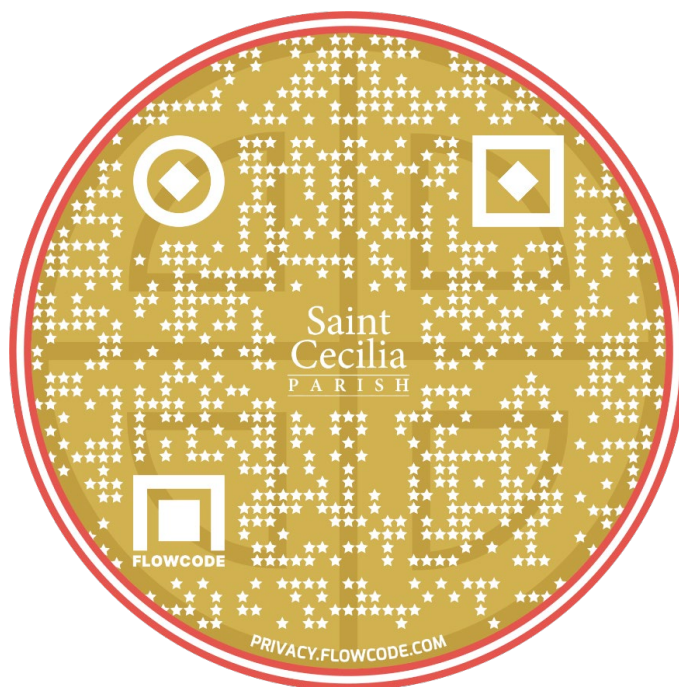
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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:

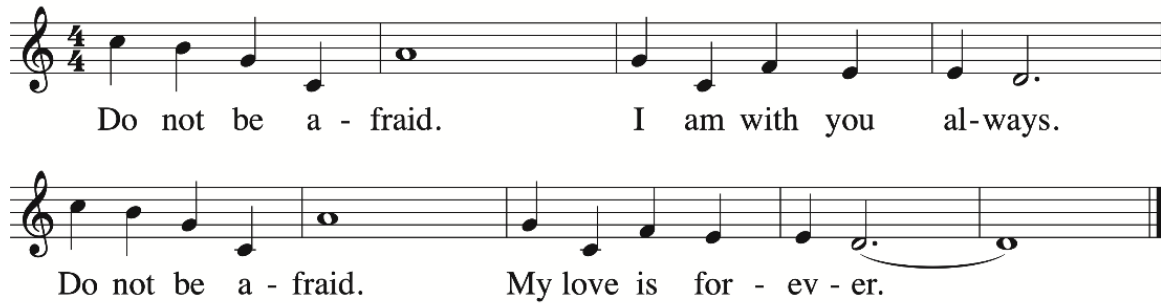
Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115



LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | Do Not Be Afraid

Jeanne Cotter

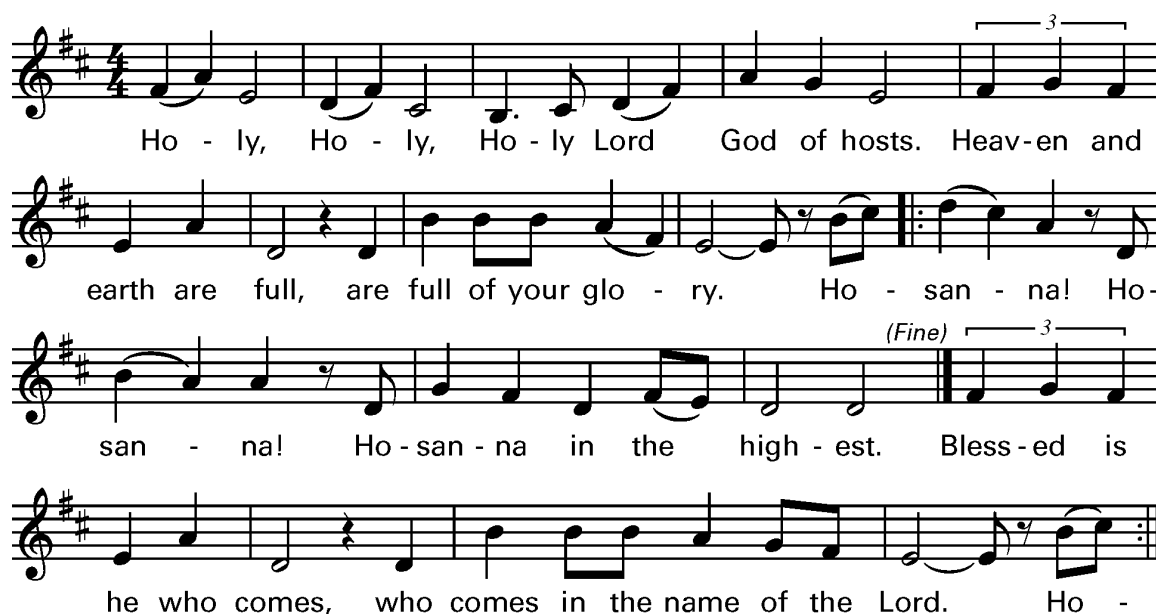


Verses

1. I know the plans I have for you, says the Lord, plans for peace and prosperity.
Trust in me as I live in you. I give you a future and a hope.
2. Search for me with all your heart. I will let myself be found by you.
I could never leave you orphaned. I will not abandon you!
3. Do not worry about tomorrow. Let go of all anxiety.
If I so care for the birds in the air, I'll provide for all you need.
4. Do not let your hearts be troubled. Have faith in God and faith in me.
I give you peace that passes understanding, peace to guard your heart and mind.

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.



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

MEMORIAL ACCLAMATION | Mass of Christ the Savior

Dan Schutte



We pro-claim your Death, O Lord, and pro-fess your
A-nun - cia - mos tu muer - te, pro-cla - ma - mos tu
 Res - ur - rec - tion un - til you come a - gain.
re - su-rrec-ción. ¡Ven, Se - ñor Je - sús!

AMEN | Mass of Christ the Savior

Dan Schutte



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 | 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.” 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:

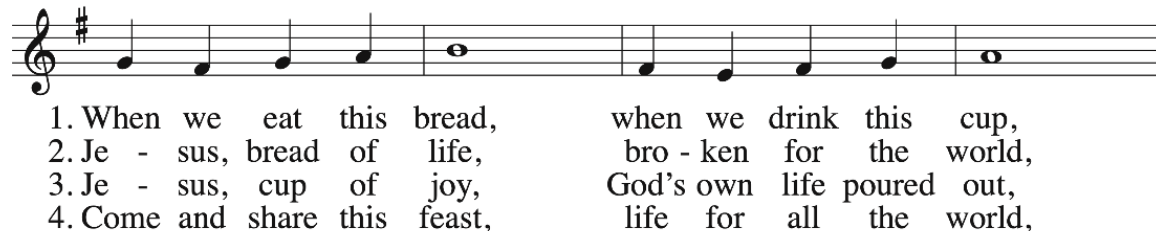
ACT OF SPIRITUAL COMMUNION

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.

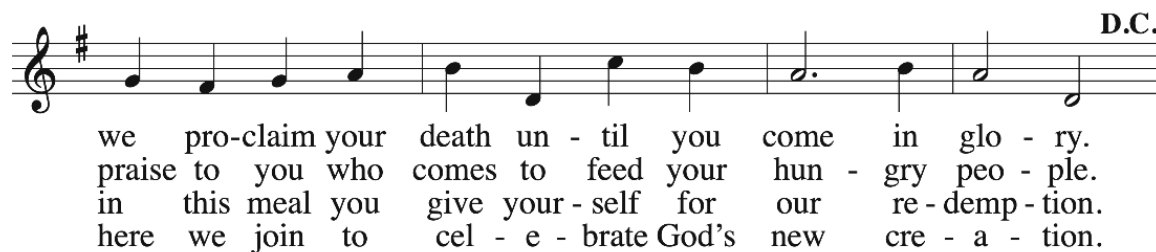


We re - mem - ber how you loved us to your death,
and still we cel - e - brate, for you are with us here;
and we be - lieve that we will see you when you come
in your glo - ry, Lord. We re - mem - ber, we
cel - e - brate, we be - lieve.

Verses-Set A



1. When we eat this bread, when we drink this cup,
2. Je - sus, bread of life, bro - ken for the world,
3. Je - sus, cup of joy, God's own life poured out,
4. Come and share this feast, life for all the world,



we pro - claim your death un - til you come in glo - ry.
praise to you who comes to feed your hun - gry peo - ple.
in this meal you give your - self for our re - demp - tion.
here we join to cel - e - brate God's new cre - a - tion. **D.C.**

Verses-Set B



5. Here, a mil - lion wound - ed souls are
6. Now we re - cre - ate your love, we
7. Christ, the Fa - ther's great "A - men" to
8. See the face of Christ re - vealed in



yearn - ing just to touch you and be healed;
 bring the bread and wine to share a meal:
 all the hopes and dreams of ev - 'ry heart,
 ev - 'ry per - son stand - ing by your side:



gath - er all your peo - ple, and hold them to your heart.
 sign of grace and mer - cy, the pres - ence of the Lord.
 peace be - yond all tell - ing, and free - dom from all fear.
 gifts to one an - oth - er, and tem - ples of your love.

COMMUNION MEDITATION | Happy and Blest are They

Felix Mendelssohn
(1809-1847)

Happy and blest are they who have endured!
 For though the body dies, the soul shall live forever. (*James 1: 12*)

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.



1. We shall o - ver - come, We shall o - ver - come,
 2. We'll walk hand in hand, We'll walk hand in hand,
 3. We shall live in peace, We shall live in peace,
 4. We are not a - fraid, We are not a - fraid,
 5. God will see us through God will see us through,



We shall o - ver - come some - day. Oh,
 We'll walk hand in hand some - day. Oh,
 We shall live in peace some - day. Oh,
 We are not a - fraid to - day. Oh,
 God will see us through to - day. Oh,



deep in my heart I do be - lieve
 deep in my heart I do be - lieve
 deep in my heart I do be - lieve
 deep in my heart I do be - lieve
 deep in my heart I do be - lieve



We shall o - ver - come some - day.
 We shall o - ver - come some - day.
 We shall o - ver - come some - day.
 We shall o - ver - come some - day.
 We shall o - ver - come some - day.

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, February 15 | 5:00 p.m.

Rev. Peter Grover, OMV celebrant
Uma Staehler, lector

Sunday, February 16 | 8:00 a.m.

Rev. Peter Grover, OMV, celebrant
Elli St. George, lector

Sunday, February 16 | 9:30 a.m.

Rev. John Unni, celebrant
Karen McMenamy, Moira Macdonald,
Maggie Giles, lectors

Sunday, February 16 | 11:30 a.m.

Rev. John Unni, celebrant
Kevin Dumas, Thomas O'Brien, Catherine
Horsley, lectors

Sunday, February 16 | 6:00 p.m.

Rev. John Predmore, SJ, celebrant
Gina Filloramo, lector

SPECIAL INTENTIONS

Saturday, February 15 | 5:00 p.m.

Therese E. Goode, *Memorial*

Sunday, February 16 | 9:30 a.m.

Mary Graham, *Memorial*
Bob Durgin, *1st Anniversary*
Coughlin/Beakey Families, *Memorial*
Siobhan Shea, *5th Anniversary*
Tony Silvaggio, *Memorial*
Paul DeSabato, *Memorial*
Fr. Jim Gardiner, *Memorial*

Sunday, February 16 | 11:30 a.m.

Kathryn G. Norton, *1st Anniversary*

Friday, February 21 | 8:00 a.m.

Maryann Polland, *Memorial*

TODAY'S READINGS

Jeremiah 17:5-8a
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

NEXT SUNDAY'S READINGS

1 Samuel 26:2, 7-9, 12-13, 22-23
1 Corinthians 15:45-49
Luke 6:27-38



PRAYERS & OCCASIONS

Our Sick

Pray for all our sick and for those who are in need of our prayer, especially **Jacqueline Lavelle, Glenn Gallo, Marc Pelletier, Michele Maniscalco, Fred Tufts,** and **Baby Eloise Josephine Mason.**

Welcome to Saint Cecilia!

We are pleased to welcome the following newly registered parishioners: **Alexandra Tarzikhan** of Arlington, VA, **Monica Lannan** of Medfield, and **Marissa Beney, Madison Breaux,** and **Emily Regelsberger,** all of Boston. If you have not previously registered, you can do so online at www.stceciliaboston.org.

For The Dignified Treatment of All People

At the request of Pope Francis, pray that Our Lady of Guadalupe will intercede to protect individuals and families who live in fear or pain due to migration and/or deportation. During this time of crisis in the United States, may we find ways to rebuild a society that welcomes, protects, promotes, and integrates the most fragile, unprotected, and vulnerable of God's children.

Catholic Appeal 2025

Once a year, Catholics in the Archdiocese are asked to join together to support their parish and the greater Church by contributing to the Catholic Appeal. The Appeal is a primary means by which we enfold our siblings into Christ's circle of care. We hope you can help us launch our parish campaign! To make an online donation, visit bostoncatholicappeal.org.

Black History Month

During the month of February, we recognize that Black history is American history and to divorce the two is to perpetuate the systematic oppression and violence our siblings of color face. Black History Month is a time to celebrate and lift up the lives and achievements of Black Americans past and present. We pray that the learning happening this month in churches, schools, and workplaces will be meaningful and deep-rooted. And we ask God to open our hearts and minds, and to give us spirits willing to learn and be transformed. May this month be a time of curiosity and sharing, conversations and celebrations, challenge and encouragement.

Presidents' Day

This Monday our country celebrates Presidents' Day, a day for us to reflect on our nation's founding, its val-

ues, and what President George Washington called, the "beloved Constitution and union, as received from the Founders." Pray for our nation—that God may soften the hearts of those in authority so that people everywhere may enjoy freedom, security, and peace.

During his Papal Visit to the United States in 1995, Pope John Paul II visited Baltimore and said in his homily at Camden Yards, "One hundred thirty years ago, President Abraham Lincoln asked whether a nation 'conceived in liberty and dedicated to the proposition that all men are created equal' could 'long endure.' President Lincoln's question is no less a question for the present generation of Americans. Democracy cannot be sustained without a shared commitment to certain moral truths about the human person and human community. The basic question before a democratic society is: 'How ought we to live together?'" Thirty years later, Pope John Paul II's words still resonate.

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FIRST THEY CAME...



Nationaal Archief

First they came for the Communists
And I did not speak out
Because I was not a Communist

Then they came for the Socialists
And I did not speak out
Because I was not a Socialist

Then they came for the trade unionists
And I did not speak out
Because I was not a trade unionist

Then they came for the Jews
And I did not speak out
Because I was not a Jew

Then they came for me
And there was no one left
To speak out for me

~ By Father Martin Niemöller

MARTIN NIEMÖLLER (1892 - 1984)

Rev. Martin Niemöller was a prominent Lutheran pastor and theologian in Germany. Niemöller was initially a Nazi supporter, but later became one of the founders of the Confessing Church which opposed Nazis' state control of churches. His involvement in the Confessing Church led to his imprisonment in Sachsenhausen and Dachau concentration camps from 1938 to 1945. After

World War II Niemöller became an anti-war activist, expressing his belief that German churches in particular were complicit through their silence in light of Nazi persecution. Although he remained a controversial figure, he continued to advocate for peace abroad.



Martin Niemöller speaking in Amsterdam, 1955.

Wim van Rossem

BLACK HISTORY MONTH & MUSIC

In honor of Black History Month, all of the organ preludes and postludes this month will feature works by African American composers from the collection *King of Kings*, edited by James Abbingdon. Each week we will share a short description of the composers whose works we celebrate.

THIS WEEK'S PRELUDE

Bread of Heaven by William B. Cooper

A Philadelphia native, William B. Cooper (1920-1993) served as Minister of Music at historic Saint Philip's Episcopal Church (1953-1974) and Saint Martin's Episcopal Church (1974-1988) in Harlem. Cooper spent 26 years on music faculties in the New York City Schools System, and composed works for the organ, voice, chorus, orchestra, and ballet.

THIS WEEK'S POSTLUDE

Toccata on Good News by Carl MaultsBy

Carl MaultsBy (b.1949) is a contemporary renaissance artist whose has written works for the concert stage, church, theater, film, recordings, and educational resources. MaultsBy was a 2003-2009 member of the Standing Commission on Liturgy and Music of The Episcopal Church and is the current director of music/organist at Saint Richard's Episcopal Church in Winter Park, Florida.



HELP CATHOLIC CHARITIES

NEWLY-ARRIVED REFUGEES NEED OUR SUPPORT

For the past eight years, Saint Cecilia has provided ongoing support to Catholic Charities programs that provide aid to refugees. We have offered to provide refugee families with supermarket and retail gift cards so that they will have food and household items while their applications for asylum are processed. If you are able to purchase one or more gift cards (Visa, Target, Market Basket, Stop & Shop, and Shaw's/Star Market—no more than \$25 per card, please—please either drop them in the offertory basket at Mass or mail them to:

Mark Lippolt
Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115

ANNOUNCING THE LAUNCH OF OUR CATHOLIC BEREAVEMENT SUPPORT GROUP

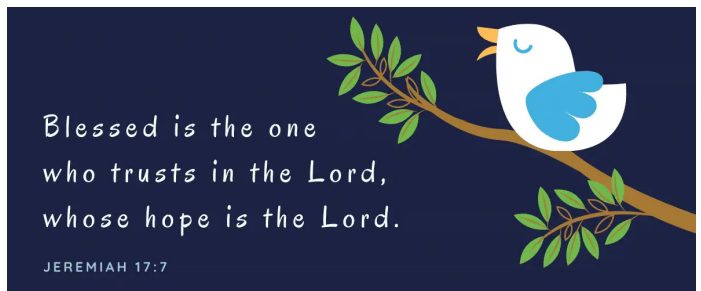
We are pleased to announce the launch of a six-week, Lenten Bereavement Group, a compassionate and faith-centered space for those grieving from loss. Grounded in the teachings of Christ, this group offers a community where individuals can share their stories, find solace, and experience healing through prayer, Scripture, and loving support.

If ever there was a season that mimics the passages of grief, that season would be Lent where we move from darkness to light, loss to gain, fear to trust, sorrow to joy, and ultimately from death to life.

Whether your loss is recent or long-standing, we invite you to join us as we walk together through the journey of grief, guided by faith and love. Meetings will be held weekly, with an online and in-person option, depending on registration. All are welcome to attend. For more information, please reach out to Mary Wessel.

Please register at:

<https://forms.gle/jEmnm37NemVqHvFP8>



WISDOM & MATURE SPIRITUALITY

Are you in the second half of life? If so, the Wisdom and Mature Spirituality group holds two Zoom gatherings each week: Thursday evenings from 7:30 to 8:30 and Sunday mornings from 8:30 to 9:30. While not specifically a book club, participants have conversations informed by shared spiritual reading and discuss ways in which our faith informs and enriches the second half of life. The group is reading Jesuit priest Gregory Boyle's newest book, *Cherished Belonging: The Healing Power of Love in Divided Times*. For more information or to be added to the Wisdom and Mature Spirituality mailing list, please call or email the parish office.

FAMILIES AT CATHOLIC CHARITIES INN

Catholic Charities Inn continues to welcome new residents experiencing homelessness each month, both immigrants and longtime Massachusetts residents. And, in some cases, there have been babies born while their families have been living at the Inn.

This February, in honor of Saint Valentine's Day, we are looking to provide much-needed items to the infants and children at Catholic Charities Inn. You can get detailed information about their Amazon Wish List at: <https://www.amazon.com/hz/wishlist/ls/3D73H6OCOQH4K>.

We are unable to accept donated items at Saint Cecilia at this time. If you would like your donation to be acknowledged, please provide your name and address in the "Gift Message" when checking out. Thank you for your generosity.



VOLUNTEER WITH FRIENDSHIPWORKS

FriendshipWorks has opportunities to support our older adult neighbors and make new friends! You'll visit and assist older adults, helping reduce social isolation, and enhance the quality of life in your community. If you have a friendly, well-behaved pet at home, they may be able to join you in bringing joy to someone's day! While volunteers are looking to help others, they often find the special relationships formed through volunteering enrich their own lives.

Volunteer opportunities include Friendly Visiting, Friendly Helping, and Medical Escorts, and are available in Boston, Brookline, Newton, Cambridge, and Somerville. You can volunteer weekly or monthly, with flexible scheduling, and no experience or car is required.

To learn more visit their website: fw4elders.org. There, you can fill out a brief volunteer application if you're interested. For questions, please call the Volunteer Coordinator at (617) 482-1510 x147.

COMING UP AT SAINT CECILIA

FEBRUARY 13 - 20

THURSDAY, FEBRUARY 13TH

Wisdom Group | 7:30pm via Zoom

SUNDAY, FEBRUARY 16TH

Wisdom Meeting | 8:30am via Zoom

SYCA Contemplative Prayer | 2pm | Family Center

MONDAY, FEBRUARY 17TH

President's Day - Parish Office closed

SYCA Women's Group | 7:30pm via Zoom

TUESDAY, FEBRUARY 18TH

RCIA | 6:30pm | Parish Hall

WEDNESDAY, FEBRUARY 19TH

SYCA Men's Group | 7:30am via Zoom

SYCA Trivia Night | 5:30pm | Parish Hall

THURSDAY, FEBRUARY 20TH

Communion Circle | 4pm | Hale House

Wisdom Group | 7:30pm via Zoom



"The unity of government which constitutes you one people is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad; of your safety; of your prosperity; of that very liberty which you so highly prize."

—From George Washington's Farewell Address
September 19, 1796

E PLURIBUS UNUM

A MESSAGE FROM ARCHBISHOP RICHARD G. HENNING

Our society finds itself deeply divided on the question of immigration. Almost daily, the media stories and commentaries reveal an environment where it has become difficult to engage in honest debate let alone conversation. Political leaders frequently exploit the divisions and thereby contribute to them. While partisan divides are not limited to the topic of immigration, they have become particularly bitter and polemical on this issue.

While acknowledging that the conversation is difficult, it is also necessary. The questions surrounding the migration of persons from one country to another treat of profound matters such as justice, human dignity, and the importance of compassion.

Of course, the debates in the United States are set against a worldwide context of migration, conflict, and controversy. Pope Francis has spoken frequently of the dignity and rights of migrants in that worldwide context. And he has challenged each country to examine its own actions and/or lack of action.

In this column, I would like to comment on aspects of Catholic moral teaching. Next week, I will discuss the actions and ministries of the Archdiocese of Boston. It is important for you to understand what we do, how we do it, and why we do it. I am well aware that delving into this topic may anger or offend. Nonetheless, I am compelled by my conscience to speak. I have faith that, even in our polarized times, people of good will keep an open mind and will not fear honest exchange.

Some may feel that as a bishop, I should limit my opinions to matters of faith and avoid an obviously political and divisive topic. But here lies the heart of the matter: this political matter intersects with the basic moral principles. I wish to speak about those principles, knowing that we might disagree on how those principles may be concretely realized.



Archbishop Richard G. Henning

OSV News photo/Gregory A. Shemitz

The Catholic Church has a centuries-long tradition of caring for the needs of migrants and working through the morality of migration and proper civil governance. And at this very moment, Catholic communities and institutions are working with and for migrants all around the globe. These ancient and modern experiences help to discern the demands and the meaning of this

moment in 21st-century America.

And as an American, I feel pride in a nation that has offered refuge to so many from such a marvelous diversity of places and cultures. It is true that our legacy also includes struggle, injustice, hatred, and even slavery — but it is also true that the best of America is so often expressed in the struggle against such sins and for the dignity of all — "created equal" and "endowed by their creator with certain inalienable rights."

Drawing on Catholic faith and American heritage, I wish to comment here on three matters: 1. The right to migrate and the regulation of borders, 2. The call to compassion, and 3. My hope for good leadership.

The right to migrate and the regulation of borders

Would a family fleeing a wildfire be charged with trespassing if they escaped that fire by crossing the property of another? After an earthquake, would anyone question city residents camping in parks and open spaces even if the park rules warned that it closes at dark? Would you turn away a neighbor seeking refuge because a burglar has entered their home? You get the point; now apply it on a larger scale. Catholic teaching holds that human beings who are driven from their homes by natural disaster, violence, oppression, want, or any other reality that threatens life and limb, have a God-given right to seek refuge and assistance, even if that search for refuge carries them across national borders.

This basic moral principle of refuge and assistance in extraordinary circumstances does not preclude the need of a nation to regulate its borders. In fact, Catholic teaching explicitly upholds the obligation of good governance to protect and regulate borders for the sake of the common good. Law-abiding citizens rightly expect that society will provide protection and security.

In our immigration debates, there needs to be an acknowledgement that some immigrants are in fact refugees and that this distinction matters. Regulations that govern ordinary circumstances must have the means to bend for the extraordinary circumstances of those who flee desperate danger. We might disagree on how to concretely realize this principle in policy, but we cannot avoid the moral demand of the refugee.

The call to compassion

In his address to the 105th World Day of Migrants and Refugees, Pope Francis taught that this modern crisis of migration challenges us to recover "essential elements" of our Christianity and our humanity. He called on all of us to recognize that the migrant is not a supplicant but a partner. The migrant offers the opportunity for each of us to be the good neighbor like the Samaritan in Jesus' beautiful parable. In overcoming fear of the "other" and practicing compassion, we find our own truest selves made in the image and likeness of God.

I fear that our partisan debates rob us of this profound awareness of the divine call to practice compassion. It is no accident that the Samaritan is not just a stranger, but alien -- a man from another culture, language, and religion.

Many immigrants feel fear and rejection. They find themselves pawns to the ambitions of the powerful. Where is that American legacy of welcome and opportunity? Where is the compassion for brothers and sisters in desperate circumstances? In this archdiocese, there are thousands of folks from the Caribbean and Central America who reside here with Temporary Protected Status -- legal status granted to people fleeing war and natural disaster. Now, after decades of hard work and having raised children and grandchildren, they face the fear of losing everything.

As I have already indicated, I understand the gravity and the necessity of the immigration debate, but I must remind us that politics and debate do not outweigh the human call to compassion. If we lose that basic sense of empathy with other human beings, we will have become something other than what God intends for us. Consider these words of Pope Francis in that address: "Compassion is a feeling that cannot be explained on a purely rational level. Compassion strikes the most sensitive chords of our humanity, releasing a vibrant urge to 'be a neighbor' to all those whom we see in difficulty."

My hope for good leadership

It is important to acknowledge that this seemingly intractable conflict has a long history. For decades, the American political leadership has failed to address comprehensive immigration reform. My

brother bishops and I have seen the tragic effects of our broken system among the people we serve and we have called repeatedly and fruitlessly for bi-partisan and comprehensive immigration reform. The fact is that we have not been regulating our borders for the sake of the common good. We have combined harsh enforcement with an irrational and dysfunctional system. Our society seeks immigrant labor but relegates the workers to a shadow existence as the undocumented who may never hope to reap the benefits of hard work and opportunity. Such suffer the most egregious effects of our failed system. Yes, we need secure borders and proper procedures for entering the country and seeking residency or citizenship. But that effort will be cruel if it does not also recognize the real need of refugees and include reasonable compassionate options for the millions who toil in our midst.

Whichever side you find yourself in these poisoned times, please understand that I do not wish to speak for or against either party. I speak as a Shepherd of Christ in the hope that all will live that lesson of compassion which He wrote for us in His life's blood. And I must appeal to our elected leaders to seek the common good in the exercise of their respective offices. We need good leadership -- for the sake of human dignity, for the sake of compassion, and for the sake of laws that protect and promote the common good.

I continue to hope and pray that compassionate hearts and reasoned debate will prevail. Our actions matter. They shape us, and they shape our future. But it is also true that our best actions flow from who we are. As children of God, we are creatures made by and for love. As Americans, we honor the proud legacy of "E pluribus unum," "Out of many, one." May that faith and that legacy guide us now. God bless you and God bless America.



Archbishop Richard G. Henning is the Archbishop of Boston.

Originally published February 7, 2025 in *The Boston Pilot*.

CARDINAL GREGORY APOLOGIZES TO LGBTQ+ CATHOLICS – A 'WATERSHED MOMENT'



Speaking words that have been described as "a healing balm," Cardinal Wilton D. Gregory, retired Archbishop of Washington, D.C., was the guest homilist at a January 22 Evening Prayer service hosted by the LGBTQ+ ministry of Holy Trinity Parish and held at Saint

Ignatius Chapel. In his sermon, Cardinal Gregory said:

"There is no room for religious bigotry that is largely fueled by lack of knowledge and ignorance on the part of peoples who may call themselves religious but whose behavior violates the basic tenets of most of the great faith traditions of the world."

Then the Cardinal spoke about the hurt that LGBTQ+ people have experienced because of Catholicism's all-too-unwelcoming actions and statements, ending with this apology to members of Dignity Washington for the Church's alienation of them and others:

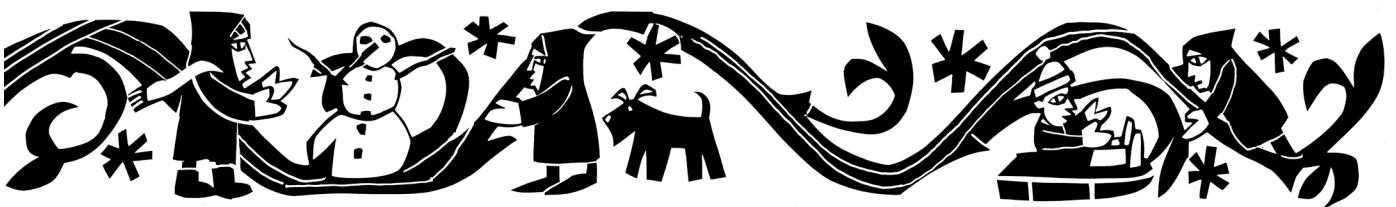
"As I recall the enthusiasm of my youthful first encounter with Christ in the Catholic Church, I am renewed and reaffirmed that Jesus has brought me here to the priesthood and to the episcopacy for his own purpose. I have never for one moment doubted that I have made the correct journey of faith within Catholicism, but I have been deeply distressed by the state of things in the world in which the Church must witness to the Risen Lord. I apologize for my own failure to emulate Christ's compassion. The way that we have treated our LGBTQ brothers and sisters has brought them tears and to many of us a disgrace.

"I apologize from the heart for the hurt that has resulted in the loss of so many of our family members who belong to God no less than I do. I apologize not only for those whose past actions have scandalized and wounded these men and women. I apologize for my own lack of courage to bring healing and hope, and I ask forgiveness."

WINTER WALK 2025

On Sunday, our Hunger & Homelessness Minisry gathered on the snowy Boston Common to participate in *The Winter Walk*. This year Saint Cecilia walkers raised funds for Capuchin Mobile Ministries, a van that distributes food and warm beverages alongside spiritual guidance and compassion to those experiencing homelessness.

Thank you to Mark Lippolt for sharing these photos from the walk!





THE FEAST OF SAINT JOSEPHINE BAKHITA

Established by Pope Francis in 2015, the February 8 feast of Saint Josephine Bakhita is now recognized as Anti-Human Trafficking Day—an international day of prayer and awareness against human trafficking. Born in 1869 in southern Sudan, Saint Josephine was kidnapped at the age of 7 and sold into slavery. After being resold several times, she was eventually freed and, in 1890, felt drawn to the Catholic Church and was baptized and confirmed in Italy. At the age of 27, Josephine joined the missionary congregation of the Daughters of Charity of Canossa, Servants of the Poor and dedicated her life to sharing her testament of deliverance from slavery and comforting the poor and suffering. Josephine died in 1947 and was canonized in 2000 by Pope John Paul II, becoming the first female Black saint in the modern era.

In commemoration of St. Josephine's feast day, we would like to highlight the work and ministry of the Rev. Becca Stevens. Stevens is an Episcopal priest

and the founder of Thistle Farms (Nashville, TN) and Magdalene House (Austin, TX), organizations that have helped hundreds of women escape addiction, trafficking, and violence through community. Thistle Farms and Magdalene House use a holistic approach that aims to heal, restore, and employ women survivors.

A graduate of the University of the South and Vanderbilt Divinity School, Becca Stevens centers love and compassion in her work as a priest, author, and entrepreneur. She strives to inspire communities to organize and act with generosity and hope.

The depiction of Saint Josephine Bakhita above is by artist Nancy Marek Cote. The painting is on display on the east side of the church.

To learn more about Thistle Farms and Rev. Becca Stevens, visit: thistlefarms.org.

PARISH OPERATING STATEMENT

We are pleased to present the Parish Operating Statement for the first half of the fiscal year ending June 30, 2025. We ended the first half of the year with a surplus of \$411,533, largely due to the generosity of parishioners during our iGive campaign and end of year giving.

This surplus will be applied immediately to the maintenance and waterproofing of our building. In December the Parish sustained water damage due to a water main break on Scotia Street. While our immediate neighbors were inundated with over six feet of water in their basements, damage was minimal due to the Parish's previous investment in waterproofing some of the exterior walls. The Parish is now working to waterproof the rest of the building and will use this surplus to defray some of the cost. We believe this will ensure the continued safety and soundness of our church for the parish and our community.

As always, we continue to be appreciative and thankful for your very generous support of the parish and our ministries. We urge you to continue your stewardship as we all strive to make Saint Cecilia a vibrant and positive force in our community.

SAINT CECILIA FINANCE COUNCIL

Father John Unni, *Pastor*
 Matt Maguire, *Chair*
 Bonnie Blanchfield
 David Castaldi
 Alicia Cooney
 Mark Duggan
 Jason Grapski
 Cole Young
 Colleen Melaugh, *Director of Finance*
 Nicole Pascarelli O'Brien,
Pastoral Director of Operations

<u>OPERATING STATEMENT</u>	<u>QUARTER ENDING</u>	<u>QUARTER ENDING</u>
	<u>December 31, 2024</u>	<u>December 31, 2024</u>
	<u>ACTUAL</u>	<u>BUDGET</u>
<u>INCOME</u>		
Sunday Offertory Income	\$ 1,102,977	\$ 1,102,977
Special Donations Income	\$ 652,764	\$ 466,500
Operating Income	\$ 236,026	\$ 187,068
Miscellaneous Income	\$ 70,101	\$ 54,175
TOTAL INCOME	\$ 2,061,868	
<u>EXPENSES</u>		
Personnel Expenses	\$ 674,549	\$ 763,489
Office Expenses	\$ 117,200	\$ 126,625
Liturgy Expenses	\$ 55,257	\$ 53,375
Building Expenses	\$ 426,549	\$ 399,000
Other Expenses	\$ 298,780	\$ 315,132
TOTAL EXPENSES	\$ 1,575,335	\$ 1,657,621
TOTAL INCOME LESS EXPENSES	\$ 486,533	\$ 75,122
TRANSFER FOR CAPITAL REPAIRS ACCT	\$ (75,000)	\$ (75,000)
FUNDS AVAILABLE FOR OPERATIONS	\$ 411,533	\$ 122



FRANCIS AND AUGUSTINE: A CHRISTIAN RESPONSE TO REFUGEES

BY: JOSEPH T. KELLEY, PH.D., D.MIN.



Solidarity march with immigrants and refugees in Minneapolis, MN on February 18, 2017.

Fibonacci Blue | Wikicommons

The United Nations High Commission for Refugees reports disturbing statistics about the displacement of millions of people around the world. Over 117 million people were forced to flee their homes in 2023—and the violence of 2024 will certainly increase that number. 43.4 million of these displaced persons met the official UN category of “refugee”—and 40% of these were under 18 years of age. 5.8 million are in urgent need of international protection, including many people categorized as “stateless.”

The data shows a dramatic, worldwide increase in the forced displacement of persons since 2012. We know the reasons: ethnic and religious persecution, wars and gang violence, human rights violations, economic crises, despotic leaders and serious disruptions in public order and social structures.

The problem presses ever closer to us at home: the issues at the US southern border, the hundreds of immigrants camped out in Terminal E at Boston’s Logan Airport over the summer, families from Syria, Ukraine, Palestine arriving at our cities and churches.

Pope Francis has been a global voice calling all peoples and nations to respond to the human needs and sufferings of refugees. Perhaps more than any other world leader, he has raised awareness of this crisis with his words and actions. Many centuries ago, another Christian bishop also called the Church and society to respond to the plight of displaced persons and refugees. This was Saint Augustine, the Bishop of the port city of Hippo Regius in what is today Annaba, Algeria.

In the early fifth century the citizens of Rome and

the Italian peninsula were displaced by violence. Visigoth tribes were pushing down Italy, eventually laying siege to Rome, and finally sacking it in 410. Thousands, perhaps tens of thousands of people (the population of Rome at that time was over 800,000) fled across the Mediterranean Sea for safety. But they were not heading North as refugees do today. They sailed South, from Italy to the safer shores of North Africa. The rich Romans had sturdy vessels to flee to their estates in North Africa. The poor had to hope for a place on the ships of their masters, or make do with much more precarious, wooden crafts that most likely resembled the overcrowded boats that embark from North Africa today.

We can discern three dimensions of Augustine's pastoral response to the influx of refugees from Italy into his diocese. The first is that he gave voice to the general fear, uncertainty and distress that the sack of Rome caused around the empire. In several sermons preached between 410 and 411 Augustine's rhetoric testified to the alarm of the age. Speaking about the fall of Rome, he told his congregation that the world is "being laid waste..., going to ruin.... The world has grown old; it's full of complaints..., full of troubles and pressure (Sermon 81)." Those words, which acknowledged his congregation's anxiety, are a distant echo of the fears of today.

The second important element of Augustine's pastoral response is also found in his sermons. He became the public voice of the refugees. His sermons were public testimony for those who had fled the violence in Italy, and who now were among the members of the congregations he addressed. Romans, some of whom he knew personally from his five years teaching in Italy, were now the refugees—displaced persons, fleeing war and violence, facing the uncertainty all refugees face. In Sermon 81 Augustine, with painful irony, reminded his congregation that even Aeneas, one of Rome's legendary founders, was himself a fugiens a "fugitive—a refugee fleeing the fall of Troy," sailing homeless around the Mediterranean, presaging the journey of so many generations of refugees across that same sea, even to Augustine's day (and, we might add, even to our day).

Augustine not only spoke on behalf of refugees. The third dimension of his pastoral response was to call for a coordinated response to their plight. He instructed priests to investigate all cases of cruelty, and to console the victims, helping them not to

complain against God despite their sufferings (Letter 111). He urged his congregation in Hippo to "show compassion to those who are suffering, to take care of the weak; and at this time of many refugees from abroad to be generous in your hospitality, generous in your good works (Sermon 81)." He reminded his people that charity and generosity, especially on behalf of the less fortunate, are essential to Christian life (Sermon 389).

Letter 130 written in 411 sounds the depths of Augustine's pastoral response to the suffering of refugees. One of those who had fled from Rome to Africa was the wealthy Roman widow Proba. A devout Catholic Christian, she had asked Augustine about St. Paul's instruction in his First Letter to the Thessalonians to "pray always (1 Thessalonians 5:17)." He responded with Letter 130, well-known for its reflections on the nature of prayer. In this letter the themes of displacement and exile weave their way in and out of Augustine's thoughts on prayer. Even as he discourses on various aspects of prayer, he remains sensitive to Proba's personal situation as a refugee. After all, one prays within the existential context of one's life situation, and Proba, despite her vast wealth and noble status, was nonetheless an exile.

Augustine reminds Proba that in this world no one is really secure. She knows from her own personal experience that wealth, family and friends can be snatched away in an instant. The plight of the refugee keeps us all mindful of the fragility of life and the contingency of our status and situation, whatever it is (cf. 1 Timothy 6:6-10).

We should not let our happiness depend on material possessions and social standing. Such things are useful only if they help us to stay healthy and live a morally good life. Augustine reminds Proba that people are more important than possessions. He writes to her: "If poverty pinches, if grief saddens, if bodily pain disturbs, if exile discourages, if any other disaster torments, provided that there are present good human beings who... can speak and converse in a helpful way, those rough spots are smoothed, the heavy burdens are lightened, and adversity is overcome (Letter 130.2.4)."

He emphasizes the importance of companions in exile: "Without a friend," Augustine writes, "nothing in the world seems friendly (Letter 130.2.4)." You may have lost many friends during the sack of

Rome, Augustine seems to be saying, but you still have friends here and now, in your place of exile. Stay open to them. He invites Proba to admit new people into her circle of friends in Africa—perhaps those she may have previously considered socially beneath her, or even enemies. Friendship, he writes, “should not be bounded by narrow limits (Letter 130.6.13).” He continues, “There is no one in the human race to whom we do not owe love (Letter 130.6.13).” The latter is a remarkable statement, calling Proba and all of us to honor the common humanity we share with all people, no matter how different or distressed.

Proba had lost her husband in 395, many years before the fall of Rome. Augustine draws a pastoral analogy between her status as a widow—albeit a wealthy one—and her new status as a refugee. Every widow is an exile, because by the death of her husband she has been exiled from her former way of life, and for most Roman women less fortunate than Proba, the exile of widowhood brought uncertainty, poverty and vulnerability. The fate of widows is “abandonment and desolation (Letter 130.14.30).” But in fact, Augustine asks, is that not the fate of everyone in this world, exiled from God, struggling along the journey to God? The status of the refugee and the exile of the widow throw light on the existential truth of every human life. The loss of homeland, family, possessions, and social status can happen to anyone. Every person is in exile during our sojourn on this earth. During our earthly wandering we should concentrate on what really matters: God, friendship and generous love. These are the things, Augustine tells Proba, about which she should pray.

Immigration is a complicated issue, presenting many challenges to countries who receive people in great numbers. It is also a trial for the immigrants, most of whom never wanted to leave home. It was only because home became intolerable, dangerous and deadly that they left. According to Augustine and Francis, it is the responsibility of all Christians to acknowledge the general anxiety that the global displacement of persons causes in all of us; to be a voice for the displaced, who have lost their voice along with their homes; to respond to their immediate needs as well as to the injustice that displaced them; and, to take a lesson from the lives of refugees that we are all travelers on this earth, hoping one day to find in God the true home of all persons.



Originally published on September 17, 2024 in *The Weekly Word*, a blog by *A Faith That Does Justice*.

Joseph Kelley is Professor Emeritus of Religious and Theological Studies at Merrimack College. He has authored books and scholarly articles on the thought of Saint Augustine, the psychology of religion and pastoral theology.

**Mary Ann Brett Food Pantry
Saint Teresa of Calcutta Parish
73 Roseclair Street
Dorchester, Massachusetts 0212**

Dear Saint Cecilia Parishioners,

A sincere heartfelt thank you for all of the toys and gift cards that you provided this past Christmas Season to our Mary Ann Brett Food Pantry families who visit us on a weekly basis for their groceries, which you also kindly contribute to. People are hurting and our numbers continue to increase.

Through your generosity, once again we witnessed so many smiles on so many faces of our little ones, the sons and daughters of our neighbors in need. How precious was that!

Thank you, thank you, thank you!
May God bless you and your gracious spirit.

With much love and gratitude,

Jim and Pattie Brett
Mary Ann Brett Food Pantry



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

E-mail | info@stceciliaboston.org Website | www.stceciliaboston.org

Parish Staff

Rev. John J. Unni, Pastor

Rev. James Shaughnessy, SJ, Pastoral Support

Mark Donohoe, Pastoral Associate

Robert Duff, Director of Music

Carly-Anne Gannon, Coordinator of Children's Faith Formation

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 and Events

Mary Wessel, Pastoral Associate

Assisting Clergy

Rev. Peter Grover, OMV

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

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.

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.

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.

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.

Faith Formation for Children

To register your child for Faith Formation, contact our Children's Faith Formation Coordinator, Carly-Anne Gannon.

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 provide consultation and support to anyone who has concerns about reporting child abuse and neglect. Please contact Maria Roche (maria.roche15@gmail.com), Letitia Howland (L_howland@hotmail.com), Erin Young (erin.t.young@gmail.com), or Kathy Sanders (sanderno2010@gmail.com) 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 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. We invite 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.

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.