

# Saint Cecilia

P A R I S H



The Seventh Sunday in Ordinary Time

19 February 2023

"Come Ye Blessed..." by Nathaniel Mokgosi, 1980

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19 February 2023

## THE SEVENTH SUNDAY IN ORDINARY TIME

ENTRANCE PROCESSION | As We Gather at Your Table

NETTLETON

1. As we gath - er at your Ta - ble, As we  
2. Turn our wor - ship in - to wit - ness In the  
3. Gra - cious Spir - it, help us sum - mon Oth - er

lis - ten to your word, Help us know, O God, your  
sac - ra - ment of life; Send us forth to love and  
guests to share that feast Where tri - um - phant Love will

pres - ence; Let our hearts and minds be stirred. Nour - ish  
serve you, Bring - ing peace where there is strife. Give us,  
wel - come Those who had been last and least. There no

us with sa - cred sto - ry Till we  
Christ, your great com - pas - sion To for -  
more will en - vy blind us Nor will

claim it as our own; Teach us through this ho - ly  
give as you for - gave; May we still be - hold your  
pride our peace de - stroy, As we join with saints and

ban - quet How to make Love's vic - t'ry known.  
im - age In the world you died to save.  
an - gels To re - peat the sound - ing joy.

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

Curtis Stephan

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

cy, have mer - cy on us. For you a - lone are the

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 | Leviticus 19: 1-2, 17-18

RESPONSORIAL PSALM | Ps. 103: The Lord is Kind and Merciful

Marty Haugen

The Lord is kind and mer-ci-ful, the Lord is kind and mer-ci-ful.

Bless the LORD, O my soul,  
and all within me, his holy name.  
Bless the LORD, O my soul,  
and never forget all his benefits. *R.*

He does not treat us according to our  
sins,  
nor repay us according to our  
faults. *R.*

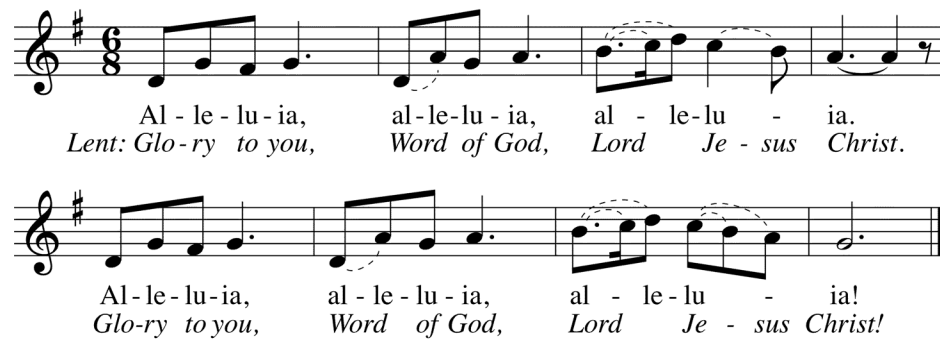
It is the Lord who forgives all your sins,  
who heals every one of your ills,  
who redeems your life from the grave,  
who crowns you with mercy and  
compassion. *R.*

As far as the east is from the west,  
so far from us does he remove our  
transgressions.

As a father has compassion on his  
children,  
the LORD's compassion is on those  
who fear him. *R.*

The LORD is compassionate and gracious,  
slow to anger and rich in mercy.

SECOND READING | 1 Corinthians 3: 16-23



## GOSPEL | Matthew 5: 38-48

## HOMILY

## NICENE CREED

I believe in one God,  
 the Father almighty,  
 maker of heaven and earth,  
 of all things visible and invisible.  
 I believe in one Lord Jesus Christ,  
 the Only Begotten Son of God,  
 born of the Father before all ages.  
 God from God, Light from Light,  
 true God from true God,  
 begotten, not made, consubstantial with the Father;  
 through him all things were made.  
 For us men and for our salvation  
 he came down from heaven,  
 and by the Holy Spirit was incarnate of the Virgin Mary and became man.  
 For our sake he was crucified under Pontius Pilate,  
 he suffered death and was buried,  
 and rose again on the third day  
 in accordance with the Scriptures.  
 He ascended into heaven  
 and is seated at the right hand of the Father. He will come again in glory  
 to judge the living and the dead  
 and his kingdom will have no end.  
 I believe in the Holy Spirit, the Lord, the giver of life,  
 who proceeds from the Father and the Son,  
 who with the Father and the Son is adored and glorified,  
 who has spoken through the prophets.  
 I believe in one, holy, catholic and apostolic Church.  
 I confess one Baptism for the forgiveness of sins  
 and I look forward to the resurrection of the dead and the life of the world to come.  
 Amen.

## UNIVERSAL PRAYER

# THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

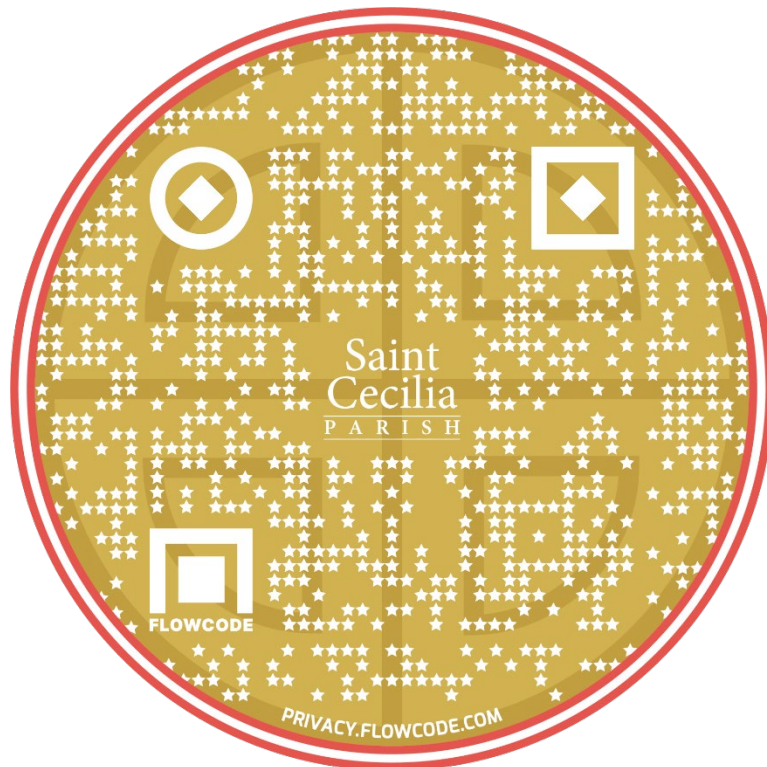
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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

If the Flowcode doesn't work for you, please visit [www.flowcode.com/page/stceciliaboston](http://www.flowcode.com/page/stceciliaboston).

You can also mail a check to:

Saint Cecilia Parish  
18 Belvidere Street  
Boston, MA 02115






# LITURGY OF THE EUCHARIST

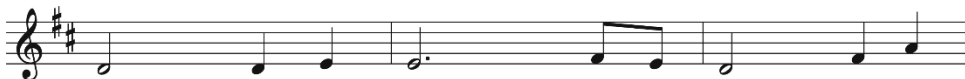
PRESENTATION OF THE GIFTS | In This Place

Trevor Thomson


## Verses



1. We are all hun - gry peo - ple, we need  
2. All our lives are a mys - t'ry; we see  
3. Though the world may tell us to  
4. In the bread that is bro - ken is the



shel - ter and strength. We are one in our  
not where they lead. We are asked now to  
look at our - selves, we reach out to an -  
Christ that re - stores. As we take, now re -



hurt - ing, we are one in our pain. In our suf -  
trust you and we know we must be - lieve. As our feet  
oth - er where suf - fer - ing dwells. As our hands  
ceive him, we find love ev - er - more. As the bread



f'ring and sad - ness, we are saved by the grace  
be - come Christ's feet, we go forth with the grace  
be - come Christ's hands, we are healed by the grace  
be - comes Bod - y, we are filled with the grace



of the pow - er and the Spir - it that is here in this place.

## Refrain



We are gath - ered at ta - ble as one in the Lord.  
*\*to - geth - er*



We are gath - ered as peo - ple who are liv - ing the Word.



#### EUCCHARISTIC PRAYER

✠ The Lord be with you.

All: And with your spirit.

✠ Lift up your hearts.

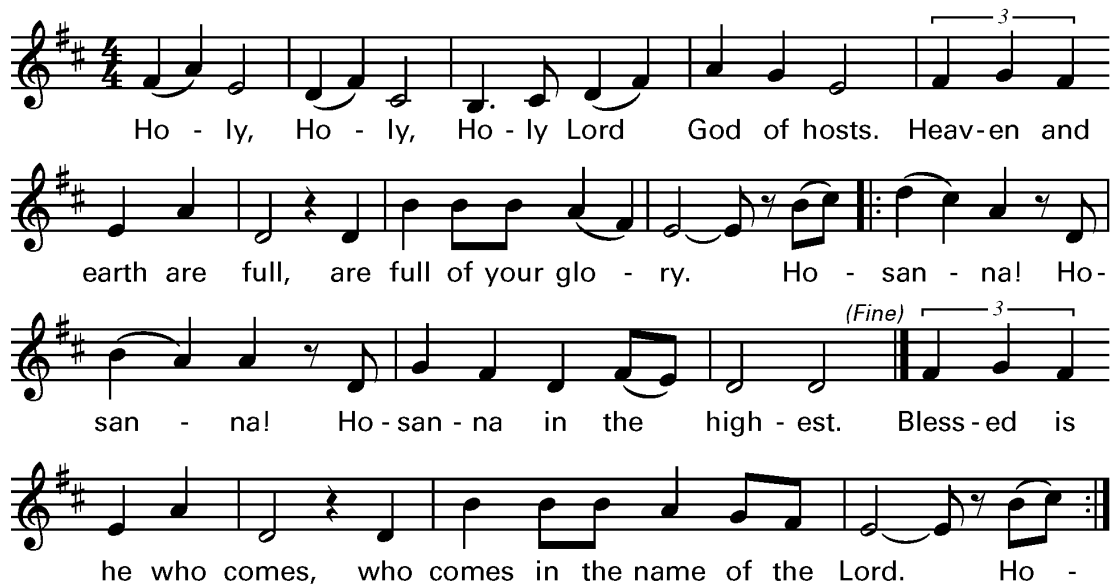
All: We lift them up to the Lord.

✠ Let us give thanks to the Lord our God.

All: It is right and just.

#### HOLY, HOLY | Mass of Christ the Savior

Dan Schutte







## 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

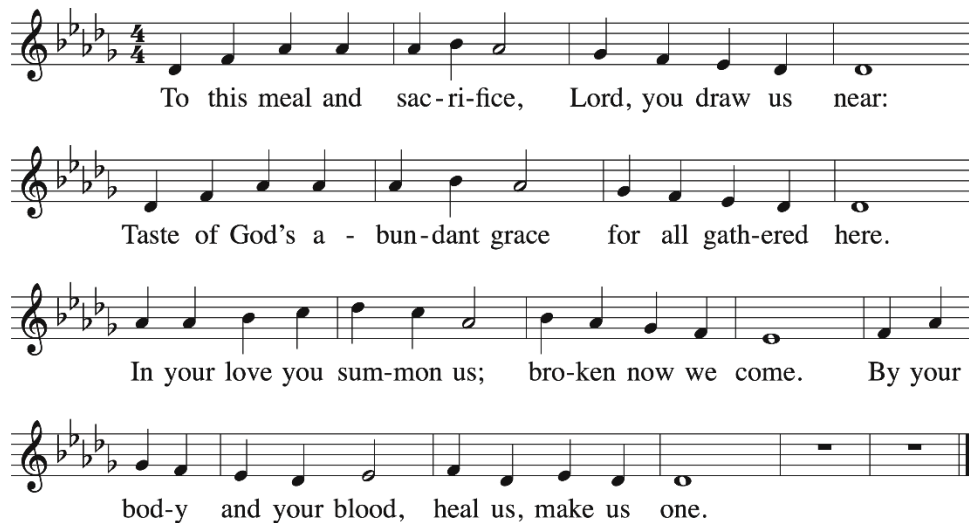
It is a long-held Catholic belief that when circumstances prevent one from receiving Holy Communion, it is possible to make an "Act of Spiritual Communion." When we are unable to be physically present at the celebration of the Eucharist, Pope Francis invites Catholics to say this prayer as a source of 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. Amen.

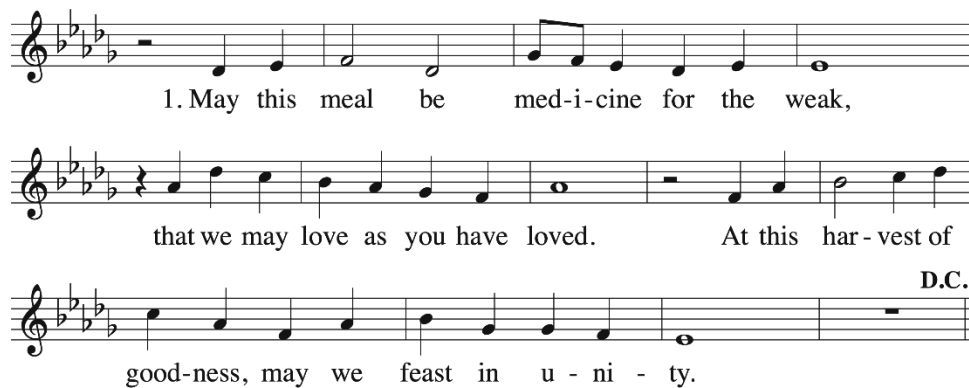
### COMMUNION | Make Us One

Chris DeSilva



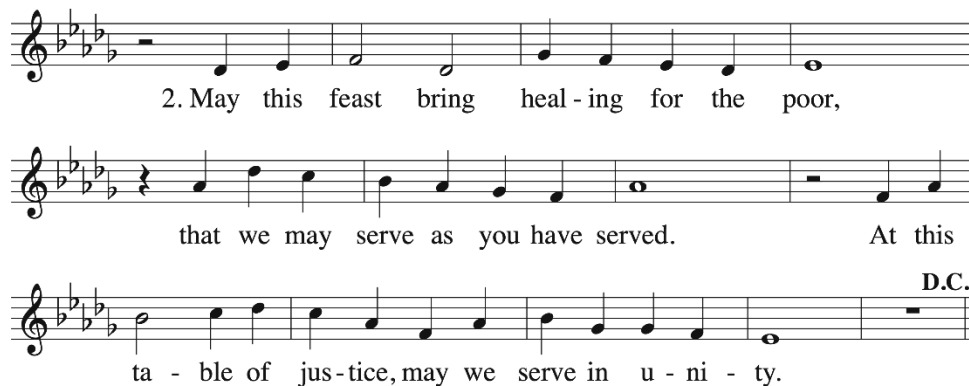
To this meal and sac-ri-fice, Lord, you draw us near:  
Taste of God's a - bun-dant grace for all gath-ered here.  
In your love you sum-mon us; bro-ken now we come. By your  
bod-y and your blood, heal us, make us one.

#### Verse 1



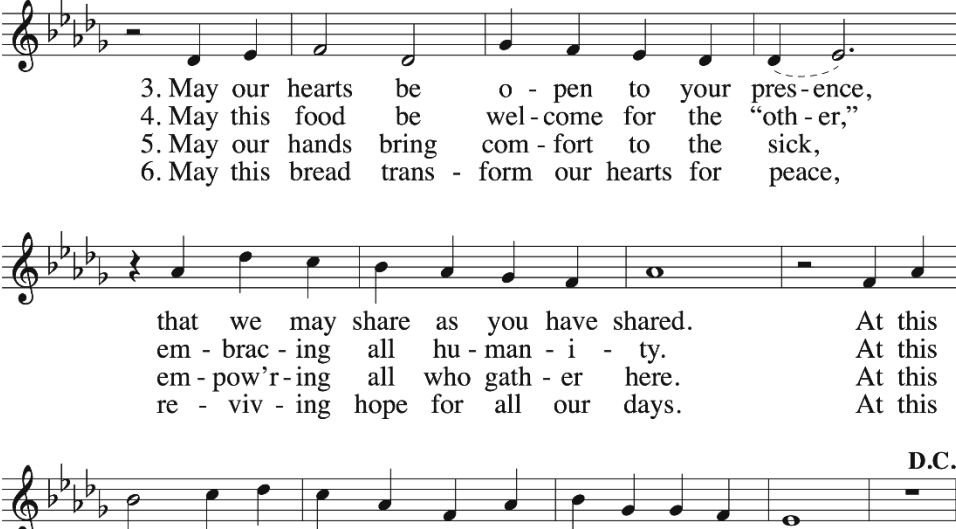
1. May this meal be med-i-cine for the weak,  
that we may love as you have loved. At this har-vest of  
good-ness, may we feast in u - ni - ty. D.C.

#### Verse 2



2. May this feast bring heal-ing for the poor,  
that we may serve as you have served. At this  
ta - ble of jus-tice, may we serve in u - ni - ty. D.C.

Verses 3–6



3. May our hearts be o - pen to your pres - ence,  
4. May this food be wel - come for the "oth - er,"  
5. May our hands bring com - fort to the sick,  
6. May this bread trans - form our hearts for peace,

that we may share as you have shared. At this  
em - brac - ing all hu - man - i - ty. At this  
em - pow'r - ing all who gath - er here. At this  
re - viv - ing hope for all our days. At this

D.C.

gath - 'ring of na - tions, may we live in u - ni - ty.  
ban - quet of glad - ness, may we work for u - ni - ty.  
al - tar of heal - ing, may we sing for u - ni - ty.  
tem - ple of mer - cy, may we pray for u - ni - ty.

COMMUNION MEDITATION | I Give You a New Commandment

Peter Nardone

I give to you a new commandment that you love one another as I have loved you.

*Ubi caritas est vera, Deus ibi est. Congregavit nos in unum Christ amor.  
Exsultemus et in ipso jhucendemur. Timeamus et amemus Deum vivum.*

## 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.



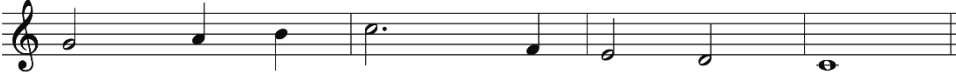
1. Je - sus shall reign wher - e'er the sun  
 2. To him shall end - less prayer be made,  
 3. Peo - ple and realms of ev - 'ry tongue  
 4. Bless - ings a - bound wher - e'er he reigns:  
 5. Let ev - 'ry crea - ture rise and bring



Does its suc - ces - sive jour - neys run;  
 And prais - es throng to crown his head;  
 Dwell on his love with sweet - est song;  
 The pris - 'ners leap to lose their chains,  
 Bless - ing and hon - or to our King,



His king - dom stretch from shore to shore,  
 His name like sweet per - fume shall rise  
 And in - fant voic - es shall pro - claim  
 The wea - ry find e - ter - nal rest,  
 An - gels de - scend with songs a - gain,



Till moons shall wax and wane no more.  
 With ev - 'ry morn - ing sac - ri - fice.  
 Their ear - ly bless - ings on his name.  
 And all who suf - fer want are blest.  
 And earth re - peat the loud A - men.

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

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

# WELCOME!

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

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

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

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

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

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

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

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

# OUR COMMUNITY NEWS



## MINISTERS OF THE LITURGY

**Saturday, February 18 | 5:00 p.m.**

Rev. Peter Grover, OMV, celebrant  
Catherine Horsley, lector

**Sunday, February 19 | 8:00 a.m.**

Rev. Peter Gyves, SJ, celebrant  
Jim Dougherty, lector

**Sunday, February 19 | 9:30 a.m.**

Rev. John Unni, celebrant  
Cole Young, James Paradis,  
and Chika Offurum, lectors

**Sunday, February 19 | 11:30 a.m.**

Rev. John Unni, celebrant  
Julie DesAutels, Cathy Anderson,  
and Kelly McClintock, lectors

**Sunday, February 19 | 6:00 p.m.**

Rev. James Shaughnessy, SJ, celebrant  
Virgen Palermo and Kevin Dumas, lectors

## SPECIAL INTENTIONS

**Sunday, February 19 | 8:00 a.m.**

Maria Villanueva, *15th Anniversary*

**Sunday, February 19 | 9:30 a.m.**

Dr. Stephen Yovino, *3rd Anniversary*  
Carol Howland, *10th Anniversary*  
Joel Maksymowicz, *20th Anniversary*  
Beirne Lovely, *Memorial*  
Frank J. Paul, *Memorial*  
Birge Albright, *Memorial*  
Marion Cataldo, *Memorial*  
Paul DeSabato, *Memorial*  
Deceased Members of the Desmornes Family, *Memorial*  
Pauline Yovino, *Memorial*

**Sunday, February 19 | 6:00 p.m.**

Louis and Dorothy Landini, *Memorial*

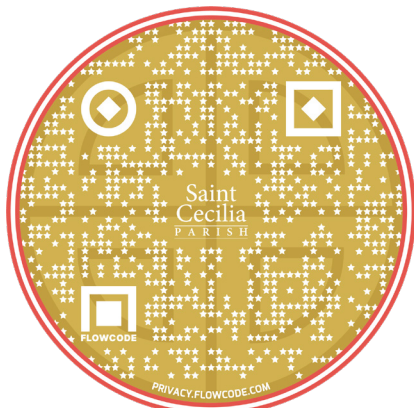
## TODAY'S READINGS

Leviticus 19:1-2, 17-18  
1 Corinthians 3:16-23  
Matthew 5:38-48

## NEXT WEEK'S READINGS

Genesis 2:7-9; 3:1-7  
Romans 5:12-19  
Matthew 4:1-11

SCAN THIS CODE  
FOR OFFERTORY GIVING.



THANK YOU FOR YOUR GENEROUS  
SUPPORT OF SAINT CECILIA PARISH!



## THIS WEEKEND'S FLOWERS

The flowers in front of the altar are given to the  
Glory of God and in loving memory of Beirne  
Lovely by his wife, Joan Lovely.

# PRAYERS & OCCASIONS

## **Our Sick**

Please pray for all our sick and for those who are in need of our prayer, especially **Tim Finn, Mary Torok, 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: **Mary and Bryan Torok** of Lansing, Michigan, **Michelle and Ron Wronski** of Middleton, **Kate and Tim McGillicuddy** of Stow, **Kevin Montague** of Brighton, **Susan and Ernest Collamati** of Plainville, **Kerry Jo Green** of Roslindale, **Cassandra Mitsinikos** of Boston, **Jennifer Paragas** of Winchester, **Barbara Thomas** of Pembroke, **Lucy Brody** of Brighton, **Kyra Post** and **Kevin Fowler** of Cambridge, and **Gloria and John Corey** of Milton. If you have not previously registered you can do so online at [www.stceciliaboston.org](http://www.stceciliaboston.org).

## **Black History Month**

Though only 28 days long, Black History Month is a time to celebrate and lift up the lives and achievements of Black Americans past and present. We plan to celebrate this year by sharing articles and highlighting some facts about some noteworthy Black figures in history. These values echo the main principles of Catholic Social Teaching, and we pray that they are increasingly embraced by all Americans.

## **Ash Wednesday**

The season of Lent begins on Wednesday, February 22 and Mass will be celebrated at 8:00 a.m. and 6:00 p.m. Please note that these are the only times ashes will be distributed at Saint Cecilia.

## **Happy Mardi Gras!**

The Lenten Fast begins this week. Now it is Mardi Gras season, the last few days for making spiritual resolutions and adopting the practices that have the potential of yielding a joyous Easter. Do something fun these next few days. Carnival feasting allows for good Lenten fasting.

## **Take a Little Black Book for Lent**

These books are available in the narthex. Please take one home and spend just six minutes a day in reflection to prepare for our celebration of Easter. If you aren't coming to church in-person you can order your own directly from their website at [littlebooks.org](http://littlebooks.org). They are available in

paper (\$5) and ebook (\$4) formats. You can also get all the seasonal books on the Little Books app available for iOS and Android devices at [littlebooks.org/app](http://littlebooks.org/app).

## **Parish Offices Closed for Presidents' Day**

Please note that the Parish Offices will be closed on Monday, February 20 in observance of Presidents' Day.

## **Special Collection This Weekend for Turkey and Syria**

Cardinal Seán has authorized that a special collection for Turkey and Syria be taken up this weekend in all parishes in the archdiocese. The people in Turkey and Syria are experiencing incalculable suffering, destruction, and death. There are reports that the death toll has surpassed 41,000 and continues to rise. Funds raised will help to provide safe shelter and access to food, clean water, and hygiene supplies. The United States Conference of Catholic Bishops has requested that we support the efforts of Catholic Relief Services and the Catholic Near East Welfare Association which are working to provide emergency humanitarian relief. If you donate by check, please make your check payable to the Archdiocese of Boston with "Turkey/Syria Earthquake Relief" in the memo line. You can also pay online by going to <https://www.osvhub.com/stceciliaboston/giving/funds/collection-for-turkey-syria-earthquake-relief>. Thank you for your customary generosity and expression of solidarity with those who are suffering.

## **Ash Wednesday Special Collection**

This Ash Wednesday, a special collection will be taken up for Catholic Charities Boston. Catholic Charities helps thousands of families across Eastern Massachusetts, providing food, shelter, utilities assistance, childcare and youth programming, refugee and immigrant services, and adult education with a mission of moving people toward self-sufficiency. Please consider beginning your Lenten journey by supporting our neighbors in need. To donate, visit this link: <https://www.osvhub.com/stceciliaboston/giving/funds/ash-wednesday-2023>

## **Special Collection Next Weekend**

Next weekend there will be a special collection to support the Church in underdeveloped areas of the world. Your generosity will help fund Catholic Relief Services, the Church in Africa and in Central and Eastern Europe, and three important national Catholic missions: The Military Archdiocese, Catholic Home Missions, and the Black and Indian Missions. Thank you for your generosity.



## SAINT CECILIA YOUNG ADULTS CATECHISM STUDY MEETING



The Creed: We profess it every week, but what does it really mean? Join the SCYA Catechism study group on Monday, February 20 from 7:00-8:00 p.m. over Zoom as we

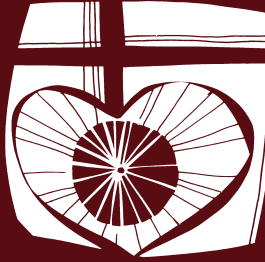
dive into the opening lines of the Creed "I believe in God, the Father Almighty, Creator of Heaven and Earth." All are welcome! Scan the QR code to receive the meeting link.



### HELP HABITAT FOR HUMANITY WELCOME FAMILIES TO THEIR NEW HOMES!

Here's Habitat Greater Boston's Amazon Wish List of items that will make moving into a new Habitat home even more special for local families! Your generosity makes a significant impact on the lives of these families. All items on this list are reasonably priced under \$75: [https://www.amazon.com/hz/wishlist/ls/38KJ36TTTTSL8Y?ref\\_=wl\\_share](https://www.amazon.com/hz/wishlist/ls/38KJ36TTTTSL8Y?ref_=wl_share)

## SEEKING MARRIED COUPLES FOR SAINT CECILIA'S MARRIAGE PREPARATION PROGRAM (PRE-CANA)



One of the primary initiatives of our Marriage Ministry 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 Marriage 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 experience and wisdom for the engaged couples enrolled in the program. Marriage Prep courses are offered several times a year, but commitments are flexible. *Our next class is March 4/March 11!* For more information, email Julianne and Michael Lavelle at [stc.marriage@gmail.com](mailto:stc.marriage@gmail.com). Thank you for your consideration.

## 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://musicforfood.net/boston/s13core3>



## AH, LENT APPROACHETH!

As winter Ordinary Time draws to a close, we look toward Lent, the Church's annual retreat. Lent is a time of renewal and preparation for the feast of Easter and is marked by the disciplines of prayer, fasting, and almsgiving.

Taking some time to get ready for Lent will ensure that we aren't going to miss the first week or two because we are just getting started. Lent begins on Ash Wednesday, but we want to be ready to really take off on that day, rather than just beginning to think about it. Part of what makes a vacation or a significant anniversary so special is the build-up to it.

There are various ways to make Lent meaningful, but it's good to remember that the Lenten disciplines we adopt are not meant to be ends in themselves—an endurance test of sorts. Rather, the practices of prayer, fasting, and almsgiving, along with whatever else we may take on, are aimed at bringing us into closer relationship with God and making us more loving people. If our Lenten practices do not bear this fruit, we may need to reevaluate. We hope you'll be able to participate in either our 8:00 a.m. or 6:00 p.m. liturgy, but we also invite you to give some thought to other more personal ways to make the beginning of Lent special.

It doesn't take a lot of time to prepare for the beginning of Lent. It just takes desire and focus; God can do so much with that. By beginning to establish some simple patterns, we create a bit of space where God is able to touch our hearts. Perhaps we might begin the day mindful that we are entering a period of renewal and refocus. We might ask God to help us to be agents of mercy and reconciliation.

Lent is also a good opportunity to practice gratitude, mindful of the many gifts and graces we have in our lives. These types of simple practices can help stir our spirits and bring us closer to God. And remember, Lent is meant to be a joyful season and a time to keep in mind how much God desires to be in relationship with us. In the words of the prophet Hosea, Jesus says, "I desire mercy, not sacrifice." Lent then, is a time to pay attention to matters of the heart.

## ASH WEDNESDAY

Ash Wednesday begins our forty days of joyful renewal in preparation for the celebration of Easter! Those who are mindful of the call to hear the Gospel more fully, receive ashes as a sign of repentance. The ashes we use are the burnt palms from last year's celebration of Passion (Palm) Sunday. We will distribute ashes at both the 8:00 a.m. and 6:00 p.m. Masses on Wednesday.

Ash Wednesday is a day of universal fast and abstinence. In addition to whatever personal penitential practices you might take up during Lent, Catholics are also asked to observe the practices of fast and abstinence during the forty day period. The Lenten Fast and Abstinence Regulations are as follows:



1. Everyone 14 years of age and older is bound to abstain from meat on Ash Wednesday and on all the Fridays of Lent.

2. Everyone 18 years of age and under 59 years of age is bound to fast on Ash Wednesday and Good Friday (the obligation of fasting ceases with the celebration of one's 59th birthday).

3. On Ash Wednesday and Good Friday, only one full meatless meal is allowed. Two other smaller meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal. Eating between meals is not permitted on these two days, but liquids, including milk and fruit juices, are allowed. When health or ability to work would be seriously affected, the law does not oblige.

4. Catholics should not lightly excuse themselves from these prescribed penitential practices. By the threefold discipline of prayer, fasting, and almsgiving, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday. All of the faithful and the catechumens are encouraged to undertake the practice of these three Lenten practices. Fasting and abstinence, along with prayer and almsgiving, are the foundations of a good and holy Lent.



## WHAT DOES IT MEAN TO FAST?

To fast is to do without food. The purpose of fasting is to experience the effects of not eating. It also serves as a penance or sacrifice—with the goal of strengthening us. When we don't eat, for even a little while, we become hungry. When we are aware of our hunger, we have a heightened sense of awareness. If, when we eat too much, we have a sluggish feeling, when we fast, we have a feeling of alertness.

Fasting is a wonderful exercise whenever we want to sincerely ask for an important grace from God. It is not that our fasting "earns" God's attention, but by fasting, we clarify our thinking and our feeling. It is purifying and prepares us to pray more deeply.

### WHEN DO I FAST?

Catholics, as a group, are required to fast on only two days of the year—Ash Wednesday and Good Friday. On these days, fasting means something very specific and limited. It means that one eats only one full meal in a day, with no food in-between meals. It is understood that two other meals, if one eats three meals a day, should not total one full meal. One might fast in a more complete way, i.e., eating only a portion of a single meal. Of course, anyone is free to fast at any time that it is helpful for their prayer and reflection. It is not recommended that anyone with impaired health should fast in any way.

## WHAT DOES IT MEAN TO ABSTAIN?

To abstain is to not eat meat. Abstinence is meant to be an act of penance—an act of sacrifice that helps us grow in freedom to make much bigger sacrifices. Of course, it would be nonsensical to make the sacrifice of not eating meat only to then indulge in a wonderful meal of seafood that I might enjoy even more. Many people keep a vegetarian diet and, for them, eating meat is not even an issue. In the spirit of Lent, one possibility is to abstain from a non-meat meal that I really like, on all the Fridays of Lent.

## STATIONS OF THE CROSS



Praying the Stations of the Cross is a wonderful Lenten tradition in the Church. We will pray them as a community on Good Friday, but you can pray the Stations online by visiting [www.stjames-cathedral.org/Prayer/jkblstations/stations.htm](http://www.stjames-cathedral.org/Prayer/jkblstations/stations.htm)

## JOIN THE FAR-FLUNG FLOCK'S MARCH ONLINE COFFEE HOUR

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

The Remote Fellowship Community, a.k.a. Far Flung Flock, is excited to welcome yet another ministry leader and member of Saint Cecilia Parish as a special guest. Some of you may even remember Mark Lippolt as the guest at our very first coffee hour in November 2021, when he presented the history of Saint Cecilia.

Mark has been a parishioner at Saint Cecilia for more than 30 years. A native "New Yorker," Mark has lived in the Greater Boston area since he arrived in Massachusetts to attend Brandeis University many, many, MANY years ago. At the Parish, he is the long-time 2nd-grade catechist, member of the Parish Finance and Pastoral Councils, and he spearheads the Hunger & Homelessness Ministry. Deeply involved in the civic life of Boston, Mark currently serves as the Treasurer of Women's Lunch Place and he serves on the Advisory Boards of Community Servings (where he is a former Board Chair) and the Huntington YMCA (the oldest in the country) and on the steering committee for the Boston Chapter of Catholic Relief Services. In his spare time, he holds down a full-time paid position as the Assistant Manager of a residential real estate office in Brookline, MA.

We are excited to welcome Mark once again and look forward to hearing all about the wonderful things his ministry is accomplishing!

## 2023 FIRST RECONCILIATION





# PARISH OPERATING STATEMENT

We are pleased to present the Parish Operating Statement for the first half of our fiscal year ending December 31, 2022. As you can see, we ended the quarter year on a positive note, with a surplus of \$307,021. Our total income is slightly under budget, but we continue to expect to end the year with this item on budget. The total expenses are significantly under budget. We have several positions we have not filled and a number of budgeted expenses we expect to incur during the second half of the year. Consequently, we do expect our expenses to increase as we proceed through the year and the current surplus to decrease. We hope to end the year with a modest positive surplus.

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	Mark Lippolt
Cole Young	Colleen Melaugh, Director of Finance

## OPERATING STATEMENT

	Quarter Ending Dec 31, 2022	Quarter Ending Dec 31, 2022
<u>INCOME</u>	ACTUAL	BUDGET
Sunday Offertory Income	\$ 919,373	\$ 925,000
Special Donations Income	\$ 299,703	\$ 379,500
Operating Income	\$ 169,685	\$ 165,000
Miscellaneous Income	\$ 18,470	\$ 26,228
<b>TOTAL INCOME</b>	<b>\$ 1,407,231</b>	<b>\$ 1,495,728</b>
<u>EXPENSES</u>		
Personnel Expenses	\$ 517,837	\$ 640,725
Office Expenses	\$ 67,408	\$ 116,775
Liturgy Expenses	\$ 39,374	\$ 49,475
Building Expenses	\$ 235,135	\$ 362,000
Other Expenses	\$ 177,956	\$ 250,728
<b>TOTAL EXPENSES</b>	<b>\$ 1,037,710</b>	<b>\$ 1,419,703</b>
<b>TOTAL INCOME LESS EXPENSES</b>	<b>\$ 369,521</b>	<b>\$ 76,025</b>
<b>TRANSFER TO CAPITAL REPAIRS ACCT</b>	<b>\$ (62,500)</b>	<b>\$ (62,500)</b>
<b>FUNDS AVAILABLE FOR OPERATIONS</b>	<b>\$ 307,021</b>	<b>\$ 13,525</b>



## ADULT FAITH FORMATION EVENTS

### BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY CAMPUS EVENTS/WEBINARS

#### Do THE WORK: Toward a Catholic Anti-Racism

Presenter: Tia Noelle Pratt, Assistant Vice President for Mission Engagement and Strategic Initiatives, Villanova University

Thursday, February 23, 2023 | 5:30 – 7:00 p.m.

Hybrid | TML Auditorium, Theology and Ministry

Library, Room 113 Boston College, Brighton Campus,

117 Lake Street | Registration Required | Free of charge

#### Father Ed: The Story of Bill W.'s Spiritual Sponsor

Presenter: Dawn Eden Goldstein, author of a new biography entitled *Father Ed: The Story of Bill W.'s Spiritual Sponsor*

Tuesday, February 28, 2023 | 12:00 – 1:00 p.m.

Attend in person (lunch provided) or virtually

Boston College, Chestnut Hill | Corcoran Commons,

Heights Room | Registration Required | Free of charge

#### Praying with Sweetgrass: Becoming Naturalized to Place

Presenters: Rev. Dr. H. Daniel Zacharias (associate professor of New Testament Studies at Acadia Divinity College), and Dr. Damian Costello (director of postgraduate studies at NAIITS: An Indigenous Learning Community)

Thursday, March 9, 2023 | 6:00 – 7:00 p.m. | Virtual

Event | Registration Required | Free of charge

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

### BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY ONLINE COURSES

#### Black Catholic Spirituality

March 8 – April 4, 2023 | 4-Week Online Course

Registration Required | \$30.00

#### The Gospel of John

March 8 – April 11, 2023 | 5-Week Online Course

Registration Required | \$60.00

#### The Psalms: Prayers for All Times

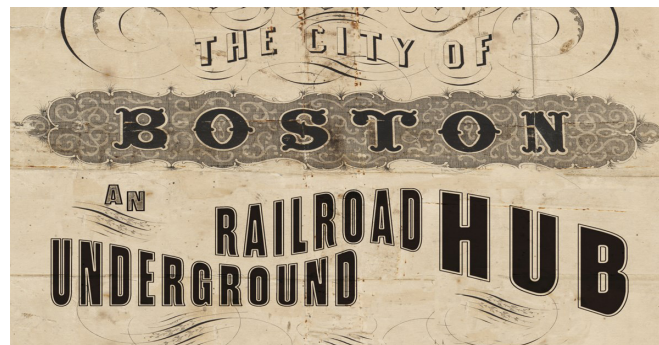
March 8 – April 11, 2023 | 5-Week Online Course

Registration Required | \$60.00

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

## HEARING ASSISTANCE IN CHURCH

The church is equipped with an assistive listening system. Small receivers are available for anyone who may have trouble hearing the sound system. Simply request a receiver from one of our greeters before Mass.



## MAPPING THE UNDERGROUND RAILROAD IN BOSTON

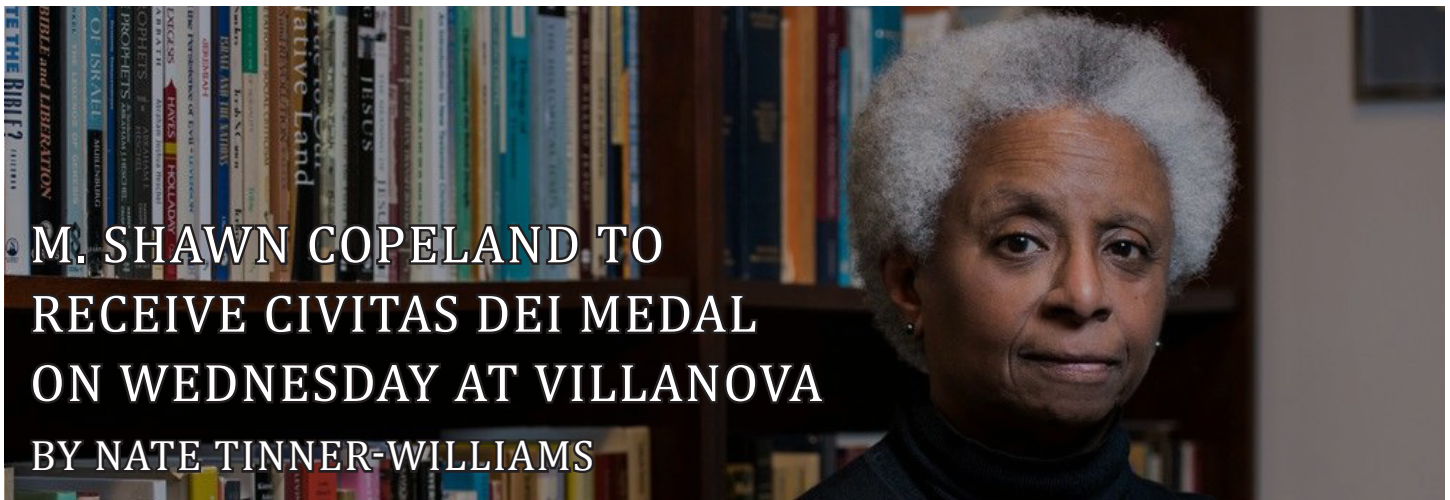
As part of Black History Month, we're sharing articles and information about the history of Black Catholics in Boston and throughout the United States. Today we're sharing about an online resource publicized by St. Katharine Drexel Church in Dorchester. The National Park Service has built an interactive digitized map that allows you to explore the pivotal role Boston played in the Underground Railroad. By clicking and zooming, you can learn more about the people and places involved in assisting in the fight for freedom. The map also highlights locations of protests against the fugitive slave laws. To navigate the map, visit: <https://www.nps.gov/boaf/learn/historyculture/mapping-the-underground-railroad-in-boston.htm>



## DID YOU KNOW?

The Remote Fellowship Community, a.k.a. the FFF, boasts 515 official members at the last count! These are the members who have registered their email addresses and opted into receiving emails regarding any FFF online coffee hours, surveys, and other events.





*Bulletin Editor's Note: This passage has been edited to change verb tenses from present to past tense.*

Dr. M. Shawn Copeland, professor emerita of systematic theology at Boston College, was named the recipient of this year's Civitas Dei Medal from Villanova University, which was bestowed in a livestreamed ceremony on campus Wednesday afternoon.

Copeland is the first Black awardee in the history of the medal, which was inaugurated in 2012.

"With the Civitas Dei Medal, Villanova honors Catholics who, through their work, have made exemplary contributions to the Catholic intellectual tradition and the pursuit of truth, beauty and goodness," the university said in a release on February 6, following an initial announcement last month.

"Copeland has gained renown for her research in three intersecting areas: shifts in theological understanding of the human person; the African American Catholic experience; and issues pertinent to political or praxis-based theologies."

The Civitas Medal is only the latest honor for Copeland, who retired from Boston College in 2019—one year after receiving the John Courtney Murray Award from the Catholic Theological Society of America. She previously served as the first Black president of the CTSA beginning in 2003, the same year she became an associate professor at Boston College, where she earned her PhD in 1991.

Copeland was named a keynote speaker of the Black Catholic Theological Symposium's annual meeting in 2021, delivering a lecture entitled "*#BlackLivesMatter as Public Theology*," and was nominated for Pax Christi USA's Teacher of Peace Award the same year. She received the Monika Hellwig Award from the Association of Catholic Colleges

and Universities in 2021, and was honored by the Catholic Media Association in 2022 for *Desire, Darkness, and Hope: Theology in a Time of Impasse*, a work she co-edited. Last fall, she delivered the inaugural Thea Bowman Lecture at Santa Clara University for Black Catholic History Month.

Copeland's own body of written work spans the fields of womanist and political theology, often including focusing on intersectionality and the witness of the Black experience. She has contributed to various works integral to the Black Catholic academic corpus, including the landmark text *Uncommon Faithfulness: The Black Catholic Experience* (2009). She also authored a book the same year on Venerable Henriette DeLille, one of seven African-American Catholics currently on the path to sainthood.

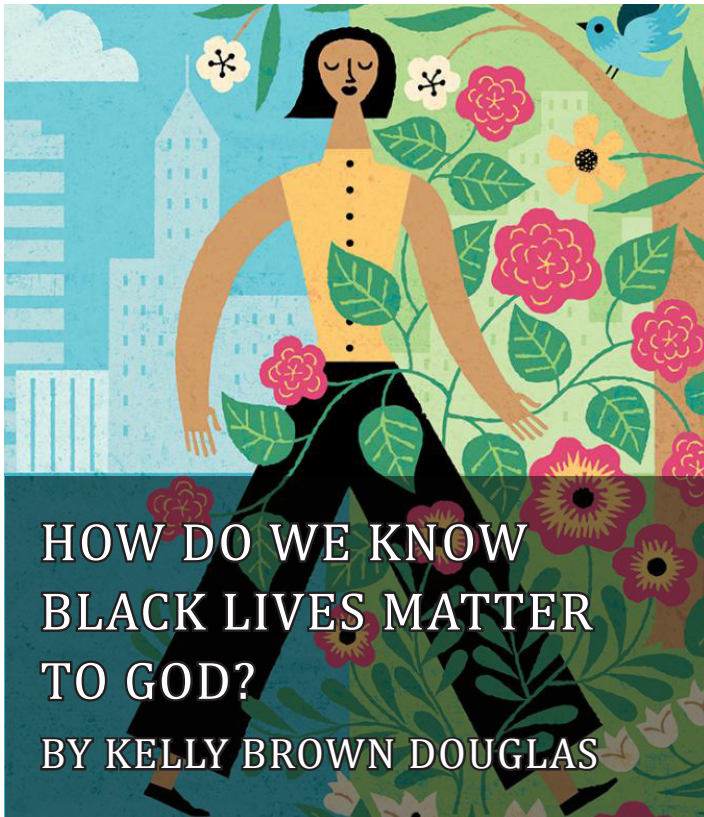
The second edition of her 2010 book *Enfleshing Freedom: Body, Race, and Being* is scheduled to be released later this year.

Copeland currently serves as the Vincentian Chair of Social Justice at St. John's University in New York City, where she is delivering a series of lectures as part of her service, including a talk entitled "Who is My Neighbor." She previously served a term as the Alonzo L. McDonald Family Chair on the Life and Teachings of Jesus and Their Impact on Culture at Emory University beginning in 2020.

Wednesday's ceremony at Villanova included a lecture entitled "Political Theology: Animating Possibilities for Renewal of Common Life" and the Civitas Dei Medal was presented by Fr Kevin DePrinzio, OSA, the school's vice president for mission and ministry.

~ *Nate Tinner-Williams is co-founder and editor of Black Catholic Messenger and a seminarian with the Josephites.*





Anselm's dictum that theology is "faith seeking understanding" perfectly describes my theological journey. Even before I knew the word theology, I struggled to understand the meaning of my faith in relationship to my Blackness. This struggle continues for me today, although perhaps in a more focused way. While I initially wondered about the propriety of faith in what I believed then to be a "White Jesus," I now struggle with the efficacy of faith at all.

James Baldwin once said that there comes a time in the life of every Black person in America when they must face the "shock . . . that the flag to which you have pledged allegiance . . . has not pledged allegiance to you." And now, as the mother of a six-foot-tall, loc-wearing, 27-year-old Black man—fearing for his life in this nation as much as I did when he was born, and realizing the gravity of sin in this country that is a mortal threat to all Black life—I find myself facing the shock that perhaps the "God of Jesus Christ," in whom Black people have pledged faith, has not really pledged allegiance to us.

In light of that reality, I find myself reflecting not primarily upon how my theological mind has changed but upon how my journey to understand my faith continues. This journey is marked by two books, my first, *The Black Christ*, and my most recent, *Stand Your Ground: Black Bodies and the Justice of God*.

The origins of *The Black Christ* began in my childhood. When I was six, I heard the whispers of the adults around me talking about how awful it was that a church was bombed and four little girls were killed. I can remember hearing someone say that "the White man" who did it would probably never be caught, and if he were caught nothing was likely to happen to him. I now know they were talking about the 1963 Birmingham church bombing.

Around that same time in my childhood, I remember seeing pictures on the news of White policemen with dogs attacking Black people, and what struck me most were images of dogs attacking Black children. I didn't know what I was watching, but those images were seared into my mind. I also remember eavesdropping as my parents talked about a man in Mississippi, Medgar Evers, who was killed in his driveway in front of his family. My parents discussed what a shame it was, but I also heard them say that nothing would probably happen to the perpetrator (if he was even caught).

I have no doubt that these whispered conversations and violent images are what prompted me around that time to ask my father why White people didn't like us. I don't recall his answer, but I remember thinking that if I could figure out the reason, then maybe we could do something about it and then White people would stop treating us so badly. I was certain that we must have done something to warrant such treatment.

After some time had passed, I picked up the conversation with my father. As we were leaving our home one afternoon, I stopped on the porch and said, "Daddy, I figured out the answer to my question" (as if he and I had been having this continuous conversation).

He asked, "The answer to what question?"

I responded, "To what we did that made White people not like us and treat us so badly."

"Oh, what did you figure out?"

"We didn't do anything. They just treat us like this because they want to. It could be anybody; it just happens to be us."

I didn't realize then that it wasn't just us, or that it was more than simply a question of whether White people liked us. What was important for me at the time was the discovery that there was nothing wrong with Black people; rather, there was something wrong with White people. This was my first understanding of White racism—the notion of a problem with White people, the enforcers of the color line.



It was also around that time that I first became aware of the realities of racialized economic injustice. When I was about seven years old, I remember riding with my parents through the inner city of my hometown, Dayton, Ohio. It was a rainy evening. I looked out the window of the car and noticed a little girl and boy crossing the street. They were about my age and Black like me. I presumed them to be sister and brother. They were a bit disheveled and not properly dressed for the cold rainy weather. From my perspective they looked poor and hungry. Tears filled my eyes as I imagined for them a life of struggle. In the midst of my tears I made a silent vow to one day come back and rescue those two children from the blight of Dayton's inner city.

Initially, I fantasized that I would grow up while they remained young. I would become a teacher and somehow change their life options. As I got older, the thought of those children never left me. They created within me a deep sense of accountability to the poor and marginalized people of our society, especially those who looked like me. I was determined to find a vocation that makes a just difference in the lives of Black people, particularly those who were trapped in life-negating conditions.

My sense of vocation didn't come only from the memory of those children. I was also motivated by my love for Jesus. I grew up in St. Margaret's, the only Black Episcopal church in Dayton. Nearly every Sunday I would awaken my parents and ask them to take me to church, even if they weren't planning to go that day. Most weeks I attended both the 8 a.m. and 11 a.m. services, plus Sunday school in between.

One of the reasons I liked going to church, especially as a young child, was that I loved hearing stories about Jesus. One of the most compelling yet saddest stories I heard was about his birth. I simply could not understand how people allowed a baby to be born in a cold barn and laid in a manger. I cried every time we sang, "Away in a manger, no crib for a bed / The little Lord Jesus lay down his sweet head." Those words reminded me of the girl and boy I'd seen that rainy evening. Somehow, I instinctively knew that there was a connection between Jesus' manger birth and those children's inner-city life. As time went on, I would try to figure out this connection—but not before a period of profound doubt.

I entered college with a deep pride in my Blackness, along with an intense understanding of what W. E. B. Du Bois meant when he wrote in *The Souls of Black Folk* that "the problem of the Twentieth Century [in America] is the problem of the color line." My experiences of growing up in Dayton—a city with a history of segregation and race riots—and of being called the N-word schooled me in the

violence of White racism. These experiences also made me very wary of White people.

As this wariness grew, I became increasingly impatient with the color line that circumscribed and threatened Black life. Moreover, I recognized that as long as the color line existed, far too many Black children would be born into social conditions that fostered death—not life. My accountability to those two children I'd seen crossing the street became a passionate commitment to dismantle the White racist color line. Ironically, as that commitment grew, my belief in Jesus waned.

By my junior year of college, my childhood love for Jesus was slowly being replaced by a deep skepticism. I wanted to know if the Jesus I'd loved unconditionally as a child loved me back unconditionally. I wondered if my Blackness made a difference. After all, the Jesus of my Sunday school lessons was always pictured as White. This fact alone made me skeptical of his love for me—and it led me to question the propriety of my love for him.

How could a White Jesus ever care about me, not to speak of caring for poor Black children? And how could I, a Black person, ever have faith in a White Jesus? I didn't want to abandon the church—or Jesus—but I needed answers to these questions. I was experiencing an agonizing crisis of faith. And then my college chaplain, David Woodyard, introduced me to James Cone's book *A Black Theology of Liberation*.

When I opened the book, I could not believe what I was reading. Cone pronounces, "Jesus is the black Christ!" He further explains, "The definition of Christ as black means that he represents the complete opposite of the values of white culture . . . [and] leads the warfare against the white assault on blackness." When I read these words, my questions were answered. I could be Black with a love for Jesus without contradiction, because in fact Jesus was Black like me. And most significantly, as Cone made clear, because Jesus "was born in a stable and cradled in a manger (the equivalent of a beer case in a ghetto alley)," he was one with all those Black children who were trapped behind the life-draining color line of inner-city realities.

Essentially, Cone's declaration of Jesus' Blackness opened me to a whole new appreciation of my faith, the faith of my grandmother. My love for Jesus was renewed. My angst turned to excitement. This discovery marked the beginning of my purposeful theological journey. I wanted to learn as much as I could about my Black faith and the Black Christ that was at its center. Writing *The Black Christ* was the first step of that journey.

During this part of my journey, it was Jesus' manger birth that held the most meaning for me. That he was born in the starkness of a manger allowed me to see his connection to that Black girl and boy who had made such an imprint upon my childhood imagination. His manger birth convinced me that he understood the struggles, if not the hopes and dreams, of Black children who were trapped in manger-like conditions of living.

Jesus' manger birth continues to have theological significance for me as an indicator of his intrinsic bond with those on the outside, that is, on the wrong side of the color line. Nevertheless, as my youthful images of Black children crossing the street were steadily overtaken with images of Black children dying in the street, it was Jesus' crucifixion death that came to the forefront of my faith.

Some 50 years after asking my father why White people treated Black people so badly, I found myself asking that question again. And once again, images of Black children in the street were haunting me. They were the faces of Trayvon, Jordan, Renisha, Jonathan, Tamir, Sandra, Michael, and so many more. These were young Black men and women being murdered at the hands of White people, for no apparent reason other than being Black. Worse yet, the White people who killed them were getting away with it. My father's words, "nothing will happen to the White man who did it," were echoing in my mind. History was repeating itself, and I wanted to know why.

Why were our Black children's lives as much at risk—if not more so—as they'd ever been in our nation's history? After all, the nation had just elected its first Black president, which signaled to some the advent of a postracial society. What was going on? I had to know, for now more was at stake for me than the relief that Black people did nothing to deserve such treatment. Our children's lives were at stake. My son's life was at stake. I needed answers.

Those answers began with the recognition that the problem was about more than White racism and whether or not White people liked Black people. It was about the lethal and insidious reality of White supremacy that is endemic to the very fabric of this nation. White supremacy is the system of structural, cultural, and ideological realities that protect and privilege Whiteness. Whiteness, therefore, is not a benign social-racial construct. It is both the foundation and the capital of White supremacy.

Recognizing this further complicated my understanding of the color line in America. The problem of the color line is not a matter of White people being overtly racist. Rather, it is about White people benefiting from White supremacist

realities—whether or not they acknowledge these benefits. And the more they benefit from White supremacy, the more Black life is socially, economically, and physically endangered. What therefore became clear to me in this part of my theological journey was that White supremacy is the original sin to which this nation is still held captive.

Ironically, this recognition only caused my appreciation for the faith of my grandmother to grow. I felt indebted to a faith that was forged in the midst of one of the most perverse and inhumane realities of Black life: slavery. This was a faith, as Howard Thurman says, that "has had to fight against the disillusionment, despair, and the vicissitudes of American history." This was a faith in the Jesus who, in being crucified, revealed his utter solidarity with Black people as they struggled to survive the crucifying cross of White supremacy. That Jesus was crucified affirmed his absolute identification with the Trayvons, the Jordans, the Renishas, and all the other Black men and women whose lives were lost to White supremacist violence. It was in their faces that I could see Jesus.

Thus, as my youthful images of Black children crossing the street became overtaken with images of Black children dying in the street, Jesus' crucifixion death came to the forefront of my faith. At the end of that part of my journey, marked by the publication of *Stand Your Ground*, I was able to echo the words of Trayvon Martin's father: "My heart was broken, but my faith was not shattered."

But now here I am, five years after *Stand Your Ground*, calling out more names of Black lives lost, seeking to understand not just the what but perhaps the why of Black faith.

*I am Trayvon. Say her name. Hands up, don't shoot. I can't breathe. Black lives matter.* These mantras filled my mind recently as I ran 2.23 miles to honor and demand justice for Ahmaud Arbery, who was gunned down by two White men while jogging in a Georgia suburb. By the time I completed the run, I was breathless, but not because my legs were tired or my lungs were winded. I was breathless because my heart was heavy and my spirit was troubled. Ahmaud had become the latest in a long list of young Black lives lost to the hate of White racist violence. Then there was Breonna Taylor. Then George Floyd.

In response to President John Kennedy's assassination, Martin Luther King Jr. said, "While the question of 'Who killed President Kennedy?' is important, the question, 'What killed him?' is more important." Inasmuch as what is killing Black people in this country is about the systemic, structural, and cultural realities of White supremacy, I have become increasingly aware that it is also about much more

than that. It is about the collective soul of America.

The soul—that which connects human beings to our aspirational selves, animating and propelling us to do better, pushing us toward the fullest potential of what it means to be good—reflects the essence of our humanity. The soul of who we are as divinely made creatures, therefore, is not defined by the mercurial and compromising protestations of human beings, nor is it accountable to the politics and biases of human history. Rather, it is inextricably bound to the transcendent arc of the universe that bends toward justice—that perfect goodness which is the loving justice of God. Our soul connects us to the beloved community, which God promises for all of us, a community where all persons are treated as the sacred creations that they are.

The bodies of Black people in the streets raise the question: What has alienated America from its very soul, thereby normalizing violence against Black lives and preventing all people from reaching for their best selves? The answer: Whiteness itself.

Whiteness is an inherently oppositional and violent construct. Not only does it stand in opposition to all those who are not White, but most insidiously, it opposes the very humanity of a people. Whiteness is soul-crushing, as it prevents those who refuse to name and let go of its privileges from living into who they are—sacred beings created in the image of a loving and just God. White America is alienated from its very soul, that is, its humanity. This fact has dire consequences for Black lives—and for Black faith.

In fighting against the White supremacist realities of his time, King noted that “the law can’t make a man love me, but it can restrain him from lynching me. . . . So while the law may not change the hearts of men, it does change the habits of men. And when you change the habits of men, pretty soon the attitudes and the hearts will be changed.” But as the “Make America great again” politics of this nation has recently revealed, changing laws is not enough—because a heartless and soulless people will defy just laws and create inhumane ones.

In this regard, Whiteness has a profound spiritual impact upon this nation. It renders it without the moral leadership to lead it back to its better angels, that is, to be reconciled with its soul. And as long as the soul of this nation is compromised by Whiteness, then Black lives will be at risk. This means that the realities of prison, poverty, policing, and “greatness” politics will continue to obscure the compassionate, loving, and healing justice that is the grace of a crucified Christ.

It is with this recognition that I have come full circle on my theological journey. More than 25 years after *The Black Christ*, I am in the midst of another crisis of faith as I seek to discern God’s presence and power during an unrelenting war on Black lives.

But now, I am pushed not by my questions alone but mostly by my son’s questions to me: “How do we really know that God cares when Black people are still getting killed? How long do we have to wait for the justice of God?” he asks. “I get it, that Christ is Black, but that doesn’t seem to be helping us right now.” These are the questions that I now seek to answer. Left to be determined is how those answers will change my theological mind.

*A version of this article appears in the print edition under the title “Struggling with Black Faith in America.”*

~ The Rev. Canon Kelly Brown Douglas is an African-American Episcopal priest, womanist theologian, and the inaugural Dean of the Episcopal Divinity School at Union Theological Seminary. She is also the Canon Theologian at the Washington National Cathedral. She has written five books, including *The Black Christ* (1994), *Black Bodies and Black Church: A Blues Slant* (2012) and *Stand Your Ground: Black Bodies and the Justice of God* (2015). Her book *Sexuality in the Black Church: A Womanist Perspective* (1999) was groundbreaking for openly addressing homophobia within the black church.



# 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](mailto:info@stceciliaboston.org)

Website | [www.stceciliaboston.org](http://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](mailto:reception@stceciliaboston.org)

**Christine Burns**, Digital Media Coordinator

[cburns@stceciliaboston.org](mailto:cburns@stceciliaboston.org)

**Tyler Cesario**, Assistant Director of Music

[tcesario@stceciliaboston.org](mailto:tcesario@stceciliaboston.org)

**Mark Donohoe**, Pastoral Associate

[mdonohoe@stceciliaboston.org](mailto:mdonohoe@stceciliaboston.org)

**Robert Duff**, Director of Music

[rduff@stceciliaboston.org](mailto:rduff@stceciliaboston.org)

**Giovanna Franchi**, Pastoral Minister

[gfranchi@stceciliaboston.org](mailto:gfranchi@stceciliaboston.org)

**Olivia Hastie**, Coordinator of Children's Faith Formation

[ohastie@stceciliaboston.org](mailto:ohastie@stceciliaboston.org)

**Scott MacDonald**, Director of Faith Formation and Parish Visibility

[smacdonald@stceciliaboston.org](mailto:smacdonald@stceciliaboston.org)

**Colleen Melaugh**, Director of Finance and Development

[cmelaugh@stceciliaboston.org](mailto:cmelaugh@stceciliaboston.org)

**Lisa Pickering**, Director of Facilities and Events

[lpickering@stceciliaboston.org](mailto: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

[mcdeery@gmail.com](mailto:mcdeery@gmail.com)

**Geoffrey Edwards**, Livestream Videographer

[gedwards@stceciliaboston.org](mailto:gedwards@stceciliaboston.org)

**Vasily Izumchensky**, Livestream Sound Engineer

[vizumchensky@berklee.edu](mailto: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](mailto: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](mailto:loisflaherty@gmail.com)), Maria Roche ([maria.roche15@gmail.com](mailto:maria.roche15@gmail.com)), Letitia Howland ([L\\_howland@hotmail.com](mailto:L_howland@hotmail.com)), or Erin Young ([erin.t.young@gmail.com](mailto: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.