

# Saint Cecilia

P A R I S H



## Second Sunday of Lent

25 February 2024

Transfiguration by Mike Moyers

# Saint Cecilia

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## THE SECOND SUNDAY OF LENT

PRELUDE | Melody

Samuel Coleridge-Taylor  
(1875-1912)

## THE ORDER OF THE MASS INTRODUCTORY RITES

PROCESSIONAL HYMN | How Good, Lord, to Be Here!

SWABIAS



1. How good, Lord, to be here! Your  
2. How good, Lord, to be here, Your  
3. Ful - fill - er of the past And  
4. Be - fore we taste of death, We  
5. How good, Lord, to be here! Yet



glo - ry fills the night; Your face and gar - ments,  
beau - ty to be - hold Where Mo - ses and E -  
hope of things to be, We hail your bod - y  
see your king - dom come; We long to hold the  
we may not re - main; But since you bid us



like the sun, Shine with un - bor - rowed light.  
li - jah stand, Your mes - sen - gers of old.  
glo - ri - fied And our re - demp - tion see.  
vi - sion bright And make this hill our home.  
leave the mount, Come with us to the plain.

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.

*Priest, Deacon, or Cantor, then All*

(Invocation) Ky - ri - e, e - le - i - son.

*Priest, Deacon, or Cantor, then All*

(Invocation) Chri - ste, e - le - i - son.

*Priest, Deacon, or Cantor, then All*

(Invocation) Ky - ri - e, e - le - i - son.

## COLLECT

## LITURGY OF THE WORD

FIRST READING | Genesis 22: 1-2, 9a, 10-13, 15-18

RESPONSORIAL PSALM | Ps. 116: I Will Walk Before the Lord

Tony Alonso

*TA*

I will walk be - fore the Lord, I will

walk be - fore the Lord, in the land of the liv - ing.

I trusted, even when I said,  
 "I am sorely afflicted."  
 How precious in the eyes of the LORD  
 is the death of his faithful. *R.*

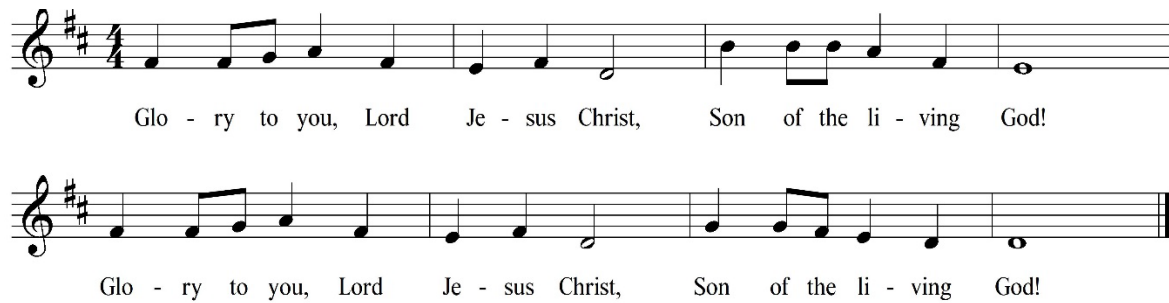
Your servant, LORD, your servant am I,  
 the son of your handmaid;  
 you have loosened my bonds.

I will offer you a thanksgiving sacrifice;  
 I will call on the name of the  
 LORD. *R.*

My vows to the LORD I will fulfill  
 before all his people,  
 in the courts of the house of the LORD,  
 in your midst, O Jerusalem. *R.*

GOSPEL ACCLAMATION | Ruah Mass of the Breath of God

Ian Callanan



GOSPEL | Mark 9: 2-10

HOMILY

PROFESSION OF FAITH

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!

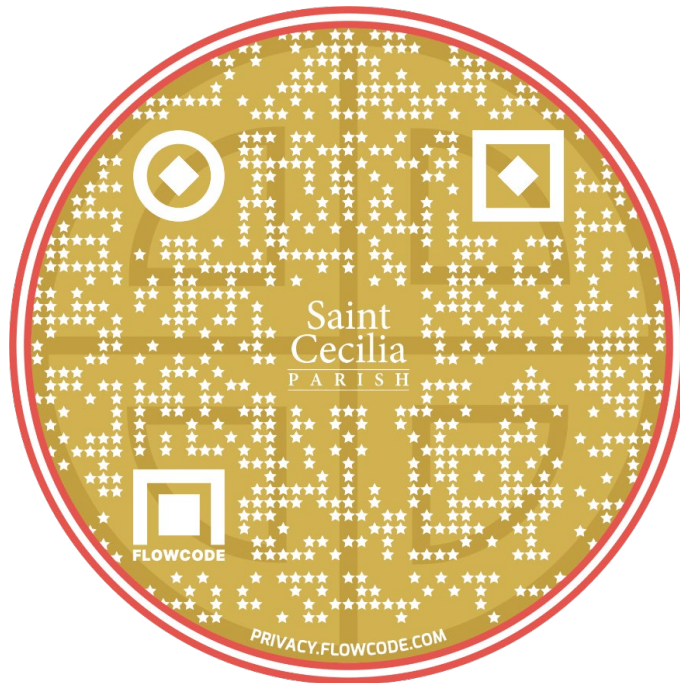
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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

PREPARATION OF THE GIFTS | Transform Us

PICARDY



1. Trans - form us as you, trans - fig - ured,  
2. Trans - form us as you, trans - fig - ured,  
3. Trans - form us as you, trans - fig - ured,



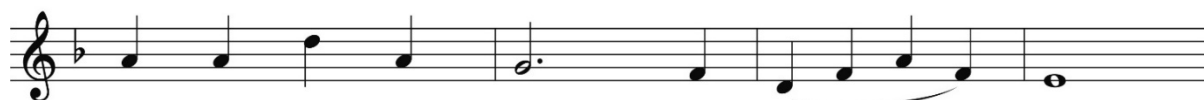
Stood a - part on Ta - bor's height.  
Once spoke with those ho - ly ones.  
Would not stay with - in a shrine.



Lead us up our sa - cred moun - tains,  
We, sur - round - ed by the wit - ness  
Keep us from our great temp - ta - tion—



Search us with re - veal - ing light.  
Of those saints whose work is done,  
Time and truth we quick - ly bind.



Lift us from where we have fall - en,  
Live in this world as your Bod - y,  
Lead us down those dai - ly path - ways



Full of ques - tions, filled with fright.  
Cho - sen daugh - ters, cho - sen sons.  
Where our love is not con - fined.

## EUCCHARISTIC PRAYER

✠ The Lord be with you.

All: And with your spirit.

✠ Lift up your hearts.

All: We lift them up to the Lord.

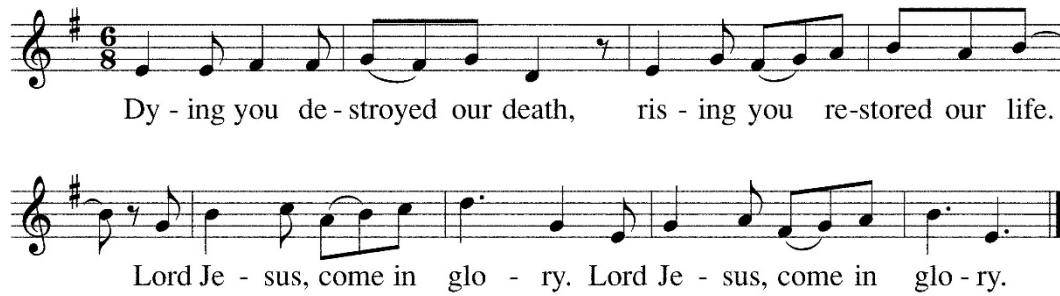
✠ Let us give thanks to the Lord our God.

All: It is right and just.

HOLY, HOLY | Mass of the Angels and Saints

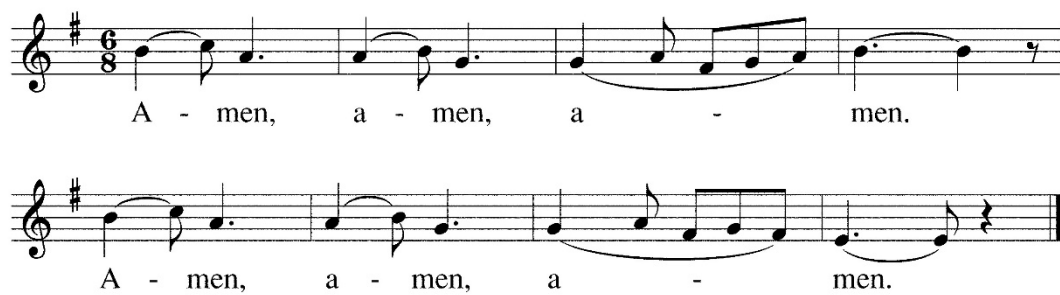
Steven R. Janco

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



## GREAT AMEN | Mass of the Angels and Saints

Steven R. Janco



## COMMUNION RITE

## 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.

## DOXOLOGY

## SIGN OF PEACE



*Cantor, then all:* *Repeat ad lib.*

Have mer - cy on us.

*Cantor:* *All:*

Grant us peace. Grant us peace.

## SPIRITUAL COMMUNION

It is a long-held Catholic belief that when circumstances prevent one from receiving Holy Communion, it is possible to make an “Act of Spiritual Communion.” When we are unable to be physically present at the celebration of the Eucharist, Pope Francis invites Catholics to say this prayer as a source of grace. We can be assured that when we express our desire to receive Jesus in the Eucharist, God will be with us spiritually in a special way. Here is an Act of Spiritual Communion that we encourage you to pray as you participate in our live-streamed liturgies.

### ACT OF SPIRITUAL COMMUNION

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

## Verses / Estrofas



1. Long - ing for light, we wait in dark - ness.  
 2. Long - ing for peace, our world is trou - bled.  
 3. Long - ing for food, man - y are hun - gry.

1. Luz a - ño - ra - mos, luz es - pe - ra - mos.  
 2. Paz an - he - la - mos, se tur - ba el mun - do.  
 3. Fal - ta co - mi - da: mu - chos ham - brien - tos.



Long - ing for truth, we turn to you.  
 Long - ing for hope, man - y de - spair.  
 Long - ing for wa - ter, man - y still thirst.

Ver - dad bus - ca - mos, va - mos a ti.  
 Fal - ta es - pe - ran - za, y el a - len - tar.  
 Fal - ta be - bi - da: mu - chos con sed.



Make us your own, your ho - ly peo - ple,  
 Your word a - lone has pow'r to save us.  
 Make us your bread, bro - ken for oth - ers,

Haz - nos los tu - yos, tu pue - blo san - to,  
 Con tu pa - la - bra só - lo nos sal - vas.  
 Haz - nos tu pan, par - ti - do por o - tros,



Light for the world to see.  
 Make us your liv - ing voice.  
 Shared un - til all are fed.

Luz pa - ra el mun - do ver.  
 Haz - nos tu vi - va voz.  
 Has - ta sa - ciar - los bien.

## Refrain / Estribillo



Christ, be our light! Shine in our hearts. Shine through the  
 ¡Cris - to, la Luz! Bri - lla en tu I - gle - sia, luz en la



dark - ness. Christ, be our light! Shine in your  
 no - che. ¡Cris - to, la Luz! Bri - lla en no -



4. Longing for shelter, many are homeless.  
Longing for warmth, many are cold.  
Make us your building, sheltering others,  
Walls made of living stone.

4. *Muchos sin casa buscan abrigo.  
Falta calor: yertos están.  
Haznos tu albergue, tus piedras vivas  
Que tu refugio dan.*

5. Many the gifts, many the people,  
Many the hearts that yearn to belong.  
Let us be servants to one another,  
Making your kingdom come.

5. *Muchos los dones, mucha la gente,  
Muchos desean pertenecer.  
Haznos sirvientes unos de otros.  
Venga tu reino, oh Dios.*

COMMUNION MEDITATION | Ave Verum Corpus

Edward Elgard

PRAYER AFTER COMMUNION

## CONCLUDING RITES

BLESSING AND DISMISSAL

✠ The Lord be with you.

All: And with your spirit.

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

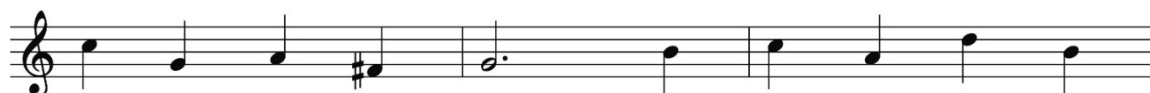
All: Amen.

✠ Go forth, the Mass is ended.

All: Thanks be to God.



1. O God, our help in a - ges past, Our  
 2. Un - der the shad - ow of your throne Your  
 3. Be - fore the hills in or - der stood, Or  
 4. A thou - sand a - ges in your sight Are  
 5. Time, like an ev - er - roll - ing stream, Bears  
 6. O God, our help in a - ges past, Our



hope for years to come, Our shel - ter from the  
 saints have dwelt se - cure; Suf - fi - cient is your  
 earth re - ceived its frame, From ev - er - last - ing  
 like an eve - ning gone, Short as the watch that  
 all our years a - way; They fly for - got - ten,  
 hope for years to come, Still be our guard while



storm - y blast, And our e - ter - nal home.  
 arm a - lone, And our de - fense is sure.  
 you are God, To end - less years the same.  
 ends the night Be - fore the ris - ing sun.  
 as a dream Dies at the o - p'ning day.  
 trou - bles last, And our e - ter - nal home.



# 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.



## ALMSGIVING

### CRS Rice Bowl

Rice Bowls to support Catholic Relief Services (CRS) are available in the narthex.

### Children's Faith Formation Easter Basket Project

Baskets will benefit Catholic Charities. Material donations due to parish office March 3.



## RITE OF CHRISTIAN INITIATION OF ADULTS

### The Rite of Sending of the Catechumens for Election

Saint Cecilia Church  
Sunday, February 18,  
11:30 a.m. Mass

### The Rite of Election

Cathedral of the Holy Cross  
Sunday, February 18, 2:00 p.m.

### The Scrutinies of the Elect

March 3, March 10, March 17,  
11:30 a.m. Masses



## EDUCATION

### Guest Speaker Events

Sponsored by Rainbow Ministry

Thursday, February 15,  
6:30 p.m. (Hybrid)  
Fr. James Alison

Thursday, March 14  
6:30 p.m. (Hybrid)  
Fr. Mark-David Janus, CSP



## RECONCILIATION

### Sacrament of Reconciliation

Wednesdays: February 21,  
28; March 6, 13, 20, 27 —  
6:30 to 8:00 p.m.,  
following 6:00 p.m. Mass



## OPPORTUNITIES FOR CHRISTIAN SERVICE

### Pine Street Inn

Parishioners often serve dinner  
at Pine Street Men's Inn and  
Yawkey House (formerly the  
Women's Inn).

The next opportunity will be  
Sunday, March 10 at 4:30 p.m.

Our Hunger and Homelessness  
Ministry is looking for drivers to  
assist with weekend morning  
food rescue. We are in need of  
drivers for Saturdays and  
Sundays in February and March.

For more information, email  
HungerAndHomelessness  
@stceciliaboston.org.



## PRAYER

### Weekday Mass

Wednesdays, Thursdays,  
& Fridays — 8:00 a.m.  
Wednesdays — 6:00 p.m.

### The Way of the Cross

Young Adults  
Traveling Stations  
on the Fridays of Lent

Good Friday | Stations of  
the Cross | (In-person &  
Livestreamed), 3:00 p.m.

### Liturgy of the Hours Evening Prayer

(Facebook Live/Zoom)  
Thursday, February 22, 6:00 p.m.  
Tuesday, February 27, 6:00 p.m.  
Tuesday, March 5, 6:00 p.m.  
Tuesday, March 12, 6:00 p.m.  
Tuesday, March 19, 6:00 p.m.

### Parish Day Retreat

Saturday, February 24,  
10:00 a.m. to 3:00 p.m.

### Adoration of the Blessed Sacrament

Tuesday, March 5,  
7:00 to 8:00 p.m.  
in the sanctuary

## SCYA LENTEN REFLECTIONS—PRAYER, FASTING, & ALMSGIVING

**Mondays (2/12, 2/26, 3/11) | 7:00-8:00 p.m.**  
**Hybrid [In-Person in the Community Room  
& on Zoom] | Open to: Young Adults (18-40)**

*How is God inviting you to draw closer to him this Lent? Each Lent, we're invited to pray, fast, and give alms, but what does that look like in 2024? Do you want to try something new this year, but don't know where to start? Consider joining the Saint Cecilia Young Adults (SCYA) in a three-part series as they dive deeply into each of these three Lenten practices! The group will discuss the spirit of these challenging calls and share ideas of how to put them into practice in new ways. Deepen your relationships with God and fellow young adults through this journey of Lenten reflection. RSVP here: <https://bit.ly/3vOQI2A>*

## FAST FOR A GREENER LENT

*Can you fast from meat not just on Fridays in Lent, but for all of Lent? Join Catholics throughout the Archdiocese this Lenten season with a new take on fasting. Our Climate Justice Group encourages you to help care for Creation this Lent by cutting down on your meat consumption, as meat production is a large source of global greenhouse gas emissions. If you feel like the jump to vegetarianism for Lent is too much, consider reducing your meat intake. The Greener Lent program (<https://greenerlent.org/>) provides four different levels of meat consumption reduction that you can sign up for as a means of accountability this Lent. When you register, please be sure to pick "Boston Catholic Climate Movement" as your group. You can also sign up for almsgiving for "Wells of Salvation" to provide clean water to people in Zambia and Malawi, or commit to daily prayer.*

# OUR COMMUNITY NEWS



## MINISTERS OF THE LITURGY

### **Saturday, February 24 | 5:00 p.m.**

Rev. Peter Grover, OMV, celebrant  
Emily Bogert, lector

### **Sunday, February 25 | 8:00 a.m.**

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

### **Sunday, February 25 | 9:30 a.m.**

Rev. John Unni, celebrant  
Thomas O'Brien, Esteban Vanegas, and Karen McMenamy, lectors

### **Sunday, February 25 | 11:30 a.m.**

Rev. John Unni, celebrant  
Moira Macdonald, James Paradis, and Chika Offurum, lectors

### **Sunday, February 25 | 6:00 p.m.**

Rev. Terrence Devino, SJ, celebrant  
Jen Kowieski, lector

## SPECIAL INTENTIONS

### **Sunday, February 25 | 9:30 a.m.**

James Traverse, *Memorial*  
Regina Stettinius, *Memorial*  
Casey Bonus, *Memorial*  
James P.B. McDonough, *Memorial*

### **Wednesday, February 28 | 8:00 a.m.**

Henriette M. Prioleau, *Memorial*  
Edward P. Rakowski, *Memorial*  
Henry G. & Mary V. Rakowski, *Memorial*

## TODAY'S READINGS

Genesis 22:1-2, 9a, 10-13, 15-18

Romans 8:31b-34

Mark 9:2-10

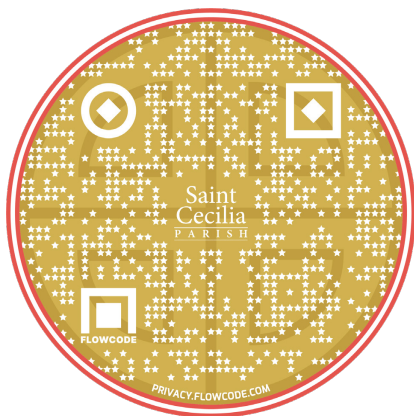
## NEXT SUNDAY'S READINGS

Exodus 20:1-17

1 Corinthians 1:22-25

John 2:13-25

SCAN THIS CODE  
FOR OFFERTORY GIVING.



THANK YOU FOR YOUR GENEROUS  
SUPPORT OF SAINT CECILIA PARISH!





# PRAYERS & OCCASIONS

## Our Sick

Please pray for all our sick and for those who are in need of our prayer, especially Jacqueline Lavelle, Glenn Gallo, Marc Pelletier, Michele Maniscalco, and Fred Tufts.

## Black History Month

During the month of February we recognize that Black history is American history. To divorce the two is to perpetuate the systematic oppression and violence our neighbors of color face. Though only 29 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.

## Lenten Wednesdays—Mass & Reconciliation

On all the Wednesday evenings of Lent (February 21, 28; March 6, 13, 20, and 27) we will celebrate Mass in the sanctuary at 6:00. Following Mass, confessions will be heard until 8:00 for anyone who wishes to celebrate the sacrament. If you've been away from the sacrament for a long time, rest assured, the clergy will guide you through reconciliation and there's no need to be nervous about the structure of the rite. Come celebrate the sacrament of God's mercy and healing love this Lent.

## Pray for Our First Communion Class

We are pleased to have thirty students in this year's First Communion class. They received the Sacrament of Reconciliation two weeks ago, and until they receive First Communion on Mother's Day weekend, the students and their parents will be sitting together in the front of the church at the 9:30 Mass. The children are currently studying the parts of the Mass so that they can become full participants in our liturgies. We ask all members of the Saint Cecilia community to pray that our First Communicants and all children in our Faith Formation program continue to experience God and Jesus Christ as real presences in their lives.



## ADULT FAITH FORMATION EVENTS

### BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY

#### CAMPUS EVENTS/WEBINARS

#### Beyond the Veil: Exploring Death in Buddhism and Christianity

**Presenters:** Gen Kelsang Khedrub, the Resident Teacher of the Kadampa tradition in Boston, and Professor Félix Palazzi from the School of Theology and Ministry at Boston College  
**Thursday, February 29 | 5:30–7:00 p.m. | In person | Theology and Ministry Library, Auditorium - Room 113 | Brighton Campus, 117 Lake Street, Boston, MA | Boston College | Registration Required | Free**

For further details or to register for these events, please check the STM Online: <https://www.bc.edu/content/bc-web/schools/stm/continuing-education/featured-events.html>

#### ONLINE COURSES

#### John In Holy Week and Easter

**February 28 – March 19 | 3-Week Online Course | Registration Required | \$30.00**

#### Revitalize The Church

**February 28 – March 19 | 3-Week Online Course | Registration Required | \$30.00**

#### Black Catholic Spirituality

**March 6 – April 2 | 4-Week Online Course | Registration Required | \$30.00**

#### Retiring Gracefully

**March 6 – April 9 | 5-Week Online Course | Registration Required | \$60.00**

For more information or to register for these events, please check the STM Online: Crossroads website: [https://www.bc.edu/content/bc-web/schools/stm/continuing-education.html#tab-stm\\_online\\_crossroads](https://www.bc.edu/content/bc-web/schools/stm/continuing-education.html#tab-stm_online_crossroads)

### SAINT SUSANNA PARISH — DEDHAM

#### March 4, 2024 – Missionaries on the Homefront (Ignatian Volunteer Corps)

**Presenter:** Dave Hinchey, New England Regional Director of the Ignatian Volunteer Corps  
**Monday, March 4 | 7:00-9:00 p.m. | Zoom**

For further details on this presentation, please check the website: [https://www.saintsusanna.org/adult\\_faith\\_formation.html](https://www.saintsusanna.org/adult_faith_formation.html)





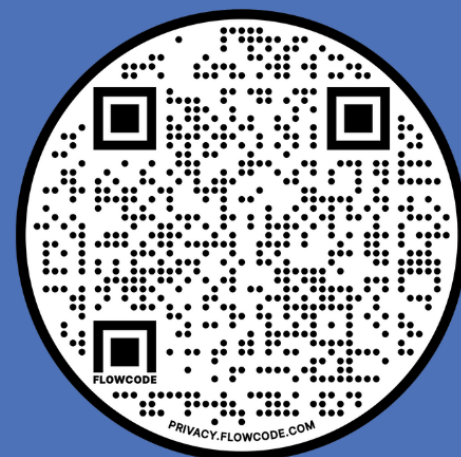
## Help Our Faith Formation Classes Make Easter Baskets for Catholic Charities!

For the past two years, our Faith Formation students created Easter Baskets for Catholic Charities to distribute to local families experiencing poverty. We were FLOORED by the generosity of our community members who donated goodies for our baskets last year.

This year, we're hoping to spread Easter joy to even more local children by creating 110 Easter baskets. *Can you help us gather the materials we need?*

Along with our normal Easter materials, we ask that you donate baby food, bibs, sippy cups, teething rings, and more as we look to support the Yawkey Center in Dorchester. Help support local young families by providing essential food and resources by scanning the Flowcode with your smartphone and signing up!

If you're in the area, you can bring these items to the parish office. If you worship with us from afar or aren't in the area this week, you can order any of these items online and have them shipped directly to Saint Cecilia. We need these items by Sunday, March 3, so if you can help out, please hop to it!







## AN EVENING WITH MARK-DAVID JANUS, C.S.P.

**Thursday, March 14 at 6:30 p.m | Hybrid**

The Saint Cecilia Rainbow Ministry is pleased to host an evening with Paulist Fr. Mark-David Janus, C.S.P in the Parish Hall on Thursday, March 14 at 6:30 p.m. The event will also be livestreamed to the Saint Cecilia YouTube channel (<https://bit.ly/4bwqOkI>). Fr. Mark-David has served as president and publisher of Paulist Press since 2010. In 2015, he edited the Paulist Press book *Crossing the Threshold of Mercy: A Spiritual Guide for the Extraordinary Jubilee Year of Mercy*. In 2018 he authored *Your One Wild and Precious Life: Thoughts on Vocation*. A native of Rochester, New York, Fr. Mark-David earned an undergraduate degree at St. John Fisher College, a master's degree at The Catholic University of America, and a Ph.D. in psychology from the University of Connecticut. He made his first promises to the Paulist community on August 16, 1975, and was ordained a priest on May 19, 1979.

## TRAVEL SIZE TOILETRIES

Please keep in mind that our nonprofit partner agencies have an ongoing need for donations of travel-size toiletries. Individual size shampoo, conditioner, body lotion and soap are always needed. Toothpaste, toothbrushes, and deodorant (none of which can typically be found in a hotel room!) are also always in demand. Donated toiletries need to be unused and there are plastic bins in the narthex for donations. The agencies are: Women's Lunch Place on Newbury Street ([www.womenslunchplace.org](http://www.womenslunchplace.org)), Y2Y Youth Shelter in Harvard Square ([www.Y2YNetwork.org](http://www.Y2YNetwork.org)), and the Families in Transition at the Huntington YMCA.



## SAINT CECILIA FAR-FLUNG FLOCK ONLINE COFFEE HOUR

**Sunday, March 3, 2024, at 4:00 p.m. ET**

The Far-Flung Flock's leadership team is excited to announce that, once again, Sebastian Gomes, executive editor of audio and video at America Media, will be the March online coffee hour guest speaker! Since 2019, Sebastian has created several podcasts which he chatted about during the September online coffee hour. This time, Sebastian will break down the activities, discussions, discernment process, and interviews that occurred in the first part of the Synod. Join us for a first-hand account of the Synod, conversation, and bring your questions for Sebastian! If you have not registered or attended any online coffee hour in the past, you must register for the FFF email list with this link (<https://bit.ly/45pDVRa>). There is no need to re-register if you've attended in the past. If you have registered, but are not receiving FFF email notifications, please email the ministry to confirm your email address.

## ARE YOU AN ADULT WHO HAS NEVER BEEN CONFIRMED?

*Are you an adult Catholic who has been baptized and received first Communion, but was never confirmed?* If so, perhaps this is the right time. This year's regional adult confirmation will take place on Monday, May 13 at 7:00



p.m. at St. Mary Church, 211 North Main Street, Randolph. We will be offering a class at Saint Cecilia for adults who wish to prepare for the sacrament of confirmation. Four classes will be held at Saint Cecilia from 7:30 to 9:00 p.m. on the following Wednesdays: April 10, April 17, April 24, and May 1. If you would like more information or would like to register for this class, please contact Scott MacDonald at his parish email address.

## REMINDER TO PARENTS

While at Saint Cecilia, children should never go to the restrooms alone. We are happy that you feel so safe here, but please remember that we are in an urban building that is quite open and has multiple entrances. For the safety of our children, please do not allow them to wander around unsupervised, and please do not ever allow them to go to the restroom unaccompanied by a parent.

## VISIT OUR FAMILY CENTER



As we gather together to celebrate Mass, we are reminded of the importance of community and the shared experience of worship. However, we understand that attending Mass with young children can sometimes be challenging. That's why we encourage you to visit our Family Center, located to

the left of the parish café and underneath the staircase on Saint Cecilia Street. The center is open during liturgies and provides a comfortable environment for parents with young children. Here, parents can watch Mass as their children play, and nursing mothers can enjoy a quieter, more private space. If you have any questions about the Family Center, please contact Director of Facilities and Events Lisa Pickering at her parish email address.



## FORWARD IN FAITH

Next weekend, the 2024 Catholic Appeal will officially launch here in our parish and across the Archdiocese. One of the most meaningful ways that we witness the presence of Christ and deepen the impact of our Church's ministries is by supporting the Catholic Appeal. We invite you to prayerfully consider extending your generosity to this year's appeal. Many of you have already done so and we are deeply grateful. Our fundraising goal is \$149,149 and our participation goal is 196 distinct donations. When our parish reaches both its goals, a portion of the additional funds received will be returned to us for use in our parish. To make a gift online, please visit [www.bostoncatholicappeal.org](http://www.bostoncatholicappeal.org). Thank you!



## YOUNG FAMILIES MINISTRY UPCOMING EVENTS

The Saint Cecilia Young Families Ministry (SCYF) invites our young families to attend the following events:

### Regular Fellowship Meeting

*Sunday, February 25 (following the 9:30 a.m. Mass)*  
In person (Saint Cecilia Family Flex Center)

### Weekly New & Expecting Parents Faith Sharing Circle

*Wednesday, February 28, 10:30 a.m. — 12:30 p.m.*

Open to: Children Aged 0-12 Months and their Parents  
In person (Saint Cecilia Family Flex Center)

Please Note: This group meets weekly on Wednesdays! Our gathering begins at 10:30 a.m. with time for arrival, settling-in, and socializing; programming begins at 11:00 a.m. Learn more and register for these events by visiting the SCYF's Linktree: <https://linktr.ee/scyfboston>

### More About the New Parents Faith Sharing Circle

Life with a newborn is filled with physical, emotional, and spiritual joys and challenges. This drop-in faith-sharing circle welcomes all parents of infants, and those who are expecting, to support one another in navigating the challenges of parenthood in 2024 and to build community within the context of our shared Catholic faith. Bring your babies to share what is on your mind and in your heart with others from your faith community. Light refreshments will be provided. Please sign up for reminder emails and updates here: <https://bit.ly/48dywgu>

## REMINDER TO ALL SAINT CECILIA VOLUNTEERS!

The Archdiocese of Boston, in compliance with the United States Conference of Catholic Bishops, has firm guidelines for volunteers in parish ministries. One of these requirements is that every year volunteers complete a CORI. As a parish, we do this each January and when a new volunteer begins. We also ask each volunteer to fill out a ministerial involvement form. This can be returned to the Parish with your CORI form so that we can be sure we have updated information. If you have not completed a CORI yet, please pick up a form from a Reception team member or download it from our website ([www.stceciliaboston.org/volunteering/](http://www.stceciliaboston.org/volunteering/)). If you have any questions please contact Nicole Pascarelli O'Brien, Pastoral Director of Operations, at her parish email address. Thank you!

## HOLY WEEK AND EASTER CHOIRS

In about two months, we will celebrate the passion, death, and resurrection of Jesus with Christians everywhere, with the Church universal, with all our talents, and with faith-filled and hopeful hearts. This holiest of weeks is a golden opportunity to welcome thousands of Saint Cecilia community members to a joyous and sacred time of prayer and celebration.

If you would like to add your voice to the choirs that uplift and breathe life into these liturgies, please contact Director of Music Robert Duff at his parish email address for more information or to schedule a vocal hearing/audition. To commit, attendance at Thursday night rehearsals (7:00-9:00 p.m.) beginning on March 7 is required. The choirs will sing at the following liturgies:

**Palm Sunday Masses (3/24)** 9:30 a.m., 11:30 a.m., 6:00 p.m.

**Holy Thursday Mass of the Lord's Supper (3/28)** 7:30 p.m.

**Good Friday Liturgy of the Lord's Passion (3/29)** 7:30 p.m.

**Easter Vigil Mass (3/30)** 8:00 p.m.

**Easter Sunday Masses (3/31)** 8:00 a.m., 9:30 a.m., 11:30 a.m.

### JOIN OUR WISDOM & MATURE SPIRITUALITY GROUP!

The Wisdom and Mature Spirituality Group holds two online gatherings each week. They meet on Thursday evenings from 7:30 to 8:30 p.m. and Sunday mornings from 8:30 to 9:30 a.m. to share the ways in which faith informs and enriches the second half of life. Although the group is not a book club, their conversation is informed by the spiritual book or article that they read together each week. For the next several weeks, they'll continue reading *Ladder to the Light* by Steven Charleston. For more information about their meetings or to be added to their mailing list, please email [wisdom@stceciliaboston.org](mailto:wisdom@stceciliaboston.org).

## LENTEN ALMS CHANGE LIVES

Throughout Lent, we are called to repentance and deeper communion with God and neighbor through prayer, fasting and almsgiving. In a special way, Lenten almsgiving enables us to grow in generosity, actively participate in the body of Christ and respond to God's call to love and care for others. Your Lenten alms through Catholic Relief Services' Rice Bowl program make a global difference for millions. They help families in countries like Uganda, El Salvador, and Indonesia to access nutritious food, build sustainable livelihoods, and adapt and thrive in the face of climate change. Please consider donating today and join us in praying that we may grow closer to God by serving one another this Lent. Donate here: <https://bit.ly/42FAtrR>

## THIS WEEK AT SAINT CECILIA FEBRUARY 25 – MARCH 3

### Sunday, February 25

Wisdom Group, 8:30 a.m. via Zoom  
Young Families Ministry Gathering,  
following the 9:30 a.m. Mass, Family Flex Center

### Monday, February 26

Young Adults Lenten Reflection Series,  
7:00–8:00 p.m. Community Room

### Tuesday, February 27

Evening Prayer, 6:00 p.m. | Zoom  
RCIA, 6:30 p.m.

### Wednesday, February 28

SCYA Men's Group, 7:30 a.m. | Zoom  
New & Expecting Parents Faith Sharing Group,  
10:30 a.m. Arrival & Social Time; Programming  
begins at 11:00 a.m., Family Flex Room  
Rainbow: LGBTQ+ Space to Share,  
6:30–8:00 p.m. Community Room  
SCYA Women's Group, 7:00 p.m. | Zoom

### Thursday, February 29

Communion Circle, Hale House, 4:00 p.m.  
Wisdom Group, 7:30 p.m. via Zoom

### Friday, March 1

SCYA Traveling Station of the Cross

### Saturday, March 2

RCIA Visit to Catholic Charities, 9 a.m.–1:00 p.m.

### Sunday, March 3

Wisdom Group, 8:30 a.m. | Zoom  
Pizza in the parish hall following the 6 p.m. Mass!







***Bulletin Editor's Note: This reflection was given by Fr. Matthew Hawkins at St. Benedict the Moor Parish, Pittsburgh, PA on August 29, 2020, the occasion of the parish's Juneteenth Celebration, 2020.***

"In Ramah is heard the sound of sobbing, bitter weeping! Rachel mourns for her children, she refuses to be consoled for her children—they are no more" (Psalm 31:15)! One cannot read that passage from the Book of Psalms without feeling the loss of mothers all around the world who are losing their children to mindless violence.

Sometimes it is the result of officially sanctioned violence by the state; sometimes it is through acts of war; other times it is through random acts of crime, terrorism, hatred, or revenge. But the sound of the bitter weeping of mothers over the loss of a child is no less painful despite the circumstances. It is all-too-frequent and is too painful to bear.

The suffering of a mother speaks to universal sorrow but there is a particular side to this as it has affected African American communities. For 400 years African American mothers have felt this pain as they were separated from their children during slavery, as their children were hunted down following emancipation, and as they were hung by lynch mobs under the systemic injustice known as "Jim Crow."

For the next 75 years black mothers suffered this emotional pain as their children were killed in race riots in the north to prevent black families from moving out of urban ghettos, and their children were killed by angry mobs in the south to prevent them from using public accommodations, public parks, public water fountains, to sit at public lunch counters, and to freely choose where they would sit on public transportation.

The children of African American mothers have been killed through the state-sanctioned violence of public officials and through random acts of violence in the streets. And yet if I were asked to choose one word to sum up

the history of African Americans that word would not be "racism," nor "victimhood," nor "suffering," nor "despair." The one word that I would choose to sum up the African American experience would be this: "resilience."

Resilience is the defining characteristic of African American people and of African American culture. It is the resilience expressed by the Blues and the Negro Spirituals, which took pain and suffering and creatively transformed them into empowerment for survival. It is the resilience expressed by the spirituality that finds resonance in the Book of Exodus and the Psalms of lamentation. It is the resilience expressed by Martin Luther King when he said that he had been to the mountaintop, and by little boys and little girls everyday as they vow that when they grow up they will "make a way out of no way."

Resilience is the defining characteristic of the African American experience, yet it is rarely acknowledged by politicians nor is it highlighted in mass media. Resilience is the thread that runs through our lives and it has sustained us for more than 400 years.

Juneteenth is an American holiday celebrated primarily in African American neighborhoods to commemorate the date when enslaved families in Texas finally learned that they were free. The news of emancipation arrived in Texas more than six months after the Proclamation was issued. For the past 155 years, Juneteenth has been a celebration of the freedom and the dignity of the human person. It has been a celebration that has brought families together and strengthened the bonds within our communities.

The strength and resilience of African American families and communities is at the heart of these celebrations. This is why it is important, during the belated celebration of the holiday this year, due to the COVID crisis, to assess the challenges our families and communities face and the principles that will see us through to the future. Our very survival will depend upon the strength of our faith and on our family and community life.

Odd as it might sound, improbable as it might seem given the image of the Catholic Church in African American communities, I am willing to argue that the future resilience of our family and community life will find its fullest expression in the 10 major principles of Catholic social teaching. What are these 10 major principles and what have they to do with the future of our communities?

These principles have been compellingly summed up by Fr. William J. Byron, S.J. of St. Joseph's University in Philadelphia but I will make a special application of these principles to

address the challenges facing us today.

The first principle is that of human dignity. Every human person has a claim upon the family of humanity by virtue of being a child of God in the image of his or her Creator. This is not measured by social status, or accomplishment, or ability. It is not measured by what you “can do for me” or by what you have done to me. If we cannot see the face of God in every human being then the cycle of violence, abuse and oppression will never end.

The second principle is respect for human life from conception until natural death. It follows from the first principle: all human life is sacred because all human life is a gift from God. When we treat human beings as disposable objects, whether this is to maximize profits in the workplace or to get revenge after being disrespected in the streets, then we have already destroyed the foundation upon which all rights have their grounding. We cannot hope to achieve universal respect for human rights if we are not willing to insist on universal respect for human life.

The third principle is the principle of association. We are not meant to be alone. Human beings develop the fullness of their humanity within the context of a community. Family and community life are essential to healthy personhood. We cannot be complacent about the alarming fragmentation of African American family and community life over the past 50 years and claim, at the same time, that we are working for the empowerment of the community. We are enriched by our associations and we are impoverished by their dissolution.

The fourth principle is that of participation. Social and economic institutions cannot work for the wellbeing of the human person if they make it difficult or impossible for people to participate in constructive and informed ways in the deliberation and decision-making process of these institutions. It is folly to rely on social and economic institutions to make plans for us without our active participation and engagement in them.

The fifth principle is that of the preferential protection of the poor and the vulnerable. A mother loves all of her children but she will momentarily leave the older ones if the youngest one wanders out into the street and is at risk of being hurt. The same is true if one child is ill while the others are healthy. The preferential protection of the poor and the vulnerable is based on the insight and wisdom that equal treatment is not always equitable treatment. We must give special attention to the weakest and most vulnerable individuals and communities who are part of the human

family. Above all, we must not allow them to be used as objects for exploitation.

The sixth principle is the principle of solidarity. Empathy is an essential quality of our humanity. Not only must we be prepared to help the most vulnerable among us, we must also be willing to accompany them on our journey together. We must keep them in our thoughts and spend time with them, not just money. We must realize that our fate is inseparably connected with theirs. It is a fundamental Christian teaching that our liberation, in Christ, is not an individual affair, but one that takes place in the context of a community.

An artist from an aboriginal community once said: “If you have come here to help me you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together.” This statement nicely sums up the Christian understanding of the principle of solidarity. We are bound together in this brief journey through life. Concern for the well-being of others is essential for our own well-being.

The seventh principle is that of stewardship. We have not been given charge over the blessings and bounty of this earth without being accountable for how we make use of them and what we leave to future generations. All that we think we possess will gradually pass through our fingers in time and will ultimately slip beyond our grasp. We are stewards, not owners, of the world around us and we must make good use of the resources with which we have been entrusted. The future generations, our posterity, depend on this stewardship. Ultimately we will be accountable before God for how we used or squandered the world’s wealth and resources.

The eighth principle is that of subsidiarity. This principle emphasizes the importance of voluntary forms of social organization, at the level that is closest to the people and enables them to become part of a society that has a human face. The principle of subsidiarity means that people should never be reduced to being a mere number or nameless statistic. They should not be lost within the complexity of a soulless bureaucracy that is incapable of seeing their humanity. The beauty and diversity of humanity must be given room to flourish. Our most meaningful social encounters occur on a scale where the distinctive lives and personalities of families and individuals are not overwhelmed by the mechanical functioning of corporations or the state.

The ninth principle is that of human equality. At the core of this principle is a passion for fairness. To discriminate

unfairly on the basis of race, ethnicity, religion, gender, and social status is to send the message that “you are not one of us.” It is to draw lines of distinction that forever keep some people at the margins of society, with no hope of ever becoming part of the family and the community. By its very nature, unfair treatment is immoral. It is used to exploit, distract, scapegoat, and bully. It is premised on a false sense of oneself and a false sense of “the other.” It is a pitiful attribute that begins during childhood when we learn to ask: “Who do I have to hate to be your friend?” We must resist the temptation to seek fellowship through exclusion.

The tenth principle is that of the common good. The principle of the common good is based on the understanding that the purpose of a society is not merely to protect us from one another, rather it is to create an environment in which human beings may flourish. It is to create an environment where people may be safe and healthy, and where they may be inspired, educated, and uplifted. It is to create a cultural environment that does not reduce humanity to beasts and machines, but allows them to participate in activities that draw out the best in them, and that enable them to actualize their fullest rational and creative potential.

These are the ten principles of Catholic social teaching. They are relevant for us today, during this Juneteenth celebration of African American communities. Catholics do not claim exclusive ownership of these principles. These principles are also embedded in the very fabric and nature of all humanity, regardless of faith or tradition. We are clear, however, that these principles inform our values as Catholics and that if others abandon these principles we will continue to adhere to them and to propose them to the larger society.

These principles directly address the challenges facing African American communities because they move beyond a narrow focus on merely ending the sin of racism, important as that is, but they also address the larger social conditions that will be necessary for us to move forward as families and as a community with or without the scourge of racism in our society.

These principles answer the three most important questions of any social movement: Where are we going? How will we get there? And where will we go after we arrive?

African American families and communities have endured much pain and suffering over the past 400 years, but we have also proven ourselves to be resilient. We are people who get up each time we fall or are knocked down. Scriptures promise that the weeping of mothers who have lost their children to acts of violence by the state or in the streets will

be comforted, healed and restored. The scriptures promise: “With weeping they shall come, but with compassion I will guide them; I will lead them to streams of water, on a level road...” (Psalm 31:9a). Let us always have the moral courage to boldly speak truth to power and let us also humbly participate in the quiet and subtle work of God to transform our families and communities into places where children may thrive and have a future. May God Bless You.

~ Fr. Matthew Hawkins is a Catholic priest in the Diocese of Pittsburgh. He was ordained in 2020 and is a writer and historian who specializes in American history. He is also a part-time chaplain at Oakland Catholic High School.



The poster for Saint Cecilia Parish's Lent 2024 Liturgy of the Hours is framed in a light purple border. At the top left, there is a branch with red flowers. The text is centered and uses a mix of purple and black fonts. The parish name is at the top right, and the event details are in the middle. The bottom section highlights a specific Taizé Prayer session.

Saint Cecilia  
P A R I S H

**Lent 2024**  
**Liturgy of the Hours**

**JOIN US FOR EVENING PRAYER AT 6 PM**

Thursday, February 22  
Tuesdays, February 27, March 5, 12 & 19

Join us live on the Saint Cecilia Facebook page or via Zoom.  
Email [hoursandtaize@stceciliaboston.org](mailto:hoursandtaize@stceciliaboston.org) for details.  
Liturgies last approximately half an hour.

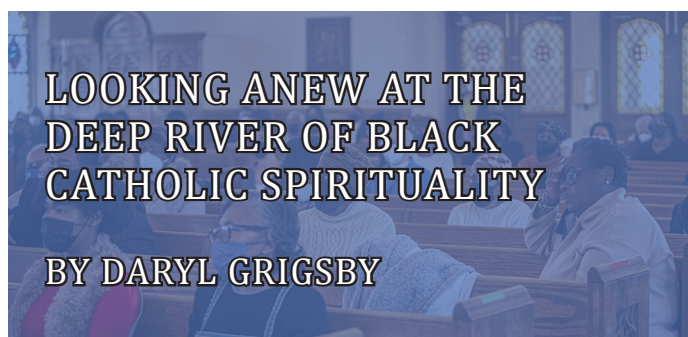
**TAIZÉ PRAYER**

Wednesday, March 6 at 7pm

Live streamed from St. Francis de Sales in West Philadelphia  
Livestream: <https://www.facebook.com/SFDSPhiladelphia>  
Recording available afterwards: <https://bit.ly/SFDSchannel>

## EVENINGS WITH FRANK RUNYEON

The Charlestown Catholic Collaborative invites you to two very special evenings with TV and film star Frank Runyeon, who will light up St. Mary's Church at 55 Warren St. with three presentations: *Signs! The Gospel of John* on Thursday, March 21 at 7:00 p.m., and *The Sermon on the Mount and Hollywood vs. Faith!* on Friday, March 22 at 7:00 p.m. Invite everyone to this special evening! Admission is a free-will offering. Mark these dates on your calendar and join us. For more information, call 617-242-4664 or go to [charlestowncatholic.org](http://charlestowncatholic.org).



***Bulletin Editor's Note: This article was published on May 13, 2022.***

The recent Pew Research Center survey of Black Catholics in the U.S. highlighted two important points. First, that there are 3 million Black Catholics. Second, 75% of Black Catholics worship in congregations that are not predominately Black.

Both of these points reveal a richness to Black Catholicism that is often overlooked in most discussions of faith in America. It seems most debates on religion in the United States are about white evangelicals, the rise of Hispanic Protestants and Catholics, or a monolithic Catholic Church. Little attention is paid to the existence or influence of Black Catholics.

There are more Black Catholics than there are Black members of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church or the Christian Methodist Episcopal Church. All three are historically Black denominations founded when African Americans were expelled from white Protestant churches.

The number of Black Catholics is but a reflection of the influence of Black Catholics in our society. For 20 years I have been a member of a Black Catholic men's breakfast group. Our gathering has no official name, no annual budget and no public presence. Yet each of us have been active in feeding the homeless, mentoring children, educating the young, enhancing the black community, working with the incarcerated and other callings. This is not unique, for in my travels and interactions I have met many other Black Catholics who quietly live their faith in acts of justice and mercy.

Catholic social teaching, with its emphasis on the common good, justice for the marginalized, the dignity of the human person and the right of every person to grow to their fullest potential, is fully aligned with Black Christian faith.

As evidenced by the Rev. James Lawson, Fannie Lou Hamer, the Rev. Martin Luther King Jr. and others, Black Christianity in America has not been compromised with what has hampered much of American Christianity, that is, compromises with white supremacy and American exceptionalism. Slavery, segregation, the violent overthrow of Reconstruction, lynchings, white mob burnings and massacres, discrimination, mass incarceration and other traumas have given Black Christians the ability to see our nation clearly and not mistake it for the reign of God.

Black faith, therefore, looks to God, Jesus, the Scriptures, the cross and the resurrection as the source of salvation and healing, and not to race or nation. Consequently, Black Catholics hold the same theological perspectives as many Black Protestants, that is, a keen awareness that Jesus' call supersedes the limitations of nation, race or a political party. Often as I read the works of James Cone, who is often called the "father of Black theology," I am struck by how his theological insights resemble conversations about faith I have with my Black Catholic friends.

The 3 million Black Catholics in America represent a rich source of theological reflection and praxis. We can see it in the life of Daniel Rudd, founder of the first Black Catholic newspaper (*American Catholic Tribune*), who in 1888 planted the seeds of what later became the National Black Catholic Congress. It is evident in Franciscan Sr. Thea Bowman's preaching and singing before the U.S. Conference of Catholic Bishops in 1989, a presentation that illuminated the gift of Black Catholicism. It is seen in the life of Dr. Lena Edwards, a Third Order Franciscan whose medical work among the poor was recognized in her 1964 receipt of the Presidential Medal of Freedom.

Black Catholic voices are rising in prominence as writers such as Gloria Purvis, Olga Segura and others ask us to look anew at racial justice and the church. The forthcoming book by Shannen Dee Williams, *Subversive Habits: Black Catholic Nuns in the Long Freedom Struggle*, will open hearts and minds to the witness of Black religious life. The writings of theologians Diana Hayes, M. Shawn Copeland, Fr. Bryan Massingale and many others attest to the deep rivers of Black Catholic thought.

There is more, for often unrecognized are the many African American activists, writers, theologians and others who are influenced by Catholicism. While not Catholic themselves, they embrace Catholic spirituality and social teaching in their life work.

Years ago, I heard feminist writer bell hooks (who is much more than that descriptor) address a small university



gathering. She gave a compelling presentation about how America is patriarchal, capitalist, racist and violent, and we are either perpetuators or victims of that system. Her call was that we not focus on who is the perpetuator or the victim, but our true calling is for all to take responsibility to dismantle and transform that system. Bell hooks later went on to say that her perspectives, activism and prayer life were influenced by retreats at a Catholic monastery.

Indeed, her book, *All About Love: New Visions*, includes quotes by Catholic monk Thomas Merton, descriptions on mystical prayer by St. Teresa of Ávila and other obvious Catholic references. These and many other examples reveal the influence both of Black Catholics and African American activists influenced by Catholicism. Our society overlooks those deep rivers of spirituality and practice to our collective detriment.

The second point raised in the Pew Research study is significant, that is, that most Black Catholics worship in parishes where most members are of a different race. Specifically, the study notes that only 25% of Black Catholics attend a church where most of the members are Black. In comparison, 80% of white Catholics attend predominately white churches, 67% of Hispanic Catholics attend Mass that is predominately Hispanic, and 68% of Black Protestants attend predominately Black churches. Therefore, among those three comparative groups, Black Catholics are alone in their participation in churches that are predominately white or multiracial.

This could indicate that most Black Catholics see their faith, and God, as their unifying element. There is no wrong in worshipping among those who look like you. Yet the Scriptures are clear that our union in Christ surpasses differences of class, race, status or nation. In fact, John's Gospel records Jesus praying that the oneness of his followers be the definitive sign of his mission and God's love.

Christianity in America, for the most part, has been incapable of bridging the racial divide. It could be said that Black Catholics heard the message of oneness in Christ and have chosen to participate in weekly Masses with people of different races. For them, the God revealed in the assembly, the sacraments, the Scriptures and prayers, is more defining than the race of those they worship with.

When I was in the master's program at Seattle University School of Theology and Ministry, one of my projects included interviews with Black Catholics who experienced flagrant racism and yet remained faithful to their church.

I spoke with Black Catholics who had been made to stand

in the rear or were relegated to the balcony, and others who suffered indignities and slurs from racist priests. Some mentioned priests who refused to perform services, such as burial, for their Black members. The obvious question is why they would remain in an assembly that denied their full humanity. This question is even more pronounced as they could have joined a Black church and been celebrated and accepted.

Their answer, to a person, was they believed they found God in the Catholic Church, that their experience of God was confirmed and strengthened through the sacraments, teachings and prayers of the church. They concluded that no human, however racist and flawed, would keep them from experiencing God.

Their comments convinced me that it was their faith, persistence and devotion that made the Catholic Church universal. Without their fidelity and courage, the Catholic Church would have lost its claim as a universal body. The Catholic Church in America is "catholic," or universal, because white, Hispanic, Vietnamese, Filipino, Black and many other peoples call it home. Without Black Catholic devotion through the years, the universal church would be without an important presence or voice.

The Pew Research study, in noting the number of Black Catholics and that the overwhelming majority participate in churches where other races are a numerical majority, has hinted at the richness, depth and in fact necessity of Black Catholic devotion. It, along with the appointment of Cardinal Wilton Gregory as the country's first Black cardinal and the ongoing lived experience and witness of 3 million Black Catholics, enables us to look anew at the deep river that is Black Catholic spirituality.

~ *Daryl Grigsby is the author of In Their Footsteps: Inspirational Reflections on Black History for Every Day of the Year, and is currently a presenter in the Jesuit School of Theology Sabbatical Renewal Program. He is also president of the board of directors of Color Me Human in Nevada County, and a member of the board of directors of Leadership Foundations.*



# 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  
Website | [www.stceciliaboston.org](http://www.stceciliaboston.org)

## Parish Staff

**Rev. John J. Unni**, Pastor  
**Rev. James Shaughnessy, SJ**, Pastoral Support  
**Christine Burns**, Digital and Print Media Coordinator  
**Mark Donohoe**, Pastoral Associate  
**Robert Duff**, Director of Music  
**Carly-Anne Gannon**, Coordinator of Children's Faith Formation  
**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  
**Tanya Rybarczyk**, Pastoral Associate

## Assisting Clergy

Rev. Terrence Devino, SJ | Rev. Peter Grover, OMV | Rev. Peter Gyves, 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  
**Vasily Izumchensky**, Livestream Sound Engineer

## Schedule for Liturgy

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

## Building Accessibility

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

## 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.

## 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 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 Sunday 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, at her parish email.

## 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, Letitia Howland, or Erin Young 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.

## Rite of Christian Initiation of Adults (RCIA)

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.

## 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 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.

### 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 ministry email address, please call our reception desk (617-536-4548) and our receptionists would be happy to pass along the appropriate information. Thank you for helping us maintain our parish security online!