

# Saint Cecilia

P A R I S H



Winter Sun Setting in Boston

by Sam Vokey

**Fifth Sunday in Ordinary Time**  
8 February 2026

# Saint Cecilia

P A R I S H

8 FEBRUARY 2026

FIFTH SUNDAY IN ORDINARY TIME

PRELUDE | In Quiet Mood

Florence Price  
(1887-1953)

ENTRANCE PROCESSION | Gather Us In

Marty Haugen



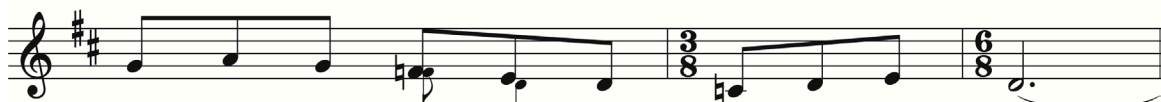
1. Here in this place new light is stream - ing,  
2. We are the young— our lives are a mys - t'ry,  
3. Here we will take the wine and the wa - ter,  
4. Not in the dark of build - ings con - fin - ing,



Now is the dark - ness van - ished a - way,  
We are the old— who yearn for your face,  
Here we will take the bread of new birth,  
Not in some heav - en, light - years a - way, But



See in this space our fears and our dream - ings,  
We have been sung through - out all of his - t'ry,  
Here you shall call your sons and your daugh - ters,  
here in this place the new light is shin - ing,



Brought here to you in the light of this day.  
Called to be light to the whole hu - man race.  
Call us a - new to be salt for the earth.  
Now is the King - dom, now is the day.



Gath - er us in— the lost and for - sak - en,  
Gath - er us in— the rich and the haugh - ty,  
Give us to drink the wine of com - pas - sion,  
Gath - er us in and hold us for ev - er,



Gath - er us in— the blind and the lame;  
Gath - er us in— the proud and the strong;  
Give us to eat the bread that is you;  
Gath - er us in and make us your own;

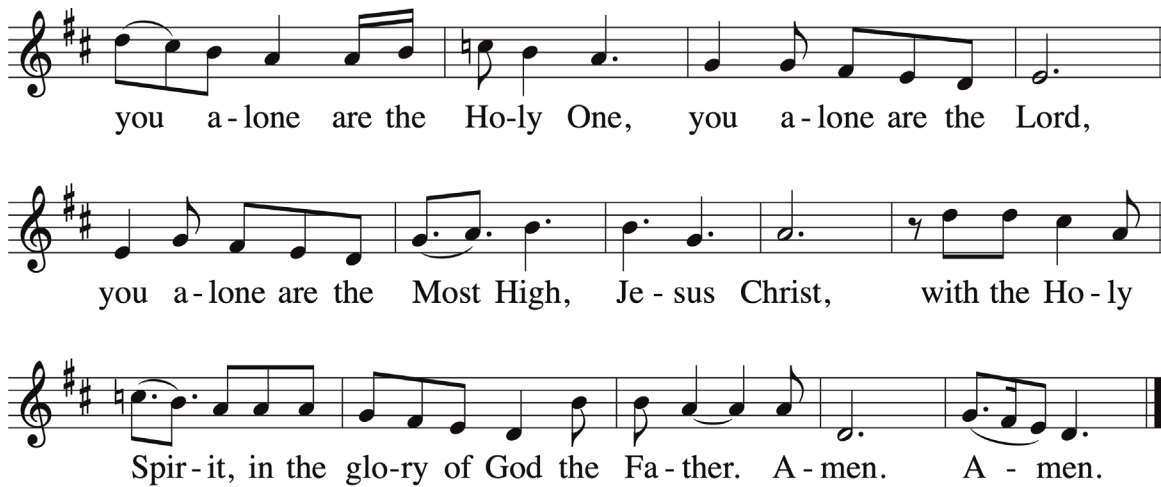


Call to us now, and we shall a - wak - en,  
Give us a heart so meek and so low - ly,  
Nour - ish us well, and teach us to fash - ion  
Gath - er us in— all peo - ples to - geth - er,



We shall a - rise at the sound of our name.  
Give us the cour-age to en - ter the song.  
Lives that are ho - ly and hearts that are true.  
Fire of love in our flesh and our bone.

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



you a-lone are the Ho-ly One, you a-lone are the Lord,  
 you a-lone are the Most High, Je-sus Christ, with the Ho-ly  
 Spir-it, in the glo-ry of God the Fa-ther. A-men. A-men.

COLLECT

## LITURGY OF THE WORD

FIRST READING | Isaiah 58: 7-10

RESPONSORIAL PSALM | Ps. 112: The Just Man is a Light

Tony E. Alonso



The just man is a light in dark-ness, a  
 light in dark-ness to the up-right.

1. A light rises in the darkness for the upright; he is generous, merciful and just. it goes well for the man who deals generously and lends, who conducts his affairs with justice.
2. He will never be moved; forever shall the just be remembered. He has no fear of evil news; with a firm heart, he trusts in the Lord.
3. With a steadfast heart he will not fear. Openhanded, he gives to the poor; his justice stands firm forever. His might shall be exalted in glory.

SECOND READING | 1 Corinthians 2: 1-5

GOSPEL ACCLAMATION | Ruah Mass

Ian Callanan

*Cantor* *All*

Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al -  
This is the day the Lord has made. \*This is the day the  
le - lu - ia. Al - le - lu - ia, al - le - lu - ia.  
Lord has made. Let us re - joice, be glad and sing.  
Al - le - lu - ia, al le - lu ia.  
Let us re - joice, be glad and sing.

GOSPEL | Matthew 5: 13-16

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.

## THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

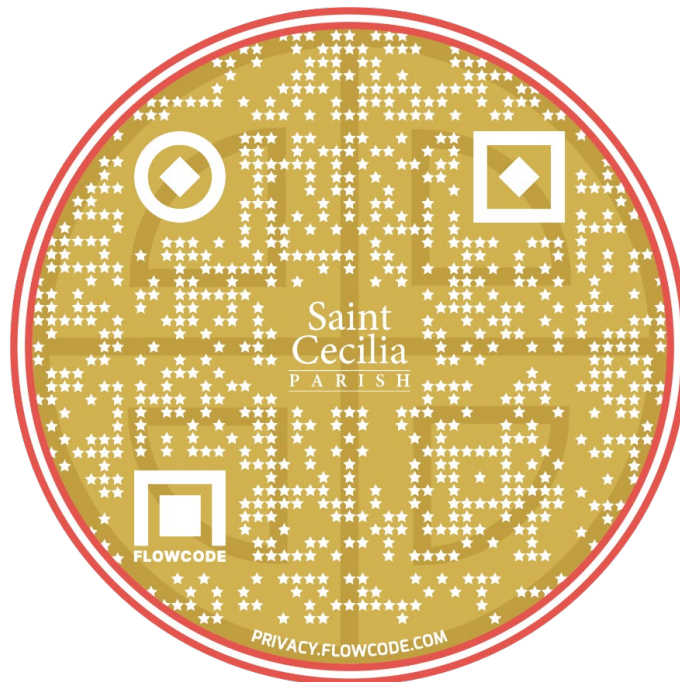
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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 | Lead Us to Your Light

Carol E. Browning

## Refrain




Lead us to your light, lead us out of dark-ness.




Lead us to your light. Come, Je - sus, come.

## Verses



1. Lord, we a - wait your com - ing to our world;  
2. Lord, you are hope and heal - ing for our world;  
3. Come, O come, O come, Em - man - u - el.  
4. Rouse us from sleep, wake us from our slum - ber,  
5. Child of the light and love be - yond all tell - ing,



bring us the gift of sal - va - tion.  
come, now, and bring us your good news.  
Come with us on earth here to dwell.  
ban - ish the dark - ness of night.  
fill our hearts with won - der and praise.

D.C.

SANCTUS | Mass of Christ the Savior

Dan Schutte

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

MEMORIAL ACCLAMATION | Mass of Christ the Savior

Dan Schutte

Save us, save us, Sav-ior of the world, for by your  
 Cross and Res - ur - rec - tion you have set us free.

AMEN | Mass of Christ the Savior

Dan Schutte

A - men. A - men. A - men.

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name;  
 thy kingdom come; thy will be done on earth as it is in heaven.  
 Give us this day our daily bread; and forgive us our trespasses  
 as we forgive those who trespass against us;  
 and lead us not into temptation but deliver us from evil.  
 For the kingdom, the power, and the glory are yours now and forever.  
 Amen.

## THE EXCHANGE OF PEACE

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

## AGNUS DEI | Mass of Christ the Savior

Dan Schutte

Lamb of God, you take a - way the sins of the world, have mer-cy on us. world, grant us peace.

## SPIRITUAL COMMUNION

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

## ACT OF SPIRITUAL COMMUNION

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

## Refrain



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



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 | Teach Me, O Lord  
*Psalm 119*

Philip Stopford

Teach me, O Lord, the way of thy statutes :  
and I shall keep it unto the end.  
Give me understanding, and I shall keep thy law :  
yea, I shall keep it with my whole heart.  
Make me to go in the path of thy commandments :  
for therein is my desire.  
Incline my heart unto thy testimonies :  
and not to covetousness.  
O turn away mine eyes, lest they behold vanity :  
and quicken me in thy ways.  
O stablish thy word in thy servant :  
that I may fear thee.  
Glory be to the Father, and to the Sun, and to the Holy Ghost.  
As it was in the beginning, and is now, and ever shall be,  
world without end. Amen.

# CONCLUDING RITES

RECESSIONAL | Journey of Faith

LOBE DEN HERREN



1. Mak - er of gal - ax - ies, star - dust, and all that has  
2. Je - sus, of Mar - y born, bring - ing the good news as -  
3. Spir - it of Je - sus and men - tor of saints through the  
4. We are your fam - 'ly be - lov - ed in each gen - er -  
5. Praise for the joy of be - liev - ing and jour - ney a -



be - ing, O - pen the eyes of our  
tound - ing, O - pen the ears of our  
a - ges, O - pen our lips with a  
a - tion, Church on a pil - grim - age,  
maz - ing; Praise for the good - ness and



hearts to know faith's ways of see - ing.  
hearts to your Gos - pel re - sound - ing.  
word that in - vites and en - gag - es.  
called to em - brace trans - for - ma - tion.  
beau - ty here, ev - 'ry - where blaz - ing!



Shine through the night; Lead us to ra - diance of  
Hear - ing your voice, Let all the peo - ple re -  
We will pro - claim Par - don and peace in Christ's  
Called to this way, Grow - ing in love day by  
Praise for the song, Sing - ing the faint - heart - ed



light, Vi - sion em - pow - 'ring and free - ing.  
joice, Glad in your bless - ings a - bound - ing.  
name Through all of life, all its stag - es.  
day, We live now, Christ's new cre - a - tion.  
strong; Praise for de - light in the prais - ing!

POSTLUDE | Toccata on Good News  
Brett Maguire, *organ*

Carl Maultsby  
(b. 1949)

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).

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

# 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 7 | 5:00 p.m.

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

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

Rev. Peter Grover, OMV, celebrant  
Jim Dougherty, lector

### Sunday, February 8 | 9:30 a.m.

Rev. John Unni, celebrant  
Rev. Mr. Christopher Brolly, SJ, deacon  
Laiura Melle, Rosaria Salerno, Virgen Palermo, lectors

### Sunday, February 8 | 11:30 a.m.

Rev. John Unni, celebrant  
Rev. Mr. Christopher Brolly, SJ, deacon  
Chika Offurum, Clare Gillis, Megan Altendorf, lectors

### Sunday, February 8 | 6:00 p.m.

Rev. Jim Shaughnessy, SJ, celebrant  
Nikko Mendoza, lector

## SPECIAL INTENTIONS

### Sunday, February 8 | 9:30 a.m.

Carol Ascrizzi, *Memorial*  
Josh Trincia, *Memorial*  
Ron Frate Jr, *Memorial*  
William F. Howard, *Memorial*  
Luke Dillon, *Memorial*  
Martin Buck, *Memorial*  
Sadie Santos, *Memorial*  
Jane Darley, *Memorial*  
Joan Darley, *Memorial*

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Thank you for your generous  
support of Saint Cecilia Parish!

## TODAY'S READINGS

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

## NEXT SUNDAY'S READINGS

Sirach 15:15-20  
1 Corinthians 2:6-10  
Matthew 5:17-37



# PRAYERS & OCCASIONS

## Our Deceased

**Mark Brostowski** died on February 2. Pray for the repose of his soul and for the consolation of Maribeth, Ginger, and Ian. The funeral Mass was celebrated at Saint Cecilia on Thursday, February 5.

**Msgr. Frank Kelley** died on February 4. Msgr. Kelley was one of the founders of Pine Street Inn and was pastor of Sacred Heart Parish, Roslindale for over 30 years. Pray for his eternal repose and for the consolation of his family and friends. Funeral arrangements are pending.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace.

## Our Sick

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

## Welcome to Saint Cecilia Parish!

We are pleased to welcome the following new members of our community: **Katherine Stoll, Catie Allen, Jack Keenan, Jane** and **Nigel Wattrus,** and **James Nawalaniec** and **Samantha Landino.** If you have not previously registered, you can do so online at [www.stceciliaboston.org](http://www.stceciliaboston.org).

## World Marriage Day

Today the Church celebrates World Marriage Day. Pray that all married couples will be blessed with the wisdom to see, affirm, and appreciate the gift that they are to each other. Pray also for couples struggling in their marriage, that they might find the strength to work through their difficulties and recommit themselves to each other.

## Black History Month

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

## Celebration of First Reconciliation

On Saturday, we celebrated the sacrament of first reconciliation with our 25 youngsters preparing to receive First Holy Communion on May 9. Pray for our second graders and for all the children in our Faith Formation Program—that the gentle and loving presence of God continues to be made known to them.

## Lenten Retreat

Save the date for Saint Cecilia's Lenten Retreat, which will take place on **Saturday, March 14** from 9am to 3pm. Registration for the retreat will open up on **Friday, February 20** at 9am. Stay tuned for more information!

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THE SACRAMENT OF THE SICK

THIS WEEKEND: FEBRUARY 7/8

"Is there anyone sick among you?"

This question, found in the New Testament Letter of James, gives the response that the sick should call for the priests of the Church who are to pray over and anoint the sick with oil in the name of the Lord. Never hesitate to call the parish office to ask for prayer and the Sacrament of the Sick prior to surgery or when diagnosed with serious illness. This sacrament is not to be looked upon as the "Last Rites" but rather as a powerful instrument of God's healing presence. On February 11, the feast of Our Lady of Lourdes, the Church observes World Day of the Sick. This observance is a reminder to pray for all those who are sick and to recognize and honor those who work in healthcare, as well as those who serve as caregivers.

The Sacrament of the Sick will be offered after the 5:00pm (Saturday), and 8:00 and 11:30 am liturgies that same weekend. The sacrament is intended for those who are living with a physical illness, a mental health condition, a spiritual sickness, a substance abuse disorder, or the frailty of advanced age. If you would like to take part in this special celebration, be sure to attend one of these liturgies.

BLESSING OF HEALTHCARE WORKERS

SUNDAY, FEBRUARY 15
DURING THE 9:30 AND 11:30 LITURGIES

Next Sunday, February 15, we will observe this day with a special Blessing of Healthcare Workers and Caregivers at the 9:30 and 11:30 liturgies.

Please note the new date as there was a misprint in last week's bulletin.

DOCTORS AGAINST GENOCIDE
2026 CALENDARS

AVAILABLE TO PURCHASE DURING WEEKEND MASSES

Martha Miller will be here this weekend with Doctors Against Genocide 2026 calendars available to purchase. Featuring original artwork by Ahmed Khalidi, a Palestinian-Australian artist, each month pairs a powerful visual composition with poetry by Palestinian writers and a documented chronology of events.



A SPACE TO SHARE

WEDNESDAY, FEBRUARY 11 | 6:30PM - 8PM
COMMUNITY ROOM

Space to Share is a place for LGBTQ+ parishioners to speak freely about the challenges and joys of being LGBTQ+ and Catholic (or whatever else is on our minds). Whether it's your first visit or you're a biweekly regular, we'd love to have you join us! Please note the day change - Space to Share will meet on Wednesday.

SAINT VALENTINE'S DAY AND BHCHP

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



You can get detailed information about their Amazon Wish List at: https://www.amazon.com/registries/gl/guest-view/7COQD7MHU7ZD?ref=cm\_sw\_r\_cp\_ud\_ggr-subnav-share\_NOF72C7PG1C7VBC8WQH8.

For those of you who prefer to "shop local," there will be plastic bins in the narthex where you can place these important items: diapers (especially sizes 5, 6, 7 and pull-ups for 2T to 5T, baby wipes, and Ensure drinks (vanilla and strawberry).

Thanks for your customary generosity!

SMALL GROUP CONNECTIONS
IN PERSON: 2nd and 4th Sundays After the 9:30 Mass Classroom 3
ONLINE: 2nd and 4th Wednesdays 8pm EST via Zoom
Join the Parish Pastoral Council for prayerful conversation inspired by Sunday's Gospel in person and online. To sign up, please email the PPC at ppc@stceciliaboston.org. Walk-ins are always welcome!

LENTEN PRAYER IN  
THE IGNATIAN TRADITION  
**THE SPIRITUAL EXERCISES**

Are you looking for something to do during Lent this year? If so, this might be just the thing! Fr. John Predmore, SJ will host six Lenten online prayer sessions to accompany participants through the major movements of The Spiritual Exercises of St. Ignatius of Loyola, founder of the Jesuits. Participants will gather via Zoom to discuss the major prayer movements of the week, and to discuss the graces received over the past week. Participants will be invited to find some time to spend in prayer each day.

The gatherings will take place every Wednesday night at 7:00 p.m. beginning on February 25 (The First Week of Lent) and ending on April 1 (Wednesday of Holy Week).

**Topic:** Fr. John Predmore's Spiritual Exercises Zoom Meeting

**Time:** February 25, 2026, 7:00 PM (EST). And on March 4, 11, 18, 25, & April 1

**Zoom Link:** <https://bchigh.zoom.us/j/86986460260?pwd=89ugakXLWXzrbqapmvG1JlxpHfeJtP.1>

**Meeting ID:** 869 8646 0260

**Passcode:** 674764

WEEKLY LENTEN DEVOTIONAL

**SATURDAYS | FEBRUARY 21 & 28;  
MARCH 7, 14, 21, & 28 | 9AM | COMMUNITY ROOM**

Matthew's Gospel tells us that right after Jesus was baptized by John the Baptist, he was led by the Spirit into the desert where he fasted for forty days and forty nights. Our own Lenten awakening is also a journey through the wilderness—a time of both struggle and promise. This Lent, we invite you to join us for a weekly Saturday morning devotional, "Have a Beautiful, Terrible Lent!" using resources created by Kate Bowler. Kate is a four-time New York Times bestselling author, award-winning podcast host, and professor of religious history at Duke University. Using Kate's resources, we will companion with one another as we embrace life's everyday struggles alongside its beauty and navigate the darkness as we move towards the light and promise of Easter.

Lent is a time of renewal and grace, but you don't have to go it alone. You are welcome to come when you can—no six-week commitment is necessary and drop-ins are always welcome. For more information, reach out to Mary Wessel at her parish email.

**COMING UP AT SAINT CECILIA**

**FEBRUARY 7 - 12**

**SATURDAY, FEBRUARY 7**

Sacrament of the Sick | After the 5pm Mass

**SUNDAY, FEBRUARY 8**

Blessing of Married Couples | During Weekend Masses

Sacrament of the Sick | After 8:00 + 11:30 Liturgies

Wisdom Group | 8:30am via Zoom

Small Group Connections | After the 9:30am Mass

Parish Hall

**TUESDAY, FEBRUARY 10**

Belvidere Midday Tuesday | 12pm | Comm. Room

**WEDNESDAY, FEBRUARY 11**

Space to Share | 6:30pm | Comm. Room

Small Group Connections | 8pm via Zoom

**THURSDAY, FEBRUARY 12**

Wisdom Group | 7:30pm via Zoom

MENTAL HEALTH DROP-IN GROUP

**RESCHEDULED: SUNDAY, FEBRUARY 22 | 1PM  
CLASSROOM 1**

Join us for a video message from Brian McLaren, from the Center for Contemplative Action, on "Good News in a Fractured World," followed by a small group discussion. All are welcome to attend.

AFTDJ ENGLISH FOR SPEAKERS OF OTHER  
LANGUAGES

**STARTS SUNDAY, FEBRUARY 22**

A Faith That Does Justice is offering free English for Speakers of Other Languages (ESOL) classes. Two-hour class sessions occur 2 days per week for 15 weeks beginning the week of February 22. Sessions are virtual using WhatsApp and Zoom. In person sessions may become available. Applications are due now. Interested applicants may scan the accompanying QR Code to apply. Once we receive your application, we will follow up with next steps and details about the schedule.



# ETHICAL INVESTING

· Part 2 ·

Jesus tells the parable of the talents (Matthew 25:14-30), where doubling what they are given is good, and not growing what is given is bad, so we have a responsibility to use what we are given, but because we are “a city upon a hill that cannot be hidden”, we have a duty to behave ethically.

If you invest in stocks, mutual funds, or have a retirement portfolio, or if you are involved in investment service and manage funds, you may find it valuable the recent Vatican document: “*Mensuram Bonam - Faith-Based Measures for Catholic Investors.*”

You can read this document here:  
[www.pass.va/content/dam/casinapioiv/pass/pdf-volumi/other-publications/mb\\_eng\\_final\\_14\\_11\\_22.pdf](http://www.pass.va/content/dam/casinapioiv/pass/pdf-volumi/other-publications/mb_eng_final_14_11_22.pdf).

There is useful information in the document for everyone. It relates Catholic Social Teaching to investing and summarises them into tables to make discernment easier.

The United States Conference of Catholic Bishops has investment policies that cover five major categories:

- I. Protecting Human Life
- II. Promoting Human Dignity
- III. Enhancing the Common Good
- IV. Pursuing Economic Justice
- V. Saving Our Global Common Home.

You can read this document here:  
[www.usccb.org/resources/Socially%20Responsible%20Investment%20Guidelines%202021%20\(003\).pdf](http://www.usccb.org/resources/Socially%20Responsible%20Investment%20Guidelines%202021%20(003).pdf).

# GBIO LISTENING SESSIONS

## Join the Parish GBIO Conversation

The parish Greater Boston Interfaith Organization (GBIO) team wants to hear from you. During the month of February, the GBIO team will be hosting listening sessions called “house meetings” to give you an opportunity to share your experiences and thoughts about the issues facing our neighborhoods today and to brainstorm potential actions we might take to address these issues.



## What is a listening session like?

When you participate in a listening session, you will be part of a small group and will be invited to share stories about what is important to you and why it matters. These stories should come from your lived experience and focus on you, your family, your neighborhood, and the wider community.

## How long is a listening session?

Each listening session will be 45-60 minutes long.

## What happens after the listening sessions?

Listening sessions help GBIO identify a campaign and actions that will effect real changes in our neighborhoods.

## What is a “campaign?”

A campaign is a strategic, community-driven social justice initiative led by a coalition of diverse religious and community organizations to create legislative or policy change. GBIO campaigns focus on systemic issues—such as housing justice, healthcare, or civil rights—using storytelling and direct action to influence policymakers and improve lives across the Greater Boston area.

## When are the upcoming listening sessions?

- Saturday, **February 14**, following the 5:00 p.m. liturgy. The estimated start time is 6:15.
- Sunday, **February 15**, following the 8:00, 9:30, and 11:30 liturgies. Each session will start approximately 15 minutes after the liturgy, so you can get some coffee and a pastry if you like!
- If you are active in a parish ministry, you will have an opportunity to participate in a listening session with others from your ministry. Listening sessions will be scheduled by ministry leaders in consultation with ministry members. For more information, please email GBIO.

If you would like to participate in a listening session but find that these dates and times don't align with your schedule, please contact GBIO and we will do our best to add additional listening sessions.

## I think I'd like to get involved. What are my next steps?

- Join a listening session. Our goal is to hear from 50 parishioners, parish wide.
- Contact the GBIO email to join the parish team, sign up to participate in a listening session, or to learn more.

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

# MEMORIAL OF SAINT BRIGID OF KILDARE

February 1



Image: ireland.com

*Church of the Oak, also known as Saint Brigid's Cathedral, in Kildare, Ireland*



*Saint Brigid on the east side of the church*

The memorial of Saint Brigid reminds us of our parish's deep roots in Irish heritage. Saint Cecilia was founded by Irish immigrants who settled in Boston, so it makes sense that two of our stained-glass windows honor two of Ireland's patron saints: Patrick and Brigid. Born into slavery in 453 near Dundalk, Brigid's life was marked by faith, compassion, and kindness to the poor. In 470 she founded one of Ireland's most sacred Early Christian monasteries, the Church of the Oak in Kildare—the first monastic community for women in Ireland. Saint Brigid was known for her goodness, holiness, and ability to accomplish many things. Brigid died in 525 and is the patron saint of infants, travelers, dairy workers, and children.

# KNOWING THE PAST OPENS THE DOOR TO THE FUTURE: The Continuing Importance of Black History Month

BY LONNIE BUNCH

No one has played a greater role in helping all Americans know the black past than Carter G. Woodson, the individual who created Negro History Week in Washington, D.C., in February 1926. Woodson was the second black American to receive a PhD in history from Harvard—following W.E.B. Du Bois by a few years. To Woodson, the black experience was too important simply to be left to a small group of academics. Woodson believed that his role was to use black history and culture as a weapon in the struggle for racial uplift. By 1916, Woodson had moved to DC and established the “Association for the Study of Negro Life and Culture,” an organization whose goal was to make black history accessible to a wider audience. Woodson was a strange and driven man whose only passion was history, and he expected everyone to share his passion.

This impatience led Woodson to create Negro History Week in 1926, to ensure that school children be exposed to black history. Woodson chose the second week of February in order to celebrate the birthday of Lincoln and Frederick Douglass. It is important to realize that Negro History Week was not born in a vacuum. The 1920s saw the rise in interest in African American culture that was represented by the Harlem Renaissance where writers like Langston Hughes, Georgia Douglass Johnson, Claude McKay—wrote about the joys and sorrows of blackness, and musicians like Louie Armstrong, Duke Ellington, and Jimmy Lunceford captured the new rhythms of the cities created in part by the thousands of southern blacks who migrated to urban centers like Chicago. And artists like Aaron Douglass, Richmond Barthé, and Lois Jones created images that celebrated blackness and provided more positive images of the African American experience.

Woodson hoped to build upon this creativity and further stimulate interest through Negro History Week. Woodson had two goals. One was to use history to prove to white America that blacks had played important

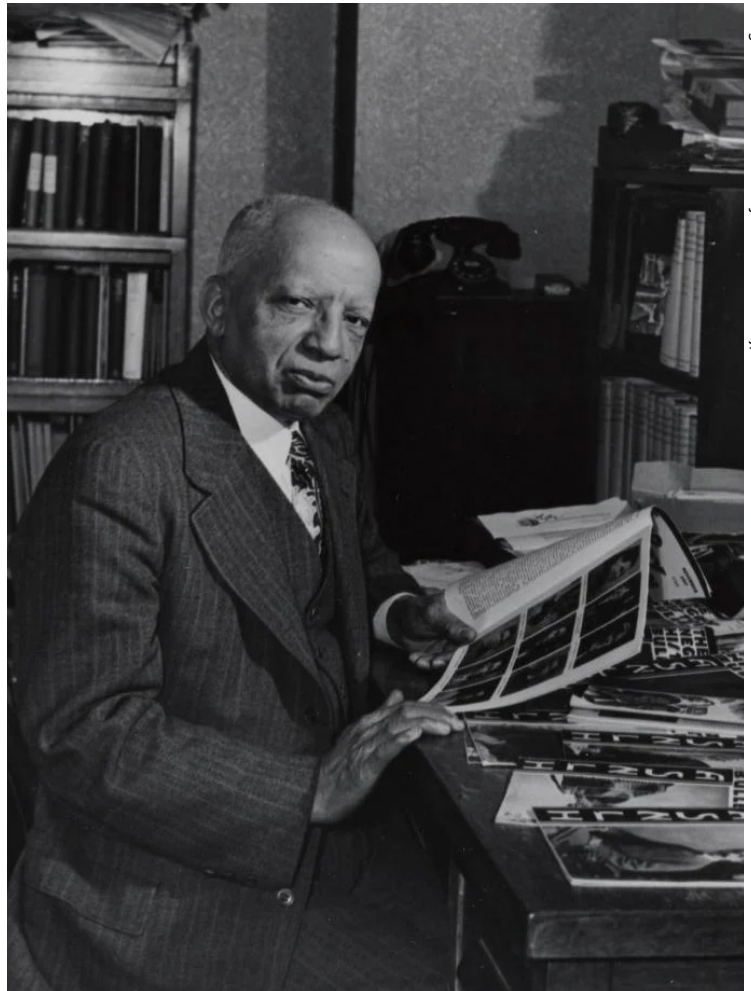


Image: National Museum of American History, Smithsonian Institution

*Dr. Carter G. Woodson, late 1940s*

roles in the creation of America and thereby deserve to be treated equally as citizens. In essence, Woodson—by celebrating heroic black figures—be they inventors, entertainers, or soldiers—hoped to prove our worth, and by proving our worth—he believed that equality would soon follow. His other goal was to increase the visibility of black life and history, at a time when few newspapers, books, and universities took notice of the black community, except to dwell upon the negative. Ultimately Woodson

believed Negro History Week—which became Black History Month in 1976—would be a vehicle for racial transformation forever.

The question that faces us today is whether or not Black History Month is still relevant? Is it still a vehicle for change? Or has it simply become one more school assignment that has limited meaning for children. Has Black History Month become a time when television and the media stack their black material? Or is it a useful concept whose goals have been achieved? After all, few—except the most ardent rednecks - could deny the presence and importance of African Americans to American society or as my then-14 year old daughter Sarah put it, “I see Colin Powell everyday on TV, all my friends—black and white—are immersed in black culture through music and television. And America has changed dramatically since 1926—Is not it time to retire Black History Month as we have eliminated white and colored signs on drinking fountains?” I will spare you the three hour lesson I gave her.

I would like to suggest that despite the profound change in race relations that has occurred in our lives, Carter G. Woodson’s vision for black history as a means of transformation and change is still quite relevant and quite useful. African American history month, with a bit of tweaking, is still a beacon of change and hope that is still surely needed in this world. The chains of slavery are gone—but we are all not yet free. The great diversity within the black community needs the glue of the African American past to remind us of not just how far we have traveled but lo, how far there is to go.

While there are many reasons and examples that I could point towards, let me raise five concerns or challenges that African Americans — in fact — all Americans — face that black history can help address:

### **The Challenge of Forgetting**

You can tell a great deal about a country and a people by what they deem important enough to remember, to create moments for — what they put in their museum and what they celebrate. In Scandinavia — there are monuments to the Vikings as a symbol of freedom and the spirit of exploration. In Germany during the 1930s and 1940s, the Nazis celebrated their supposed Aryan supremacy through monument and song. While America traditionally revels in either Civil War battles or founding fathers. Yet I would suggest that we learn even more about

a country by what it chooses to forget — its mistakes, its disappointments, and its embarrassments. In some ways, African American History month is a clarion call to remember. Yet it is a call that is often unheeded.

Let’s take the example of one of the great unmentionable in American history — slavery. For nearly 250 years slavery not only existed but it was one of the dominant forces in American life. Political clout and economic fortune depended on the labor of slaves. And the presence of this peculiar institution generated an array of books, publications, and stories that demonstrate how deeply it touched America. And while we can discuss basic information such as the fact that in 1860 — 4 million blacks were enslaved, and that a prime field hand cost \$1,000, while a female, with her childbearing capability, brought \$1,500, we find few moments to discuss the impact, legacy, and contemporary meaning of slavery.

In 1988, the Smithsonian Institution, about to open an exhibition that included slavery, decided to survey 10,000 Americans. The results were fascinating — 92% of white respondents felt slavery had little meaning to them — these respondents often said “my family did not arrive until after the end of slavery.” Even more disturbing was the fact that 79% of African Americans expressed no interest or some embarrassment about slavery. It is my hope that with greater focus and collaboration Black History Month can stimulate discussion about a subject that both divides and embarrasses.

As a historian, I have always felt that slavery is an African American success story because we found ways to survive, to preserve our culture and our families. Slavery is also ripe with heroes, such as slaves who ran away or rebelled, like Harriet Tubman or Denmark Vessey, but equally important are the forgotten slave fathers and mothers who raised families and kept a people alive. I am not embarrassed by my slave ancestors; I am in awe of their strength and their humanity. I would love to see the African American community rethink its connection to our slave past. I also think of something told to me by a Mr. Johnson, who was a former sharecropper I interviewed in Georgetown, SC:

*Though the slaves were bought, they were also brave.  
Though they were sold, they were also strong.*

### **The Challenge of Preserving a People’s Culture**

While the African American community is no longer invisible, I am unsure that as a community we are taking the appropriate steps to ensure the preservation of

African American cultural patrimony in appropriate institutions. Whether we like it or not, museums, archives, and libraries not only preserve culture they legitimize it. Therefore, it is incumbent on African Americans to work with cultural institutions to preserve their family photography, documents, and objects. While African Americans have few traditions of giving material to museums, it is crucial that more of the black past make it into American cultural repositories.

A good example is the Smithsonian, when the National Museum of American History wanted to mount an exhibition on slavery, it found it did not have any objects that described slavery. That is partially a response to a lack of giving by the African American Community. This lack of involvement also affects the preservation of black historic sites. Though there has been more attention paid to these sites, too much of our history has been paved over, gone through urban renewal, gentrified, or unidentified, or un-acknowledged. Hopefully a renewed Black History Month can focus attention on the importance of preserving African American culture.

#### **The Challenge of Maintaining a Community**

As the African American Community diversifies and splinters, it is crucial to find mechanisms and opportunities to maintain our sense of community. As some families lose the connection with their southern roots, it is imperative that we understand our common heritage and history. The communal nature of black life has provided substance, guidance, and comfort for generations. And though our communities are quite diverse, it is our common heritage that continues to hold us together.

#### **The Power of Inspiration**

One thing has not changed. That is the need to draw inspiration and guidance from the past. And through that inspiration, people will find tools and paths that will help them live their lives. Who could not help but be inspired by Martin Luther King's oratory, commitment to racial justice, and his ultimate sacrifice. Or by the arguments of William and Ellen Craft or Henry "Box" Brown who used great guile to escape from slavery. Who could not draw substance from the creativity of Madame CJ Walker or the audacity and courage of prize fighter Jack Johnson. Or who could not continue to struggle after listening to the mother of Emmitt Till share her story of sadness and perseverance. I know that when life is tough, I take solace in the poetry of Paul Lawrence Dunbar, Langston Hughes, Nikki

Giovanni, or Gwendolyn Brooks. And I find comfort in the rhythms of Louie Armstrong, Sam Cooke or Dinah Washington. And I draw inspiration from the anonymous slave who persevered so that the culture could continue.

Let me conclude by re-emphasizing that Black History Month continues to serve us well. In part because Woodson's creation is as much about today as it is about the past. Experiencing Black History Month every year reminds us that history is not dead or distant from our lives.

Rather, I see the African American past in the way my daughter's laugh reminds me of my grandmother. I experience the African American past when I think of my grandfather choosing to leave the South rather than continue to experience share cropping and segregation. Or when I remember sitting in the back yard listening to old men tell stories. Ultimately, African American History — and its celebration throughout February — is just as vibrant today as it was when Woodson created it 85 years ago. Because it helps us to remember there is no more powerful force than a people steeped in their history. And there is no higher cause than honoring our struggle and ancestors by remembering.



*Originally published in the National Museum of African American History and Culture's blog, Our American Story.*

*Lonnie Bunch is the 14th Secretary of the Smithsonian and was previously the founding director of the National Museum of African American History and Culture.*



# BLACK HISTORY MONTH SYNDROME

BY EDWARD GILBREATH

I've kind of avoided the topic of Black History Month this year until now, almost the end of the month. The reason is, I've been kicking around in my mind this notion of "Black History Month Syndrome." Now, stay with me a minute.

What is Black History Month Syndrome? I'll define it roughly as "the national, institutional, or personal tendency to reduce the value of racial, ethnic, or cultural awareness and celebration to a designated day, week, or month of the year." That is, we do our annual observation of the thing for that set period of time, and then we don't think about it seriously again until that same time next year. This could pertain to our current national Black History Month in general, or any similar type of annual heritage observance. Think of the annual Diversity Sunday at your church, or the great PBS documentaries on race that you have be on the lookout for during that elusive 28-day window in February, or that special issue of Time, Newsweek, or Christianity Today that trots out the usual ethnic or female voices for the annual "special issue" on African Americans or Asians or Hispanics or women.

When I was with *Christianity Today*, I often felt conflicted about this phenomenon. On the one hand, I rejoiced at the idea of being able to profile a significant nonwhite figure or highlight dynamic things happening in other parts of the church besides the white evangelical majority. However, on the other hand, I disliked the idea that we could only do it in a significant way usually one issue per year. I always felt our ethnic, nonwhite, and female readers could see right through our shtick. They knew we were just paying our annual homage to diversity and that it wasn't a real living and breathing part of who we were. My argument always was that we should strive to incorporate those diverse voices into the magazine on a more regular basis, not just in annual splashes. We needed to let nonwhite and female readers know that they were a valued part of the evangelical community and not just some exotic oddity that we turned the spotlight on once or twice a year. (To its credit, I think CT does a better job nowadays of being more diverse and multicultural year-round, though I know some critics would still beg to differ.)



Image: NASA/Joel Kowsky / Wikimedia

*Students from local schools view STEM exhibits at the Smithsonian National Museum of African American History and Culture*

Over the years, I've struggled mightily with this phenomenon. While I appreciate Black History Month (as well as Hispanic Heritage Month, Asian/Pacific American Heritage Month, Native American Heritage Month, and Women's History Month) and value the opportunity to highlight special achievements and honor an important part of our national history, I also long for a time when we'll no longer have to consign the recognition of that history to a particular week, month, or magazine issue.

That brings me to my main reason for doing this post. I've been kicking around this theme of "the myth of post-racial America" for a possible book project, and as part of that I've entertained the admittedly outrageous (and possibly heretical) idea that perhaps we should set an actual date in the distant future for

the official dissolution of Black History Month, sort of like President Obama setting a withdrawal timetable for our troops in Iraq. For instance, let's say we resolve that in 2020 we'll officially discontinue all celebrations of specific heritage months (African American, Hispanic, Polish, etc.) and begin to incorporate a recognition and appreciation of those various heritages into the regular and daily flow of our national calendar and lives. This will mean that we study black history and American Indian history and Hispanic history regularly in our school curricula, that on July 4th we include Native American, black, Hispanic, and Asian historical figures in the mix along with the other great American patriots that we commemorate on Independence Day. (This may also necessitate an immediate abolishment of Kwanzaa and a renewed national effort to remind Americans that Christ did not enter the world as a blonde, blue-eyed European infant.)

Alright, I know I'm sounding loony now. But my point is, when does it end? Will we always need Black History Month-type observances? Does authentic racial and cultural reconciliation in our country require that we observe our various annual heritage events in perpetuity? Or would true progress in reconciliation suggest that as a church or community or nation we should decide that, at some point down the road, we'll need to grow out of the necessity of our Black History Months and move on toward a more natural and genuine embrace of the diversity of our nation?

I understand that part of the reasoning behind these various heritage months is that the United States has not always been kind to those on the margins of society. The full benefits of citizenship were not always available to those of a certain race or gender. And to this day, the majority culture still tends to divide the nation based on what it has historically deemed to be the "real Americans." Therefore, we've needed to designate a special time to acknowledge, teach, honor, and celebrate the value and contributions of those groups that have been forgotten, oppressed, or systematically excluded from the national canon of history. But does our nation's sinful and dysfunctional record on matters of race and diversity mean that we will always need to manufacture these annual days and weeks and months as a reminder of what we're really supposed to be -- as a nation and as human beings?

The apostle Paul said, "For we now know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child.

When I became a man, I gave up childish ways" (1 Cor. 9-12). Might this principle of "growing up" also apply to our annual heritage celebrations and observances?

A few years ago, a friend of mine told me a story that has stuck with me ever since. My friend, who is white, is a strong believer in racial reconciliation and justice ministries. A talented musician, he leads a multiracial community gospel choir. He shared an experience that he had as a seminary student interning at an African American church. Leading special music during a Black History Month program at the church, he introduced a song by saying, "This month we celebrate Black History, but our prayer is that, one day, we will no longer have a need for a special month like this." His point, of course, was that ideally someday our nation would progress to the place where a special heritage month was no longer the only time that we would acknowledge and value the importance of black history. However, in an awkward moment, the pastor pulled him aside after the service and politely advised him, "Don't ever say something like that again." My friend was very apologetic, and after a brief moment he was able to recognize why what he said was problematic. For that black church leader, the suggestion that we should strive toward no longer needing a Black History Month was tantamount to saying we should work to get rid of Christmas or Easter.

That pastor's reaction leads me back to my original concern. The question again: If Black History Month and our other annual cultural heritage observances are really accomplishing what they're intended to, wouldn't it be reasonable to expect that the day will come when we will no longer need them?



*Originally published in Sojourners on February 26, 2010.*

*Edward Gilbreath is editorial director for Urban Ministries Inc., editor of UrbanFaith.com, and the author of Reconciliation Blues: A Black Evangelical's Inside View of White Christianity.*



# PARISH RESOURCES

## Parish Office & Mailing Address

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

## Parish Staff

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

## Assisting Clergy

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

## Music Ministry

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

## Audiovisual Support

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

## Schedule for Liturgy

Wednesday, Thursday, & Friday | 8:00 a.m.  
Lord's Day | Sat 5:00 p.m.; Sun 8:00, 9:30\*, 11:30 a.m., and 6:00 p.m.  
Holy Days | 8:00 a.m.  
\* Please note that the 9:30 Mass is both in person and livestreamed.

## Sacrament of Reconciliation

Father Jim Shaughnessy, SJ is available by appointment for the Sacrament of Reconciliation. To schedule an appointment, please call the Parish Office. On all the Wednesday evenings of Lent, Mass is celebrated in the sanctuary at 6:00 and following Mass, Father Shaughnessy will hear confessions until 8:00—no appointment necessary.

## Hearing Assistance in Church

The church is equipped with an assistive listening system. If you would like to use one of the small receivers, please ask one of our greeters.

## For Those with Celiac Disease

If you have celiac disease, please let us know. We have a supply of low-gluten altar bread available for those who cannot tolerate gluten.

## Building Accessibility

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

## Parking

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

## Baptism for Infants

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

## Faith Formation for Children

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

## Child Abuse Prevention (CAP) Team

The CAP Team is responsible for training all parish staff and volunteers in mandated reporting laws and the Protecting God's Children program (VIR-TUS). They provide consultation and support to anyone who has concerns about reporting child abuse and neglect. Please contact Maria Roche ([maria.roche15@gmail.com](mailto:maria.roche15@gmail.com)), Letitia Howland ([L\\_howland@hotmail.com](mailto:L_howland@hotmail.com)), Erin Young ([erin.t.young@gmail.com](mailto:erin.t.young@gmail.com)), or Kathy Sanders ([sanderno2010@gmail.com](mailto:sanderno2010@gmail.com)) if you have any questions. The Archdiocese of Boston has in place a vigorous program to protect children from harm and to educate its ministers and faithful about the nature of abuse, with a goal of increasing knowledge, creating a safe environment for children, and recognizing and reporting potentially dangerous situations. The full policy is available in the narthex, Parish Office, and on our website.

## Order of Christian Initiation of Adults (OCIA)

This is the communal process through which non-baptized men and women become members of the Catholic Church. It is also suitable for those baptized in different faith traditions who are interested in becoming Catholic, or, for those who were baptized Catholic, but have yet to receive the sacraments of Eucharist and confirmation. For more information, contact Mary Wessel in the Parish Office.

## Marriage

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

## Care of the Sick

To arrange for the Sacrament of the Sick, for Holy Communion to be brought to those unable to attend the Sunday celebration, or for Viaticum for the Dying (Holy Communion for those in danger of death), please contact the Parish Office. It is always possible to anoint the sick during regularly scheduled liturgies.

## Order of Christian Funerals

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

## Joining Our Community

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

## Please note:

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