

Saint Cecilia

P A R I S H



The Miraculous Draught of Fishes

Benvenuto Tisi, c. 1524

Fifth Sunday in Ordinary Time

9 February 2025

Saint Cecilia

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FIFTH SUNDAY IN ORDINARY TIME

9 FEBRUARY 2025

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PRELUDE | Give Me Jesus

Brett Maguire, *parish organist*

Marques L.A. Garrett

(b. 1984)

ENTRANCE PROCESSION | Holy! Holy! Holy! Lord God Almighty

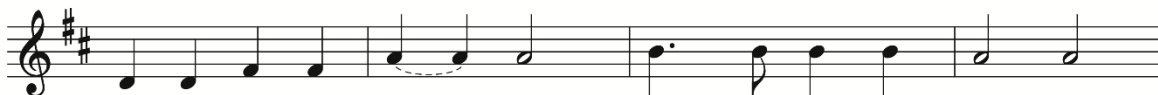
NICAEA



1. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!
2. Ho - ly, Ho - ly, Ho - ly! All the saints a - dore thee,
3. Ho - ly, Ho - ly, Ho - ly! Though the dark - ness hide thee,
4. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!



Ear - ly in the morn - ing our song shall rise to thee.
Cast - ing down their gold - en crowns a - round the glass - y sea;
Though the eye made blind by sin thy glo - ry may not see,
All thy works shall praise thy Name in earth and sky and sea.



Ho - ly, Ho - ly, Ho - ly, mer - ci - ful and might - y!
Cher - u - bim and ser - a - phim fall - ing down be - fore thee,
On - ly thou art ho - ly; there is none be - side thee,
Ho - ly, Ho - ly, Ho - ly, mer - ci - ful and might - y!



God in three Per - sons, bless - ed Trin - i - ty.
God ev - er - last - ing through e - ter - ni - ty.
Per - fect in pow'r, in love, and pu - ri - ty.
God in three Per - sons, bless - ed Trin - i - ty.

PENITENTIAL RITE



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

The musical score is written for a single melodic line in treble clef, key of D major (two sharps), and 6/8 time. It consists of nine staves of music. The lyrics are written below the notes. The score includes various musical notations such as eighth notes, quarter notes, and half notes, as well as rests and phrasing slurs. The time signature changes from 6/8 to 3/8 and back to 6/8.

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,

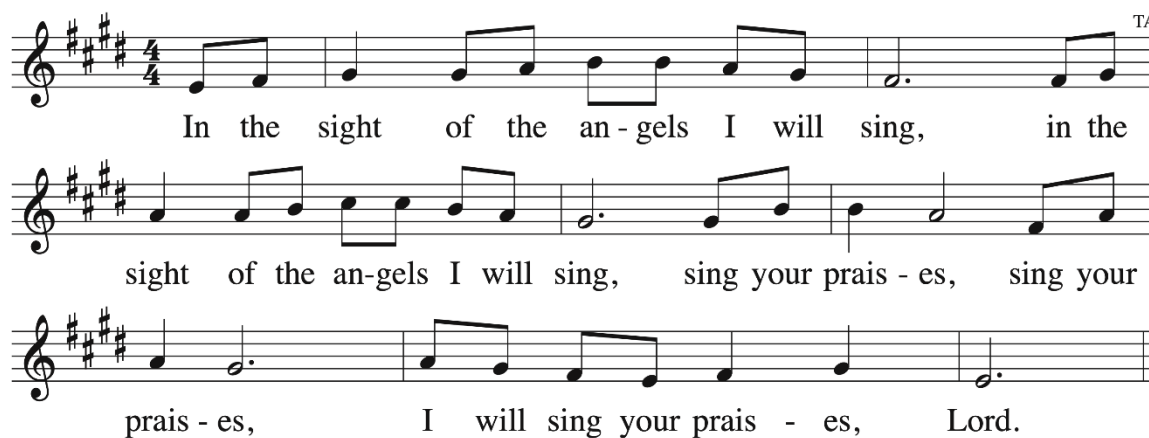
with the Ho - ly Spir - it, in the glo - ry of God the

Fa - ther. A - men. A - men.

COLLECT

LITURGY OF THE WORD

FIRST READING | Isaiah 6: 1-2a, 3-8



I thank you, LORD, with all my heart;
you have heard the words of my
mouth.

In the presence of the angels I praise you.
I bow down toward your holy temple.
I give thanks to your name Ṛ.

I give thanks for your merciful love and
your faithfulness;
for you have exalted over all
your name and your promise.
On the day I called, you answered me;
you increased the strength of my
soul. Ṛ.

All earth's kings shall thank you,
O LORD,

when they hear the words of your
mouth.

They shall sing of the ways of the LORD,
"How great is the glory of the
LORD!" Ṛ.

With your right hand you save me;
the LORD will accomplish this for
me.

O LORD, your merciful love is eternal;
discard not the work of your
hands. Ṛ.

SECOND READING | 1 Corinthians 15: 1-11

GOSPEL ACCLAMATION | Ruah Mass of the Breath of God

Ian Callahan



GOSPEL | Luke 5: 1-11

HOMILY

NICENE CREED

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

UNIVERSAL PRAYER

THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

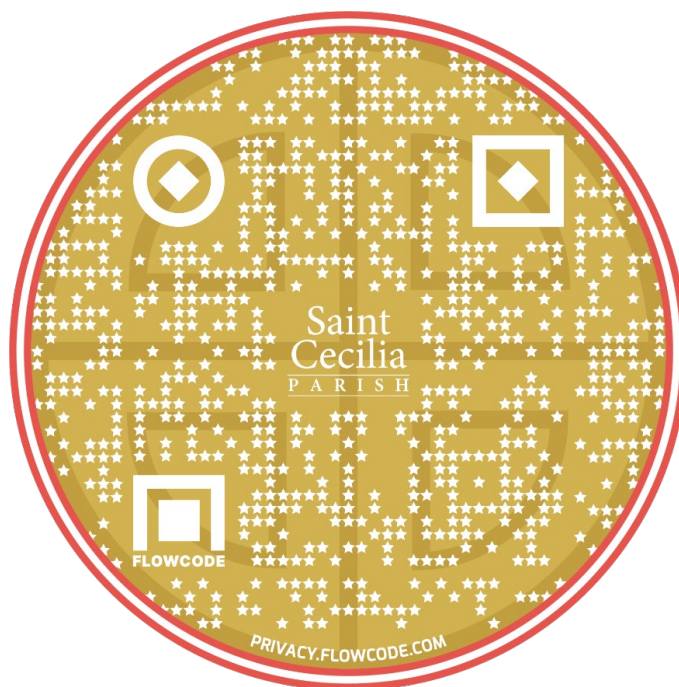
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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

If the Flowcode doesn't work for you, please visit www.flowcode.com/page/stceciliaboston.

You can also mail a check to:

Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115



LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | The Summons

KELVINGROVE



1. Will you come and fol - low me If I but
 2. Will you leave your - self be - hind If I but
 3. Will you let the blind - ed see If I but
 4. Will you love the "you" you hide If I but
 5. Lord, your sum - mons ech - oes true When you but



call your name? Will you go where
 call your name? Will you care for
 call your name? Will you set the
 call your name? Will you quell the
 call my name. Let me turn and



you don't know And nev - er be the same?
 cruel and kind And nev - er be the same?
 pris - 'ners free And nev - er be the same?
 fear in - side And nev - er be the same?
 fol - low you And nev - er be the same.



Will you let my love be shown, Will you
 Will you risk the hos - tile stare Should your
 Will you kiss the lep - er clean, And do
 Will you use the faith you've found To re -
 In your com - pa - ny I'll go Where your



let my name be known, Will you let my
 life at - tract or scare? Will you let me
 such as this un - seen, And ad - mit to
 shape the world a - round, Through my sight and
 love and foot - steps show. Thus I'll move and



life be grown In you and you in me?
 an - swer prayer In you and you in me?
 what I mean In you and you in me?
 touch and sound In you and you in me?
 live and grow In you and you in me.

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.

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

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



THE LORD'S PRAYER

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

For the kingdom, the power, and the glory are yours now and forever.
Amen.

THE EXCHANGE OF PEACE

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

AGNUS DEI | Mass of Christ the Savior

Dan Schutte



SPIRITUAL COMMUNION

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

ACT OF SPIRITUAL COMMUNION

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



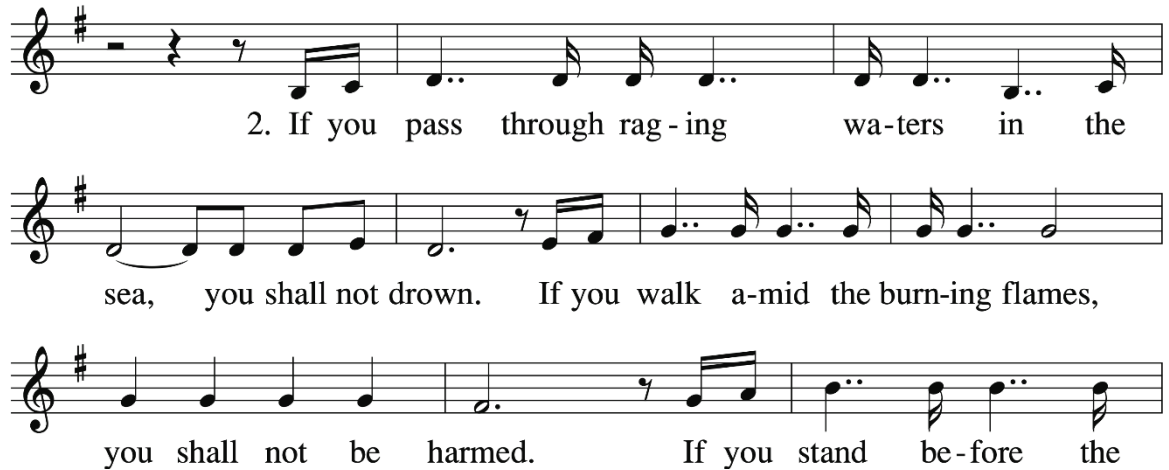
1. You shall cross the bar-ren des-ert, but you
 shall not die of thirst. You shall wan-der far in
 safe-ty though you do not know the way. You shall
 speak your words in for-eign lands and all will un-der-
 stand. You shall see the face of God and live.

✂ Refrain

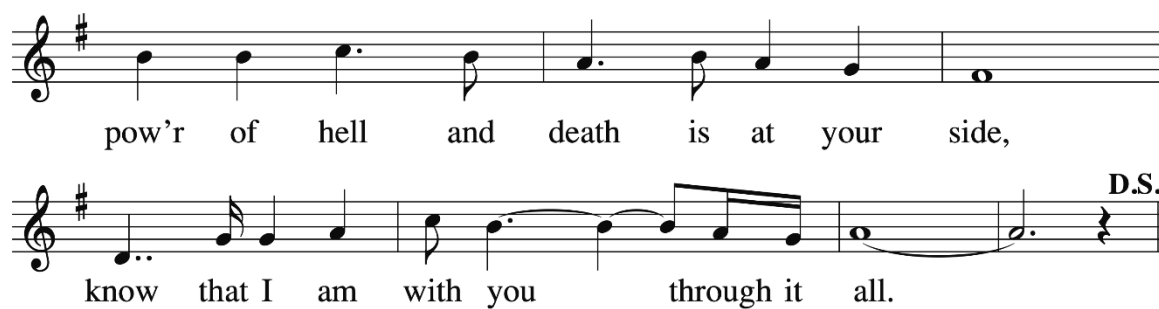


Be not a-fraid. I go be-fore you al-ways.
 Come, fol-low me, and I will give you rest.

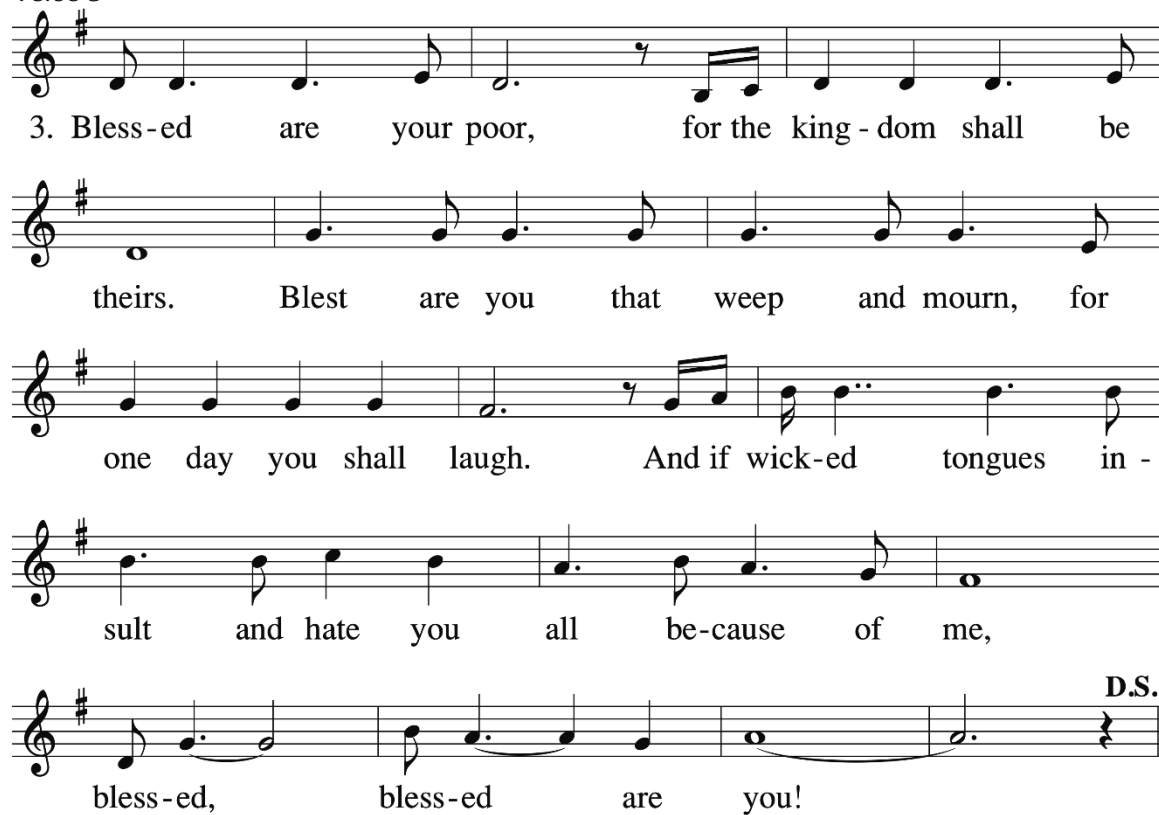
Verse 2



2. If you pass through rag-ing wa-ters in the
 sea, you shall not drown. If you walk a-mid the burn-ing flames,
 you shall not be harmed. If you stand be-fore the



Verse 3



COMMUNION MEDITATION | There is a Balm in Gilead

African American Spiritual
arranged by R. Kevin Boesiger & Mary McDonald

There is a balm in Gilead to make the wounded whole.
There is a balm in Gilead to heal the sin-sick soul.

Sometimes I feel discouraged and think my work's in vain,
but then the Holy Spirit revives my soul again.

If you cannot preach like Peter, if you cannot pray like Paul,
just tell the love of Jesus and say He died for all.

CONCLUDING RITES

- ✠ The Lord be with you.
All: And with your spirit.
- ✠ May almighty God bless you, the Father, (+) and the Son and the Holy Spirit.
All: Amen.
- ✠ Go forth, the Mass is ended.
All: Thanks be to God.

RECESSIONAL | You Walk Along Our Shoreline

AURELIA



1. You walk a - long our shore-line, Where land meets un - known sea.
2. You call us, Christ, to gath - er The peo - ple of the earth.
3. We cast our net, O Je - sus; We cry the king-dom's name;



We hear your voice of pow - er, "Now come and fol - low me.
We can - not fish for on - ly Those lives we think have worth.
We work for love and jus - tice; We learn to hope through pain.



And if you still will fol - low Through storm and wave and shoal,
We spread your net of gos - pel A - cross the wa - ter's face,
You call us, Lord, to gath - er God's daugh - ters and God's sons,



Then I will make you fish - ers, But of the hu - man soul."
Our boat a com - mon shel - ter For all found by your grace.
To let your judg - ment heal us So that all may be one.

POSTLUDE | Wade in duh Wadduh!

William Farley Smith
(1941-1947)

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

WELCOME!

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

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

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

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

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

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

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

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

OUR COMMUNITY NEWS



MINISTERS OF THE LITURGY

Saturday, February 8 | 5:00 p.m.

Rev. John Unni, celebrant
Rosaria Salerno, lector

Sunday, February 9 | 8:00 a.m.

Rev. Peter Grover, OMV, celebrant
Jen Kowieski, lector

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

Rev. John Unni, celebrant
Michael Lake, Cole Young, Maggie Giles,
lectors

Sunday, February 9 | 11:30 a.m.

Rev. John Unni, celebrant
Pat Scofield, James Paradis,
Megan Altendorf, lectors

Sunday, February 9 | 6:00 p.m.

Rev. John Unni, celebrant
Virgen Palermo, lector

SPECIAL INTENTIONS

Saturday, February 8 | 5:00 p.m.

Vladimir Shklyarov, *Memorial*

Sunday, February 9 | 8:00 a.m.

John and Angelina Machado, *Memorial*

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

Carol Ascrizzi, *Memorial*
Fr. Patrick Eaton, SJ, *Memorial*
Jaunelle Salkowitz Bokal, *Memorial*
Gilma Morena Ruiz, *Memorial*
Deirdre Mary Coyle, *Memorial*

Thursday, February 13 | 8:00 a.m.

Maurice Houlihan, *Memorial*

Friday, February 14 | 8:00 a.m.

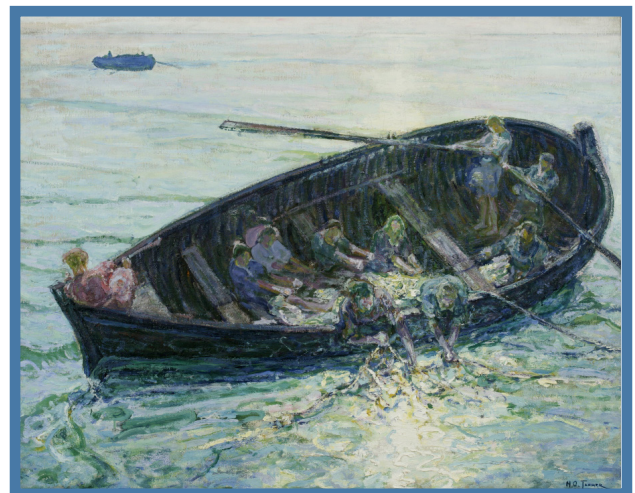
Mary and Frank Skinner, *Memorial*

TODAY'S READINGS

Isaiah 6:1-2a, 3-8
1 Corinthians 15:1-11
Luke 5:1-11

NEXT SUNDAY'S READINGS

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



The Miraculous Haul of Fishes
Henry Ossawa Tanner c.1913

PRAYERS & OCCASIONS

Our Sick

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

Welcome to Saint Cecilia!

We are pleased to welcome the following newly registered parishioners: **Cheri Smithlin** of Billings, MT, **Kathy and Wayne Hawkins** of Framingham, **Carmelina Padovani** of Lynnfield, **Carol Albright** of Cambridge, **MaryCatherine Arbour and Jennifer Kasper** of Jamaica Plain, and **Luis Hurtado and Cecilia Ortiz Trevino**, and **Sheridan Robbins** of Boston. If you have not previously registered, you can do so online at 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.

Celebration of First Reconciliation

This Saturday, February 8, we will celebrate the sacrament of first reconciliation with our 26 youngsters preparing to receive First Holy Communion on May 10. 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.

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.

For Migrants, Refugees, and Displaced Persons

Pray that we will recognize God's presence in the migrants, refugees, and asylum seekers who have fled from their places of birth, seeking safety and welcome in our nation and in our communities. And pray that the Spirit guide our leaders so that our policies respect the dignity and uphold the human rights of migrants in our land, regardless of their legal status. May all that we say and do reflect the love for neighbor that Jesus calls us to.



THIS WEEK'S FLOWERS

The flowers in front of the altar are given to the Glory of God and in memory of Vladimir Shklyarov, by Jim Griffin.



PRAYER FOR MIGRANTS



For all those who see “home” and all it means
Disappear behind them;
For all those who cannot see a home
In the days ahead of them;
For all those who dwell in
Daily insecurity;
For all those who are weary and
Without a safe place to rest their heads;
For all families in migration we pray.

May the image of the Holy Family
Fleeing oppression
Stay with us as we enter
A New Year, and
Stay with us each night
As we are blessed
With returning to a home.

May we also be blessed
With compassion for those
Still weary, still seeking,
Still with so far to go.
Amen.

~ By Jane Deren

LA SAGRADA FAMILIA by Kelly Latimore c. 2016

One of Kelly Latimore's most well known icons, *La Sagrada Familia* was painted the day after the 2016 election. Her inspiration behind the painting comes from an encounter with a young undocumented man from Guatemala. He came to the United States as a teenager, only to be deported and nearly beaten to death in Mexico. Nevertheless, he crossed the desert once more to reach the US.

Latimore saw the image of God within him, imagining how refugees Jesus, Mary, and Joseph must have felt fleeing Herod 2,000 years ago. His story shaped her depiction of the modern holy family.

BLACK HISTORY MONTH & MUSIC

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

THIS WEEK'S PRELUDE

Give Me Jesus by Marques L. A. Garrett

Conductor, educator, composer, vocalist, and clinician Marques L. A. Garrett (b. 1984) is presently the Associate Professor of Choral Studies at the University of North Texas. A native of Hampton, VA, his works have been commissioned and performed around the country by numerous organizations including Harvard University and Westminster Choir College.

THIS WEEK'S POSTLUDE

Wade in duh Wadduh! by William Farley Smith

William Farley Smith (1941-1997) was born in Durham, NC and was closely connected to spirituals as both a minister and arranger. His arrangements appeared in hymnals of many denominations, including arranging all of the spirituals in the 1989 United Methodist Hymnal.



HELP CATHOLIC CHARITIES

NEWLY-ARRIVED REFUGEES NEED OUR SUPPORT

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

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

WINTER WALK BOSTON

**THIS SUNDAY, FEBRUARY 9 | 9:00 A.M.
BOSTON COMMON**

The Winter Walk is an initiative that believes ending homelessness is within our reach. The mission of the Walk is to raise awareness and funds towards that goal, and to support organizations that are working on prevention, support, and care for our homeless community.

We hope you can join us on February 9, 2025 on the Boston Common, where the 2-mile Walk will begin and end. Registration opens at 8:30 a.m. and the event begins at 9:00 a.m. Look for the tents on the corner of Charles Street and Beacon Street. The goal is that each adult walker will raise \$100.00—either by paying it as a registration fee or raising it from family and friends. For the ninth year in a row (since the Walk began), there is a Saint Cecilia Hunger & Homelessness Ministry team this year and we have designated Capuchin Mobile Ministries as the recipient of the funds we raise this year. We are supporting Capuchin Mobile Ministries as a tribute to Cardinal O'Malley's more than 20 years of service as shepherd of the Archdiocese of Boston. If you would like to support our Team, please visit: <https://secure.qgiv.com/event/winterwalk2025-boston/team/980104/>. Donations from non-walkers will be gladly accepted.



SIMEON AND ANNA SENIORS

THIS THURSDAY | FEBRUARY 13

The next gathering of the Simeon and Anna Seniors group is this Thursday, February 13. From 10:00 to 10:30 a.m. there will be coffee/tea and conversation, and at 10:30 there will be time for prayer. All parish seniors are invited to participate.



NEW DIGITAL & PRINT MEDIA COORDINATOR

Please welcome our new Digital & Print Media Coordinator, Anastassia Kolchanov! Originally from New York, Anastassia moved to the Boston area last year. She is passionate about storytelling, community, and design. She is also a filmmaker, with three short films under her belt. In her spare time, Anastassia loves to travel, hike, go on long walks with her dog, watch movies, and make tea. She is excited to meet and collaborate with the Saint Cecilia community!

THE SACRAMENT OF THE SICK

THIS WEEKEND | FEBRUARY 8/9

"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. This Sunday, February 9, we will observe this day with a special Blessing of Healthcare Workers and Caregivers at the 9:30 and 11:30 liturgies. The Sacrament of the Sick will be offered after the 5:00 p.m. (Saturday), and 8:00 and 11:30 a.m. 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.

WISDOM & MATURE SPIRITUALITY

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

COMING UP AT SAINT CECILIA

FEBRUARY 6 - 13

THURSDAY, FEBRUARY 6TH

Communion Circle | 4pm | Hale House

SCYA Book Group | 6:30pm | Family Flex Center

Choir Rehearsal | 7pm | Sanctuary

Wisdom Group | 7:30pm via Zoom

SATURDAY, FEBRUARY 8TH

First Reconciliation

SUNDAY, FEBRUARY 9TH

Wisdom Group | 8:30am via Zoom

MONDAY, FEBRUARY 10TH

Returning Citizens | 5pm | Parish Hall

SCYA Women's Group | 7:30 via Zoom

TUESDAY, FEBRUARY 11TH

RCIA | 6:30pm | Community Room

WEDNESDAY, FEBRUARY 12TH

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

THURSDAY, FEBRUARY 13TH

Senior's Group | 10am | Sanctuary and Parish Hall

Wisdom Group | 7:30pm via Zoom

WHY IT'S HARD TO TALK ABOUT RACE

BY CARY CLACK



Protester holding a sign at the Washington DC Black Lives Matter Protest on June 7, 2020

The Washington Post

One morning, back when I was on the San Antonio Express-News's editorial board, we were discussing a new study on racial disparities in higher education. Three of us — Bob Richter, Veronica Flores and myself — were thinking of writing columns about the study. We soon agreed that Bob should be the one to write it.

He laid out the reason why at the beginning of his column, saying that as a white male writing about race his views would be considered sound by some readers whereas if I, a black male, or Veronica, a Latina, wrote the same column, those same readers would perceive us as whining.

Those readers being white.

Bob knew that an important issue might be ignored based on who presented it. Through years of sorting

through thousands of letters to editors as the Express-News public editor, he understood what Veronica and I also knew from decades of sorting through life: to be black or brown and bring up race, no matter how politely or obliquely, is to be accused of being too sensitive or even racist.

Of all the trip wires of controversial issues spread across the American terrain, none is more explosive than race.

When it's said that Americans are uncomfortable discussing race, what's meant is that many white Americans are uncomfortable discussing race. Being part of a group dominant in numbers and power means going through much of life without personally being confronted with the inequities of race and the indignities of racism.

But to be black or any person of color is to be confronted with race in sudden and subtle ways from childhood on; from the suddenness of the first time you're called "n****r" to the subtlety of being followed in a store or steered away from a neighborhood in which you're considering buying a home.

It means thinking about race when you don't want to and have long grown weary with doing so.

When I began writing a column for the Express-News in 1994, I made a conscious decision to avoid the subject of race for as long as I could, because I didn't want to be pigeon-holed as a "black columnist" with whatever limitations that would come from having my ethnicity shackled to my job.

By the fifth column, though, I was writing about race, prompted by my 10-year-old nephew wrestling with why his being a black male frightened so many people.

In 17 years, I wrote more than 2,300 columns for the paper. The great majority of them weren't about race. I did write about race more than any of our other columnists.

I also wrote more about child abuse, nonviolence, Halle Berry and a fictional dim-witted private eye more than the other columnists. But no one ever accused me of writing too much about child abuse, nonviolence, Halle Berry or the dim-witted private eye.

Yet, any column on a racial issue elicited complaints that I "write too much about race" or "only about race." I could go weeks without addressing the issue of race, finally write something that did, and the complaints would flow, sprinkled with a few accusations of being racist.

The complaints always came from white readers.

I don't believe most white people are racist or more susceptible to prejudice than anyone else. I do think many casually accept that their encounters — or lack of encounters — with race is the norm.

Whites struggle to acknowledge that beyond the privilege of being able to avoid unpleasant experiences with race, there are the additional

privileges of avoiding discussing race at all.

It's not unlike the privilege men have of not having to think often of sexism and sexual harassment because they're not personally hurt by sexism and sexual harassment.

Among all the inequities we are facing in the United States, we must face the inequality of discourse on race. That's largely because whites set the parameters, deciding what is appropriate to discuss, defining the terms of discussion and when is the right time to have it.

Using only your experiences as the reference point by which the experiences of others are measured isn't a pathway to understanding.

Any conversation, on race or anything else, must be preceded by the understanding that people whose stories and experiences are different from yours are no less valid. Accepting the realities present in the lives of others, even if they're absent in yours.

If, as is often said, slavery is the original sin of the United States, redemption must include acknowledging the racism which justified the "peculiar" institution and infected all American institutions since, a racism which for millions of Americans isn't a fictional crutch excusing failures but a real chokehold on aspirations and opportunities.

Inheritances are blessings and curses, gifts and burdens. As individuals and generations, we aren't responsible for our ancestors' actions, but we're obligated to understand the consequences of those actions, good and bad.

Minimizing the experiences of those who can testify to those bad consequences is arrogant. Denying the enduring power of racism perpetuates that power.

It mutes voices which must be heard and stifles conversations we need to have.



This article was originally published by the H.E. Butt Foundation's Folo Media initiative in 2017.

Cary Clack is a San Antonio writer currently working on a book for Trinity University Press called "Dreaming US: Where Did We Go From There?"

THANK YOU LETTERS



Chris, Jenn, and Christine DesAutels donating to the Advent Giving Tree

Thank you for your participation in this year's Advent Giving Trees!

Your generosity brought comfort, joy, and peace to the people in our neighborhood.

Several of the agencies have sent in thank you letters to express gratitude for the impact your gifts have made.



Dear Friends at Saint Cecilia,

We are so grateful for the many generous gifts from Saint Cecilia Parish. From all of us at Haley House, thank you for helping to keep our guests warm this winter season!

Gratefully,

Bridget Duffy
Development and Outreach Manager
Haley House



Dear Saint Cecilia Parishioners:

Boston Medical Center's Living Well at Home Program provides housing services to homeless and at-risk families and individuals who are elderly or have complex medical issues. The goal of our work is to help clients transition to and maintain safe, affordable permanent housing.

We are very grateful for the support our clients receive each year (for many years now!) from the Saint Cecilia Parish Advent Giving Tree in the form of gift cards they can use to purchase food, toiletries, and household supplies. The average income for the clients we serve is about \$800 per month, so having these gift cards can help folks make it through the month or provide something extra they might not ordinarily have. Thank you for your continued generous support—it really helps ease some of the burden for our clients.

Gratefully,

Laura Graham, MPH
Housing and Community Support Specialist Supervisor
Boston Medical Center Health System | Living Well at Home



Dear St. Cecilia Parishioners,

With the ceremonial 12 Days of Christmas now behind us, and with so many more days of the new year unfolding at rapid speed, the staff and patients of Boston Care for the Homeless Program continue to reflect on the incredible outpouring of kindness and generosity offered by your faithful and faith-filled parishioners! Please convey our deepest thanks to the parishioners of Saint Cecilia Church for the carload full of new, warm, dignified clothing, boots, toiletries, and other winter essentials and gifts for our patients recuperating in our Stack Kirkpatrick House respite program!

A certain star of inspiration led you (and your wonderful gifts) to us, and with equal enthusiasm, we dispatched the donated gifts to the very people - young and old - in our car. Kindly collected and gratefully recieved.

We really do wish you could have seen the joy your gifts brought to the lives and hearts of our patients, who live with so little and whose most profound needs are in stark risk contrast to a world filled with plenty.

We're always so inspired when such thoughtful people such as you empower us to reach out and help - in ways, large and small - those struggling to keep their heads and hearts above water; encouraging those who, for a brief time, have lost not only their way but their hope as well. Through your efforts and gifts, you have seen the unseen and remembered the forgotten who live amongst us. We know that your acts of kindness and generosity reveal the potential for goodness that lies in us all. In our finest hours we meet others in their darkest hours.

Thank you for joining us in the work of BHCHP that cherishes the humanity that lies in all of us.

Sincerely,

Denise De Las Nueces, MD, MPH
Interim CEO & Chief Medical
Officer

Jim O'Connell, MD
President &
Founding Physician

PROJECT HOPE

Dear Saint Cecilia Family,

Hope says there is light even in times of darkness, that I should hold on, even when times are hard, even if I do not know where help will come from or if anybody cares.

Saint Cecilia, you care, and every year you strive to make the holidays special and the families at Project HOPE Boston know it.

As Angelika writes:

I just wanted to take some time to thank you for everything. This has been a true blessing, especially since being at the shelter it's been quite difficult to make ends meet. Thank you for allowing my children to have an amazing Christmas and for keeping their innocence. Your support will never be forgotten.

With love,
Angelika & my 3 boys

Thank you so much for being the light and hope for the families we serve.

We wish you a happy and healthy New Year!

Your Project HOPE family.



Some generous gifts being dropped off at Haley House

WHAT IS GAINED BY DENYING AMERICA'S ORIGINAL SIN?

BY RAYMOND PIERCE



A protester holds up a sign quoting Pope St. Paul VI at an Atlanta rally in June 2020

Maria Oswald | Unsplash

Our nation's long and sad engagement in the atrocious business of slavery has long been referred to as America's original sin. The dehumanizing obscenity and transatlantic enterprise of the American slave business set it apart from any other form of enslavement known in human history, causing President John Adams to say "negro slavery is an evil of colossal magnitude."

The apt metaphor of sin raises the obvious question of repentance. Clearly, denying the magnitude of slavery and its lingering effects on this nation is not the road to true repentance and it does not help shed us of that demon that occupies a place within the soul of our nation, like a persistent cancer. Such a demon has no place in the soul of a nation dedicated to the proposition that all are created equal.

Even after the Civil War, half the nation instituted

systems and laws aimed at preserving as much of the tenets of slavery as possible. The system of sharecropping tied former slaves to jobs working land and paying for that land with their crops, ensuring that they would never have enough money to leave. Even those who managed to escape this new form of slavery were subject to racist Jim Crow laws intended to not only prevent Black people from achieving any kind of equality but also to reinforce the notion that Black people were inferior to Whites.

Leaving the South, if that was an option, offered no relief from our nation's original sin. In northern states, legislatures passed laws that made it difficult if not impossible for Black people to buy homes and build equity (and therefore establish generational wealth). Legislatures passed laws that allowed mortgage lenders, real estate agents, and others to prevent Black people from living in safe and stable neighborhoods

(which were dominated by White families). As Richard Rothstein points out in *The Color of Law*, “until the last quarter of the twentieth century, racially explicit policies of federal, state, and local governments defined where whites and African Americans should live.”

The focus was not only on where Black people could live. Laws also allowed employers to refuse to hire Black workers. With few other options available, Black people frequently took jobs (such as domestic, service and agricultural positions) that paid less than the jobs similarly situated White people could get. Not only that, but policies created to protect workers, such as the 1935 Wagner Act and the 1938 Fair Labor Standards Act, excluded industries dominated by Black workers. Even the practice of tipping—which seems benign but artificially lowers workers’ wages by allowing their employers to pay them less based on the assumption that they receive significant extra income through tips—has its roots in race-based wage discrimination.

While lawmakers passed laws that allowed for outright discrimination, they also refused to pass laws that would protect Black people in any way or make their lives better. Black neighborhoods were targeted for the trafficking of drugs and other crimes. Toxic waste dumps were located in Black communities. Highways and freeways cut through Black neighborhoods. It was never-ending.

Today, far too many people argue that America’s original sin of trafficking and enslaving human beings does not matter, that all this is in the past and we have an even playing field now. They argue that as a nation we have “done enough.” They say it is time to end programs aimed at redress and stop talking about racism once and for all.

I would ask those people to at least recognize the reality of America’s long history of slavery and how its effects came to be a part of the American fabric. I would ask them to stop denying the continuing effects of slavery and its detrimental impact on generations of Americans.

It is difficult for me to comprehend how anyone cannot see the vestiges of slavery and Jim Crow in the ongoing inequity in education in the United States. Most students who attend public schools (which is what the vast majority of U.S. students

do), go to the school in their neighborhood. In cases where—because of discriminatory housing policies and practices—Black families with lower incomes are concentrated in neighborhoods, the schools in those neighborhoods tend to be underfunded and underperforming. Worse yet, in some areas, individual schools are punished with lower funding when they fail to perform so that failing schools only get worse with no opportunity to improve and better serve students.

This kind of systemic discrimination is rampant in our nation and its impact has affected, and will continue to affect, generation after generation until we take action to stop it. But rather than take that affirmative action, we are now seeing a movement to water down and diminish the horrors of slavery and its lingering effect on the construct of our nation.

It leads me to ask, why do people want to distort the efforts of a nation trying to do better for its people by addressing historic inequities through honest conversations, discussion and education on the history of our nation, both good and bad? To see a situation that is patently unfair and to not take action to address it, or pretend it does not exist at all, is un-American. We are a nation that continually strives to do better by our citizenry. Indeed, there was never a time when this country did not struggle vehemently against the sinful presence of slavery.

It is our duty and responsibility to recognize and remove the barriers that hold people back from opportunity and success. That has been one of the goals of education and it is also the goal of an approach to policy and practice that uses a social determinants of education framework. This framework, which the Southern Education Foundation is highlighting in a new report (*Economic Vitality and Education in the South*), requires that we recognize and address in public policy the vestiges of slavery and racism that prevent students from achieving academic success.

The social determinants of education framework recognizes the ongoing impact of laws that were specifically designed to keep people of color—usually African American people—in low-paying jobs, in underfunded neighborhoods, in rented homes rather than in homes they owned, and in a perpetual state of being second class citizens. It recognizes that because of the impact of these laws, people of color in the U.S. often are not able to receive the same

quality of education as their White peers. These disparities in education continue to perpetuate racial inequality in the U.S., since they result in Black children and other children of color often having lower educational outcomes, and therefore often reducing their opportunities and potential income later in life.

However, the good news is that just as this framework can identify the problems, it can also help us to envision potential solutions and where those solutions lie. As the social determinants of education framework illustrates, we cannot hold schools solely accountable to address the range of factors that influence whether students can succeed.

We must examine the range of disparities and challenges students and their families face, from poverty and food insecurity to inadequate health care to housing discrimination, and work together to address them head on.

In *Economic Vitality and Education in the South*, the Southern Education Foundation has laid out potential policy solutions to address these disparities. We hope that policymakers will open their eyes to the very real legacy of racism in the country and the impact it has today and adopt policies that we and likeminded organizations recommend for addressing these problems – problems which should have been resolved long ago. Perhaps then, our country can start to truly repent of its original sin, and we as a nation can heal and move forward towards a brighter, more equitable future where all can pursue life, liberty and happiness.



As the President and CEO of the Southern Education Foundation, I lead the organization in pursuing its historic mission of advancing educational opportunities for African American and low-income students in the southern states. Prior to joining SEF, I was Dean of the School of Law at North Carolina Central University. Earlier, I served as Deputy Assistant Secretary of the U.S. Department of Education's Office for Civil Rights as a political appointee in the administration of President Bill Clinton. I began my career as a civil rights attorney in Little Rock, Arkansas, with the John W. Walker Law Firm.



Some parting images of the gifts dropped off at Haley House, courtesy of Bridget Duffy.

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

Parish Staff

Rev. John J. Unni, Pastor

Rev. James Shaughnessy, SJ, Pastoral Support

Mark Donohoe, Pastoral Associate

Robert Duff, Director of Music

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

Anastassia Kolchanov, Digital and Print Media Coordinator

Scott MacDonald, Director of Faith Formation and Parish Visibility

Colleen Melaugh, Director of Finance and Development

Nicole Pascarelli O'Brien, Pastoral Director of Operations

Lisa Pickering, Director of Facilities and Events

Mary Wessel, Pastoral Associate

Assisting Clergy

Rev. Peter Grover, OMV

Rev. John Predmore, SJ

Music Ministry

Tyler Cesario, Assistant Director of Music

Daniel Lamoureux, Vigil Organist

Brett Maguire, Parish Organist

Pendexter Macdonald, Assistant Organist

Audiovisual Support

Maureen Deery, Parish Photographer & Creator of Weekly Slide Show

Geoffrey Edwards, Livestream Videographer

Schedule for Liturgy

Wednesday, Thursday, & Friday | 8:00 a.m.

Lord's Day | Sat 5:00 p.m.; Sun 8:00, 9:30*, 11:30 a.m. & 6:00 p.m.

Holy Days | 8:00 a.m.

* Please note that the 9:30 Mass is both in person and livestreamed.

Hearing Assistance in Church

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

For Those with Celiac Disease

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

Building Accessibility

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

Parking

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

Baptism for Infants

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

Faith Formation for Children

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

Child Abuse Prevention (CAP) Team

The CAP Team is responsible for training all parish staff and volunteers in mandated reporting laws and the Protecting God's Children program (VIR-TUS). They provide consultation and support to anyone who has concerns about reporting child abuse and neglect. Please contact Maria Roche, Letitia Howland, Erin Young, or Kathy Sanders if you have any questions. The Archdiocese of Boston has in place a vigorous program to protect children from harm and to educate its ministers and faithful about the nature of abuse, with a goal of increasing knowledge, creating a safe environment for children, and recognizing and reporting potentially dangerous situations. The full policy is available in the narthex, Parish Office, and on our website.

Order of Christian Initiation of Adults (OCIA)

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

Marriage

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

Care of the Sick

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

Order of Christian Funerals

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

Joining Our Community

We're happy that you're with us! Our community offers a warm, spiritual home for a diverse group of Catholics. We come from many neighborhoods in and around Boston, but also have long distance parishioners from around the country and around the world. We invite individuals and families to fill out a new parishioner form on our website. No matter what your background or location, please know that you are always welcome at Saint Cecilia.

Please note:

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