

Saint Cecilia

P A R I S H



The Covenant of the Pieces

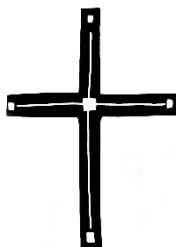
Lisa Turtz, c. 2018

Second Sunday of Lent

16 March 2025

Saint Cecilia

P A R I S H



SECOND SUNDAY OF LENT

16 MARCH 2025

PRELUDE | Londonderry Air
Brett Maguire, *parish organist*

Traditional Irish

ENTRANCE PROCESSION | How Good, Lord to Be Here!

SWABIA



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



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



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

PENITENTIAL RITE

COLLECT

LITURGY OF THE WORD

FIRST READING | Genesis 15: 5-12, 17-18

RESPONSORIAL PSALM | Ps. 27: The Lord is My Light

Tony Alonso



The Lord is my light, my light and my sal - va - tion. The
Lord is my light and my sal - va - tion.

The LORD is my light and my salvation;
whom shall I fear?
The LORD is the stronghold of my life;
whom should I dread? *R.*

hide not your face from me.
Dismiss not your servant in anger;
you have been my help.
Do not abandon or forsake me. *R.*

O LORD, hear my voice when I call;
have mercy and answer me.
Of you my heart has spoken,
“Seek his face.” *R.*

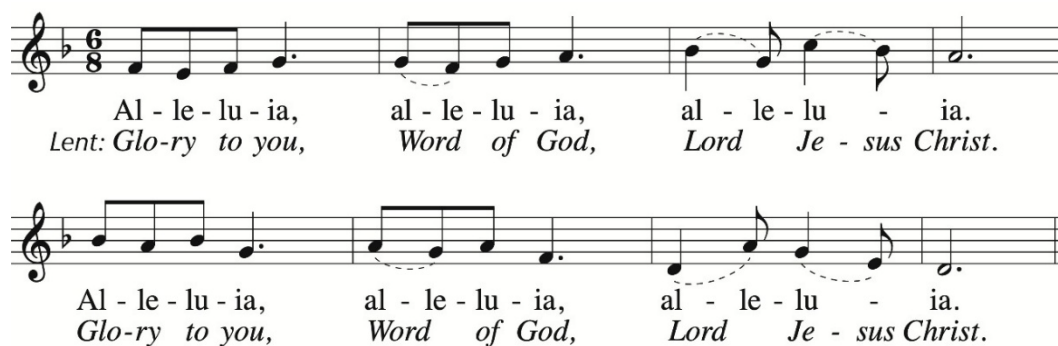
I believe I shall see the LORD’s goodness
in the land of the living.
Wait for the LORD; be strong;
be stouthearted, and wait for the
LORD! *R.*

It is your face, O LORD, that I seek;

SECOND READING | Philippians 3: 17—4: 1

GOSPEL ACCLAMATION | Mass of Christ, Light of the Nations

Tony Alonso



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Lent: Glo-ry to you, Word of God, Lord Je - sus Christ.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Glo-ry to you, Word of God, Lord Je - sus Christ.

GOSPEL | Luke 9: 28b-36

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!

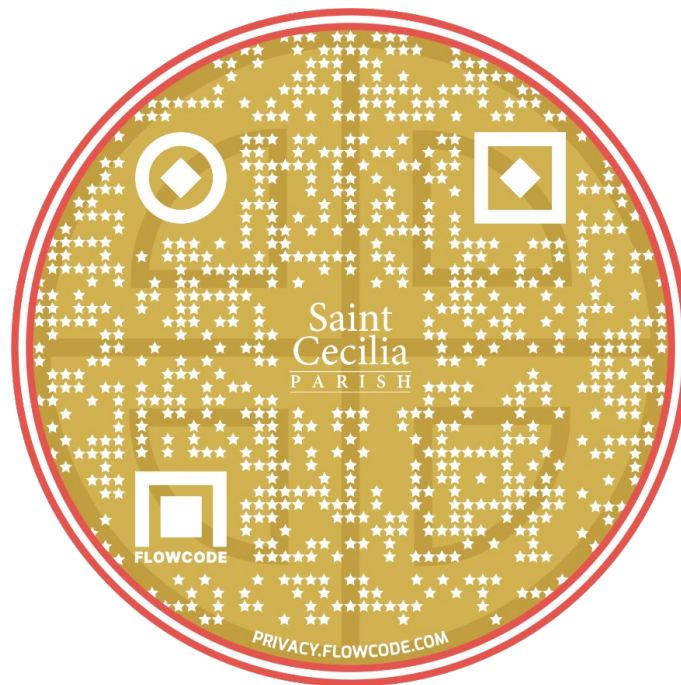
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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 | Pilgrims of Hope

Francesco Meneghello

This hymn was commissioned as the official hymn for the Jubilee Year 2025.

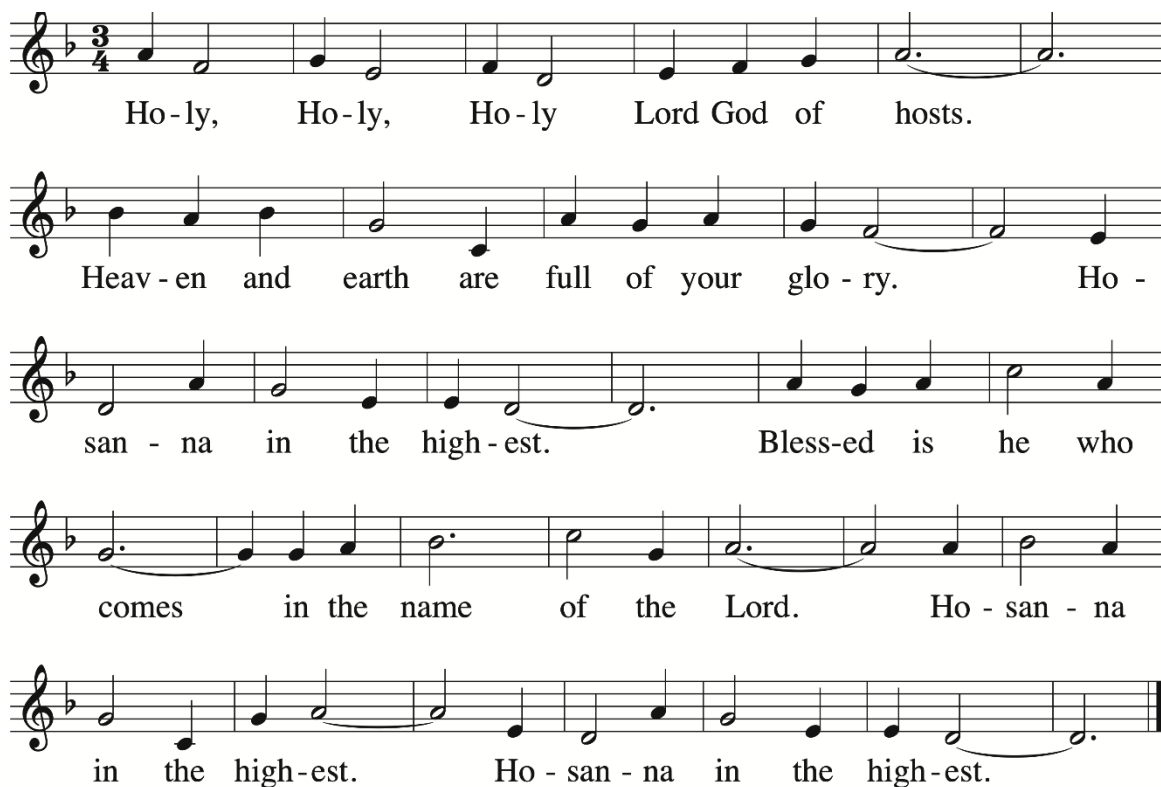


EUCCHARISTIC PRAYER

- ✧ 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.

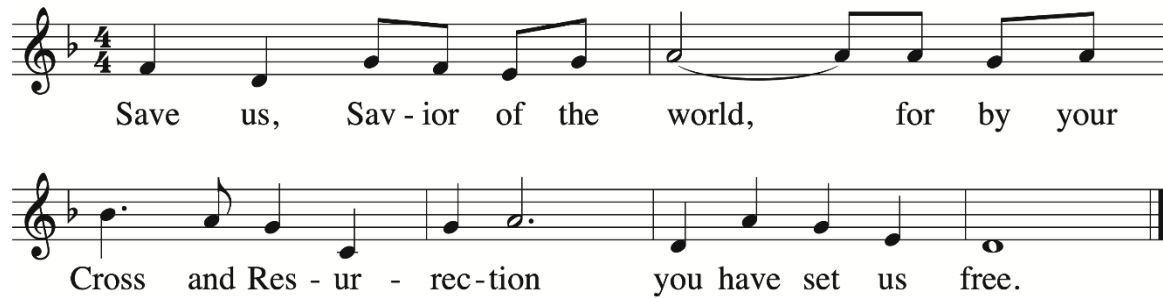
SANCTUS | Mass of Christ, Light of the Nations

Tony E. Alonso



MEMORIAL ACCLAMATION | Mass of Christ, Light of the Nations

Tony E. Alonso



AMEN | Mass of Christ, Light of the Nations

Tony E. Alonso



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.

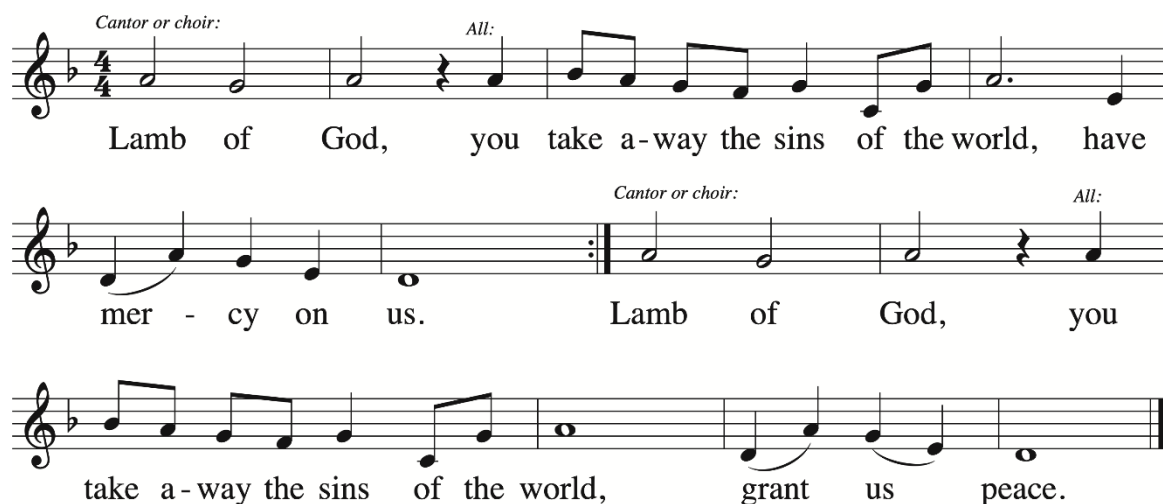
THE EXCHANGE OF PEACE

The peace of the Lord be with you always.

All: And with your spirit.

AGNUS DEI | Mass of Christ, Light of the Nations

Tony E. Alonso



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:

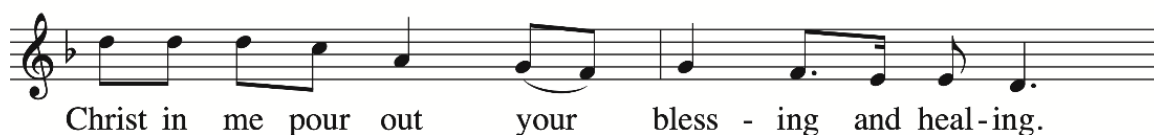
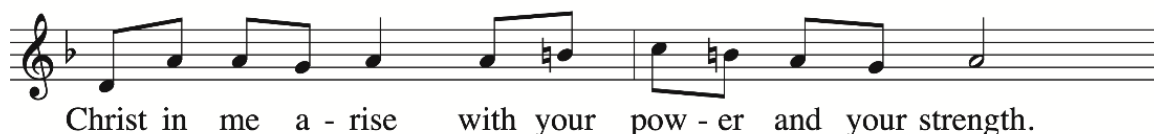
ACT OF SPIRITUAL COMMUNION

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.

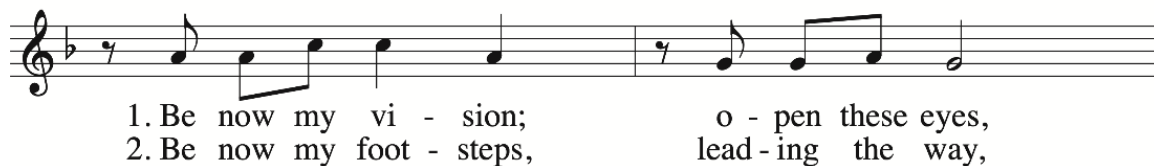
COMMUNION | Christ in Me, Arise

Trevor Thomson

Refrain



Verses



show - ing me all that I must see.
tak - ing me where I must go.

On - ward to the king-dom, you are the way. A -

D.C.
rise in me and I shall rise with you.

Bridge
You know my heart and you know my ways, you who

formed me in my moth-er's womb. I live and move in

D.C.
you, my whole be-ing thrives in you.

COMMUNION MEDITATION | *Ave Verum Corpus*

Edward Elgar
(1857-1934)

*Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum
in mortis examine.*

Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
water and blood flowed:
Be for us a sweet foretaste
in the trial of death!

CONCLUDING RITES

RECESSIONAL | How Great Thou Art

HOW GREAT THOU ART



1. O Lord my God, when I in awe-some
2. When through the woods and for-est glades I
3. And when I think that God, his Son not
4. When Christ shall come with shout of ac-cla-



won-der Con-sid-er all the works thy hands have
wan-der And hear the birds sing sweet-ly in the
spar-ing, Sent him to die, I scarce can take it
ma-tion And take me home, what joy shall fill my



made, I see the stars, I hear the roll-ing
trees, When I look down from loft-y moun-tain
in That on the cross, my bur-den glad-ly
heart! Then I shall bow in hum-ble ad-o-



thun-der, Thy pow'r through-out the u-ni-verse dis-played!
gran-deur And hear the brook and feel the gen-tle breeze,
bear-ing, He bled and died to take a-way my sin!
ra-tion And there pro-claim, "My God, how great thou art!"



Then sings my soul, my Sav-ior God, to thee: How great thou



art, how great thou art! Then sings my soul, my Sav-ior God, to



thee: How great thou art, how great thou art!

POSTLUDE | The Irish Marche
Brett Maguire, *parish organist*

William Byrd
(1540-1623)

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

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

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.

JOURNEYING TOGETHER IN HOPE: *A Lenten Experience of Community and Belonging* with **MAGGIE GILES, MTS, MA, PhD**

Saturday, March 22
9:00 a.m.—3:00 p.m.
SAINT CECILIA CHURCH

In these uncertain times, the restoration of hope may be the antidote to despair. In his 2025 Message for Lent, Pope Francis invites us to “journey together in hope.” Our Lenten retreat is an opportunity for us to gather as pilgrims in a strange land, and to reflect on our journeys as we offer one another the gift of hope. Come discover how hope, community, and belonging can help us stay grounded during challenging times.

Maggie Giles has been a Saint Cecilia parishioner since 2017. She serves as a lector and as a member of the steering committee for the Rainbow Ministry. Maggie has over 35 years of clinical, management, and systems consultation experience in residential, crisis intervention, and community programs. She is an associate professor and department chair of the graduate program in Mental Health Counseling & Psychology at Lesley University.

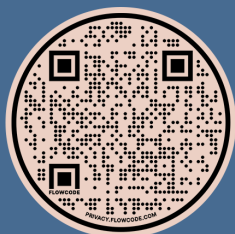


A continental breakfast and lunch
will be provided.

A \$25.00 contribution is
requested. To register and make
your contribution, please scan the
Flowcode.

For more information, please
email or call Scott MacDonald
at the parish office.

SCAN HERE



TO REGISTER

● 18 Belvidere Street | Boston, MA ●

Saint Cecilia
P A R I S H

● www.stceciliaboston.org ●

OUR COMMUNITY NEWS



MINISTERS OF THE LITURGY

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

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

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

Rev. Peter Grover, OMV, celebrant
Cathy Anderson, lector

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

Rev. John Unni, celebrant
Bobbi Moran, Moira Macdonald, Mary Ann Hinsdale, IHM, lectors

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

Rev. John Unni, celebrant
Emily St. Germain, Kate Vasinda, Linda Frayling, lectors

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

Rev. John Predmore, SJ, celebrant
Nikko Mendoza, lector

SPECIAL INTENTIONS

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

Richard Hayes, *Memorial*
Jhon Milliken, *Memorial*
Saide Sontos, *Memorial*
George Zammit, *Memorial*
Linda Moriarty, *Memorial*
Julie Quirk, *Memorial*

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

Margaret Cunnane, *Memorial*

Wednesday, March 19 | 8:00 a.m.

Joseph G. Maciora and Family, *Memorial*

TODAY'S READINGS

Genesis 15:5-12, 17-18
Philippians 3:17—4:1
Luke 9:28b-36

NEXT SUNDAY'S READINGS

Joshua 5:9a, 10-12
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

Exodus 17:3-7*
Romans 5:1-2, 5-8*
John 4:5-42*

**Readings for 11:30 A.M. Mass only*



PRAYERS & OCCASIONS

Our Deceased

Maureen Hanley died on March 8. Pray for her eternal repose, as well as for the consolation of Bob, Joe, Peter, Paul, and Tom Gels. Visiting hours will be held at Saint Cecilia on Thursday, March 13, from 9:00 to 11:00 a.m., followed by an 11:00 funeral Mass. May her soul 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, Michele Maniscalco, Fred Tufts, Baby Eloise Josephine Mason, and Kevin J. Owens.**

Welcome to Saint Cecilia!

We are pleased to welcome the following new registrants: **Jessica Jara** of Miami Shores, FL, **Tracy Krechevsky** of Wellesley, **Oscar Perales** of Brookline, **David Hill** of Cambridge, and **Nicholas Florio** and **Michael Notarianni, Patrice Lawless, and Geshe Ren**, all of Boston. If you have not previously registered, you can do so online at www.stceciliaboston.org.

Our Elect and Candidates

Please keep our Elect and Candidates in your prayer during this period of "Purification and Enlightenment," as they intensify their preparations to receive the Easter sacraments.

Lenten Wednesdays — Mass & Reconciliation

On all the Wednesday evenings of Lent (March 12, 19, 26; April 2, 9, and 16) we will celebrate Mass in the sanctuary at 6:00. Following Mass, confessions will be heard until 8:00 for anyone who wishes to celebrate the sacrament. If you've been away from the sacrament for a long time, rest assured, the clergy will guide you through reconciliation and there's no need to be nervous about the structure of the rite. Come celebrate the sacrament of God's mercy and healing love this Lent.

Pray for the Holy Father

Pope Francis' prognosis is no longer guarded, but his doctors say he requires more time in the hospital. On Wednesday, the Holy See Press Office released a statement saying the Holy Father is continuing his treatment and respiratory and mobility-related physical therapy. The pope's clinical situation remains stable with doctors confirming slight improvements within a context that remains complex. Pray for the continued healing of Pope Francis. May he grow stronger in body, mind, and spirit.

Thank You!

We are grateful for your recent generosity towards two special collectons. Through your support, we raised \$3,307 in support of the Church around the world and \$6,525 for Catholic Charities of Boston during our Ash Wednesday collecton. Your contributions are greatly appreciated, and we thank you for your kindness.

Easter Flowers

Beginning this week, we invite you to remember your loved ones by donating towards our Easter flowers. Please fill out this form: <https://forms.gle/wvLUQzK1Pieg2LG86>, which has the donation link: <https://www.osvhub.com/stceciliaboston/giving/funds/2025-easter-flowers>. Envelopes will also be available in the narthex for people who would like to print the names of their loved ones. The names of those remembered will be printed in the Easter bulletin. Palm Sunday (April 13) will be the last opportunity to donate.

Take a Little Black Book for Lent

These books are available in the narthex. Please take one home and spend just six minutes a day in reflection to prepare for our celebration of Easter. If you aren't coming to church in-person you can order your own directly from their website at littlebooks.org. They are available in paper (\$5) and ebook (\$5) formats. You can also get all the seasonal books on the Little Books app available for iOS and Android devices at littlebooks.org/app.

Happy Saint Patrick's Day!

This upcoming Monday we commemorate Saint Patrick, patron saint of the Archdiocese of Boston, and the founders of Saint Cecilia Church—Irish immigrants who worked as domestics for the wealthy families in Back Bay. It is because of the perseverance and generosity of these Irish immigrants that we can all call Saint Cecilia our home. As we celebrate Saint Patrick's Day, let today also serve as a reminder to be radically welcoming to immigrants of all national origins as they serve as the backbone of our communities. Remember that a kind gesture, while it may be a small effort for you, can go a long way for those feeling like an outsider in a new home.



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ARCHDIOCESAN JUSTICE CONVOCATION: HOPE FOR OUR COMMON HOME—CATHOLICS CARING FOR CREATION

SUNDAY, MARCH 29TH | 9AM - 3PM
BOSTON COLLEGE HIGH SCHOOL

Keynote: Prof. Andrea Vicini, S.J., Boston College, followed by a diverse panel and exciting workshops and exhibits – everything from Gardening for God's Creation to Eco-Spirituality to Youth Leadership, Green Investing, and Parish Weatherization. More details can be found at tinyurl.com/Convo-poster. To register for free, go to: tinyurl.com/Creation-Mar29.

TRIDUUM & EASTER CHOIR

The Saint Cecilia Choir invites any parishioner interested in singing at Triduum and/or during the Easter season to join the choir for these important liturgies. Rehearsals are on Thursday evenings, March 20-April 10 from 7:00 to 9:00 p.m. All interested are invited and we are particularly welcoming tenors and basses. If you are interested, please contact our director of music, Robert Duff, at his parish email.

DID YOU KNOW ABOUT...FIRST FRIDAY VISITS AT POPE ST. JOHN XXIII NATIONAL SEMINARY?

Every month, Pope St. John XXIII National Seminary hosts *First Fridays* for men discerning priesthood. During their visit here, the men will join the community for Holy Hour and Evening Prayer, followed by dinner with the seminarians and an opportunity to tour the Seminary. The evenings begin at 5:00 PM and conclude by 7:30 PM, with the next one being held on Friday April 4th. If you have any questions, please contact Msgr. William Fay at (781)-899-550 ext.134.

24 HOURS FOR THE LORD AT ST. CLEMENT EUCHARISTIC SHRINE

FRIDAY, MARCH 28TH | STARTING AT 8PM

Twenty four consecutive hours of adoration of the Blessed Sacrament will be hosted by Saint Clement Eucharistic Shrine. There will be opportunities for silent prayer, confession, Liturgy of the Hours, praise music, a talk from an Oblate priest on hope, and other devotions. For the full schedule and sign up, scan the QR code below.





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 **MFS**
Investment Management

COMMUNITY SERVINGS' LIFESAVER EVENT

On Wednesday, April 9, Community Servings will hold its annual LifeSaver fundraiser. LifeSaver begins with an elaborate cocktail reception at Davio's Northern Italian Steakhouse Galleria in the Back Bay after which guests transition to 50 of Greater Boston's finest restaurants for a multi-course dinner for ten guests.

Tickets for the cocktail reception and dinner are \$500 each. Each dinner ticket provides 16 weeks of free, medically-tailored meals for a neighbor in need. Or you can purchase a ticket just for the elegant cocktail reception for \$250. For more information, or to purchase a ticket: www.servings.org/lifesavor/.

ARE YOU AN ADULT WHO HAS NEVER BEEN CONFIRMED?

Are you an adult Catholic who has been baptized and received first Communion, but was never confirmed? If so, perhaps this is the right time. We will be offering a retreat at Saint Cecilia on Saturday, May 3 from 9:00 a.m. to 4:00 p.m. for adults who wish to prepare for the sacrament of confirmation. Participants will be confirmed at Saint Cecilia on Sunday, June 1st at 3:00 p.m. If you would like more information or would like to register for this retreat, please contact Mary Wessel at her parish email.



COMING UP AT SAINT CECILIA MARCH 13 - 20

THURSDAY, MARCH 13TH

Seniors Group | 10am | Community Room
Wisdom Group | 7:30pm via Zoom

FRIDAY, MARCH 14TH

An Evening of Sacred Stories | 6pm | Parish Hall

SATURDAY, MARCH 15TH

Franks and Beans | 6 - 7:30pm | Parish Hall

SUNDAY, MARCH 16TH

Wisdom Group | 8:30am via Zoom
SCYA Contemplative Prayer | 2pm | Family Center

MONDAY, MARCH 17TH

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

TUESDAY, MARCH 18TH

OCIA | 6:30pm | Parish Hall

WEDNESDAY, MARCH 19TH

Lenten Mass + Reconciliation | 6pm

THURSDAY, MARCH 20TH

Communion Circle | 4pm | Hale House
Wisdom Group | 7:30pm via Zoom

FAST FOR A GREENER LENT

Lenten spiritual traditions include fasting, almsgiving, and prayer. Deepen your ecological spirituality this Lent by signing up for the Greener Lent program at greenerlent.org where there are opportunities to reduce meat consumption beyond the usual Fridays in Lent, donate to Cross Catholic's "Water for Life" project, or commit to daily prayer for Care for God's Creation. When you register, please be sure to pick "St Cecilia Boston" as your group. Also, if you need some vegetarian recipes, check these out: goodnewsveg.com/good-recipes/.

FINDING STRENGTH IN FAITH: BUILDING RESILIENCE IN UNCERTAIN TIMES

SUNDAY, MARCH 30TH | 2 - 3:30 PM | PARISH HALL

Join psychiatrists Kathy Sanders and Michael Murphy for a special presentation on Mental Health and Resilience, where faith and mental well-being come together. During times of uncertainty, it's easy to feel overwhelmed, but God calls us to persevere with hope and strength. This session will offer practical strategies rooted in faith, psychology, and community support to help navigate uncertainty with resilience.

Learn how to lean on your faith, manage stress, and cultivate inner strength through talks, prayer, and small group connections. Whether you're facing personal struggles or seeking ways to support others, this event is open to all. All are welcome!

Please register at: forms.gle/rP9rXZNYU8MsgBRP7

ST. CECILIA HOUSE AND ROBERT MCBRIDE HOUSE BOARD OF DIRECTORS

Since sponsoring their construction thirty years ago, Saint Cecilia Parish has enjoyed a beneficial relationship with St. Cecilia House and Robert McBride House. Located on Kilmarnock Street in the Fenway neighborhood, these two residences provide 140 units of affordable housing in the City of Boston. We are currently seeking dedicated and passionate individuals to join the Board of Directors and contribute to its mission of providing quality, affordable housing in our community.

Board members play a key role in overseeing operations, ensuring sustainability, and advocating for the needs of the residents. If you are passionate about community development and making a positive impact, we invite you to apply. For more information, please contact reception.



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

CATHOLIC CHARITIES INN: FAMILIES

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

We are looking to provide much-needed items to the infants and children at Catholic Charities Inn. You can get detailed information about their Amazon Wish List at: www.amazon.com/hz/wishlist/ls/3D73H6OCOQH4K.

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

2025 CATHOLIC MEMORIAL GALA

THURSDAY, APRIL 10 | SHERATON FOUR POINTS

Join the Catholic Memorial community in honoring the late Michael D. McNally '79, P'22 and Cardinal Seán Patrick O'Malley, OFM Cap. The evening will also celebrate a decade of success under Dr. Peter F. Folan and his team's outstanding contributions to the beloved school.

Full details about the honorees and the evening can be found at www.catholicmemorial.org/give/gala.

RITE OF ELECTION

On March 9th, we celebrated the Rite of Sending Catechumens for Election. In this rite, the parish community expressed its support of our catechumens by sending them forth to the Rite of Election. Following the testimony of godparents and catechists, the affirmation of Saint Cecilia parishioners, and the catechumens' own affirmation of their desire to enter fully into the life of the Church, the Church made its "election" of these catechumens to receive the Easter Sacraments of baptism, confirmation, and Eucharist. Bishop Mark O'Connell, Vicar General, declared them to be members of the Elect, to be initiated into the sacred mysteries at the Easter Vigil. Now, our Elects are in the Period of Purification and Enlightenment (the final, intense preparation for the reception of the Sacraments of Initiation).

We thank God for the gift of new life in our Church and we ask that you pray for our community's newest members! Looking forward, three Scrutinies of the Elect will happen at the 11:30 liturgy on the Third, Fourth, and Fifth Sundays of Lent.



SCRUTINIES



On the Third, Fourth, and Fifth Sundays of Lent, the newly "Elect" participate in three successive rites called "the Scrutinies." These rites date back to the early Church, and the three passages from the Gospel of John that accompany them are powerful depictions of the hidden transformation God accomplishes not only in our Elect but also in each of us. Next week, we celebrate the first scrutiny of the following Elect:

Mariam Fneiche · Anna Gray · Stephanie Loving Lewellen
Jennifer Liang · Gina Miranda · Matthew Patton
Tomas van der Burg

While the word "scrutiny" can have negative connotations, for our purposes it is closer to what a jeweler does when he discovers a beautiful gem, turning it over and over to discover its hidden beauty and potential. The Scrutinies are God's way of taking a close, loving look at the Elect, to heal what is hurting, sick, or sinful and to bring forth all that's beautiful, good, and true. God "scrutinizes" us with Divine Light, revealing what is valuable within each of us.

A RITE OF PASSAGE

BY SELINDE KRAYENHOFF

In the spring of 2024, I became a grandmother for the first time at the ripe old age of 68. I hadn't really been waiting for a grandchild; my life was quite full and blessed as it was.

But when I learned that a baby was on the way, my heart soared. Something inside me opened up — my imagination, a deep longing, excitement and room for a new family member. I started praying for her (yes, we knew the baby was a girl) daily and by the time Piper arrived, I was deeply connected to her.

And when I met her, a number of things happened. First, amidst the immense joy of holding my wee granddaughter, feeling her in my arms, and breathing in her scent, I noticed grief well up inside me. That was a surprise. Joy and grief together?

Over the next weeks, exploring that grief, I realized that I had been bumped up a generation. Even though all the family in my parents' generation had died, I had not really made the transition to this new status. As one of my sons stated, somewhat in shock, when his last grandparent died, "There's no one between you and death now. They're all gone. There's no buffer. You're it!" That was 12 years ago, and I hadn't taken his news in fully.

So that reality hit me in a profound way with Piper's arrival.

Not only am I closer to the end of my life (a wake-up call in itself), but I am an elder now. Quickly the questions arose: How do I want to live out my remaining years? What kind of elder am I being called to be? And, critically, what kind of world do I want to leave my grandchild? There is a new sense of urgency, a sharper *focus* to the questions. More clarity. What is *really* important? And what is important *for me* to do? I can't change the world, but I can zoom in on what I can do to make a difference.

I also have realized how important health and well-being are. At my age, I am unlikely to see my grandchild have children of her own. (There's the grief again.) But I want to be a part of her life as long as possible. I want to share my interests and learn from hers. I want to support her and her parents in whatever way



Photo: Maureen Deery

Parish photographer Maureen Deery with her grandson, Mason.

makes sense to us all. For this to happen, I need to value my health and take good care of myself.

I started taking much better care of myself during the pandemic and now I'm so glad I did. Weekly strength training classes over the past several years have enabled me to lift this healthy child without hurting my back, help with housework and haul groceries up a long flight of stairs to my son and daughter-in-law's apartment. I want to be able to push Piper on the swing and take long walks with her. I want to be able to stay up late and sleep outside under the stars with her, and to be able to get down on the floor to play with her.

Our culture does not do a good job in helping people

transition into grandparenthood. There are few books on the subject and those there are, were written in recent decades. The Hallmark portrayal of a grandparent is saccharine and trivializing. Demeaning in many ways. Often the elderly are the butt of awful jokes. And worse, elder abuse and neglect.

As grandparents, we have much to offer. Contrary to the view of aging as a diminishing process, aging can be a refining process that lays bare our core values and profound wisdom, and offers valuable modelling to those who look to us for how to age well, and die gracefully.

Our churches today are full of grandparents and elders. How much do we reflect on our role as elders in our families, our communities and in the church itself? As a new grandparent, I'm inspired to do the work of reconnoitering this rich, little-explored territory.

When I hear people voice the well-known refrain "Where are all the young people? Why don't families come to church?" I've always balked. Now I'm clear about why those questions grate. They're the wrong questions.

As elders, we need to be asking our children and grandchildren, what kind of support do you need? What's important to *you*? And we need to ask ourselves, what do I have to offer as an elder? How do I model and talk about my faith in a respectful way? We want easy solutions. We want people to come to us. It's not happening, and I doubt it will happen. At least not as the church is now.

Bums in seats is not the solution. Meaningful connections, respectful communication, curiosity and heartfelt service are. In relationship, we create the church moving forward. Not only with each other but connected to the world around us.

Every Sunday we are sent out after being nourished through worship to "go in peace to love and serve the Lord." So, a good question is, *how* do I serve? Not by telling parents they need to come to church. Not by wanting to return to a past that is long gone.

We need to turn inwards first, to do our own work of becoming the elders the world needs: clarifying our gifts, and then heading out into the world, to our families and communities asking, how can I best serve?

And then listening, and listening, and listening. To what the young people have to say, and to what the holy spirit is saying to us.



Originally published in Faith Tides on January 28th, 2025.

The Reverend Selinde Krayenhoff is a community worker, writer, retreat leader, and Anglican priest serving the Lake Cowichan community in British Columbia, Canada.

BULLETIN COVER ARTIST SPOTLIGHT:

LISA TURTZ



Lisa Turtz, 2018

Hagar Pregnant with Ishmael and the Angel

Based in Larchmont, NY, Lisa Turtz is a multimedia artist inspired by fantasy, color, spontaneity, and humor. She often depicts various personal relationships, landscapes, imaginative circuses, and life events that evoke a sense of wonder and contemplation.

More recently, Turtz has turned to stories from Genesis and Exodus where she continues to find connections between her religious and art practices. Having attended Torah discussion groups for many years, Turtz is fascinated by the ideas, commentary, and debates that stretch across centuries. Her imaginings and interpretations of the stories are told through her whimsical paintings.

CAN WE TALK? HEALING WOUNDS THROUGH THE COLLECTIVE STRENGTH OF COMMUNITY

BY MATT ROCHELEAU

The idea first came to the Rev. Liz Walker following a brutal run of violence in the Roxbury neighborhood where her church is during the spring of 2013.

Daytime gunfire had broken out near the church as children gathered for a field trip to the circus. Soon after, and nearly as close to the church, two men were fatally shot in the middle of the afternoon.

“There’s a lot of people in this community who are hurting,” Walker, the former newscaster, now pastor of the Roxbury Presbyterian Church, recalled thinking. “I can show you pain and rage on about three of every five faces of the people you pass walking down the street.”

Something, she thought, had to be done to address the effects of all that trauma.

It wasn’t just about street violence. Neighborhood residents, Walker realized, were struggling with the aftermath of everything from shootings, to sexual abuse, to hate crimes, to addiction. So with the help of other church and community officials, she started a group support initiative called the Cory Johnson Program for Post-Traumatic Healing.

Unlike many recovery programs, which are geared toward those suffering from a certain type of distress — say, people who lost a child to violence — the Cory Johnson group is open to anyone grappling with any form of trauma, no matter the cause or severity. It’s not limited to the victims, either, but open to their families and friends, who might also struggle as a result. “There’s nobody left out,” said Colleen Sharka, the program’s director.

Another unique thing: It’s free and includes meals, child care, and, if needed, one-on-one counseling. And while it features a licensed mental health



Photo: lizwalkerbooks.com

Reverend Liz Walker

counselor as well as other professional clinicians, the initiative is also run by “community companions” — churchgoers and other area residents who’ve received training in trauma support.

Megan Wiechnik from the National Alliance on Mental Illness of Massachusetts said what makes the Roxbury program most unique is its broad-based focus.

“There are lots of other trauma programs, but most

focus on a specific type or cause of trauma, thus excluding other types, and many are clinically oriented,” she said.

Wiechnik said the fact that the group is free and located in the heart of an underserved community also stand out. “Many people are confined to their neighborhoods and do not seek support outside their immediate area,” she said. “Every neighborhood needs a center like this.”

The program features a series of weekly events where participants can drop by a center in the church’s basement to share stories about their personal experiences and learn more about how to address them, and even engage in physical exercises designed to reduce stress. It’s a safe, confidential space, organizers say. No judging allowed.

The program’s \$250,000-a-year budget has been funded by grants and corporate donations. Organizers estimate more than 1,500 people have attended events so far, including parents who have seen their children killed and those who have witnessed violence or just feel overwhelmed by a steady stream of violence around their homes.

Program leaders say they have seen promising results and are in talks with leaders in other communities who may replicate the model.

Measuring the effectiveness of such programs, however, can be challenging. Absent a scientific study, one valuable option is to simply ask participants whether they feel helped. “What matters most is their perception of if they’re getting better,” said Dr. Vaile Wright, director of research and special projects for the American Psychological Association. “When we perceive we’re getting better our behavior changes.”

Early signs are positive for the Roxbury program. More than 90 percent of participants who responded to a recent survey said it has been “very helpful” in relieving their post-traumatic symptoms, according to an ongoing independent evaluation of the program. Group support like this can be key, Wright said.

“For some people, it normalizes their experiences and helps them to not feel alone,” she said. It can also allow trauma sufferers to “learn some additional coping methods based on what they hear is working for others.”

Dr. Judith L. Herman, a Harvard Medical School psychiatry professor who is not involved with the Roxbury program, said free, community-based programs are particularly effective because they tend to attract “people who would never consider seeking care from a psychiatric facility because of the stigma and cost involved.”

Researchers have come to recognize many kinds of experiences, beyond military combat, can cause trauma and post-traumatic stress symptoms. About six of every 10 men and five of every 10 women experience at least one trauma in their lives, according to the National Center for PTSD. “When left untreated, there are physical and mental health consequences,” Wright said.

One regular at the Roxbury program is Debra Johnson, 60, whose son, Cory Johnson, is the program’s namesake. The younger Johnson was shot to death in Roxbury in 2010, when he was 27.

Johnson’s mother said she was still reeling from her son’s death when the church approached her about naming the program after Cory. She was honored but skeptical that a drop-in group could help her move beyond the trauma of losing a child or work for others in pain.

Still, she decided to take part in the sessions and was soon won over. “The more I came, I saw how it was helping people,” Johnson said. “But what I didn’t realize, for a while, was it was helping me, too.”



Originally published in The Boston Globe on November 27th, 2017.

The Reverend Liz Walker is a graduate of Harvard Divinity School and an ordained minister in the African Methodist Episcopal tradition. The first Black weeknight news anchor in Boston, Walker was the pastor of Roxbury Presbyterian Church when she founded the Cory Johnson Center for Post Traumatic Healing program.



THE MOVE AWAY FROM THE LATIN MASS WAS ABOUT MORE THAN AESTHETICS

BY THOMAS P. RAUSCH, SJ



Saint Cecilia Mass on June 30th, 2024

Photo: Maureen Deery

I recently met with a student, a young African-American Catholic who is more familiar than most with the Catholic tradition. He was concerned that the church should play a more prophetic role in calling attention to contemporary social problems. As we talked, I began to sense that he saw this principally as the responsibility of church authorities, not one that devolved on all the faithful, commissioned by the sacraments of baptism and Eucharist to an active life in living out the Gospel. We might ask: How does the Eucharist address his concerns? And how can we celebrate the Eucharist in a way that supports and feeds the faithful?

The Eucharist is not simply a cultural legacy. It is more than a moving performance or a beautiful ritual symbolizing transcendence. And liturgy is more than aesthetics. The Tridentine liturgy is one cultural expression, largely for traditionalist Catholics. There are others, more sensitive to local cultures. But what I miss in many discussions of liturgy is any concern for the theology that undergirds the Eucharist, and especially for the transformative sense of mission it signifies. The appeal seemed to be more personal than communal. There was little sense for the “we” of the liturgy. The liturgical reforms of Vatican II were an effort to address that concern.

Among the criticisms of the Tridentine liturgy are that it reduced the faithful to a passive role. The liturgy was in Latin, no longer a common language. The faithful were virtually silent; they “heard” or “assisted” at Mass.” In Germany, the priest “read” the liturgy. Engaging the symbols of the liturgy was confined almost exclusively to the priest “celebrant.” He greeted the silent congregation, read the Scriptures, prayed the Eucharistic prayer, the church’s great prayer of thanksgiving (*eucharistein*), in a virtually inaudible tone, and distributed the sacrament. His primary role was to “confect” the Eucharist.

The members of the congregation did not share in the greeting of peace or respond to the prayers; that role was taken by two pre-adolescent boys (no girls, of course). To receive Holy Communion, they knelt at the Communion rail to be fed by the priest with the host placed on the tongue. The rail fenced off the sanctuary, the “holy place” that laypeople generally did not enter. Nor did they touch the sacred vessels. Many of the faithful accompanied the liturgy by praying their rosaries, while some followed it in missals that contained both Latin and English texts.

The council

Vatican II changed all that. One of the council’s first concerns was “the reform and promotion of the liturgy,” addressed in one of its first constitutions, “Sacrosanctum Concilium.” The bishops taught that before all else, “the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy” (No. 14). This was their fundamental principle for liturgical renewal. They added that “the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence” (No. 30). “Sacrosanctum Concilium” was approved by the bishops at Vatican II with just four dissenting votes.

One of the most significant reforms was the recovery of the theology of the liturgical assembly. Joseph Jungmann, S.J., an authority on the history of the liturgy, wrote the following about early Christianity in his book *Pastoral Liturgy*:

[T]he liturgy is essentially *corporate public worship* in which the people’s Amen resounds,

as St. Jerome tells us, like a peal of heavenly thunder; there is a close connection between altar and people, a fact constantly confirmed by greeting and response, address and assent, and acknowledged in the verbal forms of the prayers, above all by the use of the plural.

Post-conciliar documents stressed that the whole assembly, not just the priest, celebrates the Eucharist. Among other sources, the *General Instruction of the Roman Missal* states that “the celebration of the Eucharist is the action of the whole church.”

As the Rev. Louis Cameli recently argued in *America*, participation in the Eucharist means more than taking on some liturgical role. When we join in the Eucharist, we are united with the mystery of Jesus, who offers himself to the Father for the salvation of the world, giving us a share in his victory over sin and death. The Eucharist is about mission. At the conclusion of the Mass, we, as members of Christ’s body, are sent forth with the charge, “Go in peace, glorifying the Lord by your lives.” We witness to the good news of the kingdom or reign of God when we express the Beatitudes in our lives.

Christ acts through his body, the church, calling Christians to a messianic discipleship and love (to use the thought of Johann Baptist Metz), revealing God as a God of compassion (Albert Nolan), making God’s presence visible in caring for one another (Edward Schillebeeckx), setting people free from oppression or dehumanizing power systems (Elisabeth Schüssler Fiorenza), continuing the practices of the reign of God, healing, exorcising, forgiving and teaching, working to transform society (Terrence Tilley) and taking the crucified peoples down from the cross (Jon Sobrino).

The church has a long tradition of devotion to the Eucharist. In *The Spirit of the Liturgy*, then-Cardinal Joseph Ratzinger defends Eucharistic devotion, processions and the adoration of the Lord in the Blessed Sacrament, but he is also at pains to stress that the Eucharist is not “thing-centered,” that is, materially body and blood. He writes, “How is the Body of Christ supposed to become a ‘thing’? The only presence is the presence of the whole Christ.” This echoes the teaching of the Council of Trent. Citing Trent, the *Catechism of the Catholic Church* says, “In the most blessed sacrament of the Eucharist, ‘the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly,*

really, and substantially contained' (CCC 1374)," recognizing that Christ's presence is not physical but sacramental.

Tradition and revision

To help Catholics become more familiar with the greater biblical tradition, after Vatican II a lectionary was introduced with a two-year cycle for weekdays and a three-year cycle for Sunday. So successful was the lectionary that it was adopted by a number of Protestant churches.

Some unnecessary or repetitive practices were eliminated: For example, in the pre-conciliar Roman Missal, the presider made the sign of the cross more than 20 times.

Other traditional practices were reclaimed, some of which had been abandoned as devotion increasingly focused on Christ's presence in the elements. In the early church, the faithful stood for the liturgy. The Commemoration of the Living in the Roman Canon refers to all those "standing around" the altar in a circle (*omnium circumstantium*); an earlier text had *circum adstantes*. A canon from the Council of Nicaea restricted kneeling at the Eucharist to the Easter season, but later the faithful began to kneel during the canon of the Mass.

Around 1050, under the controversy with Berengar of Tours over Christ's Eucharistic presence, the meaning of the terms mystical body and true body was reversed. Originally "mystical body" referred to the sacramental body of the Lord, the Eucharistic elements. But influenced by the controversy, mystical body began to be used of the church, while "true body" of Christ (*verum corpus*) was used to refer to Christ's presence in the sacrament. This contributed to the development of a more individualistic Eucharistic piety. The consecration and real presence became the central focus, underlined by the unhappy expression still heard today, "the miracle of transubstantiation."

By the time the new Sacramentary of Pope Paul VI was published in 1970, the liturgy had reclaimed other traditional practices. Mass was now in the vernacular. The altar had been turned around to face the people. In a quasi-dialogue with the presider, the congregation now responded themselves to his invocations and to a new responsorial psalm added to the readings. Members of the assembly served

as lectors; others brought forward the gifts of bread and wine in an "offertory procession," and before Communion they exchanged the sign of peace with one another. The following years saw other changes. Communicants approached the altar standing, rather than kneeling at the Communion rail. Some served as "extraordinary" eucharistic ministers. For the first time since the 1100s, the chalice was returned to the laity at Communion.

Yet many scholars acknowledge that the efforts to implement the council's reforms in the first years following the council took place too hastily, without the proper catechesis to prepare the faithful for the changes in the way they worshipped. What followed was a decade or so of experimentation, an often misdirected effort on the part of some priests to make the liturgy "more meaningful" or "inclusive." Happily, we've moved beyond these "creative" liturgies of the late 70s and early 80s.

It took much longer for Rome to approve the practice of receiving Communion in the hand, the practice in both the East and the West for the first 800 years of Christianity. Cyril of Jerusalem (313-86) instructed the faithful: "Coming up to receive, therefore, do not approach with your wrists extended or your fingers splayed, but making your left hand a throne for the right (for it is about to receive a King) and cupping your palm, so receive the Body of Christ; and answer: 'Amen'."

Liturgically correct

Most Catholics welcomed these changes. But not all. A small group of traditionalists resisted the reforms, calling for the continued availability of the pre-Vatican II Tridentine Mass. Some rejected the council itself and went into schism, following the example of Archbishop Marcel Lefebvre. Others wanted to remain in communion with the church and with Peter's successor, but were vocal about their love for the traditional Latin liturgy with its beauty, reverence and sense for the transcendent.

In an effort toward reconciliation with more traditionalist Catholics, Pope John Paul II twice issued indults (in 1984 and again in 1988) to allow a limited use of the Tridentine rite. He had surveyed the world's bishops before giving limited permission; only 1.5 percent were in favor. Pope Benedict XVI, without consulting the bishops, went much further; in 2007, he gave general permission for using the pre-conciliar

Mass in “*Summorum Pontificum*,” issued *motu proprio*, terming the Tridentine rite an “extraordinary form” of the Roman rite.

His intentions were the best; he wanted to reconcile Archbishop Lefebvre’s Society of St. Pius X to the fullness of the church and hoped that the two rites might enrich each other. But the greater availability of the Tridentine liturgy helped fuel the liturgy wars, particularly in situations where it strongly contrasted with current church practices; for example, the washing of the feet in the Holy Thursday liturgy remains an all-male affair in such liturgical celebrations. For some, as Pope Francis has argued, the Tridentine liturgy became a symbol of the rejection of Vatican II itself as well as of the pope’s teachings.

Finally Pope Francis decided he had to act. After a “detailed consultation” of the bishops by the Congregation for the Doctrine of the Faith, he issued on July 16, 2021, the apostolic letter “*Traditionis Custodes*,” restricting the celebration of the Tridentine Mass. At the end of an accompanying letter to the bishops, Pope Francis expressed regret for abuses in liturgical celebrations on all sides, adding, “I am nonetheless saddened that the instrumental use of *Missale Romanum* of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions that it betrayed the Tradition and the ‘true church.’” He asked the bishops to make sure that “every liturgy be celebrated with decorum and fidelity to the liturgical books promulgated after Vatican Council II.”

It is contrary to the council to suggest that the Tridentine liturgy is superior to the post-Vatican II liturgy, ignoring the theology it exemplifies. Our present liturgy, in spite of the less than adequate 2011 translation, expresses reverence when the presider prays rather than performs. It should be celebrated with care, not rushed or be overly wordy, with multiple introductions and commentaries. A reverent liturgy incorporates time for silence. Nonverbal cues can help. Musical accompaniment should not ignore the church’s rich musical tradition.

Like the early Christians, we too encounter the risen Jesus in the breaking of the bread. We enter into the sacrament through ritual and signs. Through them the sacrament animates us. They touch both our heads and our hearts; they energize us. Baptism gives

us to drink of the one Spirit (1 Cor 12:13). The Eucharist unites us as Christ’s body to share as partners in his mission. We make Christ visible when we witness to the Gospel by our lives. This is what I tried to explain to my visiting student.



Originally published in America Magazine on January 31st, 2025.

Rev. Thomas P. Rausch, SJ, is the emeritus T. Marie Chilton Professor of Catholic Theology at Loyola Marymount University in Los Angeles. His latest book is To Believe or Not Believe: Young Adults and the Catholic Faith.

WOMEN'S HISTORY MONTH: BECCA STEVENS



In honor of Women's History Month, Saint Cecilia will highlight inspiring women who have transformed the lives of survivors through hope and healing.

This week, we would like to feature the wonderful Reverend Becca Stevens, author, Episcopal priest, speaker, and social entrepreneur based in Nashville, Tennessee. Drawing from her leadership experience in mission-driven work, Stevens’ philosophy is rooted in the power of love and its ability to drive change in the world.

In 1997, Becca Stevens founded Thistle Farms with a single home dedicated to helping women survivors recover and heal from prostitution, trafficking, and addiction using a holistic approach. Today, the Nashville flagship includes a residential program that serves as a national model for women’s recovery, and three justice social enterprises that provide jobs to survivors.

Becca Stevens nourishes the spirit of survivors and motivates communities to break the cycle of dysfunction through practical and loving actions.

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

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Rev. John Predmore, SJ

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Tyler Cesario, Assistant Director of Music

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bmaguire@stceciliaboston.org

Pendexter Macdonald, Assistant Organist

Audiovisual Support

Maureen Deery, Parish Photographer & Creator of Weekly Slide Show

Geoffrey Edwards, Livestream Videographer

Schedule for Liturgy

Lenten Mass & Reconciliation | Wed 6:00 p.m. (March 12- April 16)

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.