

Saint Cecilia

P A R I S H



The Temptation of Christ

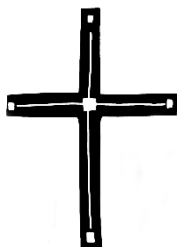
Duccio di Buoninsegna, c. 1308 - 11

First Sunday of Lent

9 March 2025

Saint Cecilia

P A R I S H



FIRST SUNDAY OF LENT

9 MARCH 2025

PRELUDE | Prélude

Brett Maguire, *parish organist*

César Franck
(1822-1890)

ENTRANCE PROCESSION | The Cross of Jesus

TREMONT



1. Come, O God, re - new your peo - ple,
2. Deep with - in cre - ate a new heart;
3. In the dark - ness that sur - rounds us
4. Call us forth to walk in jus - tice;



We who long to see your face.
Melt a - way the win - ter chill.
We have lost you from our sight.
Res - cue us from sin and grave.



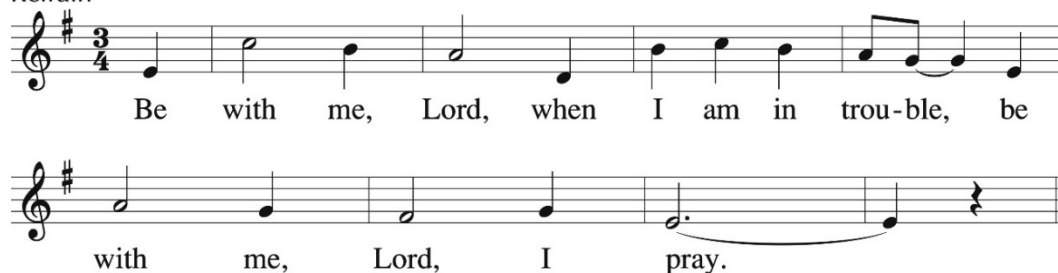
Strength - en hearts that have grown fee - ble;
Help us now to make a new start;
E - ven though your love has found us,
Through the pow - er of your Spir - it,



Fill our lives with truth and grace.
Help us now to know your will.
We em - brace the powers of night.
Breathe in us the breath that saves.



Refrain



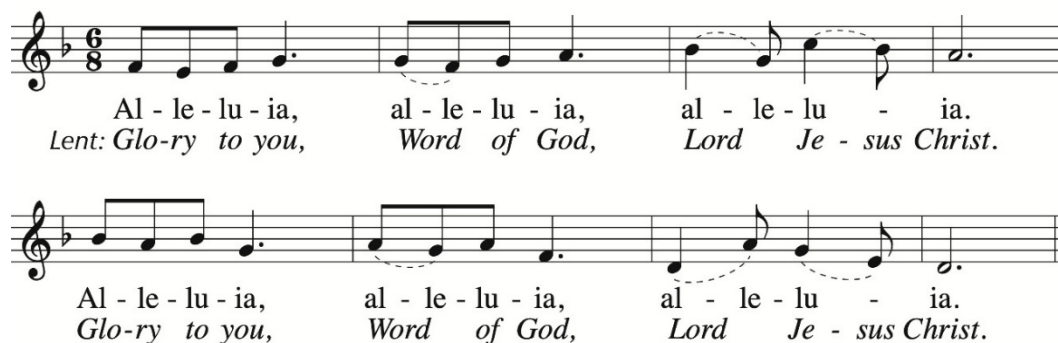
Verses

1. You who dwell in the shelter of the Lord, Most High,
who abide in the shadow of our God,
say to the Lord: "My refuge and fortress, the God in whom I trust."
2. No evil shall befall you, no pain come near,
for the angels stand close by your side,
guarding you always and bearing you gently, watching over your life.
3. Those who cling to the Lord live secure in God's love,
lifted high, those who trust in God's name,
call on the Lord, who will never forsake you.
God will bring you salvation and joy.

SECOND READING | Romans 10: 8-13

GOSPEL ACCLAMATION | Mass of Christ, Light of the Nations

Tony Alonso



GOSPEL | Luke 4: 1-13

HOMILY

NICENE CREED

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

THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

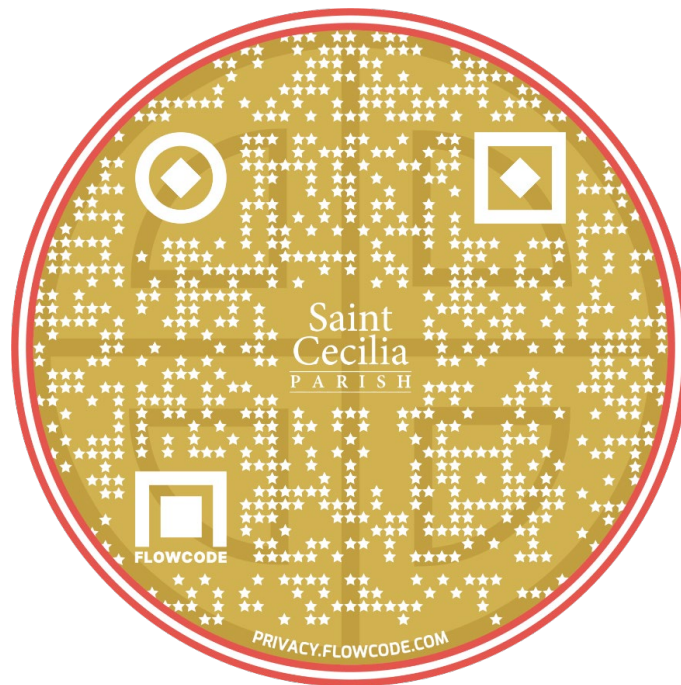
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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

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

You can also mail a check to:

Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115



LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | In a Time of Pain

STAR OF THE COUNTY DOWN



1. In a time of pain when con - fu - sion reigns, will you
2. When our lead - ers fail, when the dark pre - vails, be the
3. When the weak - est ones have no place to run from the
4. Teach us what is just and in whom to trust; by your



hear our burn - ing cry? When the wound won't heal
path that will guide our way. When our an - ger burns
ter - ror that haunts their days, Who will give them peace,
wis - dom we will a - bide. May the ones with pow'r,



as the truth's re - vealed, when our an - guish just won't die:
may we strive to learn to re - veal the light of day.
make their night-mares cease? Who will drive their dark a - way?
in this cru - cial hour, seek the Spir - it as their guide.



Come save us as you saved your Son, who was faith - ful
Come save us as you saved your Son; in your truth we will
Come save us as you saved your Son, who em - braced each
Come save us as you saved your Son from cor - rup - tion's



to the end. God of jus - tice reign; through our sin and
be set free. Teach us how to deal with the hurt we
child in pain. May your heal - ing balm bring a peace and
dead - ly toll. May we rise at last from our shad - owed



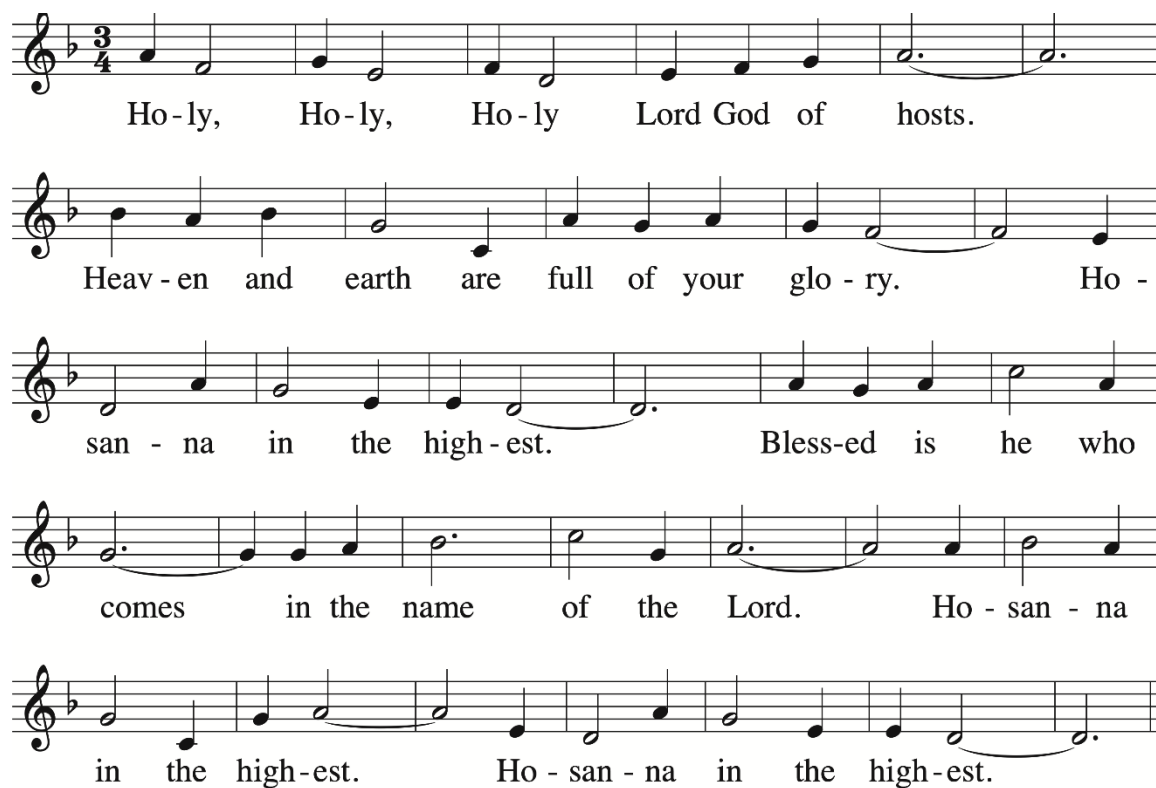
shame be sal - va - tion, God, and friend.
feel; may we rise from this Cal - va - ry.
calm that will make us whole a - gain.
past with your love as our guide and goal.

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



Ho-ly, Ho-ly, Ho-ly Lord God of hosts.

Heav-en and earth are full of your glo-ry. Ho -

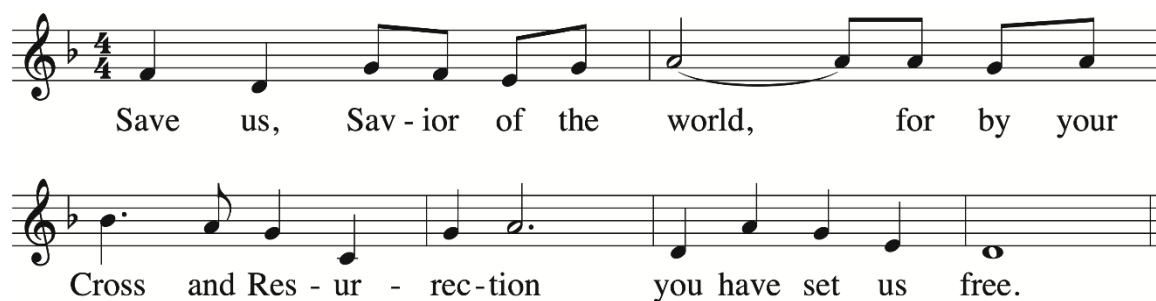
san - na in the high-est. Bless-ed is he who

comes in the name of the Lord. Ho - san - na

in the high-est. Ho - san - na in the high-est.

MEMORIAL ACCLAMATION | Mass of Christ, Light of the Nations

Tony E. Alonso



Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec-tion you have set us free.



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.

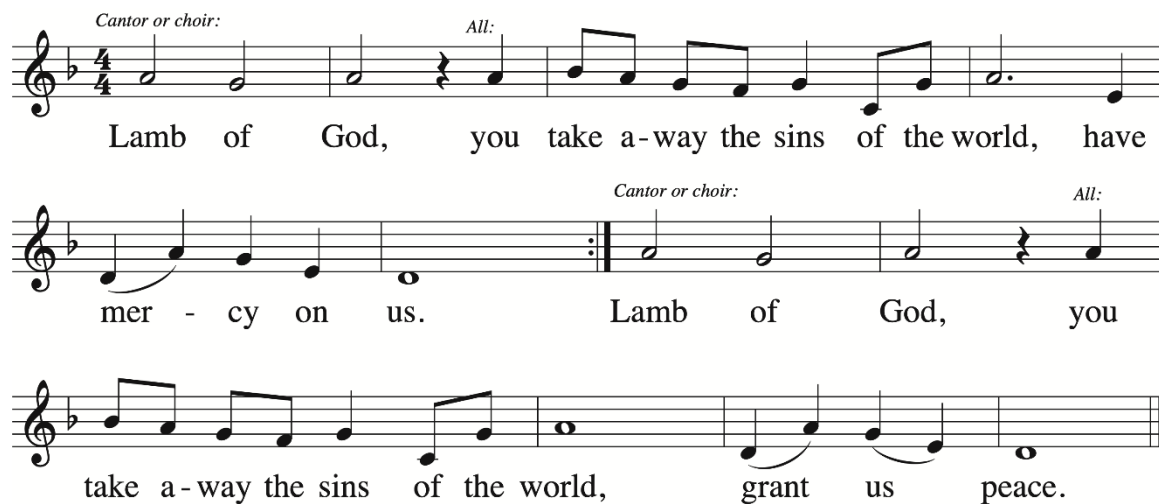
THE EXCHANGE OF PEACE

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 | We Remember

Marty Haugen



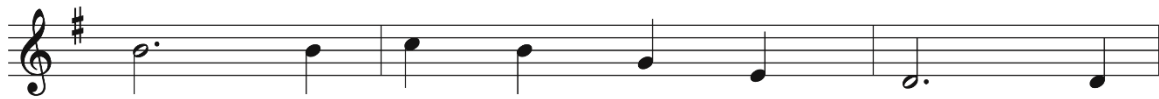
We re - mem - ber how you loved us to your death,
and still we cel - e - brate, for you are with us here;
and we be - lieve that we will see you when you come
in your glo - ry, Lord. We re - mem - ber, we
cel - e - brate, we be - lieve.

Verses—Set A



1. When we eat this bread, when we drink this cup,
2. Je - sus, bread of life, bro - ken for the world,
3. Je - sus, cup of joy, God's own life poured out,
4. Come and share this feast, life for all the world,
we pro - claim your death un - til you come in glo - ry.
praise to you who comes to feed your hun - gry peo - ple.
in this meal you give your - self for our re - demp - tion.
here we join to cel - e - brate God's new cre - a - tion.

Verses-Set B



5. Here, a mil - lion wound - ed souls are
 6. Now we re - cre - ate your love, we
 7. Christ, the Fa - ther's great "A - men" to
 8. See the face of Christ re - vealed in



yearn - ing just to touch you and be healed;
 bring the bread and wine to share a meal:
 all the hopes and dreams of ev - 'ry heart,
 ev - 'ry per - son stand - ing by your side:

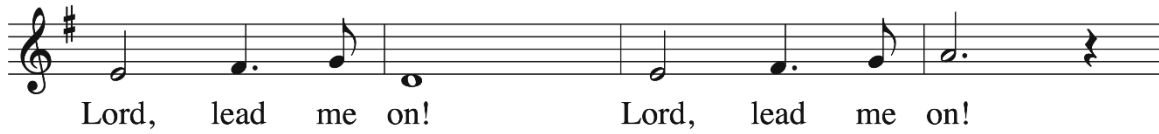


gath - er all your peo - ple, and hold them to your heart.
 sign of grace and mer - cy, the pres - ence of the Lord.
 peace be - yond all tell - ing, and free - dom from all fear.
 o gifts to one an - oth - er, and tem - ples of your love.

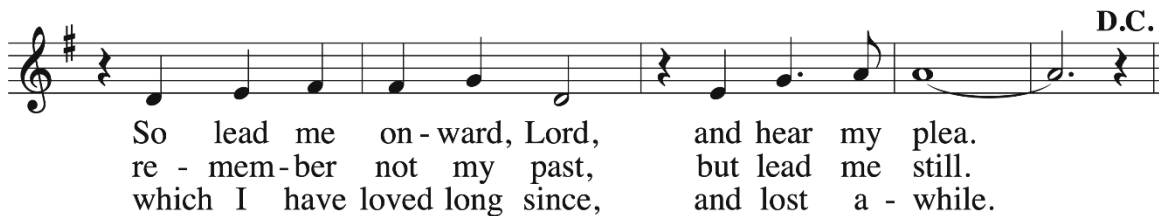
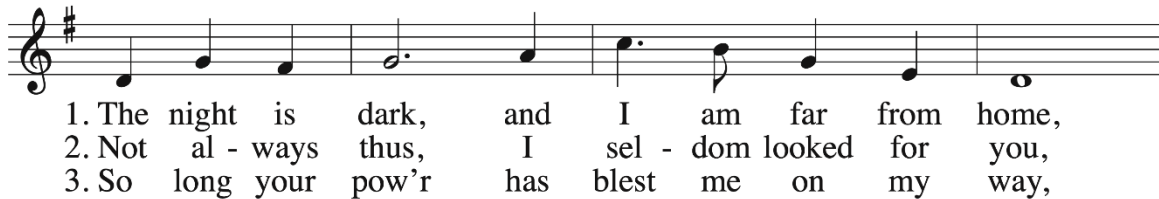
CONCLUDING RITES

RECESSIONAL | Lead, Kindly Light

Steven C. Warner



Verses



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.

OUR COMMUNITY NEWS



MINISTERS OF THE LITURGY

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

Rev. Peter Grover, OMV, celebrant
Uma Staehler, lector

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

Rev. Peter Grover, OMV, celebrant
Emily St. Germain, lector

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

Rev. John Unni, celebrant
Erin Young, Kelly McClintock, Elli St.
George, lectors

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

Rev. John Unni, celebrant
Kate McGillicuddy, Virgen Palermo, Tim
McGillicuddy, lectors

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

Rev. John Unni, celebrant
Gina Filloramo, lector

SPECIAL INTENTIONS

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

John and Angelina Machado, *Memorial*

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

David Rowley, *6th Anniversary*
Anthony Alfonse Zankowski, *21st Anniversary*
Bill Cahill, *50th Anniversary*
Adrienne M. Morrissey, *Memorial*

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

Stephen Grasso, *Memorial*
Kathleen Kilcawley, *Memorial*

Wednesday, March 12 | 8:00 a.m.

Betsy McDavid, *Memorial*

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

Gregory J. Ptacin, *Memorial*

TODAY'S READINGS

Deuteronomy 26:4-10

Romans 10:8-13

Luke 4:1-13

NEXT SUNDAY'S READINGS

Genesis 15:5-12, 17-18

Philippians 3:17—4:1

Luke 9:28b-36



Lent

PRAYERS & OCCASIONS

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: **Amy Hoegen** of Wyoming, PA, **Linda Mackay** of Milton, **Chisom Nwakama** of Medford, **Larissa Senatus** of Cambridge, **Alexia Vlahos** of Brookline, and **Gina Romano** and **Nicolle Rueras**, both of Boston. If you have not previously registered, you can do so online at www.stceciliaboston.org.

Pray for the Holy Father

We continue to pray for Pope Francis, who remains in critical condition. May his strength be renewed, and may he feel the love and support of the worldwide community during this challenging time. If it is God's will to call the Holy Father to himself, may his passing into new life be painless and peaceful.

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.

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.

Catholic Appeal 2025

Once a year, Catholics in the Archdiocese are asked to join together to support their parish and the greater Church by contributing to the Catholic Appeal. The Appeal is a primary means by which we enfold our siblings into Christ's circle of care. We hope you can help us launch our parish campaign! To make an online donation, visit bostoncatholicappeal.org.

Ash Wednesday Special Collection

This Ash Wednesday, a special collection for Catholic Charities Boston will be taken up. Supporting nearly 100,000 people across the Archdiocese of Boston, Catholic Charities is a safety net providing food, shelter, advocacy, and emergency resources to our most vulnerable community members in need. The charity strives to empower individuals and families to find long-term economic stability through education, childcare, and job training programs. Any amount helps Catholic Charities respond to urgent community needs and emergencies. To donate, please visit: www.osvhub.com/st-ceciliaboston/giving/funds/ash-wednesday-2025.

Pray for Our High School Students

This Saturday, 27 of our high school students who are preparing to receive the sacrament of confirmation will be participating in a retreat at Saint Cecilia. May the Holy Spirit strengthen their faith, guide their hearts, and deepen their love for God and neighbor. And as they continue to grow in wisdom and grace, may they be courageous in living out their Christian call.

IN THIS WEEK'S BULLETIN TABLE OF CONTENTS

This Week's Liturgies.....	3
Prayers and Occasions.....	4
Rite of Election.....	5
Coming Up at Saint Cecilia.....	5
The Joyful Season of Lent by Ken Hallenius	8
The Saints of Selma by Kelly Latimore.....	9
Lenten Retreat Announcement	10
Father Greg Boyle: A Modern-Day Mystic — The Priest Behind Homeboy Industries by Donald E. Miller.....	11
Parish Resources.....	17

SIMEON & ANNA SENIORS

THURSDAY MARCH 13TH | 10AM | PARISH HALL

The next Simeon and Anna Seniors Meeting will be held on Thursday, March 13th. 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.

RITE OF ELECTION

The First Sunday of Lent is always a very special moment in the life of the Church. In churches throughout the world, a special gathering takes place in which the catechumens who will receive the Easter sacraments at the Great Vigil of Easter gather to celebrate the Rite of Election, which closes the period of the catechumenate. It is an extraordinary sign of both the Church's growth and the ministry of evangelization.

At Sunday's 11:30 liturgy, we celebrate the Rite of Sending Catechumens for Election. In this rite, the parish community is invited to express its support of our catechumens by sending them forth to the Rite of Election. We thank God for the gift of new life in our Church and commend to God's care our catechumens who ask to be numbered among the Elect. During this rite, upon 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 makes its "election" of these catechumens to receive the Easter Sacraments of baptism, confirmation, and Eucharist. Archbishop Henning will declare them to be members of the Elect, to be initiated into the sacred mysteries at the Easter Vigil. They now begin a Period of Purification and Enlightenment—the final, intense preparation for the reception of the Sacraments of Initiation. On the Third, Fourth, and Fifth Sundays of Lent, three scrutinies (rites for self-searching and repentance) will take place at the 11:30 liturgy. Please pray for these newest members of our community—both our catechumens and our candidates for full communion.

COMING UP AT SAINT CECILIA

MARCH 6 - 13

THURSDAY, MARCH 6TH

Communion Circle | 4pm | Hale House

Wisdom Group | 7:30pm via Zoom

SATURDAY, MARCH 8TH

Pray and Play | 10 - 12pm | Somerville

SUNDAY, MARCH 9TH

Wisdom Group | 8:30am via Zoom

Rite of Sending | 11:30am Mass

Rite of Election | Cathedral of the Holy Cross

MONDAY, MARCH 10TH

Returning Citizens | 5:30pm | Parish Hall

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

TUESDAY, MARCH 11TH

OCIA | 6:30pm | Parish Hall

WEDNESDAY, MARCH 12TH

Lenten Mass + Reconciliation | 6pm

THURSDAY, MARCH 13TH

Seniors Group | 10am | Parish Hall

Wisdom Group | 7:30pm via Zoom



CATECHUMENS

(Those preparing for baptism, confirmation, and Eucharist)

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

CANDIDATES FOR FULL COMMUNION

(Those already baptized in non-Catholic churches and who are preparing for confirmation, and Eucharist)

**Allie Haynes · Denise Huff · Jessica Jeffers
Cameron Lee Beath**

UNCATECHIZED CATHOLICS

(Those already baptized in the Catholic Church but who did not receive further catechesis)

**George Hernandez · Miranda Miller
Sydney Mullin · Maricarmen Rodriguez**

CATECHIZED CATHOLICS

(Those who have already been baptized and received first Eucharist in the Catholic Church and are preparing for confirmation)

Robert Cline



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



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.

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/.

ST. CECILIA'S 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. Please call reception for more information.

AN EVENING OF SACRED STORIES



Join us as we
come together
to **CELEBRATE** our
Diversity, Equity,
and Inclusion
through
storytelling,
music, and art.

**FRIDAY, MARCH 14
6:30-9:00 PM**

**Refreshments
will be served!**

**The Greater
Boston LGBTQIA
Catholic Collective**



**ST. CECILIA PARISH
18 BELVIDERE ST
BOSTON, MA 02115**

If interested in participating, please talk to your ministry leader or email greaterbostonLGBTQIAcatholics@gmail.com



NEW BEREAVEMENT GROUP BEGINS MARCH 12TH

We are pleased to announce our Lenten Bereavement Group, a compassionate and faith-centered space for those grieving from loss. Grounded in the teachings of Christ, this six-week support group offers a community where individuals can share their stories, find solace, and experience healing through prayer, Scripture, and loving support.

Based on feedback to date, we are offering two sessions:
Wednesdays 6 PM via Zoom - begins March 12th
Sundays 1 PM in person - begins March 16th

Registration is encouraged before Thursday, March 6th to get materials in time for the first session. Please register at:
<https://forms.gle/jEmnm37NemVqHvFP8>.

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.

THE JOYFUL SEASON OF LENT

BY KEN HALLENIUS

Welcome to the joyful season of Lent! Now, I suspect that you have never thought of Lent as a time of joy, and no wonder. It seems more like a dry, bare season in the Church: it begins with ashes, we don't hear a lot of music, and we don't sing the Gloria nor the Alleluia. And what about the raucous parties that led right up to the very eve of Lent? Think about the city of New Orleans, for example, which started celebrating Mardi Gras season at the beginning of the new year, only to have Ash Wednesday come and pull the rug out from under Bourbon Street. It's nearly impossible to find a King Cake now that we've been reminded that we are dust, and to dust we shall return.

And yet I'm here to let you in on one of the best-kept secrets of our Church's calendar: Lent is actually a time of joy, and everything we do in this season is meant to prepare us for a greater joy than we could ever imagine. As St. Paul, quoting the prophet Isaiah, promised, "eye has not seen, and ear has not heard, what God has prepared for those who love Him" (1 Cor 2:9). But because we are busy people pulled in dozens of directions, we all need to be reminded to re-focus our attention, to prune away some of the spiritual cruft, in order to recognize and appreciate the joys that God has promised to His sons and daughters.

If you've ever prepared a family feast, you may have had the experience of the actual meal itself being anticlimactic. The work of cooking a huge spread can both tire you out and diminish the joy of the meal itself. Food blogger Dana Velden writes, "sometimes when I cook, by the time I sit down to eat my dish I'm kind of done with it. Between tasting it for seasonings and doneness and inhaling all the aromas of cooking, I don't get that clean, first-bite thrill when I actually eat it. There are no surprises in flavor or texture. So while I can be satisfied that it tastes good or even great, it's more of a confirmation than a discovery." Like parents tell their children, "Quit snacking or you won't be hungry for dinner!"

Lent is our yearly reminder that God is the one preparing the feast, a banquet better than we could ever make ourselves, and that we need not tucker ourselves out trying to out-do Him. We are invited through our Lenten observances to focus our



Last year's Ash Wednesday Mass

Maureen Deery

thoughts, our appetites, and our hearts on the One who generously pours out "a good measure, packed together, shaken down, and overflowing," (Luke 6:38). The somewhat bare season of Lent reminds us that the many joys of this world, truly delightful though they are, bear no comparison to the joy that we shall find in the resurrection.

To help us prepare our thoughts, appetites, and hearts to truly appreciate this joy, the Church proposes specific Lenten practices, drawing upon the experience of generations of believers who themselves prayed, fasted, and gave alms in imitation of Jesus, "the leader and perfecter of faith" (Heb 12:2). These practices strip away whatever obscures our focus on the Lord. In imitation of Jesus, we fast as a reminder that we do not "live on bread alone, but on every word that comes from the mouth of God" (Matt 4:4).

Prayer, fasting, and almsgiving are effective practices

for honing our spiritual focus, but what do they have to do with joy? There's an ancient saying in the Church, *lex orandi, lex credendi*: "the law of prayer is the law of belief," or to put it another way, "as we pray, so we believe" (cf. *Catechism of the Catholic Church*, 1124). Multiple times throughout the 40 days of Lent, the Church speaks of joy in the liturgy, illustrating via both Scripture and prayer that Christian joy is about anticipating God's presence:

"All who take refuge in you shall be glad, O Lord, and ever cry out their joy, and you shall dwell among them" (Wednesday, Week 1);

"May this Communion, O Lord, cleanse us of wrongdoing and make us heirs to the joy of heaven" (Monday, Week 2);

"You will show me the path of life, the fullness of joy in your presence, O Lord," (Wednesday, Week 3);

"Cleanse your people, Lord... and do not let them cling to false joys, for you promise them the rewards of your truth" (Thursday, Week 3).

We especially focus on Christian joy in the Mass of the 4th Sunday of Lent, called Laetare Sunday. The liturgy of the day is all about rejoicing (which is what the Latin word *laetare* means). The Entrance Antiphon bids us: "Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exult and be satisfied at her consoling breast." In the prayer over the offerings we pray, "We place before you with joy these offerings, which bring eternal remedy, O Lord, praying that we may both faithfully revere them and present them to you, as is fitting, for the salvation of the world."

Our Lenten prayer, fasting, and almsgiving prepare us to both offer and to receive the Eucharistic banquet that is the salvation of the world. Truly, that is something worth anticipating with joy.



Originally published in Today's Catholic on March 1st, 2023.

Ken Hallenius is a Roman Catholic communications professional, lay catechist, radio host, podcaster, and husband living in South Bend, Indiana. He is a member of the Catholic Media Association and writes a monthly column for Today's Catholic.



THE SAINTS OF SELMA

KELLY LATIMORE

March 7th marks the 60th anniversary of the historic marches from Selma, Alabama to the capital city of Montgomery. Hundreds of people gathered to ensure African Americans could exercise their constitutional right to vote in the face of an unjust and segregated system. Marchers were attacked and beaten by state troopers on the Edmund Pettus Bridge in Selma, leaving many of them injured. Despite facing violence on "Bloody Sunday," the marchers did not stop. Although a court order prevented the second march from taking place two days later, a third march on March 21st commenced with protection from military policemen and Army troops. Thousands of people joined along the way and roughly 25,000 people entered the capital on the final leg of the march. The events of Bloody Sunday and its subsequent media coverage were instrumental in building public support for a voting rights bill.

This beautiful icon by Kelly Latimore serves as a reminder of both how much work has been done as well as of the work that remains. "Christians fight not for humanity in general but for themselves and out of their love for concrete human beings." ~James H. Cone, "God of the Oppressed."

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.

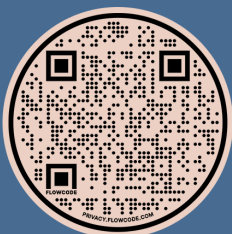


A continental breakfast and lunch
will be provided.

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

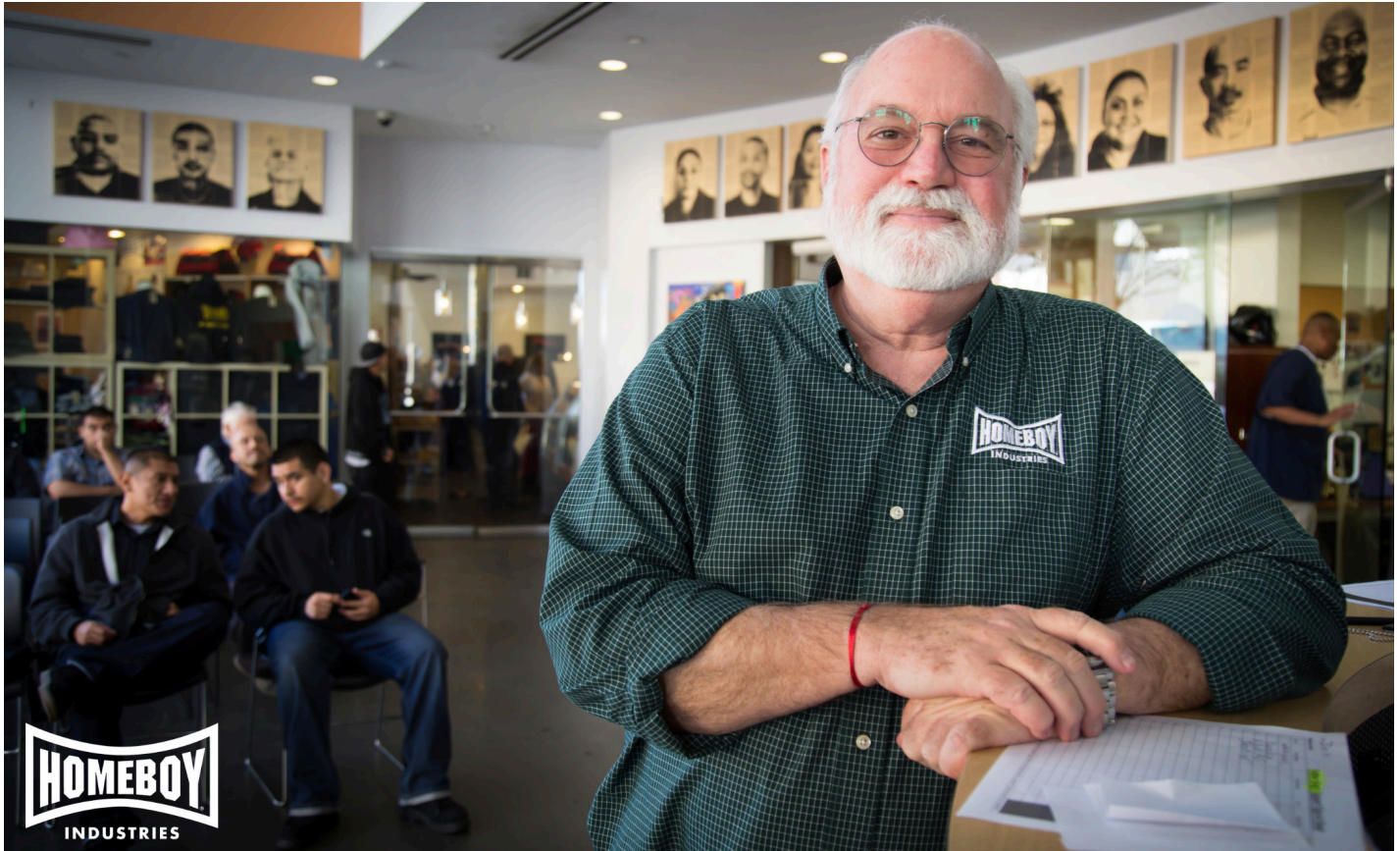
● 18 Belvidere Street | Boston, MA ●

Saint Cecilia
P A R I S H

● www.stceciliaboston.org ●

FATHER GREG BOYLE: A MODERN-DAY MYSTIC — THE PRIEST BEHIND HOME- BOY INDUSTRIES

BY DONALD E. MILLER



Father Greg Boyle at Homeboy Industries

Photo courtesy of Homeboy Industries

The founder of the largest gang intervention, rehabilitation and prison reentry program in the world is a mystic, a Jesuit priest who does not believe that God has a plan for your life. Having buried 260 young men and women, Father Greg Boyle rejects the idea that it is God's plan that anyone should die of a gang member's bullet.

I first met Fr. Greg 30 years ago when he was a lot skinnier and the priest at Dolores Mission in Boyle Heights, Los Angeles. This was a time when gang violence was at its peak, and the mothers of the

neighborhood used to do peace vigils, walking the streets at night, petitioning their sons to put away their guns.

At that time, Fr. Greg thought the solution to gang violence was good employment, offering the motto that "Nothing stops a bullet like a job." I visited one of the first social enterprises he started — a silk screening operation where members of different gangs were working side by side.

We reunited last year as part of a research project I'm

conducting on exemplary humanitarians to understand the role of faith in motivating and sustaining their work. In the past 35 years, Homeboy Industries expanded into a \$40 million a year organization, and Fr. Greg has become a bestselling author.

Sipping cappuccinos outside the Homeboy Bakery, I casually interacted with “homies” there for work, counseling, or a tattoo removal session. I was curious how Fr. Greg was perceived by the patrons. Was he the real deal or just a good storyteller in his books?

I found the homies come not only for the services, but also for the spirit and values that the priest has infused into the technically secular nonprofit. While Fr. Greg still believes employment is important, as evidenced by the hundreds of former gang members and recently incarcerated people who work in Homeboy’s bakery, recycling program, and solar energy project, Fr. Greg has come to a deeper truth: That personal transformation requires healing the scars that prevent people from realizing their unshakeable goodness, their nobility in God’s eyes. He believes in restorative justice — reconnecting people with their wholeness.

Being something of a skeptic, this what I find to be both exemplary — and unsettling — about Fr. Greg and the humanitarians I have had the privilege to get to know through my research: Their beliefs and practices allow them to develop a consciousness of ideal relations in which all beings are sacred, and hope and possibility exist regardless of the circumstances. They envision a world entirely different from our own and work to create it.

Whether working with gang members, caring for genocide survivors, stitching up the wounds of civil war, or giving hope and tangible assistance to impoverished people, modern-day saints like Fr. Greg challenge us and show us how to live with a deeply rooted sense of purpose.

‘Like a monk’

My first attempt at a sit-down interview with Fr. Greg was aborted. Dozens of people were waiting their turns to meet with “G,” as the homies called him.

When I sat down opposite Fr. Greg’s desk and pulled out my tape recorder, explaining my intentions, I had barely gotten out my first question when Greg said, “Don, this is not going to work. We need a quiet place.” In the brief time I had been there, someone

had already interrupted us with the need for a signature, and various homies kept waving to him as they passed by his glass-enclosed office.

On a typical day at Homeboy, Fr. Greg sees homie after homie. Listening to them. Hearing their challenges. Asking them about their goals. One time I sat by his desk for a while, and he was writing check after check, helping this person with rent, and another with groceries. Homies melt into a bear hug, their face buried in his shoulder. He puts his hand on another homie’s shoulders, looking at him with a singular focus that makes them feel like they are the most important person in the world.

“Once I hit the office, I’m not going to be able to do anything,” he told me 10 days later, this time meeting in my house. “I’m not going to be able to do an email, check my cell phone.”

We sat for several hours as I probed him about things that were not in his books. To my surprise, he said that he gets up every morning “like a monk” at 2:45 a.m. When his feet hit the floor, he said: “I breathe in and out and make the sign of the cross while saying, ‘Through Him, and with Him ... in the unity of the Holy Spirit ... all glory and honor is yours, Almighty Father, forever and ever. Amen.’”

Then, after his first cup of coffee, he said that he does his “grounding walk,” slowly walking on the brick path that surrounds his house. Then he returns to his room, where he said that he has a corner with a little altar. He lights some candles, sets a timer, and then does what he calls his “breathing thing.”

Asked about this practice, he says that he can’t distinguish between meditation and prayer. Perhaps this reflects his reading of various mystics and interactions with Buddhists like Pema Chodron.

He says that he is a bit of a political junky, so while it is still early, he glances at *The New York Times*, the *Los Angeles Times*, *Politico*, *The Huffington Post* and *Punchbowl News*. He also checks email and interacts briefly with Sergio, a former gang member and his spiritual director, in an exchange of emails about the scripture of the day.

At exactly 7 a.m., he and Mark Torres, another Jesuit who lives in his house and works at Homeboy, iron their shirts together and check-in about various

homies and their ups and downs. He then showers and heads to the office, often swinging by the bank since, as he says, “I’m the priest that the homies mistook for an ATM machine.”

At the end of the day, Greg does what he calls an “Ignatius thing” — the Examen or “discernment of spirits” — looking back on the day, reflecting on the highs (Consolation) and lows (Desolation), contemplating his response to different events and issues. He then falls into bed and tries to get six or seven hours of sleep before rising early the next morning.

Fr. Greg is no lone-ranger guru. His work at Homeboy Industries has a context. He is a Jesuit who went through a period of formation as a young priest and continues to operate out of the rich tradition of the Jesuits, including various practices initiated by the founder of the order, Ignatius.

Like most Jesuits, Fr. Greg lives in community. Every Sunday night, one of the five priests is responsible for dinner, and they eat together. This is a time of fellowship.

On Monday night at 7 p.m. they share the Eucharist and some readings, exchanging various lights or darkness they are experiencing, much like the members of a close-knit family might share the highlights and burdens of their lives. He and a few other Jesuits also go on annual 8-day retreats, where they practice silence during the day.

His community goes beyond the Jesuits as well. Fr. Greg has at least two other groups with which he meets on a regular basis. On Tuesday nights — ever since COVID — he logs onto an hour-long Zoom call with 10-12 friends, mostly ex-gang members, including some of his “dearly departed” who live in Mexico or Central America, and they discuss a passage of scripture or a theological concept, such as compassion. The convener of this group is Sergio, his spiritual director, who leads a very free-flowing discussion in which almost everyone participates.

Then, once a month, Greg connects with a group of professors and friends for a one-hour spiritual salon. He is the only Jesuit, although the gathering includes a former Jesuit with a severely disabled daughter who lives with him in a L’Arche community in Portland, Oregon. One of the first books they read together was the classic novel by Dostoevsky, *The*

Brothers Karamazov, and now they are onto reading short stories. This discussion is more philosophical than the Tuesday night group, and they cover a variety of topics, including what they believe and no longer believe.

The making of a mystic

However traditional Fr. Greg may be in his practice as a Jesuit, he draws on the mystical tradition of Meister Eckhart, Teresa of Avila and others to embrace a non-dualistic view of God. Like Eckhart, he sees many characterizations of God as human projections. God is not judgmental; God does not get angry; God is not dependent on our love. God is not a string-puller who saves some people from car crashes but vengefully kills others. No, God loves us unconditionally.

The practice of Jesuits and many religious orders, both male and female, includes periodic 30-day silent retreats. Midway through his second 30-day silent retreat, 10 years after his ordination as a Jesuit priest, Fr. Greg says that he had a mystical experience that changed his understanding of God.

He felt his father coming behind him as he was sitting alone in the chapel, gently rubbing his neck as he used to do as a teenager while Greg was eating breakfast and reading the *Los Angeles Times*. There was something enormously comforting, physical, and real about this experience, which was accompanied by an overwhelming realization of the love of God—that the essence of God is love. Recalling this experience, Fr. Greg said he cried as he sat alone in this chapel, “as only one can after having been massaged into a newfound sense of sacred presence, deepened peace, and an unshakable holy assurance.”

One of the hallmarks of mystics is direct and unmediated experiences of God. According to the great American philosopher and psychologist William James, mystical experiences have a “noetic” quality that defy rational explanation. Yet they are often life-transforming. One has had an experiential glimpse of a reality that goes beyond theological dogma or institutional authority.

For Fr. Greg, this experience was liberating. In his books and public presentations, he often quotes Mirabai Starr, who says, “Once you know the God of love, you fire all the other gods.”

One needs to filter out all dualistic thinking about God — who God loves, rejects, punishes, and so on, Fr. Greg says. God does not have an evil twin, Satan. Such



Father Greg Boyle with Trainees

Photo courtesy of Homeboy Industries

notions are human projections calculated to blame, separate, and demonize. God is love. God only sees our unshakeable goodness, our nobility, and seeks for us to wake up to our goodness—not “shape up” which is the moralizing view of God.

In Fr. Greg’s words, one needs to “smoke out what’s fear-based, what’s a museum piece, what God doesn’t give two toots about.”

Once you know the God of love, you filter things out, including magical thinking. Some biblical narratives need to be purified. The man Jesus healed was not possessed with demons; he had epilepsy. The wrathful God of the Old Testament reflects the human struggle to explain certain things.

Since Fr. Greg often quotes mystics from non-Christian traditions, I asked whether he has a pluralistic view of truth. In response, he offered an analogy, saying that he likes a particular brand of single malt whiskey. He said, it’s not the bottle that is important, but what it contains. He was born into Catholicism; it is the tradition he knows, and it is the background of most of the homies with whom he interacts. Therefore, he operates within that container and values it, saying mass on a regular basis; but he is unwilling to engage in dualistic thinking about other paths to truth, labeling them false or inadequate. He quotes Teresa of Avila who says, “All concepts of God are like a jar we break.”

Reconnecting to Wholeness

Homeboy Industries is not a religious program in a formal, institutional sense. In the ritualized morning meeting, which is about 15 minutes, there are announcements, an acknowledgement of the native lands where the building is located, the celebration of birthdays and positive events in the lives of some members, a “saying” for the day, a testimony of transformation, and a brief prayer delivered by one of the homies.

Occasionally, Fr. Greg will offer a blessing in his office to someone who is needing support, but he doesn’t mix up with any magic — just an affirmation that the individual is valued by God and loved.

The mystic way of Fr. Greg does not emphasize preaching moral values, except by his actions of love and support. Many of the homies call him “pops,” and he calls them sons/daughters. Most people come to Homeboy Industries feeling like “sh—,” said one homie in my interview. Now on staff, this fellow said that his father told him that he wished he had never been born. Drug abuse, alcohol, fractured families, and violence define the childhood of most of the patrons. They have become strangers to their inherent goodness, and religion with its labels of sin and evil have created a negative identity.

Fr. Greg says that it is an outsider’s view that gang members and incarcerated youth need to be taught moral principles. No, they need to be loved, not made to feel guilty. The work of Homeboy Industries is restorative

justice — reconnecting people with their wholeness, their goodness. The method is unconditional love, second chances, third chances — an infinite number. People will often come to Homeboy, get a little dose of this love and affirmation, and end up back in prison. But they remember that experience of love, acceptance, and affirmation and return to Homeboy once they are out on parole.

The method is “extravagant tenderness,” as indicated in the subtitle to Fr. Greg’s latest book. Many other rehab programs focus on helping people make better choices. That is not their problem. They need to be cherished, not told the difference between right and wrong.

Fr. Greg says the wealthy think they made the right choices, and that is why they are successful. This is a bogus narrative, in his view. Not all choices are equal, especially given the childhood of most people entering the doors of Homeboy.

It is for that reason, says Fr. Greg, that Homeboy Industries is more about context than content. It is the context of tenderness and love that heals and provides the foundation for hope. Not the content of preaching moral values.

Nevertheless, content is not ignored in the 18-month program, which includes classes on anger management, parenting, and addiction — with two-thirds of the staff being graduates of the Homeboy program. It takes 18 months to reestablish the bonds that were broken in an abusive upbringing.

Mentorship: A Father-Son Relationship

After my first meeting with Fr. Greg at Homeboy, he hooked me up with one of the case managers to facilitate my interviewing and hanging out. On my request, this 30-something Black man agreed to sit outside of the Homeboy bakery at a table and tell me his story.

He said that violence was at his door every day growing up. In 2001, his brother and two friends were shot and killed when they were visiting a friend’s house that was out of their territory. This brother was his role model and mentor. Shortly thereafter, another friend was killed. He said that after these deaths, “I started drinking just to get drunk and get the day over with so I wouldn’t feel the pain.” He was at the local liquor store when

it opened in the morning. And at night, “I used to go to sleep with a bottle on my lap and a gun at my side.” After his brother’s and friends’ deaths, he said, “I just started hating everything. I didn’t have no love in my heart for nobody.”

He ended up in prison, where he had repeated nightmares about his brother coming to him. He got out of prison but didn’t know any other life than the way of the “hood” and ended up back in prison. But one day, he said, he woke up.

“I gave it to God. ... I had to sit back and dissect it like — ‘Man, your brother wouldn’t want you doing shit like this.’” He realized that he needed to live for his brother, for the life that he couldn’t have. He said that his brother might have wanted to skydive, to go camping, to scuba dive. He needed to do these things for him.

It was in this frame of mind that he met Fr. Greg, or “Pops,” as he calls him.

“Growing up, I didn’t have that father figure for me. ... To this day, he treats me like his son. And I say, G, I don’t look too much like you [he is African American], but I take it.” Continuing, he said: “I see him as a father figure more than a priest. ... He relates to us with love and care and actual understanding, taking the time out to listen. That’s why his door is always open. ... He believes in me when I didn’t believe in myself. ... He be like, ‘You got this son, you got it.’”

He said when he came to Homeboy, they gave him “the ugly truth,” which is that “the hood sold me a dream.” At Homeboy, he found a community that cared about him. “Father G created an environment for us to be brothers and sisters.” He said that when you walk through the door, somebody is going to give you a hug. Somebody will make you laugh, and he tries to do the same. “It’s a family, the family that I never had.”

On one of his speaking engagements in Memphis, Fr. Greg took this case manager with him. Fr. Greg took him to a Martin Luther King exhibit, to Graceland — Elvis Presley’s House — and to a B.B. King Museum. When the young man returned from Memphis, he said he was different. “I seen all the sacrifices people made for me.” He had a different attitude about himself.

Although he is currently single, he said that his kids say, “Dad is not f-ing up no more. He’s got a job.” He said, “I’m getting honest money now.” If one of his kids want a

new pair of shoes, he can buy them for them.

As a case manager, he tries to mirror Fr. Greg. He said he tries to get his clients to “wake up.”

“You’re from the hood, yes. You’re from there, but that’s not who you are.” And when his clients screw up, he practices Fr. Greg’s attitude: “Okay, you messed up. You fell off the bike. Everyone makes mistakes.” And he helps them take the next small step of realizing some element of their dream.

Like Fr. Greg, he doesn’t just believe in second chances; he believes in third and fourth and an infinite number of chances. Also, like Fr. Greg, he believes there is a lot of healing to be done for his clients, and it doesn’t happen all at once. It occurs in small doses. “They don’t give up on you at Homeboy.”

Engaged Mysticism

The common image of a mystic is someone who lives in a cave eating cabbage, if anything at all. Fr. Greg does not fit this image. When I had dinner with him at a Mexican restaurant, he ordered a margarita — and then another as the meal progressed. Fr. Greg says, “We have long been saddled with the notion that mysticism is some other-worldly escape, above and beyond this earthly existence.”

The famous sociologist, Max Weber, says that there are two types of mystics — inner worldly and other worldly. Clearly, Fr. Greg fits the first category. He is fully engaged in the world of gang members, the incarcerated, and people who have lost hope. As a young priest, he used to ride his bicycle around the streets of violence-prone Boyle Heights at obvious risk to himself. But this is where God lives, in his view — at the margins of society.

His awakening to poverty occurred in a year he spent in Cochabamba, Bolivia early in his career as a Jesuit. It was here that he encountered Liberation Theology and learned to appreciate the important role of spiritual “base communities,” which prepared him to serve at Dolores Mission. Over time, the idea of the base community evolved in Fr. Greg’s mind into the beloved community of tenderness. In one of his books, he states: “If love is the answer, community is the context, and tenderness is the methodology.”

While Fr. Greg affirms his Catholic identity, like a

mystic, he trusts experience more than the dogma and tradition of the church. It is not exceptional for him to invite everyone to partake of the Eucharist, whether Catholic or not. In his view, God is inclusive. He says, “Mystics are joined to their experience in a nondual consciousness. Their experience is both/and, not either/or.” In his view, “Once you know the God of love, you filter things out.”

The goal is to see God as God sees. God does not see our sinfulness. In fact, he says: “I’m with Dame Julian of Norwich, who found the mystical view and did away with sin.” In his view, “The mystic’s quest is to be on the lookout for the hidden wholeness in everyone.” Stated differently, he says: “Love is God’s religion and loving is how we practice it.”

He says, “Buddha didn’t teach Buddhism — but a way of life. Jesus too.” Love is the heart of Jesus. To practice love is to be Christ-like. Our goal in life, says Fr. Greg, is to “Love each other into wholeness.”

Mysticism sees connectedness. There is not a hierarchy of goodness or the potential to be good, which is why Fr. Greg continually refers to our unshakeable goodness. In his view, “Moralism has never kept us moral. It’s kept us from each other.” Exclusivist views of Christianity have done the same, sometimes in militaristic ways.

The mystical tradition, on the other hand, sees unity and wholeness. Fr. Greg quotes Jesuit theologian Karl Rahner in one of his books: “The Christian of the future will either be a mystic . . . or he will cease to be anything at all.”



Originally published in Religion Unplugged, as a part of the USC Center for Religion and Civic Culture's global project on engaged spirituality, on February 2nd, 2024.

Donald E. Miller is the Leonard K. Firestone Professor of Religion at the University of Southern California and co-founder of the Center for Religion and Civic Culture at USC.



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 (VIRTUS). They provide consultation and support to anyone who has concerns about reporting child abuse and neglect. Please contact Maria Roche (maria.roche15@gmail.com), Letitia Howland (L_howland@hotmail.com), Erin Young (erin.t.young@gmail.com), or Kathy Sanders (sanderno2010@gmail.com) if you have any questions. The Archdiocese of Boston has in place a vigorous program to protect children from harm and to educate its ministers and faithful about the nature of abuse, with a goal of increasing knowledge, creating a safe environment for children, and recognizing and reporting potentially dangerous situations. The full policy is available in the narthex, Parish Office, and on our website.

Order of Christian Initiation of Adults (OCIA)

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

Marriage

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

Care of the Sick

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

Order of Christian Funerals

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

Joining Our Community

We're happy that you're with us! Our 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.