

# Saint Cecilia

P A R I S H



## Palm Sunday of the Lord's Passion

2 April 2023

Entry of Christ into Jerusalem by Anthony van Dyck

# Saint Cecilia

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26 March 2023

## PALM SUNDAY OF THE LORD'S PASSION

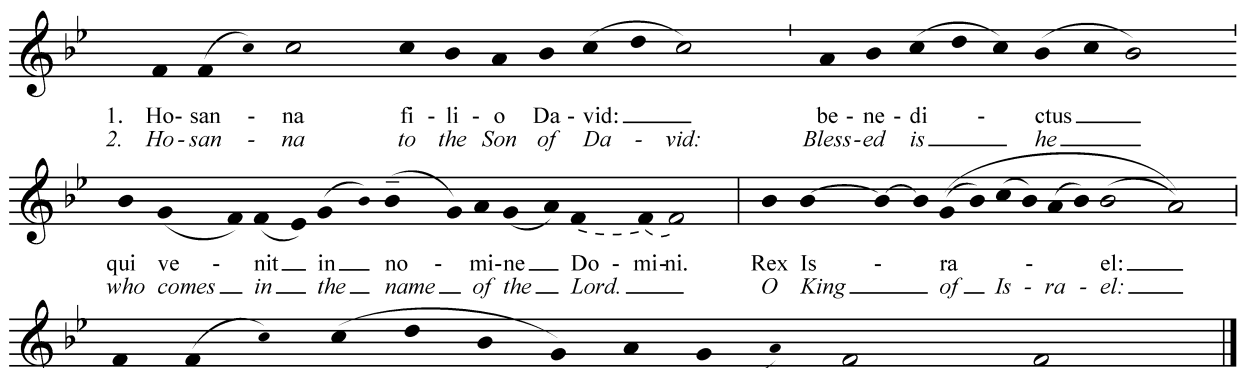
PRELUDE | "He Was Despised" from Messiah

George F. Handel  
(1685-1759)

Kayleigh Bennett, mezzo-soprano

*Isaiah 53: 3, 50:6: He was despised and rejected; a man of sorrows and acquainted with grief. He gave His back to the smiters, and His cheeks to them that plucked off the hair: He hid not His face from shame and spitting.*

OPENING ANTIPHON | Hosanna to the Son of David, the King of Israel



1. Ho - san - na fi - li - o Da - vid: be - ne - di - ctus  
2. Ho - san - na to the Son of Da - vid: Bless - ed is he

qui ve - nit in no - mi - ne Do - mi - ni. Rex Is - ra - el:  
who comes in the name of the Lord. O King of Is - ra - el:

Ho - san - na in ex - cel - sis.  
Ho - san - na in the high - est.

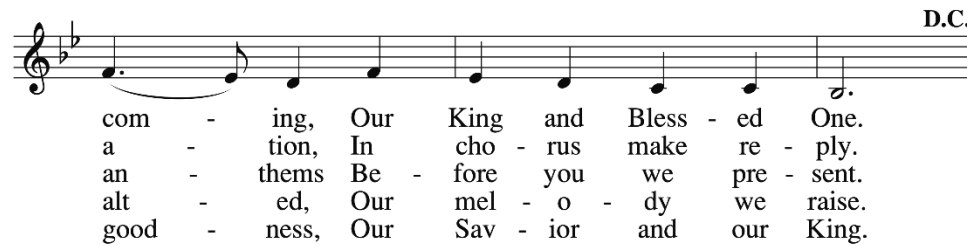
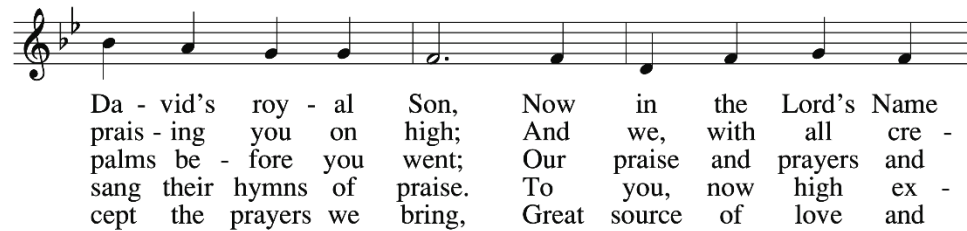
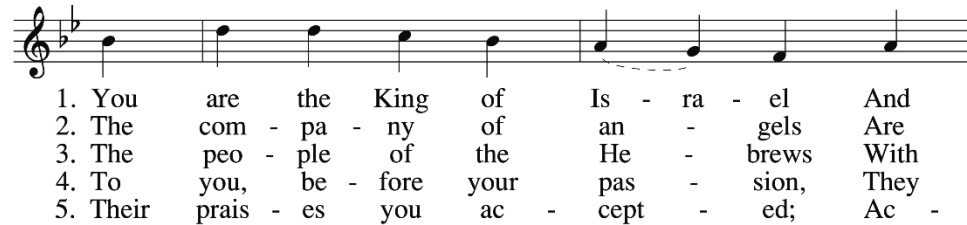
BLESSING OF THE PALM BRANCHES

GOSPEL | Matthew 21: 1-11

## Refrain



## Verses



D.C.

COLLECT

# LITURGY OF THE WORD

FIRST READING | Isaiah 50: 4-7

RESPONSORIAL PSALM | Ps. 22: Acceptance

Rachel Burckardt



They have taken my clothes to divide among them, they cast lots for my robe.  
Be not far from me Lord, O my strength come to help me, deliver my soul from the sword.

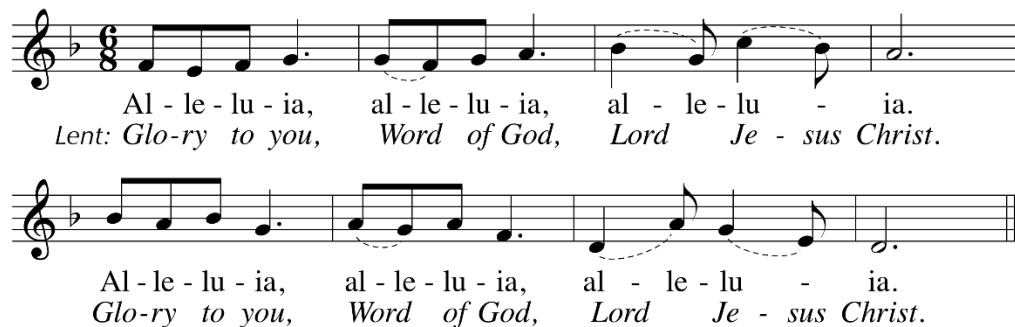
My heart is like wax. It is melted inside me; my strength is dried up like a stone.  
My tongue cannot speak, and you have brought me into the dust of death.

I will praise your name to my brothers and sisters; I will praise you where they are found.  
I will live for you Lord and my children will serve you; they shall trust in you, Lord.

SECOND READING | Philippians 2: 6-11

GOSPEL ACCLAMATION | Mass of Christ, Light of the Nations

Tony Alonso



GOSPEL | Matthew 26: 14-27: 66

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!

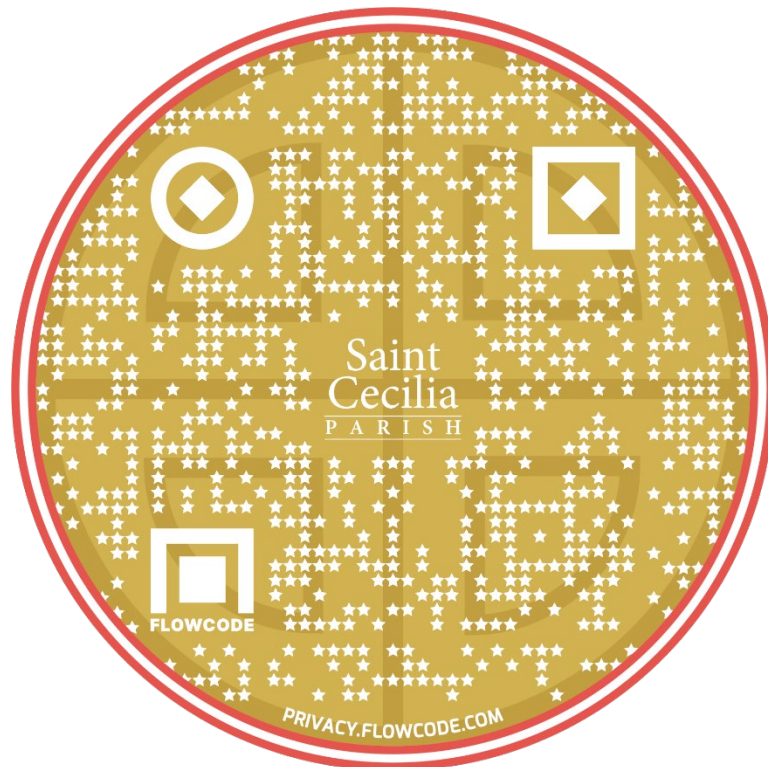
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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](http://www.flowcode.com/page/stceciliaboston).

You can also mail a check to:

Saint Cecilia Parish  
18 Belvidere Street  
Boston, MA 02115





# LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | Were You There

WERE YOU THERE



1. Were you there when they cru - ci - fied my Lord?  
2. Were you there when they nailed him to the tree?  
3. Were you there when they pierced him in the side?  
4. Were you there when the sun re - fused to shine?  
5. Were you there when they laid him in the tomb?

Lord?  
tree?  
side?  
shine?  
tomb?

Were you there when they  
Were you there when they  
Were you there when they  
Were you there when the  
Were you there when they

cru - ci - fied my Lord?  
nailed him to the tree?  
pierced him in the side? Oh! Some-times it  
sun re - fused to shine?  
laid him in the tomb?

caus - es me to trem - ble, trem - ble, trem - ble,

Were you there when they cru - ci - fied my Lord?  
Were you there when they nailed him to the tree?  
Were you there when they pierced him in the side?  
Were you there when the sun re - fused to shine?  
Were you there when they laid him in the tomb?

EUCCHARISTIC PRAYER

✠ The Lord be with you.

All: And with your spirit.

✠ Lift up your hearts.

All: We lift them up to the Lord.

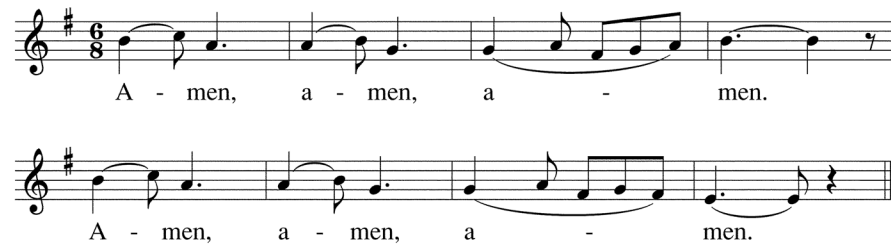
✠ Let us give thanks to the Lord our God.

All: It is right and just.

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

We pro - claim your Death, O Lord, and pro -  
 fess your Res - ur - rec - tion un - til you come a - gain.



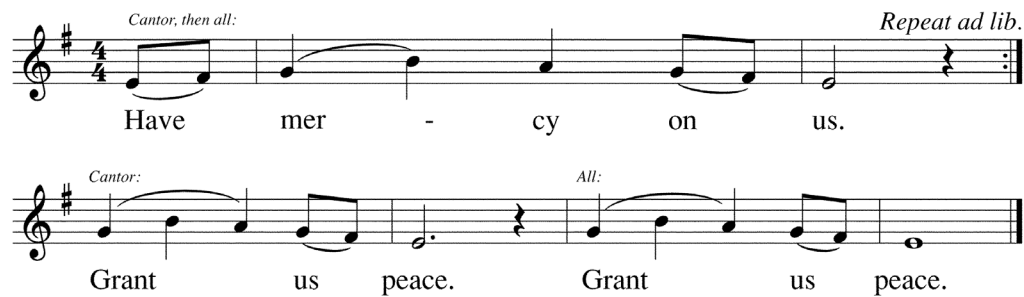


## THE LORD'S PRAYER

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.

## LAMB OF GOD | Mass of the Angels and Saints



## SPIRITUAL COMMUNION

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

## ACT OF SPIRITUAL COMMUNION

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



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,

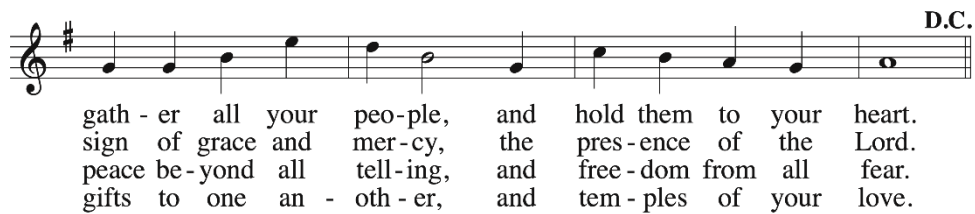
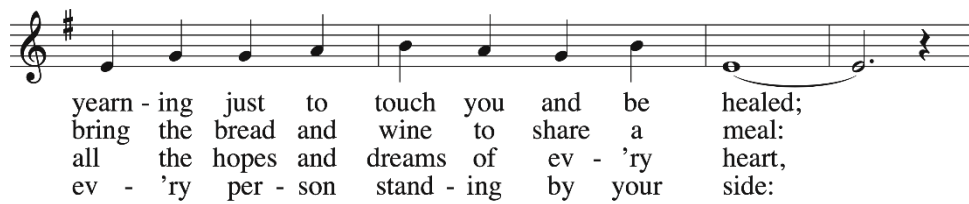
D.C.

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

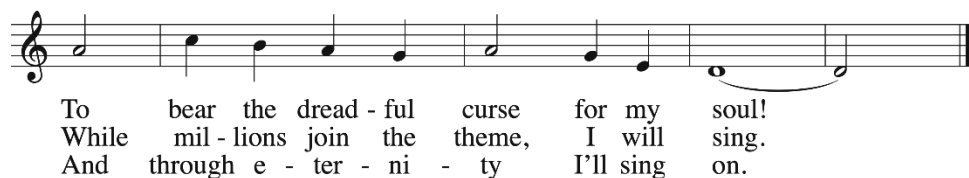
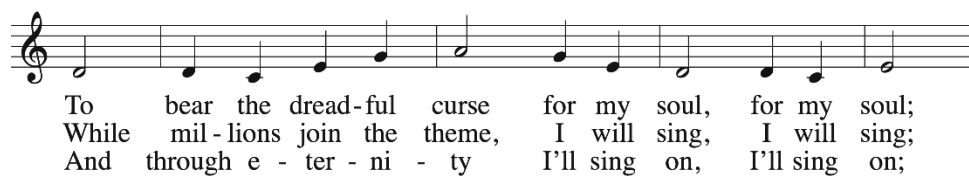
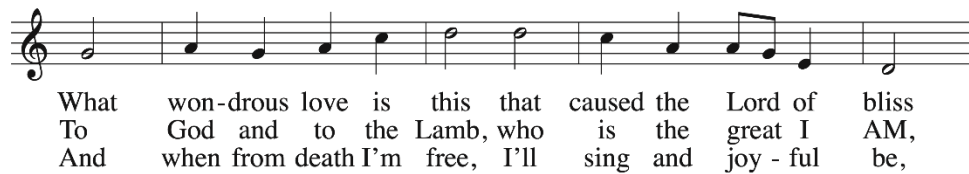
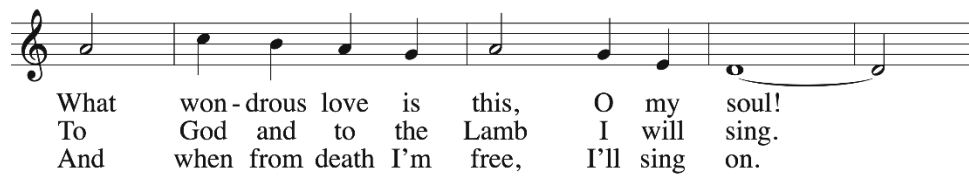
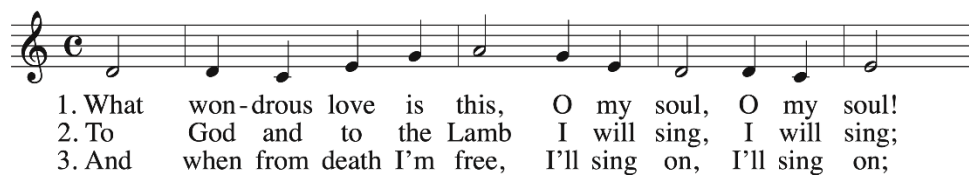


5. Here, a mil - lion wound - ed souls are  
6. Now we re - cre - ate your love, we  
7. Christ, the Fa - ther's great "A - men" to  
8. See the face of Christ re - vealed in



## What Wondrous Love is This

## WONDROUS LOVE



O love divine, amazing love,  
That brought to earth from heaven above.  
The Son of God for us to die that we might dwell on high.  
He died for you, He died for me, and shed His blood to make us free.  
Upon the cross of Calvary, the Savior died for me.

For us a crown of thorns He bore,  
For us a robe of scorn He wore.  
He conquered death and rent the grave and lives again our souls to save.

O wanderer come on Him believe,  
His grace by faith receive.  
Awake arise and hear His call, the feast is spread for all.

He died for you, He died for me, and shed His blood to make us free.  
Upon the cross of Calvary, the Savior died for me.

## CONCLUDING RITES

✠ The Lord be with you.

**All: And with your spirit.**

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

**All: Amen.**

✠ Go forth, the Mass is ended.

**All: Thanks be to God.**

RECESSIONAL | All depart in silence.

*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](mailto: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, April 1 | 5:00 p.m.**

Rev. Peter Grover, OMV, celebrant  
Emily Bogert, Catherine Horsley, and Letitia Howland, lector

### **Sunday, April 2 | 8:00 a.m.**

Rev. Peter Gyves, SJ, celebrant  
Bob Mann, Jordan Barnes, and Cathy Anderson, lector

### **Sunday, April 2 | 9:30 a.m.**

Rev. John Unni, celebrant  
Julie DesAutels, Harry Minehart, Kelly McClintock, Nikko Mendoza, Natasha Bolton-Pierre, and Letitia Howland, lectors

### **Sunday, April 2 | 11:30 a.m.**

Rev. John Unni, celebrant  
Eileen Maguire, Tanya Rybarczyk, Moira Macdonald, Chika Offurum, and Karen McMenamy, lectors

### **Sunday, April 2 | 6:00 p.m.**

Rev. John Unni, celebrant  
Ngozi Udeh, Virgen Palermo, and Letitia Howland, lectors

## SPECIAL INTENTIONS

### **Saturday, April 1 | 5:00 p.m.**

Courtney Gill, *1st Anniversary*

### **Sunday, April 2 | 9:30 a.m.**

Josephine Mason, *1st Anniversary*  
Bridget Mooney Spence, *10th Anniversary*  
Anne L. Annunziata, *Memorial*  
John Kosinski, *Memorial*

### **Wednesday, April 5 | 6:00 p.m.**

Cristobal Paez L., *Memorial*

## TODAY'S READINGS

Matthew 21:1-11

Isaiah 50:4-7

Philippians 2:6-11

Matthew 26:14—27:11-66

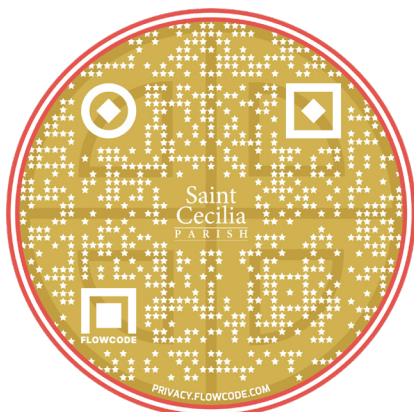
## NEXT WEEK'S READINGS

Acts 10:34a, 37-43

Colossians 3:1-4

John 20:1-9

SCAN THIS CODE  
FOR OFFERTORY GIVING.



THANK YOU FOR YOUR GENEROUS  
SUPPORT OF SAINT CECILIA PARISH!



# PRAYERS & OCCASIONS

## **Our Deceased**

Pray for the repose of the soul of **Mary Torok**, who died on March 29. Pray also for the consolation of Mary's family and friends. May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

## **Our Sick**

Please pray for all our sick and for those who are in need of our prayer, especially **Necee Regis, Tim Finn, Glenn Gallo, Carol Tebo, John Hosang, Mary Walters, Marc Pelletier, Ray Cronin, Rick Gaillardetz, Michele Maniscalco, Nick Hungerford, and Fred Tufts.**

## **Welcome to Saint Cecilia Parish**

We are pleased to welcome the following newly-registered members of our parish: **Brett Chatfield** of Boston, **Pam Erickson** of Eagan, Minnesota, **Mary Pat Lee** of South Boston, **Kate Griffin** of Brookline, **Peter and Karlyn Folan** of Belmont, **Ryan-James Cloke** of Malden, **the Capodilupo Family** of Bedford, New Hampshire, and **Brian Butler** of Melrose. If you have not previously registered you can do so online at [www.stceciliaboston.org](http://www.stceciliaboston.org).

## **Happy Anniversary!**

This week we celebrate the baptismal anniversary of **Linden Jenkins**, baptized on April 4. May the Lord continue to bless Linden with the grace to live out their baptismal call. Happy Feast Day!

## **Easter Flowers—Last Chance!**

Remember your friends and loved ones by donating toward our Easter flowers. Please fill out this Google form: <https://forms.gle/sSvaVxQboEJHa7Hp7> 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 is the last day to donate toward the Easter flowers.

## **Wednesday Evening Mass & Last Opportunity For Confession Before Easter**

Mass will be celebrated this Wednesday evening (a day traditionally known as "Spy Wednesday" because we hear Matthew's account of the betrayal of Jesus by Judas Iscariot) at 6:00. Following Mass, confessions will be heard until 8:00. This is the last opportunity at Saint Cecilia for confession prior to Easter.

## **Catholic Appeal**

Thank you to those who have given to the Catholic Appeal! We are currently at 25% of our monetary goal and 84% of our donor participation goal. We are stronger together and your generosity is greatly appreciated! Donate here: [www.bostoncatholicappeal.org/donate](http://www.bostoncatholicappeal.org/donate)

## **Welcome Our New Community Members!**

We invite you to help us welcome our newly initiated parishioners with a cake on the Second Sunday of Easter, April 16, after the 9:30 Mass. All are welcome!

## **Mass Time Change & Coffee Hospitality**

Please note there will be no 6:00 Mass on Easter, but we will conclude our celebration of the Paschal Triduum with Paschal Vespers at 6:00 on Zoom. Also, there will be no Coffee Hospitality in the Parish Hall on Easter Sunday as we'd like our dedicated volunteers to enjoy the Easter holiday.

## **Parking Information**

On Palm Sunday and during the Easter Vigil on Holy Saturday, there should be no cars parked directly in front of the church on Belvidere Street. Thank you!

## **Good Friday Collection**

The Good Friday collection supports the sacred places and the educational, charitable, and peace-seeking ministries of the Church in the Holy Land. You can make donations online here: <https://www.osvhub.com/stceciliaboston/giving/funds/good-friday-2023-holy-land>

## **Easter Collection**

Next week, at all our Easter Masses, our only collection will be to support the retirement, medical and financial needs of priests in good standing throughout the Archdiocese of Boston. On behalf of all of our priests, thank you in advance for your generosity. For more information, please visit [www.clergytrust.org](http://www.clergytrust.org). To donate online visit: <https://www.osvhub.com/stceciliaboston/giving/funds/easter-2023-clergy-health-trust>

## **This Weekend's Flowers**

The flowers in front of the altar are given to the Glory of God and in loving memory of Bridget Mooney Spence by her mother, Dorothy Mooney.



# TRIDUUM

As we commemorate the Passion of the Lord this Palm Sunday, we are in the final days of Lent which will end at sundown on Holy Thursday. We hope you will be with us for our solemn celebration of the Paschal Triduum—the three-day Easter celebration that begins on Holy Thursday with the Evening Mass of the Lord's Supper, continues on Good Friday with our Commemoration of the Passion of the Lord, reaches its high point at Saturday night's Great Vigil and First Mass of Easter, and closes with Paschal Vespers on Easter Sunday. Please consider joining us for this one liturgy that stretches out over three days.

If you come on Holy Thursday, be sure to bring back your Rice Bowl or another gift for the poor. Please feel free to bring a check made out to Catholic Relief Services or some food from your pantry. The Great Vigil of Easter is a long and beautiful liturgy that tells the story of salvation history and God's desire for relationship with us. The Vigil is also where we welcome the newest members of our community through the waters of baptism and full communion with the Church.

## OUR ELECT AND CANDIDATES

Lastly, please keep our Elect and Candidates for Full Communion in your prayer this upcoming week. We pray that the Holy Spirit will continue to enliven them with the fire of God's love.



## SOME THOUGHTS FOR PARENTS

Parents are the primary source of children's faith formation. A wonderful tradition for families to cultivate is participation at the liturgies of the Paschal Triduum. These are the holiest days of the liturgical year and are the heart of the Paschal Mystery. The liturgies of the Triduum are ancient in their format and have the ability to shape and form us. It will speak volumes and have long-lasting effects upon the liturgical formation of children for parents to model participation in these sacred rites.

We invite all families to attend the Mass of the Lord's Supper on Holy Thursday evening. At this liturgy, children can participate in the communal Washing of the Feet with their

families. At the end of Mass, you might spend a few minutes in prayer together before the Blessed Sacrament, which will be carried in procession to the altar of repose.

On Good Friday, consider observing some period of silence at home, especially during the hours of noon and 3:00 p.m.—the traditional time to honor and reflect on the death of the Lord. Plan to attend the liturgy of the Lord's Passion as a family. It's best to explain to smaller children the meaning of this liturgy before the service begins. When venerating the cross, lead your little ones by the hand and carry those too small to walk. Allow the children to reverence the cross in ways that are comfortable for them. They may touch the cross, kiss the cross, genuflect, or bow; they may prefer to simply stand before the cross for a moment of silence. We will also pray the Stations of the Cross on Good Friday afternoon at 3:00 p.m.



Expect the Easter Vigil on Holy Saturday night to be very long (three hours!) but don't let this deter you from bringing your children. Allow them to dress comfortably and bring their pillows and blankets. If they fall asleep during the Vigil, that's okay! You might also consider coming for just the beginning of the Easter Vigil with the outdoor lighting of the new fire, the blessing of the paschal candle, and the singing of the Easter Proclamation. Everyone should feel comfortable coming for just that portion of the Vigil and returning on Easter morning for Mass. This is a good way to introduce children to this wonderful liturgy and still be home by 8:30 p.m.

On Easter Sunday morning, start the day with hot cross buns, attend Mass, and celebrate the Risen Christ!



## DID YOU KNOW?

**Did you know that the Paschal Triduum is the shortest season of the liturgical year? The Triduum lasts for just three days and is the three-day season that concludes Lent and introduces Easter.**





## EARTH DAY MOVIE SCREENING

The Saint Cecilia Climate Justice group invites you to a free movie screening of the 2022 documentary *The Letter*, dinner, and discussion on Earth Day (Saturday, April 22) at 6:00 p.m. in the Parish Hall. Pope Francis' encyclical on the environment, *Laudato Si'*, is a letter to everyone about caring for creation. This documentary invites us into a dialogue with youths, the poor, Indigenous people, and wildlife, and calls us to action. To learn more, please email Jenny Jones at [sc.climatejustice@gmail.com](mailto:sc.climatejustice@gmail.com). This event is sponsored by the Saint Cecilia Social and Racial Justice Ministry.

## REMOTE FELLOWSHIP COMMUNITY MONTHLY CALL

**Sunday, April 2, 2023, at 4:00 p.m. ET**

Join the “Far-Flung Flock” as they dive into the topic of prayer and share stories and inspiration at their April 2 online coffee hour! Members of this ministry’s leadership team will be highlighting forms of prayer, including Centering Prayer, the Honest Prayer, Bible stories that inspire us, and the Ignatian Examen. We’ll break into smaller groups to explore these types of prayer and share insights from the book *Learning to Pray* by Fr. James Martin, SJ, which many of us are reading during our Lenten journey. No pre-reading is required, and all are welcome to join!

If you have received the meeting link in the past, you will receive the Zoom link a few days in advance of the call. If you would like to join the Far-Flung Flock's mailing list, please fill out this Google form: <https://forms.gle/vDwVd6NtSUZWtb1MA>. If you have any questions about the FFF, please contact Mary Ann Gallagher ([gallaghercomms@gmail.com](mailto:gallaghercomms@gmail.com)).



## Holy Week Schedule

### Palm Sunday

#### Mass of the Lord's Passion

Saturday 5:00 p.m. & Sunday 8:00, 9:30, 11:30 a.m., 6:00 p.m.  
[9:30 Mass will be in-person & YouTube livestreamed]

### THE PASCHAL TRIDUUM

#### Holy Thursday

7:00 a.m. *Morning Prayer*—Livestreamed to Facebook  
7:30 p.m. *Evening Mass of the Lord's Supper*  
In-person & YouTube livestreamed  
10:00 p.m. *Night Prayer*—In-person  
following adoration of the Blessed Sacrament

#### Good Friday

9:00 a.m. *Morning Prayer*—Livestreamed to Facebook  
3:00 p.m. *Stations of the Cross*—In-person & YouTube  
7:30 p.m. *Commemoration of the Lord's Passion*  
In-person & YouTube livestreamed

#### Holy Saturday

9:00 a.m. *Morning Prayer*—Livestreamed to Facebook  
8:00 p.m. *The Great Vigil of Easter*—In-person & YouTube livestreamed

#### Easter Sunday

8:00, 9:30, 11:30 a.m. *Mass of the Resurrection of the Lord*  
[9:30 Mass will be in-person & YouTube livestreamed]  
6:00 p.m. *Paschal Vespers*—Facebook





## HOME REMEDY: A BREAKFAST TO BENEFIT PINE STREET INN



Pine Street Inn's Home Remedy fundraising breakfast brings together Greater Boston's corporate and philanthropic leaders. Thanks to dedicated partners like you, funds raised through this breakfast will assist over 2,000 individuals daily, who turn to Pine Street for help in rebuilding their lives. The event will take place on Thursday, April 27 at 7:15 a.m. at the Westin Copley Hotel. Individual tickets are \$250. If you are interested in joining a Saint Cecilia table at the event, please email [Mark.Lippolt@gmail.com](mailto:Mark.Lippolt@gmail.com).

## JOIN THE SAINT CECILIA YOUNG ADULTS!



Saint Cecilia's Young Adult Ministry is for parishioners between the ages of 20 and 40 who are looking to explore their faith while meeting new people and building community. Scan this QR code to sign up for their weekly e-newsletter and check out upcoming service, spirituality, and fellowship events. New members are always welcome!

## CALLING ALL PARISHIONERS WHO VISIT THE SICK, THE ELDERLY, OR THE HOMEBOUND!

Are you visiting people as part of a hospital or hospice volunteer group or through the Saint Cecilia CARES ministry, and feel that you would benefit from peer support? The Saint Cecilia CARES ministry is considering starting a parishioner-led group to meet virtually, in person, or on a hybrid basis (likely once a month) to share about their work and build a spiritual connection. Anyone who attends Saint Cecilia in person or virtually is welcome! Interested? Email Amy Russo ([aerusso2015@gmail.com](mailto:aerusso2015@gmail.com)) and share your thoughts.

## ADULT FAITH FORMATION EVENTS

### BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY CAMPUS EVENTS/WEBINARS

#### THE 4TH ANNUAL DANIEL J. HARRINGTON, S.J. LECTURE

#### **Basements, Potlucks, and the Orange Line: Listening for God in an Urban Parish**

Presenter: Susan Bigelow Reynolds, Assistant Professor of Catholic Studies, Candler School of Theology, Emory University

**Thursday, April 13, 2023 | 5:30-7:00 p.m. | Hybrid  
Boston College - Corcoran Commons, Heights Room,  
Chestnut Hill Campus | Registration Required | Free**

To learn more or register, visit: <https://www.bc.edu/content/bc-web/schools/stm/continuing-education/featured-events.html#tab-continuing-education>

### ONLINE COURSES

#### **Call to Conscience**

**April 12 – May 2, 2023 | Virtual | 3-Week Online Course  
Registration Required | \$30.00**

#### **The Eucharist: At the Heart of Catholic Life**

**April 12 – May 2, 2023 | Virtual | 3-Week Online Course  
Registration Required | \$30.00**

To learn more or register, visit the STM Online Crossroads website: <https://www.bc.edu/content/bc-web/schools/stm/sites/crossroads.html>

### SAINT SUSANNA PARISH — DEDHAM

#### **The Evolving View of God in the Bible**

Presenter: Dr. Mary Joan Leith, Professor of Religious Studies and Theology, Stonehill College

**Monday, April 10, 2023 | 7:00 - 9:00 p.m. | Zoom**

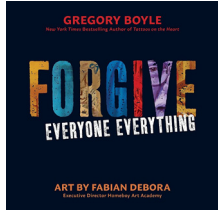
For further details on this presentation, please check this website: [https://saintsusanna.org/adult\\_faith\\_formation.html](https://saintsusanna.org/adult_faith_formation.html)

## NIGHT OF WORSHIP

**Tuesday, April 4 | 7:00—8:00 p.m. | Location: In-person in the sanctuary at Saint Cecilia | Open to: Everyone**

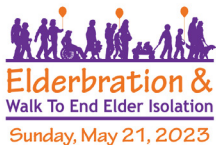
Join Saint Cecilia Young Adults for an in-person evening of adoration and worship in the Saint Cecilia sanctuary. Please enter through the side entrance on Saint Cecilia Street, and ring the bell to be let in. All are welcome!

## WISDOM & MATURE SPIRITUALITY



The Wisdom and Mature Spirituality Group is reading Fr. Greg Boyle's latest book, *Forgive Everyone Everything*. Greg Boyle, SJ is the founder of Homeboy Industries, the largest gang rehabilitation and re-entry program in the world. The organization supports 10,000 men and

women annually as they work to overcome their pasts, reimagine their futures, and break the intergenerational cycles of gang violence. This book is a powerful collection of Fr. Greg's most poignant writings based on decades of experiences of loss and pain, redemption, and renewal. The Wisdom and Mature Spirituality Group is always happy to welcome new members who are in the second half of life. The group meets on the first Sunday of the month in the parish Community Room following the 11:30 liturgy. On the other Sundays of the month, they meet at 8:30 on Sunday mornings via Zoom. Whether on Zoom or in person, the meetings provide a space for participants to discuss what the group is reading and to have conversations that deepen their spiritual lives, help create friendships, and respond to the Spirit's promptings regarding social justice issues. Feel free to drop in on any first Sunday or, to get the link for one of the Zoom meetings, please email Deb Garcia at [sc.wisdomandmaturespirituality@gmail.com](mailto:sc.wisdomandmaturespirituality@gmail.com).



## HELP US END ELDER ISOLATION

For the first time this year, there will be a Saint Cecilia Team for FriendshipWorks' annual Walk. This community fundraiser event takes place on Sunday, May 21 at Boston's beautiful Jamaica Pond. Your participation will not only help support FriendshipWorks' critical mission of reducing social isolation, but also help strengthen and expand their collective force of 550 trained volunteers who provide highly personalized programming and friendship to older adults in the Greater Boston area.

Donate here ([www.fw4elders.org](http://www.fw4elders.org)) or join the Saint Cecilia team here: <https://bit.ly/3ZxEiFa>



## SCYA CATECHISM STUDY IN-PERSON EASTER EDITION

**Tuesday, April 11 | 6:30—8:00 p.m.**

**Location: Saint Cecilia Parish Hall**

**Open to: Everyone**



Join us as we reflect on the life, death, and Resurrection of Jesus as professed in the Creed/Catechism. If insightful conversation with fellow parishioners about these sacred mysteries isn't incentive enough, there will be food! Please scan the QR code to RSVP, which will help us plan. People of all ages are welcome!



## HELP THE CHILDREN AND FAMILIES HELPED BY CATHOLIC CHARITIES' FOOD PANTRY IN DORCHESTER

As you may know, the Catholic Charities' Yawkey Center in Dorchester also operates an infant and young child's daycare center. Two years ago, the pantry received a donation from a 4-year-old parishioner who sent cake mix through Amazon so that one of the families who receive assistance from Catholic Charities could make a birthday cake. That has sparked an interest in creating a "Birthday Pantry" within the food pantry so that families in need can have some of the items needed to have a birthday celebration for their children.

Here is the Catholic Charities' Amazon Wish List:

<https://amzn.to/3IVLqh0>

Most of the items are reasonably priced and we hope that, by everyone doing just a little, we can turn this 4-year-old's generosity into an ongoing program. Let's see if we can amplify young Owen's giving by adding to it in the next week. If you send an item through Amazon, consider putting in a note saying, "Great idea, Owen!"



# WILL TO POWER OR WILL TO LIFE?

## - A PALM SUNDAY SERMON ON MATTHEW 21:1-11

BY MICHAEL K. MARSH

“When he entered Jerusalem, the whole city was in turmoil” (Mt 21:10). What’s that about? Why would Jerusalem be in turmoil over Jesus’ entrance? Maybe Jerusalem knows something we have forgotten. Maybe Jerusalem knows that this is more than just Jesus coming to town. Maybe his entrance into Jerusalem is a confrontation, a showdown.

Have you ever thought of Jesus’ Palm Sunday procession as a protest march? What if that’s what it really is? What if it is a resistance movement? What if it is highlighting the struggle that takes place in every human heart – the will to power or the will to life? I’ve come to believe that that’s exactly what is happening today. Palm Sunday, Jesus’ entry into Jerusalem, sets up a confrontation and it has the whole city in turmoil.

Here’s why I say that. Historians and biblical scholars tell us that Jesus’ procession wasn’t the only one entering Jerusalem at this time. There was another. Jesus was entering Jerusalem from the east. On the opposite side of the city, Pontius Pilate, the governor of Judea, was entering from the west. It was a standard practice for the Roman governor and his troops to come to Jerusalem for major Jewish feasts like Passover, not out of respect for the religious practices of the Jews, but to be in Jerusalem in case there was trouble.

The way St. Matthew tells the story, Jesus intends his entry into Jerusalem to make a statement. Jesus has already taken care of the details. He sends two disciples to bring him a particular donkey and her colt that are tied and waiting at a particular location. This isn’t chance or luck. Jesus has a plan. “If anyone says anything to you,” he tells the disciples, “just say this, ‘The Lord needs them.’ And he will send them” (Mt 21:3). It sounds a lot like Jesus has made his travel arrangements ahead of time.

Jesus’ Palm Sunday procession is a demonstration countering Pilate’s procession, and the contrast is stark. Jesus rode a donkey into Jerusalem. Pontius Pilate rode a war horse leading a column of cavalry. One was a peasant procession, the other an imperial procession. One came with followers, the other with soldiers. One threw down cloaks and branches, and the other carried weapons and armor. One demonstrated political protest, the other political power. One was disarmed and nonviolent, and the

other came armed and ready for violence. One willed life, the other power.

“Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey” (Mt 21:5). St. Matthew quotes from the prophecy of Zechariah to make sure we understand what kind of king Jesus is. That prophecy goes on to describe this king as one commanding peace to the nations. There will be no more chariots, war horses, or battle bows. (Zech 9:10) He is the king of peace and he stands in sharp contrast to the pride, arrogance, power, oppression, glory, and violence of the empire that rules the world. That was true then and it’s true today.

Two different visions for life and the world are entering Jerusalem—the Kingdom of Heaven and the kingdom of Caesar. That is the central conflict of Holy Week. We will see it played out each day this week.

I can’t help but wonder, how far have we come since that first Holy Week? Is it any different in today’s world? In your life and my life? The will to power or the will to life; that’s the question. That’s what I want us to see and wrestle with today and throughout this Holy Week. If Jesus does, shouldn’t we?

Think about times when you have experienced the will to power in yourself or in another. The will to power can show up anywhere: in our family of origin, our marriage, our church, our school, our workplace, and our country. What was it like? What did you see? How did it feel? Who had the power and what did he or she do with it? How do you get power? The will to power is as old as Cain and Abel. It’s a part of the human condition, and it’s infected and affected you and me.

My own experience of the will to power is that I begin to live closed, afraid, and defensive. I must always be strong and on guard. When I will to power the world gets divided between us and them, friend and foe, good and bad. I calculate, quantify, rationalize, and justify. There’s an edge and a hardness to life and my relationships. I take things too seriously and too personally. Others become means to an end. Motives and feelings are either disguised or ignored. I try to become overly self-sufficient. I need to be right, prove



myself, and have the final word. I become the center of my world.

Does any of that sound familiar in your life? What does the will to power look like in you? How is it expressed in your thoughts, words, or actions?

And what about the will to life? Where and when have you seen that arise? What effect did it have? How did it feel? Whose faces do you see when you think of the will to life? How has his or her will to life changed your life? The will to life is as old and sacred as that first breath God breathed into the nostrils of Adam.

When I will to life the world seems larger and more beautiful. I am open, vulnerable, and receptive. My relationships are characterized by intimacy and gratitude. I am inspired and I breathe just a bit more deeply. My mind is open and willing to learn and change. My heart is open and willing to love, forgive, and risk being broken. The will to life lets me see the fragility of people and relationships. It invites self-giving, self-sacrifice, and self-surrender. Concern for justice, compassion, and human dignity come to the forefront. God feels closer, more tangible, and located in the ordinary. I am wholehearted, enthusiastic, and energetic. I no longer need to be in control. Life is not about me. Instead, I am about life.

Maybe some of that describes your experience of the will to life. There's so much more that could be said. What else would you add? How have you experienced and expressed the will to life?

Two processions entered Jerusalem, and the whole city was in turmoil. The turmoil of Palm Sunday is not, however, limited to Jerusalem. The will to power and the will to life process throughout our world, our nation, and our lives. Wherever they clash you will find turmoil. Maybe we need that turmoil. It shakes and awakens us. It reminds us that there are two processions running through our life, a confrontation is taking place, and there's a choice to be made.

Which procession are we in? Which one do we choose?

~ *The Rev. Mike Marsh has served as rector of St. Philip's Episcopal Church – Uvalde, a parish in the Episcopal Diocese of West Texas, since 2005.*



Palm Sunday always makes me reflect on some of my more stupid decisions in life. The perm my mother gave me when I was 10. That mean boyfriend I kept around for way too long. That horrible tattoo some junkie gave me in his filthy apartment. The thing I did that one time. The promise I never kept. There are so many regrets to choose from. We all have regrets, but while some of my mistakes are undeniable doozies, unlike some of you...the one mistake I never **ever** made...was having big hair in the 80s. You know who you are.

But I wonder if the nature of regret, and the practice of morbid reflection itself, is in some way rooted in the idea that we are **different** now. We like to think it's true, that given the opportunity to go back and do things differently, we would. We would, as improved, wiser people, make completely different choices. After all, we are better versions of ourselves now. And I kind of think that's true and I kind of don't.

I mention this because of how uncomfortable the Palm Sunday story always makes me.

As we read about the fickle crowds waving their palms and laying down their cloaks and shouting *hosanna in the highest* to the guy riding into Jerusalem on an unimpressive animal, I cringe. I am embarrassed about how sure they seem of themselves and how miserably they are about to fail when put to the test; how quickly their shouts go from *hail him* to *nail him*.

That's what is so melancholic about Palm Sunday to me. We know what's about to happen. The betrayal and denial and abandonment. The monkey trial and the beating and the carrying of the cross. The nails and the spear and the sour wine.

So all that joyful shouting just feels embarrassing in the shadow of what's to come.

#### **Those People**

This week at a live event, I was asked, "Were he to come back today, do you think Jesus would even *recognize* his church?"

To which I responded, “Oh, for sure. I mean, the church is full of the exact same people it has always been full of. He’d look around and be like, yep, these are mine!”

We may be tempted to think that we are different from the faltering disciples. We may cringe at their so-called triumphal entry into Jerusalem because we are in the special position of knowing what’s about to happen.

But the thing is, they did too.

At least they did if they were paying even the least amount of attention to Jesus. He told them more than once that this was all going to happen. He’d do something really cool, like heal someone or some other act of power and his followers would be like *hell yeah!* And then he’d take the opportunity to say that he is going to be betrayed into the hands of the authorities and then suffer and die. He kept telling them this was about to happen.

And before we blame the disciples for not stopping it, we should remember that there was one guy who stepped in, one guy who did what my instinct would be—which is to try and put a stop to such a pathetic and preventable death. It was Peter. Peter tried. He said *God forbid. Don’t go into Jerusalem, Jesus. Because that’s where the prophets get themselves killed and you’re too good to lose. Too peaceful. Too loving for that kind of thing. Surely we can do something about this.*

But this was an unstoppable march of events, and when Peter tried to talk Jesus out of it, Jesus didn’t pat him on the back and say *You know, you’re right. Thanks friend.* Not even close. Jesus said *Get behind me Satan.*

### We People

Because no amount of improved humanity could have stopped it. No good intentions, no nobility, no sin avoidance, no piety. Nothing could have stopped this Paschal mystery of God and humanity. No amount of super-good discipleship or wisdom or woke-ness would make a lick of difference to God’s determination to draw all people to God’s self.

We are no different than the shouting crowds - there is no better class of improved people. There are just people.

And as soon as we think the good news is that we know better than those caught up in into the tragic events of that first Holy Week, we are mistaken.

I think maybe it had to happen like this. When the Pharisees told Jesus to stop his disciples from such an embarrassing display, he said that were they to stop, even the stones

would cry out. So there had to be crowds who shout praise and friends who betrayed and followers who denied and women who wept and soldiers who mocked and thieves who believed. It would have happened like this even if the Jesus event were happening now instead of then. Even if we knew everything in advance—were we the ones on the street we too would shout *Hosanna* one day and *crucify him* the next.

And *that’s* the good news when it comes down to it.

Because **these** embarrassing people of the Holy Week story **are** we people. And we people are the likes of which God came to save from ourselves. God did not become human and dwell among us as Jesus to save only an improved, doesn’t-make-the-wrong-choices kind of people. There is no improved version of humanity that could have done any differently. Because we, **as we are** and not as some improved version of ourselves...we are who Jesus FOR SURE looks at (in all our cringe-worthiness) and say, “yep. these are mine.”

~ *Nadia Bolz-Weber is an ordained Lutheran pastor, founder of House for All Sinners & Saints in Denver, Co, the creator and host of The Confessional and the author of three New York Times bestselling memoirs: Pastrix; The Cranky, Beautiful Faith Of A Sinner & Saint (2013 and re-released in 2021), Accidental Saints; Finding God In All The Wrong People (2015) and SHAMELESS; A Sexual Reformation (2019).*



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# THE TABLE AND REMEMBRANCE: A SERMON FOR MAUNDY THURSDAY

BY MICHAEL K. MARSH

Each year as I come to Holy Week, and especially the last three days, I find that I have less and less ability or interest in trying to explain and make sense of this week. That's true not only about this week but also about life. I don't want explanations, mine or anyone else's. I want to experience this week. I want to experience the truth of this week in my life.

I have no explanation of what happened on that first Maundy Thursday. And I am not going to tell you what it means or should mean in your life. I simply want us to reflect on our experience of this holy night.

Think about a time when you gathered around the table in remembrance. Where was the table? Who was there? Who wasn't there? What was the conversation about? What was your remembrance as you gathered around that table? It seems to me that we are always gathering around the table in remembrance. It's just something we do. It feels right and natural, holy, and important.

My wife and I spent the last two days with family and friends for the funeral of her brother-in-law. The only thing we did those two days was gather around the table in remembrance. We gathered around the table at the home of a family member and we ate and we talked. We remembered. And then we went to the church and we gathered around the table in remembrance. We ate and drank in remembrance. And then we went into the parish hall and you know what we did? We again gathered around the table in remembrance, and we ate some more and talked some more. And when we got home, you know what we did. We gathered around the table to eat and drink in remembrance.

It's always about the table and remembrance. Every time there is a death or a loss we gather around the table to eat and drink in remembrance. But it's not limited to deaths. What do we do at a wedding? We gather around the table to eat and drink in remembrance – first at the church and then again at the reception. We gather around the table in remembrance of anniversaries, birthdays, and graduations. We do it with friends and family. We gather around the table in remembrance to mark our losses, celebrations, and transitions in life.

That's exactly what this night is about. Every one of our readings has two common themes: the table and remembrance. In the first reading (Exodus 12:1-14) we hear instructions about gathering around the table for the Passover meal. It ends with the injunction: "This day shall be a day of remembrance for you." In the second reading (1 Corinthians 11:23-26) we hear how, on the night he was betrayed, Jesus gathered his disciples around the table offered his body and blood, and said, "Do this in remembrance of me." In tonight's gospel (John 13:1-17, 31-35) Jesus washes feet and commands love in remembrance. "You also should do as I have done to you."

I want to be clear that remembrance is not simply about recalling the past, returning to the past, or recreating the past. Remembrance has the ability to take the past and bring it into the present moment and let it have a continuing effect and impact on our lives. It's the aperture into a new and larger life. We move forward through remembrance of the past.

There's something within us that hungers for remembrance and knows that remembrance has the ability to feed and nourish life. That's why we gather around the table to eat and drink in remembrance. We did last Sunday. We will tonight. And we will again next Sunday. Whether within or outside of the church we are always eating and drinking in remembrance.

We carry these remembrances within us. Let me tell you a few of mine. One of my remembrances is my grandmother's perfume. We called her Bum Bum. I can still smell her perfume. And when I do, I remember Bum Bum. Her presence is real and tangible. I know she is with me and I can feel her hands rubbing my little back. After she would visit our house my sister and I would argue over who got to sleep on her pillow because we wanted to smell and remember her.

One of my remembrances is Orion's Belt. Every time I look at those stars I remember my little boy. I felt him laying on top of me as I lay on the ground and we gazed up into the night sky. His weight, his warmth, his life, and his love are real and present in that remembrance.

Another one of my remembrances is a place called Kiotari Beach. It's a place in Greece Cyndy and I visited on our sabbatical. When I remember Kiotari I feel Cyndy's hand in my hand. I feel the breeze and the sun's warmth. I relive that time with her. I feel the connection and the fit. And it changes the present moment.

Remembrance has a way of putting us back together again. The opposite of re-membling is not forgetting but dis-membling. Remembrance is a condition of the heart. It's a way of being in the world and relating to one another.

What are your remembrances? Who are the people? Where are the places? What are the circumstances? What do you experience in those remembrances? How do they affect you and put your life back together again? When was the last time you gathered around a table in remembrance? What happened?

The reason we remember so much and so often is because as we remember our faith is strengthened and fortified. We create a reserve. Our remembrances are the experience of faith renewed, emboldened, and made real. That's why on those hard days of loss and sadness we gather around the table to re-member. That remembrance carries us through the sorrows. And it's why on those happy days we gather around the table to re-member. That remembrance fills us with gratitude and opens our eyes to the beauty of the world, the wonder of life, and the mystery of love.

So I invite you on this Maundy Thursday night to re-remember, to gather your remembrances and bring them to this place and reflect on them tonight. We'll need those remembrances when we come to Good Friday.

When have you gathered around the table in remembrance?  
What are your remembrances tonight?

~ *The Rev. Mike Marsh has served as rector of St. Philip's Episcopal Church – Uvalde, a parish in the Episcopal Diocese of West Texas, since 2005.*



THE FOURTH ANNUAL DANIEL J. HARRINGTON, S.J. LECTURE

## *Basements, Potlucks, and the Orange Line: Listening for God in an Urban Parish*



**Susan B. Reynolds, Ph.D.**

Assistant Professor of  
Catholic Studies  
Candler School of Theology

Emory University



REGISTER HERE

Thursday, April 13  
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ATTEND IN PERSON OR VIRTUALLY

Please RSVP: [bc.edu/stmreg](https://bc.edu/stmreg)

Weaving together stories drawn from years of ministry and ethnographic research in a parish in Boston's Roxbury neighborhood, in this lecture Dr. Susan Bigelow Reynolds reflects on what it means to do theology in community. Lifting up the theological agency of communities on the margins of church and society, it invites us to rethink our understanding of how—and where—the work of theology unfolds.

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# PARISH RESOURCES

## Parish Office & Mailing Address

18 Belvidere Street, Boston, MA 02115  
**Hours** | Monday-Friday, 10:00 a.m.-4:00 p.m. & By Appointment  
**Phone** | 617 536 4548; **Fax** | 617 536 1781  
**E-mail** | [info@stceciliaboston.org](mailto:info@stceciliaboston.org)  
**Website** | [www.stceciliaboston.org](http://www.stceciliaboston.org)

## Parish Staff

**Rev. John J. Unni**, Pastor  
**Rev. James Shaughnessy, SJ**, Pastoral Support  
**Keith Brinkley, Mike Currier, Rudy Flores, Parker Olson, Corey Ortiz**, Reception  
[reception@stceciliaboston.org](mailto:reception@stceciliaboston.org)  
**Christine Burns**, Digital Media Coordinator  
[cburns@stceciliaboston.org](mailto:cburns@stceciliaboston.org)  
**Tyler Cesario**, Assistant Director of Music  
[tcesario@stceciliaboston.org](mailto:tcesario@stceciliaboston.org)  
**Mark Donohoe**, Pastoral Associate  
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**Robert Duff**, Director of Music  
[rduff@stceciliaboston.org](mailto:rduff@stceciliaboston.org)  
**Giovanna Franchi**, Pastoral Minister  
[gfranchi@stceciliaboston.org](mailto:gfranchi@stceciliaboston.org)  
**Olivia Hastie**, Coordinator of Children's Faith Formation  
[ohastie@stceciliaboston.org](mailto:ohastie@stceciliaboston.org)  
**Scott MacDonald**, Director of Faith Formation and Parish Visibility  
[smacdonald@stceciliaboston.org](mailto:smacdonald@stceciliaboston.org)  
**Colleen Melaugh**, Director of Finance and Development  
[cmelaugh@stceciliaboston.org](mailto:cmelaugh@stceciliaboston.org)  
**Lisa Pickering**, Director of Facilities and Events  
[lpickering@stceciliaboston.org](mailto:lpickering@stceciliaboston.org)

## Assisting Clergy

Rev. Terrence Devino, SJ  
Rev. Peter Grover, OMV  
Rev. Peter Gyves, SJ

## Audiovisual Support

**Maureen Deery**, Parish Photographer & Creator of Weekly Slide Show  
[mcdeery@gmail.com](mailto:mcdeery@gmail.com)  
**Geoffrey Edwards**, Livestream Videographer  
[gedwards@stceciliaboston.org](mailto:gedwards@stceciliaboston.org)  
**Vasily Izumchensky**, Livestream Sound Engineer  
[vizumchensky@berklee.edu](mailto:vizumchensky@berklee.edu)

## 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.

## Baptism for Infants

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

## Faith Formation for Children

To register your child for our Faith Formation Program, please contact our Children's Faith Formation Coordinator, Olivia Hastie, at [ohastie@stceciliaboston.org](mailto:ohastie@stceciliaboston.org).

## Marriage

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

## Order of Christian Funerals

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

## Rite of Christian Initiation of Adults (RCIA)

The Rite of Christian Initiation of Adults 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.

## 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.

## 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 also provide consultation and support to anyone in the parish who has concerns about reporting child abuse and neglect. Please contact Lois Flaherty ([loisflaherty@gmail.com](mailto:loisflaherty@gmail.com)), Maria Roche ([maria.roche15@gmail.com](mailto:maria.roche15@gmail.com)), Letitia Howland ([L\\_howland@hotmail.com](mailto:L_howland@hotmail.com)), or Erin Young ([erin.t.young@gmail.com](mailto:erin.t.young@gmail.com)) if you have any questions or concerns.

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 text of the policy is also available in the narthex and Parish Office, as well as on our website.

## 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.

## Hearing Assistance in Church

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

## Building Accessibility

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

## Parking

There is discounted parking at The Hynes Auditorium Garage (located at 50 Dalton Street next to Bukowski's Tavern), for \$13, available on Sundays until 3:00 p.m., and \$13 after 4:00 every day of the week. To take advantage of 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.

## 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. If you are local, please introduce yourself to a staff member or drop in for coffee on Sunday. We invite both local and long distance individuals and families to fill out a new parishioner form on our website. No matter what your background or location, please know that you are always welcome at Saint Cecilia.