The Seventh Sunday of Easter

21 May 2023

Our 2023 First Holy Communion Class, Photographed by Cheryl Richards
1. Come down, O Love divine, Seek now this soul of mine, And visit it with your own ardor glowing; O Comforter, draw near, Within my heart appear, And kindle it, your holy flame bestowing.

2. O let it freely burn, Till earthly passions turn To dust and ashes in its heat consuming; And let your glorious light Shine ever on my sight, And clothe me round, the while my path illumining.

3. And so the yearning strong, With which the soul will long, Shall far outpass the pow’r of human telling; No soul can guess Love’s grace Till it become the place Where in the Holy Spirit it makes a dwelling.
CALL TO WORSHIP

* In the name of the Father, and of the Son, and of the Holy Spirit.
  All: Amen.

* The Lord be with you.
  All: And with your spirit.

SPRINKLING RITE | Come to the River

Bob Hurd

Refrain

Come, O come, come to the river
flowing from the body of Christ.
We'll go down, deep in the water,
but in the Lord we shall arise.

Verses

1. Washed in waters of rebirth,
2. Priestly people are we,
3. Blest are those who thirst
4. Let us walk in the light
5. Those who sow in tears

1. we have put on Christ Jesus.
2. sealed and sent by the Spirit.
3. for the reign of God's justice.
4. of God's holy promise.
5. reap the harvest rejoicing.
GLORIA | Mass from Age to Age  Chris de Silva

Verse 1
1. We praise you,
   we bless you,
   we adore you,
   we glorify you,
   we give you thanks for your great glory,
   Lord God, heavenly King,
   O God, almighty Father.

Verse 2
2. Lord Jesus Christ, only Begotten Son, Lord God, Lamb of
   God, Son of the Father, you take away the
   sins of the world, have mercy on us;
   you take away the sins of the world, receive our prayer; you are
COLLECT

LITURGY OF THE WORD

FIRST READING | Acts 1: 12-14

RESPONSORIAL PSALM | Ps. 27: I Believe I Shall See

SECOND READING | 1 Peter 4: 13-16
GOSPEL | John 17: 1-11a

HOMILY

NICENE CREED

UNIVERSAL PRAYERS
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/stcnciliaboston.

You can also mail a check to:

Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115
1. You shall cross the barren desert, but you shall not die of thirst. You shall wander far in safety though you do not know the way. You shall speak your words in foreign lands and all will understand. You shall see the face of God and live.

Refrain

Be not afraid. I go before you always.

Come, follow me, and I will give you rest.

Verse 2

2. If you pass through raging waters in the sea, you shall not drown. If you walk amid the burning flames, you shall not be harmed. If you stand before the
Eucharistic 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.
HOLY, HOLY | Mass of the Angels and Saints

Steven R. Janco

MEMORIAL ACCLAMATION | Mass of the Angels and Saints

Steven R. Janco

Dying you destroyed our death, rising you restored our life.

Lord Jesus, come in glory. Lord Jesus, come in glory.
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.
1. All who hunger, gather gladly; Holy manna is our bread. Come from wilderness and wandering.
2. All who hunger, never strangers; Seeker, be a welcome guest. Come from restless-ness and roaming.
3. All who hunger, sing together; Jesus Christ is living bread. Come from loneliness and long-ing.

Here, in truth, we will be fed. You that yearn for Here, in joy, we keep the feast. We that once were Here, in peace, we have been led. Blest are those who days of full-ness. All a-round us is our food. lost and scattered from this ta-ble Live their days in grat-i-tude.

Refrain

Taste and see the grace e-ter-nal. Taste and see that God is good.

COMMUNION MEDITATION | The Lord Bless and Keep You

John Rutter (b. 1945)

The Lord bless you and keep you
The Lord make his face to shine upon you
To shine upon you and be gracious
And be gracious, unto you
The Lord lift up the light
Of his countenance upon you
And give you peace
Amen.
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 | Love Divine, All Loves Excelling

HYFRYDOL
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 Massachusett 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.
MINISTERS OF THE LITURGY

Saturday, May 20 | 5:00 p.m.
Rev. James Shaughnessy, SJ, celebrant
Pat Scofield, lector

Sunday, May 21 | 8:00 a.m.
Rev. James Shaughnessy, SJ, celebrant
Jordan Barnes, lector

Sunday, May 21 | 9:30 a.m.
Rev. Peter Gyves, SJ, celebrant
Michael Lake, Letitia Howland, and Rosaria Salerno, lectors

Sunday, May 21 | 11:30 a.m.
Rev. Peter Gyves, SJ, celebrant
Thomas O’Brien, Ngozi Udeh, and Karen McMenamy, lectors

SPECIAL INTENTIONS

Sunday, May 21 | 9:30 a.m.
Frederick Mason, 3rd Anniversary
Emmanuel M. Yovino, M.D., 60th Anniversary
Robert Dsilva, Anniversary
Julie Dsilva, Anniversary
Cyril Fernandes, Anniversary
Adam Paone, Memorial
Robert Breen, Memorial
Bill and Mary Barry, Memorial

THANK YOU FOR YOUR GENEROUS SUPPORT OF SAINT CECILIA PARISH!

OUR COMMUNITY NEWS

SCAN THIS CODE FOR OFFERTORY GIVING.

TODAY’S READINGS
Acts 1:12-14
1 Peter 4:13-16
John 17:1-11a

NEXT SUNDAY’S READINGS
Acts 2:1-11
1 Corinthians 12:3b-7, 12-13
John 20:19-23
PRAYERS & OCCASIONS

Our Sick
Please pray for all our sick and for those who are in need of our prayer, especially Anastaja Lee, Sue Ryan, 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: Wendy Reilly Harris of Brookline and Kate Strauchon of Boston. If you have not previously registered you can do so online at www.stceciliaboston.org.

Looking for Teachers
Are you interested in volunteering for our Faith Formation program during the 2023-2024 school year? We are looking for a group of adults who are interested in helping grow our faith formation program in a variety of roles. No teaching experience is required. If you have any interest, please email our Children’s Faith Formation Coordinator, Olivia Hastie, at ohastie@stceciliaboston.org.

Attention, Graduates!
We want to acknowledge and celebrate all our graduates this spring. Please email the names of the parishioners who are graduating from high school or college to Christine Burns at cburns@stceciliaboston.org and use the word “graduate” in the subject line. Feel free to include the school’s name and the degree awarded.

Congratulations, Troy!
Troy Marrero is graduating from Cornell University on May 27 with a bachelor of science degree. Well done, Troy!

Pentecost Sunday—Wear Something Red!
The Easter season draws to a close next Sunday with the Solemnity of Pentecost and the liturgical color is red. Help add to our celebration by wearing something red to Mass.

Register for 2023/24 Children’s Faith Formation!
Don’t wait! Now is the time to register your children and teens for our 2023/24 children’s faith formation program. The season begins on September 24. Remember that high school confirmation is a two-year program, beginning in ninth grade. To register, please fill out this Google form: https://forms.gle/5KKbrSm2HWEBpmt7V6. Please note that the fee to register is $200 and you can pay via our iGive platform: https://www.osvhub.com/stceciliaboston/giving/funds/faith-formation-registration-fee.

High School Confirmation
Next Sunday afternoon, Bishop Reed will be with us to celebrate the sacrament of confirmation with our 17 high school confirmation candidates. Pray that they will continue to grow in the knowledge of the deep and abiding love God has for each of them.

Altar server Cece Bagnall with Bishop Reed after last year's confirmation.

JOIN THE HUNGER AND HOMELESSNESS MINISTRY MAILING LIST
Over the past decade, Saint Cecilia Parish has developed a significant relationship with several Boston-based nonprofit agencies that focus on housing and homelessness as well as hunger relief and food insecurity. From facilitating the collection of food and supply donations for our partners to offering safe, limited-contact opportunities for volunteering, Saint Cecilia’s Hunger and Homelessness Ministry provides plenty of ways to pitch in for our neighbors in need. To get involved, or learn more about the work of this important ministry, please contact Mark Lippolt at Mark.Lippolt@gmail.com to join the mailing list.
SAINT CECILIA PARISH

DONATIONS FOR DORCHESTER FOOD PANTRIES

Now that our Faith Formation classes have ended for the academic year and with summer approaching, many of the families that have been faithful donors to our collection of food items for the Catholic Charities and Mary Ann Brett pantries will be away until September. We hope that you will consider participating in this important ministry during the summer months so that the volume of our donated food remains strong. The local economy might have improved for some of us, but the working poor and unemployed continue to face enormous economic challenges—especially in light of rising food prices. Saint Cecilia has committed to providing these items to the food pantries: Cheerios or cornflakes, peanut butter, white flour pasta and spaghetti, macaroni and cheese, canned tuna fish, canned chicken breast, cooking oil, and tomato sauce. While any canned or shelf-stable items are appreciated, it is particularly helpful when parishioners can help with the staples listed above. Unfortunately, we cannot accept donations of baked items or produce in the narthex.

ARE YOU CPR TRAINED?

Last month, we had a very successful CPR training and we’re pleased to announce that we have several open slots available for our second CPR training being held on May 21 from 2:00—5:00 p.m. Registration is available on a first-come, first-served basis, so please contact Lisa Pickering (lpickering@stceciliaboston.org) as soon as possible to sign up. If you cannot attend this class, we will offer another training in the fall. Please note that there are two parts to this training—an online and an in-person component. The online component must be completed prior to the in-person training at Saint Cecilia.

2023 MOTHER’S DAY WALK FOR PEACE UPDATE

Last Sunday, Saint Cecilia’s enthusiastic walking team of fourteen women led a group of parishioners with our parish banner as evidence of our support in the Louis D. Brown Peace Institute’s 27th Annual Mother’s Day Walk for Peace. The sunny day also opened the bonus of brief encounters with some of the survivor families to witness their stories of loss as they commemorated their deceased. We are pleased to announce with many individual donations and a parish contribution, we raised $8,000 for the Institute’s mission. These funds will help to cultivate cycles of peace and healing by empowering survivors and communities impacted by murder, trauma, grief, and loss. These gifts will have a lasting impact on the Institute’s goal of achieving compassionate justice. Thank you to everyone who walked and donated to this meaningful cause!
We are pleased to present the Parish Operating Statement for the first nine months of our fiscal year ending March 31, 2023. As you can see, we ended the quarter year on a positive note, with a surplus of $719,358. Although total expenses are significantly under budget, we have several positions which we have not filled and we have a number of budgeted expenses which we expect to incur during the remainder of the year. We are in the final stages of filling the vacant positions, and we have several hundred thousand dollars of repair and improvement expenses which we expect to incur before the fiscal year ends. As a result, our surplus will decrease. However, we continue to anticipate ending the fiscal year with a substantial surplus.

As always, we continue to be appreciative and thankful for your very generous support of the parish and our ministries. We urge you to continue your stewardship as we all strive to make Saint Cecilia a vibrant and positive force in our community.

Saint Cecilia Finance Council
Father John Unni, Pastor               Matt Maguire, Chair
Bonnie Blanchfield                     David Castaldi
Alicia Cooney                          Mark Duggan
Jason Grapski                          Mark Lippolt
Cole Young                             Colleen Melaugh, Director of Finance

<table>
<thead>
<tr>
<th>OPERATING STATEMENT</th>
<th>Quarter Ending Mar 31, 2023</th>
<th>Quarter Ending Mar 31, 2023</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INCOME</strong></td>
<td>ACTUAL</td>
<td>BUDGET</td>
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<tr>
<td>Sunday Offertory Income</td>
<td>$1,522,327</td>
<td>$1,387,500</td>
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<tr>
<td>Special Donations Income</td>
<td>$756,698</td>
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<tr>
<td>Operating Income</td>
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<tr>
<td>Miscellaneous Income</td>
<td>$42,144</td>
<td>$39,341</td>
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<tr>
<td><strong>TOTAL INCOME</strong></td>
<td><strong>$2,561,018</strong></td>
<td><strong>$2,243,591</strong></td>
</tr>
</tbody>
</table>

| **EXPENSES**               |                             |                             |
| Personnel Expenses         | $847,902                    | $941,301                   |
| Office Expenses            | $135,660                    | $175,163                   |
| Liturgy Expenses           | $59,172                     | $74,213                    |
| Building Expenses          | $412,817                    | $543,000                   |
| Other Expenses             | $273,609                    | $376,091                   |
| **TOTAL EXPENSES**         | **$1,729,160**              | **$2,109,768**             |
| **TOTAL INCOME LESS EXPENSES** | **$831,858**              | **$133,823**               |
| **TRANSFER TO CAPITAL REPAIRS ACCT** | **($112,500)**             | **($112,500)**             |
| **Funds Available for Operations** | **$719,358**              | **$21,323**                |
PLEASE SHARE ABOUT OUR RETURNING CITIZENS MINISTRY

Previously known as our Prison and After Ministry, the Saint Cecilia Returning Citizens group meets from 5:30 to 8:00 p.m., every other Monday evening. During each meeting, a group of volunteer parishioners gathers to welcome men local to the Boston area who have experienced any local, state, and federal correctional institutions. Some are recently released, living in supervised settings, and others have already settled in the area. These Monday nights are designed to provide a safe space where men reentering society from prison or jail can feel welcomed and loved. Each evening, these men share their experiences and share a meal with our parishioners. Needless to say, the stories shared are very powerful and a blessing for all to hear.

We need help recruiting and inviting new members. If you know any men who could benefit from this kind of supportive conversation and fellowship, please let them know that they would be more than welcome. Questions? Please email Fr. Jim Shaughnessy, SJ, at shaughnessyjames1@gmail.com.

A REQUEST FROM CATHOLIC CHARITIES

For over 100 years, Sunset Point Camp has provided a dream vacation at the seashore to over 40,000 low-income, at-risk children aged 6-13 from Greater Boston without regard for their race, nationality, or religious affiliation. Nearly 450 city-based boys and girls travel to Hull, Massachusetts each summer for a one or two-week overnight camp experience that allows them to enjoy fresh air, learn new talents, receive academic summer support, and simply have fun! Sunset Point Camp is operated by our friends at Catholic Charities and they need donations of the following items for kids at the camp:

- Sunblock (the higher the SPF the better!)
- Bug spray
- Flip flops (boys/girls ages 6-15)
- Underwear (boys/girls ages 6-15)

The next time you're shopping or on Amazon.com, please consider picking up some of the above items and dropping them in the labeled plastic bins in the narthex. Thank you!

CARE-TAKERS SUPPORT GROUP

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 CARES ministry and feel that you would benefit from peer support? We are considering starting a parishioner-led group to meet virtually, in person, or on a hybrid basis (likely once a month) to build spiritual connection and share experiences. Anyone who attends Saint Cecilia in person or virtually is welcome. If you are interested, send your thoughts to aerusso2015@gmail.com.

Our best, Silvina Ibanez, Bob Sances, and Amy Russo.

FRIENDSHIPWORKS ELDERBRACTION

FriendshipWorks serves older adults, 60+ years of age by matching them with volunteers for friendship and assistance. They also have Spanish-speaking staff and can often match in a variety of languages. These services are at no cost. FriendshipWorks service areas include all of Boston, Brookline, Newton, Somerville, and Cambridge. In addition to home visitations, the agency also provides medical escorts, assistance with specific tasks, PetPals, and their MusicWorks program in Boston. Their biggest annual fundraiser takes place on Sunday, May 21 at 9:00 a.m. and is a walk around Jamaica Pond. To join the Saint Cecilia Team or donate: https://secure.qgiv.com/event/elderbration/team/921643/
Bulletin Editor’s Note: This homily was originally preached on May 13, 2010.

I’ve been thinking about the Ascension these past few weeks in preparation for tonight’s Evensong. I keep reflecting on the oddness of the doctrine of the ascension. It may the aspect of the church’s teaching about Jesus Christ with which we have most difficulty in the twenty-first century. It’s not that the Incarnation or Jesus’ death and resurrection are easy to accept. Rather, I think it’s because both Christmas and Easter have enough cultural significance and liturgical drama that we are able to lay aside most of our doubts and questions, at least most of the time.

Not so with the Ascension. It is a doctrine and a feast that goes unnoticed by the wider culture, and largely unnoticed by Christians as well. So when we come together to celebrate it, we’ve got no crutches of nostalgia or tradition with which to protect ourselves. We are forced to confront it head on. And that’s the problem. The Ascension seems to require a whole lot of cultural baggage that we just don’t carry with us anymore. The very word, ascension, implies the traditional ancient understanding of the universe as a three-tiered structure with hell somewhere beneath our feet and heaven up there beyond the clouds. And that’s something none of us can really take seriously anymore, not since the rise of science, astronomy, and space exploration.

The physics of ascension isn’t the only problem. There’s another one, a theological one. For if Jesus Christ has ascended to heaven, how is it that we can still claim to experience his presence among us, his presence in the bread and wine of the Eucharist? That may not be a big issue for you or me, but it was at the heart of the Eucharistic conflicts during the Protestant Reformation. In fact, some of the reformers argued that because Jesus Christ had bodily ascended and now sat at the right hand of the Father, the body of Christ could not be present in the Eucharistic bread. So we moderns, or post-moderns, if you will, have a great deal of trouble with the doctrine of the ascension. To find meaning in it in the twenty-first century seems almost impossible. But before dismissing it altogether, let’s look a little more closely at how the gospels deal with it.

The first observation to make is that only two gospels, Matthew and Luke, describe the scene of the Ascension with Jesus’ disciples gathered around him, looking upward as he leaves earth. Mark, typically, doesn’t say anything about it, but then Mark doesn’t describe the resurrection either.

As is often the case, John is the most interesting. He uses language of ascent throughout his gospel, but it’s often not clear whether he is referring to the cross (“being lifted up”) the resurrection, or the ascension. And because he refers to the cross repeatedly as Christ’s glorification, there’s a sense in which crucifixion, resurrection, and ascension are all the same for him.

In John’s gospel, Jesus tells his disciples again and again, both before and after his crucifixion, that he will be leaving them. That message is hard for them to hear. Their difficulty of imagining life without the presence of Christ comes out in that poignant resurrection scene when Mary Magdalene encounters the Risen Christ in the garden. She falls to his
feet and he warns her, “Don’t touch me, for I have not yet ascended to the Father.” It’s as if he were telling her, “Don’t hang on to me. Don’t hold me down!”

Something of the same comes out in Luke’s account of the Ascension in Acts 1. Luke says that Jesus was lifted up and “a cloud took him out of their sight.” But the disciples continued to gaze up toward heaven, until two angels suddenly appeared and asked them why they were still looking up.

The Ascension is not primarily about the physics or chemistry or astronomy of Jesus Christ’s departure from earth. Rather, it concerns the mystery of Christ’s presence and absence among us. We proclaim Christ’s presence among us. We proclaim his presence in the sacraments. We assert that we are the body of Christ; many of us believe that in the face of the hungry, homeless, and naked, we see the face of Jesus.

But yet, Jesus Christ is not here among us. Each time we recite the creed, we proclaim our faith that Christ has ascended to heaven. We assert that his physical body, though raised, is no longer present with us. If he is present among us, it is in a very different way than he was present among his disciples, whatever we say to the contrary. We cannot touch and feel him; his physical body is not here, no matter what we say.

That is why the gospels, all of them, struggle with the Ascension. The gospel writers struggle to convey to their readers what sort of body Christ’s resurrected body was and they also struggle to make us, their readers understand that in spite of the absence of that body, Christ is among us. Thus, Matthew has Jesus say to his disciples, just before he departs from them, “And remember, I am with you always, to the end of the age.”

That’s why we struggle, in the twenty-first century, with the doctrine of the Ascension. We know we do not have the benefit of Jesus Christ’s physical presence among us—most of us would scoff at any claims to the contrary. Many of us would ridicule any beliefs that traces of that presence are here now. Instead, our experience teaches us that Christ is present here; present in the hearts of the faithful, in the body gathered, in the bread and wine, and yes, in the faces of the hungry and homeless.

In fact, so obvious is that presence to us, that we cannot imagine what the Ascension might mean. We chuckle at images of Jesus’ feet sticking through the clouds, and balk at picturing him actually seated on a throne in majesty, in heaven. Therein lies the meaning of it for us today.

It’s easy for us to claim Jesus is present to us. The words flow easily off of our lips, and onto our mission statements and into our sermons. Because of that, it’s very easy for Christianity, especially mainline liberal or progressive Christianity, to degenerate into social service agencies or political action groups. It’s also easy for us to end up celebrating ourselves and all the good things we do in the name of Christ.

The Ascension won’t let us do that. It reminds us that the presence of Christ among us is not all the Christ there is, that whatever our experience of Christ here and now, whatever the church’s experience of Christ and embodiment of Christ over the centuries, that there is something about him that eludes our grasp. The Ascension compels us to look beyond ourselves, beyond our neighbor, to seek the transcendent, the traces of the divine, that elude our grasp, elude our sight, and elude our understanding. Amen.

~ Rev. Dr. D. Jonathan Grieser has been the Rector of Grace Episcopal Church in Madison, Wisconsin since 2009. He is passionate about Jesus Christ and about connecting faith and tradition with 21st-century culture. He’s also very active in advocating for our homeless neighbors.
Donohoe in the Parish Office at least six months in advance. Couples who wish to prepare for marriage should contact Mark
Marriage
aboston.org.

Children's Faith Formation Coordinator, Olivia Hastie, at ohastie@stceciliaboston.org.

To register your child for our Faith Formation Program, please contact our
Faith Formation for Children

Infant baptism is celebrated on the first Sunday of the month. For more
Baptism for Infants

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

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
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Faith Formation for Children
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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), Maria Roche (maria.roche15@gmail.com), Letitia Howland (l_howland@hotmail.com), or Erin Young (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.