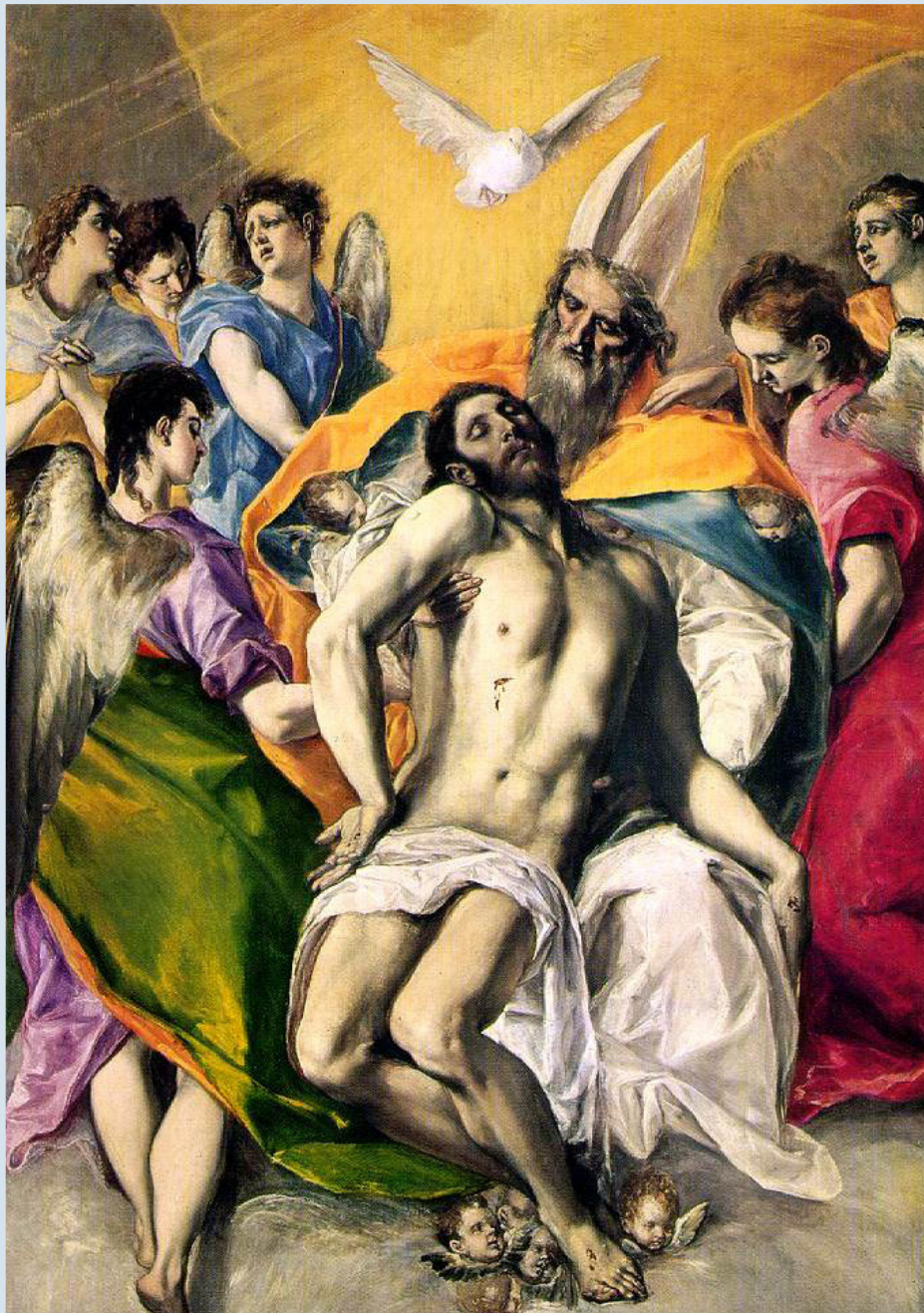


Saint Cecilia

P A R I S H



The Holy Trinity

El Greco c.1577

The Solemnity of the Most Holy Trinity

15 June 2025

Saint Cecilia

P A R I S H

15 JUNE 2025

THE SOLEMNITY OF THE HOLY TRINITY

PRELUDE | *Andante Sostenuto* from Symphony Gothique

Charles-Marie Widor
(1844-1937)

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

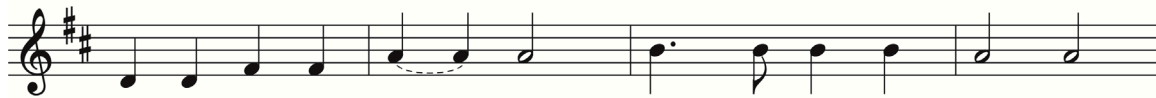
NICAEA



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



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



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



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

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.

GLORIA | Mass of Joy and Peace Refrain

Tony E. Alonso

Glo - ry to God, glo - ry to God, glo - ry to God in the
high - est, and on earth peace, on earth peace to
peo - ple of good will. A - men.

Verses

- | | |
|---|---|
| 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. | you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the
Father,
have mercy on us. |
| 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; | 3. For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen. |

COLLECT

LITURGY OF THE WORD

FIRST READING | Proverbs 8: 22-31

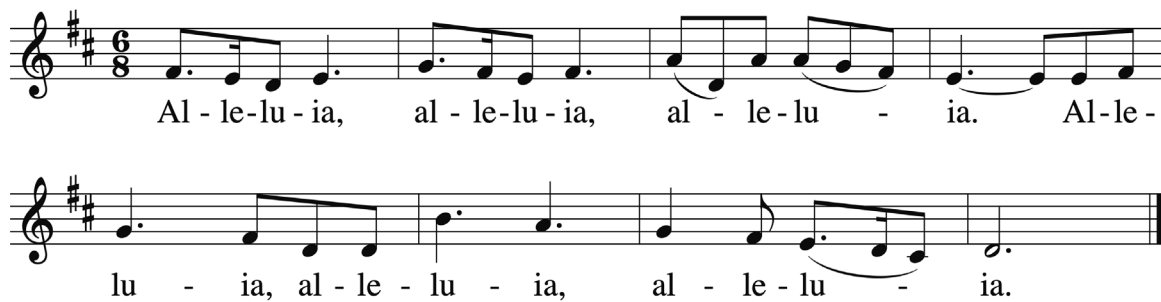


1. When I see the heavens, the work of your fingers, the moon and the stars which you arranged, what is man that you should keep him in mind, the son of man that you care for him?
2. Yet you have made him littler lower than the angels; with glory and honor you crowned him, gave him power over the works of your hands: you put all things under his feet.
3. All of them, sheep and oxen, yes, even the cattle of the fields, birds of the air, and fish of the sea that make their way through the waters.

SECOND READING | Romans 5: 1-5

GOSPEL ACCLAMATION | Mass of Joy and Peace

Tony E. Alonso



GOSPEL | John 16: 12-15

HOMILY

NICENE CREED

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

UNIVERSAL PRAYER

THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

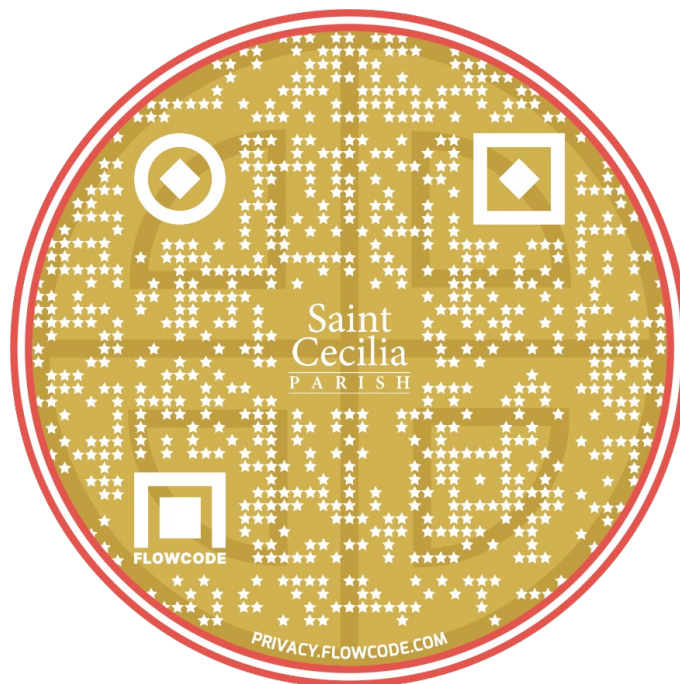
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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

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

You can also mail a check to:

Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115



LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | Holy God, We Praise Thy Name

GROSSER GOTT



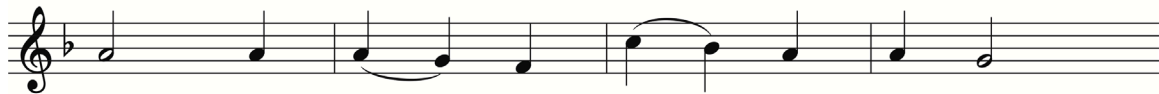
1. Ho - ly God, we praise thy name;
2. Hark! the loud ce - les - tial hymn
3. Lo, the ap - os - tol - ic train
4. Ho - ly Fa - ther, Ho - ly Son,



Lord of all, we bow be - fore thee!
An - gel choirs a - bove are rais - ing;
Joins, the sa - cred name to hal - low;
Ho - ly Spir - it, Three we name thee;



All on earth thy scep - ter claim,
Cher - u - bim and Ser - a - phim,
Proph - ets swell the loud re - frain,
While in es - sence on - ly One,



All in heav'n a - bove a - dore thee;
In un - ceas - ing cho - rus prais - ing,
And the white - robed mar - tyrs fol - low;
Un - di - vid - ed God we claim thee;



In - fi - nite thy vast do - main,
Fill the heav'ns with sweet ac - cord:
And from morn to set - ting sun,
And a - dor - ing bend the knee,



Ev - er - last - ing is thy reign.
"Ho - ly, ho - ly, ho - ly Lord!"
Through the Church the song goes on.
While we own the mys - ter - y.

Repeat ad lib.

EUCCHARISTIC PRAYER

✠ The Lord be with you.

All: And with your spirit.

✠ Lift up your hearts.

All: We lift them up to the Lord.

✠ Let us give thanks to the Lord our God.

All: It is right and just.

SANCTUS | Mass of Christ the Savior

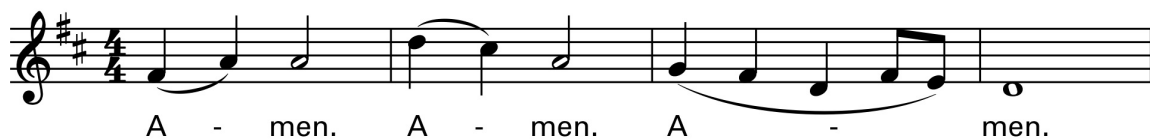
Dan Schutte

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and
earth are full, are full of your glo - ry. Ho - san - na! Ho -
san - na! Ho - san - na in the high - est. Bless - ed is
he who comes, who comes in the name of the Lord. Ho -

MEMORIAL ACCLAMATION | Mass of Christ the Savior

Dan Schutte

We pro - claim your Death, O Lord, and pro - fess your
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.

THE EXCHANGE OF PEACE

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

AGNUS DEI | Mass of Christ the Savior



SPIRITUAL COMMUNION

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

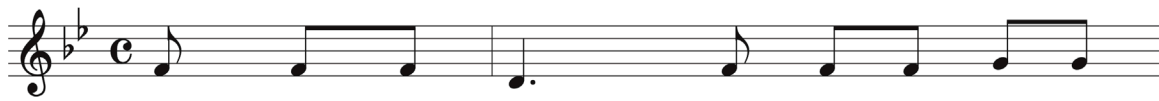
ACT OF SPIRITUAL COMMUNION

Loving Jesus,
 I believe that you
 are present in the Most Holy Sacrament of the Eucharist.
 I love you above all things,

and I desire to receive you into my soul.
 Since I cannot at this moment receive you sacramentally,
 come at least spiritually into my heart.
 I embrace you as if you were already there
 and unite myself wholly to you.
 Never permit me to be separated from you.

COMMUNION | How Great Thou Art

HOW GREAT THOU ART



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



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



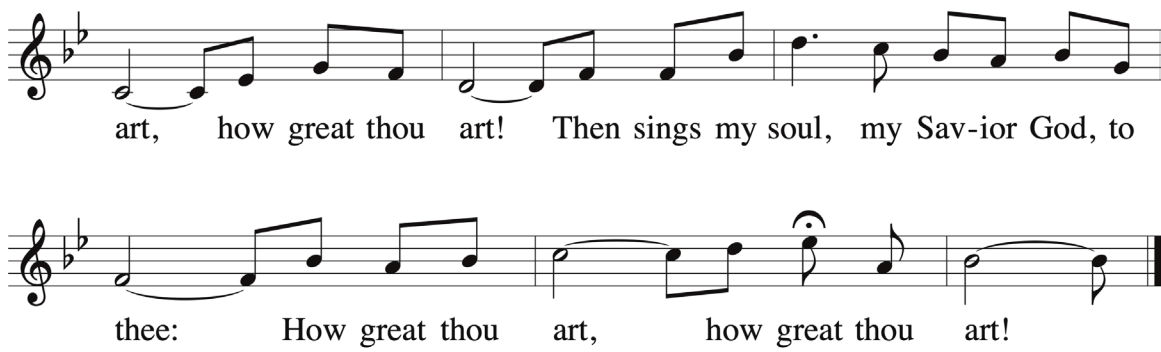
made, I see the stars, I hear the roll - ing
 trees, When I look down from loft - y moun-tain
 in That on the cross, my bur - den glad - ly
 heart! Then I shall bow in hum - ble ad - o -



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



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



COMMUNION MEDITATION | *O Sacrum Convivium*

Giorgio Susanna
(b. 1975)

*O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur.
Alleluia!*

O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.
Alleluia!

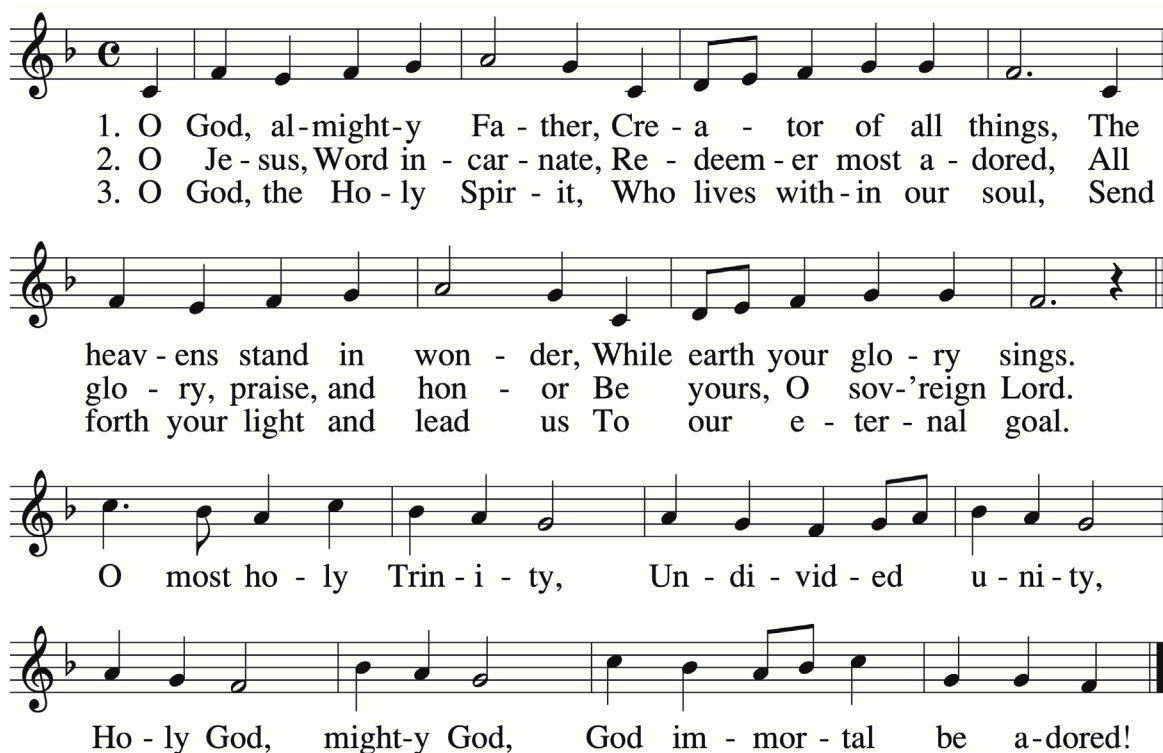
CONCLUDING RITES

✠ 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.



1. O God, al-might-y Fa - ther, Cre - a - tor of all things, The
2. O Je - sus, Word in - car - nate, Re - deem - er most a - dored, All
3. O God, the Ho - ly Spir - it, Who lives with - in our soul, Send

heav - ens stand in won - der, While earth your glo - ry sings.
glo - ry, praise, and hon - or Be yours, O sov-'reign Lord.
forth your light and lead us To our e - ter - nal goal.

O most ho - ly Trin - i - ty, Un - di - vid - ed u - ni - ty,

Ho - ly God, might-y God, God im - mor - tal be a-dored!

POSTLUDE | *Wer nun den lieben Gott lässt walten*
Brett Maguire, organ

Johann Sebastian Bach
(1685-1750)

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

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

WELCOME!

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

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

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

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

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

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

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

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

OUR COMMUNITY NEWS



MINISTERS OF THE LITURGY

Saturday, June 14 | 5:00 p.m.

Rev. Peter Grover, OMV, celebrant
Megan Altendorf, lector

Sunday, June 15 | 8:00 a.m.

Rev. Peter Grover, OMV, celebrant
Rosaria Salerno, lector

Sunday, June 15 | 9:30 a.m.

Rev. Jay Woods, OFM, celebrant
Nikko Mendoza, Virgen Palermo, lectors

Sunday, June 15 | 11:30 a.m.

Rev. Jim Walther, OMV, celebrant
Karen McMenamy, Julie DesAutels, Elli St. George,
lectors

SPECIAL INTENTIONS

Sunday, June 15 | 9:30 a.m.

Glenn Calmus, *18th Anniversary*
Arthur F. Dunnett, *51st Anniversary*

Wednesday, June 18 | 8:00 a.m.

Robert "Bobby" Curran, *Memorial*

TODAY'S READINGS

Proverbs 8:22-31

Romans 5:1-5

John 16:12-15

THE SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST READINGS

Genesis 14:18-20

1 Corinthians 11:23-26

Luke 9:11b-17



PRAYERS & OCCASIONS

Our Sick

Pray for all our sick and for those who are in need of our prayer, especially **Glenn Gallo, Marc Pelletier, Michele Maniscalco, Fred Tufts, Baby Eloise Josephine Mason, Kevin J. Owens, So Kwai Sim, Andrea Surette, and Maureen McLaughlin.**

Welcome to Saint Cecilia!

We are pleased to welcome the following new registrants: **Maria and Justin King** of Concord and **Ben Merrick, Jared Ramirez, and Molly and Domenic Ferrante**, all of Boston. If you have not previously registered, you can do so online at www.stceciliaboston.org.

Special Collection

This week's second collection Promoting the Gospel supports Catholic Campaign for Human Development (CCHD) and the Catholic Communication Campaign (CCC). Through the work of CCHD and CCC the Gospel is promoted by supporting those in poverty, providing grants to community-based groups and using the entire array of media tools available today to evangelize and promote Gospel values. For more information about these organizations, please visit www.usccb.org/cchd and www.usccb.org/catholicgiving/opportunities-for-giving/catholiccommunication-campaign/index.cfm. To donate, please visit: www.osvhub.com/stceciliaboston/giving/funds/promoting-the-gospel-2025.

Congratulations, Graduates!

We wish to congratulate **Adrianna Davis** for obtaining her degree in Early Education & Care in Inclusive Setting from the University of Massachusetts Boston, and **Matthew Klosek** for obtaining his degree from University of Miami.

Congratulations to **Liam R. Cahill** for obtaining his Master of Public Administration degree from Suffolk University and to **Jakob Ottaway-Velder** for obtaining his degree from The Catholic University of America.

We wish to celebrate **Mateo Adam, Conor Roche, and Delmace Mayo** for obtaining their high school degrees from Brookline High School. We also wish to congratulate **Owen Roche** for obtaining his degree Tulane University.

Attention, Graduates!

We want to acknowledge and celebrate all our graduates this spring. Please email the names of the parishoners who are graduating from high school or college to Anastassia Kolchanov at her parish email and use the word "graduate" in the subject line. Feel free to include the school's name and the degree awarded.

Catholic Appeal

We need your help in reaching our goal for the Catholic Appeal! Thank you for your generosity as we move forward in faith. To donate, please visit: www.bostoncatholicappeal.org/.



The flowers in front of the altar are a gift of the Dunnett Girls for the Glory of God and in loving memory of their father, Arthur F. Dunnett.

IN THIS WEEK'S BULLETIN TABLE OF CONTENTS

This Week's Liturgies.....	3
Prayers and Occasions.....	4
Coming Up at Saint Cecilia.....	6
National Gun Violence Awareness Month.....	6
New Parishioner & Ministry Appreciation	
Party Pictures.....	7
Can Catholics Celebrate Pride Month? Yes, and Here's Why. By James Martin, SJ.....	8
Some Thoughts on the Holy Trinity By Nadia Bolz-Weber.....	10
The Holy Trinity from the webzine "Journey with Jesus"	12
Parish Resources.....	14



SPIRITUAL SUPPORT GROUP FOR THOSE IN THE MEDICAL AND MENTAL HEALTHCARE WORKFORCE

SUNDAY, JUNE 22 | 1PM | COMMUNITY ROOM

This group is an ongoing meeting throughout this summer to provide spiritual support for those working in the healthcare system in these stressful times. Our next meeting is June 22, Sunday, at 1pm. You are welcome to drop in and meet other parishioners who work in the healthcare system and want to integrate their Catholic spirituality in their self-care and care of others. If you have any questions, feel free to contact Mary Wessel at her parish email, Michael Murphy PhD, or Kathy Sanders MD. Please call our reception desk (617-536-4548) if you need any email addresses shared — our receptionists will be happy to help!

JOIN THE WISDOM AND MATURE SPIRITUALITY GROUP

The Wisdom and Mature Spirituality Group holds two gatherings each week on Zoom—Thursday evenings from 7:30 to 8:30 and Sunday mornings from 8:30 to 9:30—to share ways in which faith informs and enriches the second

half of life. This is not a book club, but conversations are often informed by shared spiritual reading. The group is presently concluding their exploration of *The Serviceberry* by Robin Wall Kimmerer. On May 29 they will begin discussing Rochard Rohr's newest book, *The Tears of Things*. For more information about meetings or to be added to their mailing list, please send an email to the ministry.

SAINT CECILIA MENTAL HEALTH MINISTRY

SUNDAY, JUNE 29 | 2PM | COMMUNITY ROOM

Saint Cecilia Mental Health Ministry is a monthly drop-in open to parishioners who are struggling with their mental health during challenging times. This is not a therapy group, but a place to gather once a month to discuss mental health through the lens of Scripture and faith. To get on the distribution list, please contact Mary Wessel at parish email.

HELP US SEND A KID TO CAMP!

As you may know, Saint Cecilia Parish has a long-standing relationship with the Huntington YMCA and many social service programs offered in that facility, especially the Families in Transition program. What you may not know is that the Huntington Avenue Y is the oldest in the United States and the cornerstone for the building was laid by President William Howard Taft in 1912. Through our combined donations, we would like to see if we can collect enough (\$2,500) to send one inner-city kid, aged 8 to 16, to Y camp this summer. The YMCA overnight camp in New Hampshire is a life-changing experience for those fortunate enough to attend.

To make a donation by check—in any amount—please make it payable to "YMCA of Greater Boston" and indicate in the memo line: "Summer Camp." Checks should be mailed to: *Hunger and Homelessness Ministry, Saint Cecilia Parish, 18 Belvidere Street, Boston, MA 02115*. Thanks as always for your accustomed generosity

A REQUEST FROM CATHOLIC CHARITIES

For over 100 years, Sunset Point Camp in Hull 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 letting them enjoy the fresh

air, learn new talents, receive academic summer support and simply have fun.

Sunset Point Camp is operated by our friends at Catholic Charities. They have mentioned to us that they always need donations of the following items for the kids at the camp:

- Sunblock (we have been told the higher the SPF number, the better)
- Bug spray
- Flip flops (boys/girls ages 6-15)

So the next time you are shopping or on Amazon.com, please consider picking up some of the items above and dropping them in the plastic bin identified for this purpose in the narthex. Thank you!

VISIT OUR FAMILY FLEX CENTER

As we gather to celebrate Mass, we are reminded of the importance of community and the shared experience of worship. However, we understand that attending Mass with young children can sometimes be challenging. That's why we encourage you to visit our Family Center, located to the left of the parish café and underneath the staircase on Saint Cecilia Street. Here, parents can watch Mass as their children play, and nursing mothers can enjoy a quieter, more private space. If you have any questions about the Family Center, please contact our Director of Facilities and Events, Lisa Pickering at her parish email.

COMING UP AT SAINT CECILIA

JUNE 13 - 19

FRIDAY, JUNE 13

Pride Mass | 6:30pm

SUNDAY, JUNE 15

Father's Day with Blessing of the Fathers

Wisdom Group | 8:30am via Zoom

Small Group Connections | 1:30pm | Parish Hall

Parish Pilgrims Depart for Pilgrimage to Italy

WEDNESDAY, JUNE 18

Wisdom Group | 7:30pm via Zoom

Small Group Connections | 8pm via Zoom

THURSDAY, JUNE 19

Juneteenth | Parish Offices closed

JUNE IS NATIONAL GUN VIOLENCE AWARENESS

In the face of gun violence, prayer can be a powerful act of solidarity, healing, and hope. The coalition of Catholic Sisters and their allies, Nuns Against Gun Violence, invites you to join them in grounding our collective call for peace and justice in the transformative power of faith. Nuns Against Gun Violence hopes to inspire courage, deepen compassion, and strengthen our resolve to advocate for a world free from violence. Together, let us lift our voices and hearts in prayerful action for change.

Novena Against Gun Violence

Loving God,
you created for us a world of beauty, order, and endless possibilities.

But today ours is a world often in chaos:
war, famine, drought, so many "isms," lack of respect for life and for one another.

In this country we face these issues day after day.

One of these is uppermost in our minds these days—
the horror of gun violence which continues to ravage our nation, our society, our people, even the youngest of our children.

Spirit God,
we give you all names:
Holy, Sanctifier, Paraclete, Advocate.
Yet you are so much more:
Challenger, Nudger, whirling Wind and engulfing Fire, Mover,
Enabler, Lover, Breath of Life.

Be that for us, we pray.

Instill in us your gifts of wisdom, understanding, counsel, fortitude, knowledge, reverence. and awe.

Pentecost us.

Enable us to be as daring as the newly inspired apostles—
to be bold in our defense of the right of all persons to feel safe wherever we are,
unafraid of being forever silenced by those who are armed with weapons and anger and sometimes even hatred.

Give us the courage to speak the Word.

Give us the audacity to take the actions needed to end this needless violence.

In the name of our Creator God, in the name of the Word of Life, and in the name of the Fire of Love.

Amen.

by Michele Bisailon, DHS

NEW PARISHIONER & MINISTRY APPRECIATION PARTY

Thank you to those who joined us last Thursday! We welcomed our new parishioners, celebrated our ministries, and took some great pictures with our balloon frame! Here are some snapshots from the party:



CAN CATHOLICS CELEBRATE PRIDE MONTH? YES, AND HERE'S WHY.

BY JAMES MARTIN, SJ



Image: SSA-0043 | Wikimedia

Pine Street Inn walking in the Boston Pride Parade in 2024.

Can Catholics celebrate Pride Month, when the LGBTQ community marks its place in society? Can Catholics celebrate the series of events that take place in June, during what is often now simply called “Pride”? Can they do this when pride is one of the traditional seven deadly sins?

Isn't it wrong to show pride?

First, it's important to remember that there are (at least) two kinds of pride. The first is the satisfaction that can come from your own accomplishments. This can turn into vanity, which is something to avoid. That brand of pride says, “Look how great I am!” It's the opposite of humility,

a key virtue in the Christian life.

Humility reminds us that we are not the center of the universe and that our lives depend on God. This is the kind of humility Jesus speaks of in the Beatitudes when he says, “Blessed are the poor in spirit” (Mt. 5:3). So the first kind of pride can be a threat to humility, to discipleship and to the spiritual life overall.

But the second kind of pride is a consciousness of one's own dignity. And that's closer to what Pride Month is meant to be for the LGBTQ community: a recognition of the human dignity of a group of people who have, for centuries been,

treated with contempt, rejection and violence.

For the religious person, this month is also a reminder that LGBTQ people are beloved children of God. Pride Month reminds Catholics to treat LGBTQ people with the “respect, compassion and sensitivity” that the Catechism commands, the “closeness, compassion and tenderness” that Pope Francis has taught, and the love and mercy that Jesus showed to all people, especially those on the margins, during his public ministry.

It’s especially important for churches to mark Pride Month since much of the rejection that LGBTQ people have faced has been motivated by Christianity—at least what many people think Christianity teaches. An example: One of the most common reasons for homelessness among LGBTQ teens is that they have been kicked out of their families for ostensibly religious reasons.

Churches have also been places where LGBTQ people have felt insulted, rejected and unwelcome, a result of the words and deeds of not only some bishops and pastors, but Catholic lay leaders and the faithful. So, it’s important for churches to mark Pride Month and remind our LGBTQ friends that they are welcome in what is, after all, their church, too.

We also have to remember that in many countries, being LGBTQ is a life and death issue. In several countries, you can be executed simply for being gay or engaging in same-sex relations. In these places, LGBTQ issues are life issues. In some 70 countries, you can be jailed for LGBTQ advocacy. And in many others, LGBTQ people are regularly harassed, assaulted or murdered. The church is called to stand with these persecuted people throughout the year, but especially during Pride Month.

And just because you celebrate Pride Month doesn’t mean that you necessarily agree with what every person, every organization or even every float in every parade has to say. Pride Month is mainly about supporting the fundamental human rights of the LGBTQ community: the right to live in safety, the right to be treated as equals, and the right to be fully welcome in society.

Besides, complaints about the use of the word “pride” never seem to apply to other groups. People often say, “I’m proud to be an American” on the Fourth of July. Or they wear buttons that say “Proud to be Irish” on St. Patrick’s Day. Or when something wonderful happens in the church they tell their friends, “I’m so proud to be Catholic.” Few people object to that or would describe that as vanity. People generally understand the kind of pride that

these people are talking about.

For the LGBTQ person, pride is not about vanity but about human dignity.

Another objection is marking Pride Month during the same month that Catholics celebrate the Month of the Sacred Heart. But, as I see it, the two are complementary, not contradictory. The Sacred Heart teaches us how Jesus loves; Pride Month reminds us whom Jesus invite us to love today.

This year, pride celebrations worldwide may be more relevant than ever. For a number of reasons mainly political ones, some corporations have removed their yearslong sponsorship of pride events (both at work and in the public square); pride events are being scaled back out of fears of reprisals; the term “LGBTQ” has been labeled “DEI” and is therefore anathema in some quarters and there has been an increase in negative language (and actions) directed at transgender people. This growing climate of fear can make LGBTQ people feel reluctant, discouraged or even frightened of participating in pride events. Add to that some church leaders saying that pride events are inconsistent with Catholic values and it’s no wonder that many LGBTQ Catholics want simply to withdraw.

Maybe the best way to think about Pride Month is to imagine what you would say to a young person who finally summoned up the courage to tell you that they are LGBTQ. You know that God created them. You know that God loves them. And you know that God wants them to be who they are. So, you would probably say, “I am so proud of you for being able to say that.”

That’s the kind of pride we celebrate this month, and that Catholics worldwide can celebrate.

Happy Pride!



Originally published in Outreach on June 2, 2025

James Martin, S.J., is the founder of Outreach and the editor at large of America Media.



SOME THOUGHTS ON THE HOLY TRINITY

BY NADIA BOLZ-WEBER

Holy Trinity is not the most popular festival among preachers who, for all the other seasons and special days of the church year, normally get to dig into interesting gospel narratives. Most other festivals of the church celebrate an event. We commemorate happenings in the life of Christ: Mary's visit from Gabriel announcing the miraculous child she was to bear into the world, God's own word made flesh. We celebrate also the light bearing nature of the season of Epiphany, we celebrate the messy Baptism of our Lord, the confusing Transfiguration, and Jesus riding triumphant into Jerusalem amidst palms and cheers. We celebrate the empty tomb of Easter, the glorious Ascension, the chaotic coming of God's spirit to the church at Pentecost all leading up to Holy Trinity Sunday, when we celebrate ... a church doctrine. Preachers dread this day because we see it as kind of a dry dusty theological topic after such the exciting and earthy part of the liturgical year that came before it. It's like there's this raucous party of Easter and Pentecost that comes to a screeching halt while an old crotchety man shuffles up to the pulpit, blows the dust off an enormous leather bound book, clears his throat saying And now a celebration of church doctrine causing the music to fade, the last of the Pentecost streamers still floating to the ground. Church doctrine Sunday.

So let's get right down to it, shall we? Here we go: God is 3 persons and one being. God is one and yet three. The father is not the son or the Spirit, the son is not the father or the Spirit, the spirit is not the Father or the Son. But the Father Son and Spirit all are God and God is one. ...so to review. $1+1+1=1$. That's simple enough.

It's no wonder that so many of the early church councils were called to try and make sense of the Trinitarian formula. The church took it's time coming up with the doctrine of the trinity...much ink and much blood has been spilled on the matter, but it's hard to see what there is to actually celebrate on this "Church Doctrine Sunday". Where's the good news in that? God as bad math?

This confusing doctrinal issue seems a bit too dry and distant to actually celebrate. But there we all are waiting, myself included, to hear the good news of nearly unexplainable doctrine.



Holy Trinity by Hendrick van Balen c.1620

Perhaps it would be easier for everyone if God were a bit easier to peg down, but that's not what is revealed in scripture. Here we have a hard to peg down God from the Beginning. Literally. The Genesis account does not say "Let me make humankind in my own image, but let us make humankind in our own image according to our likeness" This is not a "me" God, but a "we" God. God from the beginning is, not God as bad math, but God as community. The triune nature of God assures that God is in fellowship with God's self. In the

Beginning is Creator, Word and Spirit all co-mingling to bring forth creation. Here God creates communally.

In the Trinitarian nature of God, individuality and communality are related in a beautiful life giving dance of creation. Whatever names we choose to use Father, Son and Holy Ghost, Holy Parent, Holy Child and Holy Spirit, Creator, Redeemer and Advocate, the three aspects remain distinct while the identity remains one through mutual relatedness of giving and receiving. Back and forth together throughout time. Maybe this is not some dusty doctrine, but the holy fecundity of a God who pours out God's own communal self into the creation.

This image of the relational dance of God with God's self is wide enough to include us the created. Non relational images of God do not allow room for us, but the mutual indwelling of Father, Son, and Holy Spirit offers us and all creation the divine space in which to live into the fullness of our identity as beloved children of God.

There is a beautiful artistic depiction of this welcome we have into the life of the Trinity in this Russian Orthodox icon originating from the 14th century. I encourage you to look at this Trinity icon – what you'll see is an image inspired by the Abraham story of the 3 visitors of God whom he welcomed. The 3 figures in the icon are depicted as angels seated at an altar table. They have identical faces but their postures and clothing differ as though we are looking at the same figure shown in three different ways. But it is the way in which the figures relate to one another which is so compelling. The father looks to the son gesturing toward this Word made flesh, Christ gazes back at the Father but points to the Spirit, and the Spirit opens up the circle to receive the viewer. Between the Spirit and the Father in the Trinity icon is an open space at the table in which the viewer is brought to sit in communion with the God head. Here we see an image of God's relational circle into which we are welcomed. The Father sends the Son the son sends the Spirit and the Spirit welcomes us to the table. It is a lush image of how God relates to God's self and to us.

A triune image of God – Father, Son and Holy Spirit, – Creator, Redeemer and Advocate is not "An Unknown God" like the statue Paul encounters in Athens, but is a God who is revealed in the Word and in the Meal shared among the beloved community through out the ages and in all places. This triune God made know through scripture and the prophets, – the cross and the Gospel, – the font and the table – this God is the one who welcomes us into this sacred life of mission commanded by Christ in the Gospel. Perhaps it would be a lot easier for everyone if we had a God who was a bit easier to peg down, but

luckily that is not the case

Instead we have a triune God who is impossible to explain yet reveals God's self not in the minutia of doctrine, but in community, in bread, in wine and perhaps most wonderfully of all in water.

Because in the waters of baptism we swim in the crazy beautiful promises of the triune God who welcomes us into the swirling dance of God's love poured out for the sake of the world, so maybe the Holy Trinity is not such a dry dusty doctrine after all, but is drenching wet with promise.



Originally published in Patheos on June 1, 2012.

Nadia Bolz-Weber is an ordained Lutheran Pastor, founder of House for All Sinners & Saints in Denver, CO and the author of three NYT bestselling memoirs.



"I remember St. Ignatius of Loyola suggesting that wherever you find the structure of three in nature, you can be reminded of the Holy Trinity. In fact one can note that in what might be termed the "cosmic religions" which celebrate the Creation, and the presence of God in Creation, Trinitarian forms abound."

- Jyoti Sahi, who painted "Trinity" above in 2007

THE HOLY TRINITY

FROM THE WEBZINE "JOURNEY WITH JESUS"

I was watering plants on my patio a few weeks ago when my neighbor's son — an 8th grader — peeked over the fence and started telling me about his recent Bar Mitzvah celebration. After we'd chatted for a bit about the party, the guests, and the "awesome" gifts he'd received, he asked, "Your family is Christian, right?"

"Yes," I said. "Born and raised."

"Why do Christians believe in three gods?" His tone was solemn and earnest.

"We don't. Actually, we believe in the same God you do. Just... differently." This was a lame answer, I knew, but I hoped sort of desperately that it would suffice.

It didn't. "No," he pressed on. "I mean the Father, Son, and Holy Ghost thing. That's Christian, isn't it?" He looked at me with a truly puzzled expression. "I don't get it."

"Neither do I, honey," was what I wanted to say. But he looked so genuinely bewildered that I sighed and fumbled my way through all the inadequate explanations I'd heard as a kid: "God is sort of like water! Water exists in three states, right? Liquid, solid, and gas? God's like that! Or, like an egg! The shell, the eggwhite, and the yolk? Three parts, one egg! Or, um, a three-leaf clover! Or a tree! The roots, the trunk, and the branches — but they make up one tree, right? Or... or a triangle!"

The look of confusion on his face only deepened. For a minute his politeness warred with his curiosity, but then he blurted out the inevitable: "What's the point of believing in three gods? "Why three? What difference does it make?"

This week, we celebrate Trinity Sunday, and try, for better or for worse, to contemplate the very question my neighbor asked me: "What difference does three make?" It's a tough question, particularly if we take the Holy Trinity for granted (Of course we believe in the Three in One!) and yet find our belief irrelevant to daily life. While most of the festivals on our liturgical calendar celebrate dramatic and suspenseful events — Jesus's birth, the Resurrection, the coming of the Holy Spirit at Pentecost — Trinity Sunday lacks glitter. It's abstract and boring. Just water, eggs,



Image: Wikimedia

The Trinity by Andrej Rublev c. 1400

shamrocks, trees, and triangles. Who cares?

In *The Divine Dance*, a beautiful and transformative book on the doctrine of the Holy Trinity, Franciscan priest and theologian Richard Rohr argues that caring comes from starting in the right place: "Don't start with the One and try to make it into Three," he writes, "but start with the Three and see that this is the deepest nature of the One."

Start with the Three and see that this is the deepest nature of the One. What would it look like to do this? What would we discover about God's character, God's personality, God's priorities, and God's reality, if we saw threeness as the very

ground and essence of God's being?

First, we'd see that God is not rigid and immutable. God does not exist in stasis. Rather, God's self is dynamic and fluid. God moves. Or to use Rohr's language again: God flows, and God is flow. God dances, and God is dance. Whether we learn to tolerate the surprise and discomfort of divine fluidity or not, we worship a God who is impossible to pin down, a God who is mysterious beyond reckoning. "Expand do not contract God," Kenn Storck writes in his poem, "The Holy Trinity," "For God is the Great Iconoclast."

Secondly, we'd see that God is diverse. If God exists in three persons, then each person has his (or her) own way of embodying and expressing goodness, beauty, love, and righteousness. As Rohr puts it, the Trinity affirms that there is an intrinsic plurality to goodness. "Goodness isn't sameness," he writes in *The Divine Dance*. "Goodness, to be goodness, needs contrast and tension, not perfect uniformity." If God can incarnate goodness through contrast and tension, then why can't we? Why won't we? Why do we fear difference so much when difference lies at the very heart of God?

Thirdly, we'd see that God is not a loner. Or as Lutheran minister Nadia Bolz Weber puts it, "This is not a 'me' God, but a 'we' God. God from the beginning is, not God as bad math, but God as community." It's one thing to say that God values community. Or thinks that community is good for us. Or hopes that we'll build our own. It's altogether another to say that God is community. That God is relationship, intimacy, connection, and communion. If God is both plural and interactive at God's very heart — if Three is the deepest nature of the One — then what are we doing when we isolate ourselves from each other? When we decide to go it alone? When we hold ourselves back from intimacy and connection, and thus deny ourselves the expression and experience of God's own self? If Rohr is right, and if the Trinity really is much more than a bit of dusty doctrine the early Church fought over, then we dare not take lightly the life-changing power of the communal. God is Relationship, and it is only in relationship that we experience the fullness of God.

Lastly, we'd see that God is hospitality. In the 15th century, Russian iconographer Andrei Rublev created, "The Hospitality of Abraham," also known as "The Trinity," one of the most well known and well loved icons in Christendom. In it, the Father, the Son, and the Holy Spirit (depicted as the three angels who appeared to Abraham near the great trees of Mamre), sit around a table, sharing food and drink. Their faces are nearly

identical, but they're dressed in different colors. The Father wears gold, the Son blue, and the Spirit green. The Father gazes at the Son. The Son gazes back at the Father, but gestures towards the Spirit. The Spirit gazes at the Father, but points toward the Son with one hand, and opens up the circle with the other, making room for others to join the sacred meal.

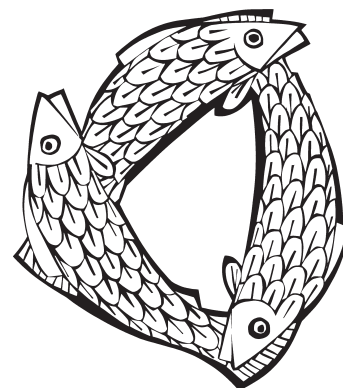
As a whole, the icon exudes adoration and intimacy — clearly, the three persons around the table love and enjoy each other. But it also exudes openness. There is space at the table for the viewer of the icon. For me. For us. As if to say, the point of the great Three-in-One is not exclusivity — God is not a middle school clique — but rather, radical hospitality. The point of the Three is always to add one more, to extend the invitation, to make the holy table more expansive and more welcoming. In fact, the deeper the love between the Three grows, the roomier the table grows. The closer we draw to the adoration of the Three, the wider and more hospitable our hearts grow towards the world.

As I stumbled my way through a Trinity lesson that day on my patio, I didn't get far beyond trees and triangles, but I still walked away grateful for my inquisitive young neighbor's question. What difference does three make? As we celebrate the Trinity this week, let's not make the mistake of ignoring the question. It's an excellent one, and the answer is well worth exploring: three makes all the difference in the world.



Originally published in the Journey with Jesus webzine on May 27, 2018.

The Journey with Jesus webzine is a weekly free publication from The Journey with Jesus Foundation. The publication's mission is characterized by six values—biblical fidelity, cultural relevance, critical inquiry, pastoral sensitivity, global awareness, and ecumenical generosity.



PARISH RESOURCES

Parish Office & Mailing Address

18 Belvidere Street, Boston, MA 02115
Hours | Seven days a week, 8:00 a.m.-5:00 p.m.
Phone | 617 536 4548; Fax | 617 536 1781
Website | www.stceciliaboston.org

Parish Staff

Rev. John J. Unni, Pastor
Rev. James Shaughnessy, SJ, Pastoral Support
Mark Donohoe, Pastoral Associate
Robert Duff, Director of Music
Carly-Anne Gannon, Coordinator of Children's Faith Formation
Anastassia Kolchanov, Digital and Print Media Coordinator
Scott MacDonald, Director of Faith Formation and Parish Visibility
Colleen Melaugh, Director of Finance and Development
Nicole Pascarelli O'Brien, Pastoral Director of Operations
Lisa Pickering, Director of Facilities and Events
Mary Wessel, Pastoral Associate

Assisting Clergy

Rev. Peter Grover, OMV
Rev. John Predmore, SJ

Music Ministry

Tyler Cesario, Assistant Director of Music
Daniel Lamoureux, Vigil Organist
Brett Maguire, Parish Organist
Pendexter Macdonald, Assistant Organist

Audiovisual Support

Maureen Deery, Parish Photographer & Creator of Weekly Slide Show
Geoffrey Edwards, Livestream Videographer

Schedule for Liturgy

Wednesday, Thursday, & Friday | 8:00 a.m.
Lord's Day | Sat 5:00 p.m.; Sun 8:00, 9:30*, & 11:30 a.m.
Holy Days | 8:00 a.m.

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

Hearing Assistance in Church

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

For Those with Celiac Disease

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

Building Accessibility

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

Parking

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

Baptism for Infants

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

Faith Formation for Children

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

Child Abuse Prevention (CAP) Team

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

Order of Christian Initiation of Adults (OCIA)

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

Marriage

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

Care of the Sick

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

Order of Christian Funerals

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

Joining Our Community

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

Please note:

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