

Saint Cecilia

P A R I S H



Saint Peter and Saint Paul

Carlo Crivelli c.1490

Solemnity of Saints Peter and Paul, Apostles

29 June 2025

Saint Cecilia

P A R I S H

22 JUNE 2025

THE SOLEMNITY OF SAINTS PETER AND PAUL, APOSTLES

PRELUDE | *Andante Sostenuto* from Symphony Gothique

Charles-Marie Widor
(1844-1937)

ENTRANCE PROCESSION | Christ, Be Our Light

Bernadette Farrell

Verses / Estrofas



1. Long - ing for light, we wait in dark - ness.
2. Long - ing for peace, our world is trou - bled.
3. Long - ing for food, man - y are hun - gry.

1. Luz a - ño - ra - mos, luz es - pe - ra - mos.
2. Paz an - he - la - mos, se tur - ba el mun - do.
3. Fal - ta co - mi - da: mu - chos ham - brien - tos.



Long - ing for truth, we turn to you.
Long - ing for hope, man - y de - spair.
Long - ing for wa - ter, man - y still thirst.

Ver - dad bus - ca - mos, va - mos a ti.
Fal - ta es - pe - ran - za, y el a - len - tar.
Fal - ta be - bi - da: mu - chos con sed.



Make us your own, your ho - ly peo - ple,
Your word a - lone has pow'r to save us.
Make us your bread, bro - ken for oth - ers,

Haz - nos los tu - yos, tu pue - blo san - to,
Con tu pa - la - bra só - lo nos sal - vas.
Haz - nos tu pan, par - ti - do por o - tros,



Light for the world to see.
 Make us your liv - ing voice.
 Shared un - til all are fed.
Luz pa - ra el mun - do ver.
Haz - nos tu vi - va voz.
Has - ta sa - ciar - los bien.

Refrain / Estribillo



Christ, be our light! Shine in our hearts. Shine through the
¡Cris - to, la Luz! Bri - lla en tu I - gle - sia, luz en la
 dark - ness. Christ, be our light! Shine in your
no - che. ¡Cris - to, la Luz! Bri - lla en no -
 Church gath - ered to - day.
so - tros jun - tos a - quí.

- | | |
|--|---|
| 4. Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
Walls made of living stone. | 4. <i>Muchos sin casa buscan abrigo.
Falta calor: yertos están.
Haznos tu albergue, tus piedras vivas
Que tu refugio dan.</i> |
| 5. Many the gifts, many the people,
Many the hearts that yearn to belong.
Let us be servants to one another,
Making your kingdom come. | 5. <i>Muchos los dones, mucha la gente,
Muchos desean pertenecer.
Haznos sirvientes unos de otros.
Venga tu reino, oh Dios.</i> |

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.

Refrain

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.

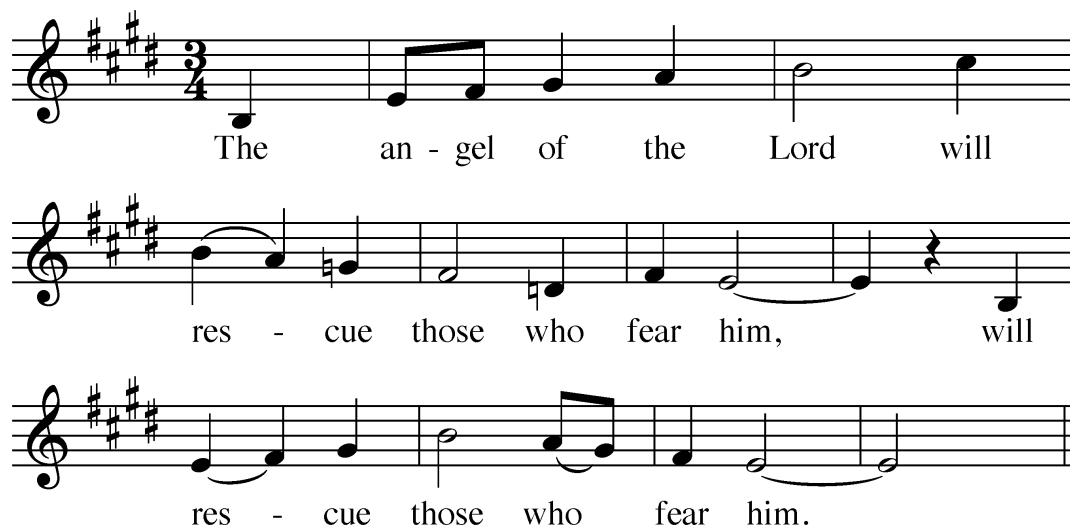
Verses

- | | |
|--|--|
| <p>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.</p> | <p>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.</p> |
| <p>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;</p> | <p>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.</p> |

COLLECT

LITURGY OF THE WORD

FIRST READING | Acts 3: 1-10



1. I will bless the Lord at all times, praise of him is always in my mouth.
In the Lord my soul shall make its boast; the humble shall hear and be glad.
2. Glorify the Lord with me; together let us praise his name.
I sought the Lord, and he answered me; from all my terrors he set me free.
3. Look toward him and be radiant; let your faces not be abashed.
This lowly one called; the Lord heard and rescued him from all his distress.
4. The angel of the Lord is encamped around those who fear him, to rescue them.
Taste and see that the Lord is good. Blessed the man who seeks refuge in him.

SECOND READING | Galatians 1: 11-20

GOSPEL ACCLAMATION | Mass of Joy and Peace

Tony E. Alonso



GOSPEL | John 21: 15-19

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!

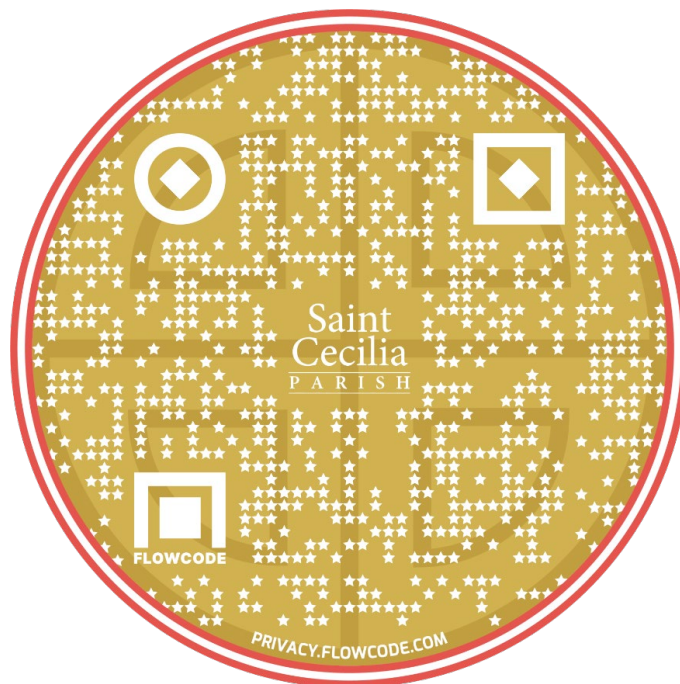
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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 | Two Noble Saints

ELLACOMBE



1. Two no - ble saints, both root - ed In faith and ho - ly love,
2. The words of Paul as - sure us Of Christ's re-deem-ing word;



By hope of God u - nit - ed They reach to heav'n a - bove.
The works of Pe - ter show us How we may serve the Lord.



One on a cross is mar - tyred, One by the sword is slain;
All glo - ry to the Fa - ther, All glo - ry to the Son,



Both tri - umph in their dy - ing, Both glo - rious saint-hood gain.
Who with the Ho - ly Spir - it, Now reign, blest Three in One.

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 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.

AMEN | Mass of Christ the Savior

Dan Schutte

A - men. A - men. A - men.
 A - mén. A - mén. A - mén.

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

Dan Schutte



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.

Verses



1. I, the Lord of sea and sky, I have heard my
 2. I, the Lord of snow and rain, I have borne my
 3. I, the Lord of wind and flame, I will tend the



peo - ple cry. All who dwell in dark and sin
 peo - ple's pain. I have wept for love of them.
 poor and lame. I will set a feast for them.



My hand will save. I, who made the
 They turn a - way. I will break their
 My hand will save. Fin-est bread I



stars of night, I will make their dark-ness bright.
 hearts of stone, Give them hearts for love a - lone.
 will pro - vide Till their hearts be sat - is - fied.



Who will bear my light to them? Whom shall I send?
 I will speak my word to them. Whom shall I send?
 I will give my life to them. Whom shall I send?

Refrain



Here I am, Lord. Is it I, Lord? I have heard you



call-ing in the night. I will go, Lord, if you



lead me. I will hold your peo - ple in my heart.

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.

RECESSIONAL | For All the Saints

SINE NOMINE



1. For all the saints, who from their la - bors rest, All
2. You were their rock, their for - tress and their might;
3. O may your sol - diers, faith - ful, true, and bold,
4. O blest com - mun - ion, fel - low-ship di - vine!
5. And when the strife is fierce, the war - fare long,
6. The gold - en eve - ning bright-ens in the west;



who by faith be - fore the world con - fessed, Your
You, Lord, their Cap - tain in the well-fought fight;
Fight as the saints who no - bly fought of old, And
We fee - bly strug - gle, they in glo - ry shine; Yet
Steals on the ear the dis - tant tri - umph song, And
Soon, soon to faith - ful war - riors comes their rest; }



name, O Je - sus, be for - ev - er blest.
You, in the dark - ness drear, their one true light.
win with them the vic - tor's crown of gold.
all are one with - in your great de - sign.
hearts are brave a - gain, and arms are strong.
Sweet is the calm of par - a - dise the blest.



Al - le - lu - ia! Al - le - lu - ia!

POSTLUDE | *In dir ist Freude*, BWV 615
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 28 | 5:00 p.m.

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

Sunday, June 29 | 8:00 a.m.

Rev. Jim Shaughnessy, SJ, celebrant
Jim Dougherty, lector

Sunday, June 29 | 9:30 a.m.

Rev. John Unni, celebrant
Erin Young, Mary Ann Hinsdale, IHM,
Natasha Bolton-Pierre, lectors

Sunday, June 29 | 11:30 a.m.

Rev. John Unni, celebrant
Elli St George, Maggie Giles, Zach Boutin, lectors

SPECIAL INTENTIONS

Saturday, June 28 | 5 p.m.

Eugene Valente, *Memorial*

Sunday, June 29 | 9:30 a.m.

Robert Yobaccio, *Memorial*
Carol Ascrizzi, *Memorial*
Mary C. Donahue, *Memorial*
Dr. John Pulaski, *Memorial*
Rosemary Reidy, *Memorial*
Javier Poveda, *Memorial*

Sunday, June 29 | 11:30 a.m.

Joseph G. & Mary A. Maciora, *Memorial*

Wednesday, July 2 | 8:00 a.m.

Mary G. & Floyd R. Jacobs, *Memorial*

Thursday, July 3 | 8:00 a.m.

Felix F. & Victoria Maciora & Family, *Memorial*



TODAY'S READINGS

Acts 12:1-11
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

NEXT SUNDAY'S READINGS

Isaiah 66:10-14c
Galatians 6:14-18
Luke 10:1-12, 17-20

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: **Rachel and Matthew Norton and Michael Grinstead** of Boston. If you have not previously registered, you can do so online at www.stceciliaboston.org.

Coffee Hospitality Update

As a gentle reminder, we will not have coffee hospitality on Independence Day weekend (**July 6th**) and Labor Day weekend (**August 31st**). We want to give our hardworking hospitality team time off to enjoy the holidays!

Independence Day

The Fourth of July gives us the opportunity to give thanks to God for freedom and prosperity in a beautiful and diverse nation. We pray for peace and for safe homecoming for soldiers, solace for their families, and healing for those wounded in mind and body. In observance of the holiday, the parish offices will be closed on Friday, July 4th. **Our daily 8am Mass will still be held on Friday.**

Summer Choral Opportunities at Saint Cecilia

This summer the parish will present a series of eight Thursday evening workshops, open to all parishioners, focusing on singing and choral music. From July 3 to August 28, explore various aspects of music and performance, including:

- Introduction to Sight Singing
- Vocal Technique
- Diction and Language
- Vocal Anatomy
- Achieving Harmony and Balance
- Choral Stylization Techniques
- Audition and Performance Preparation

There is no cost to attend one, a few, or all of these enriching sessions. Workshops will take place from 7 to 9 P.M. and participants must sign up at least 24 hours in advance. To sign up, please scan the Flowcode:



Catholic Appeal

Because of your generous support, we have raised \$128,500 of our \$225,500 goal with the help of our 183 donors! Thank you for responding in faith, hope, and charity by making a gift to this year's Catholic Appeal. Your generosity supports vital ministries such as Catholic education, faith formation, and outreach services that bring Christ's love to those in need.

You can donate by scanning the QR code below or by visiting: <https://bostoncatholicappeal.org/donate1/>. Thank you for your ongoing generosity!



Scan the QR code to make a donation by Credit Card, Venmo or Paypal. Safe, Secure, Convenient.



ARCHDIOCESE of BOSTON

Move us forward in faith by participating in the Catholic Appeal!



IN THIS WEEK'S BULLETIN

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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 her parish email.

ARE YOU INTERESTED IN BECOMING CATHOLIC?

**INFORMATION SESSION: WEDNESDAY, JULY 16
6PM VIA ZOOM**

If you or someone you know is interested in exploring becoming Catholic or is a baptized Catholic who would like to complete your Christian initiation by reception of the sacraments of reconciliation, confirmation, and Eucharist, perhaps this is the time to learn more about the Order of Christian Initiation of Adults (OCIA, formerly known as RCIA). OCIA is a communal process of discernment and support where participants share their stories, witness to their faith, and help one another grow in their love of God and the Church. OCIA includes study, faith sharing, and prayer, marked by liturgical rites and accompanied by the support of the parish community.

If you are interested in growing in relationship with Jesus Christ and learning more about what it means to follow him as a Catholic Christian, please join us for an introductory Zoom meeting on Wednesday, July 16, at 6:00 p.m. For more information or to obtain the Zoom link, please email Mary Wessel at her parish email.

JAPANESE TEA CEREMONY

**SATURDAY, JULY 12TH | 11:00 AM – 1:00 PM
PARISH HALL**

Join fellow parishioner, Glenn A. Sōrei Pereira, an instructor of chado, the Way of Tea, for the art of the Japanese Tea Ceremony. Through this carefully choreographed experience, learn how it's more than a ritual for drinking tea but has spiritual roots designed to foster harmony, respect, purity, and tranquility. Through mindful preparation, precise movements, and the appreciation of simple elements, the ceremony aims to cultivate inner peace and a deeper connection with oneself and one another. Please RSVP by emailing Mary Wessel at her 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!

FLOWER DONATIONS

If you would like to contribute flowers for our sanctuary in memory of a loved one or in thanksgiving to God, please contact Mark Donohoe at his parish email several days in advance of the weekend.

ITALY PILGRIMAGE

Welcome home, Saint Cecilia pilgrims! In the span of eight days, our pilgrims visited four cities, celebrated four Masses, and performed two concerts. Here are some highlights from the pilgrimage!



A MORAL RECKONING IN GAZA

BY THE EDITORS OF AMERICA MAGAZINE

One out of every five civilians in Gaza faces starvation. That figure—representing more than half a million people—was reported by the United Nations in mid-May, even before reports that the Israeli military continues to block the distribution of humanitarian aid in the besieged region. Almost the entire population is now food-insecure. In the meantime, the infrastructure of Gaza is in ruins, the result of a year and a half of intense Israeli bombardment and occupation since the Oct. 7, 2023, Hamas terrorist attack on Israel.

Because of the indiscriminate brutality of the initial Hamas attack—and because of the longstanding but complex political relationship between the United States and Israel—many American politicians have been loath to condemn Israel for its seeming pursuit of the complete annihilation of Gaza. Other political figures have not been so reticent, including some in Israel itself: Former Israeli prime minister Ehud Olmert, for example, wrote a column last week in the Israeli daily Haaretz that was headlined “Enough is enough. Israel is committing war crimes.”

Mr. Olmert, who until now had been a firm supporter of Israel’s military campaign in Gaza, wrote that Israel’s continued actions after 19 months of conflict were no longer justifiable. “What we are doing in Gaza now is a war of devastation: indiscriminate, limitless, cruel and criminal killing of civilians,” he wrote. His opinion is shared by many other world leaders. In the United States, however, the president’s position on the war and prospects for peace remains unclear from day to day.

It may be that without the United States’ political and economic weight behind it, no international coalition can do much to influence Israel. The president’s ambiguity has only seemed to encourage Prime Minister Benjamin Netanyahu to continue and even accelerate Israel’s decimation of Gaza. Though polls in recent months have shown that a majority of Israelis themselves support a comprehensive cease-fire agreement, Mr. Netanyahu has vowed to prosecute the conflict until Hamas is completely eliminated. That goal has been conflated at times with a seeming determination to depopulate Gaza; Mr. Netanyahu now endorses President Donald Trump’s obscene suggestion to build a resort on the ruins of Gaza, claiming they were only speaking about the “voluntary” migration of Gazans.



A child drinks tea as he looks over the street from his destroyed window.

What is lost among such lurid flights of fancy and the blunt logic of realpolitik is a reckoning of the moral responsibility of Israel and its political supporters in the current situation. Worse than simply displaying a casual disregard for civilian casualties, Israel seems to have obliterated the distinction between noncombatants and legitimate targets, a violation of international law and the principles of just war. The images of bombed hospitals and civilian casualties in burning refugee camps have made it clear that the rules of war are far from the minds of many Israeli military commanders and politicians.

To criticize Israel for attacks on civilians and the targeting of non-military assets is not to deny that Israel has a right to defend itself nor to minimize the threat that Israel faces from terrorist actors. Hamas, of course, is also morally responsible for this devastation. Its insistence on remaining in power betrays the people of Gaza, not least by providing an argument for Israel to continue prosecuting the war.

But Israel's right to defend itself does not mean Israel has an unlimited right to wage total war. It cannot mean that arbitrary amounts of collateral damage to civilians and noncombatants are acceptable so long as the intent is to eliminate Hamas. The moral calculus behind blocking aid for starving women and children because some of it might fall into the hands of Hamas fighters is a case in point: Is the destruction of Hamas worth any price in human suffering?

Hamas' attack was the immediate cause of this war; Hamas' insistence on holding onto power allows the war to continue. But it is Israel that decided not to allow food and water into Gaza, producing this ongoing humanitarian crisis. It is the Israeli military that is the power on the ground and has practical responsibility for the people suffering because of its actions. The evils of Hamas do not justify causing a famine. The United States must leave behind indecision and, with a broader coalition of nations, pressure Israel to allow the people of Gaza to be fed.

Ironically and tragically, it is exactly Israel's absolute commitment to the destruction of Hamas that all but guarantees that Hamas will survive beyond the current conflict, because Israel is further undermining any credibility for seeking peace with the Palestinian people in the future. What does that reality mean for youths tempted to take up arms? What possibility is there that such policies could end the cycle of violence that has plagued the region for decade after decade?

Mr. Netanyahu has committed to continuing the war until the complete destruction of Hamas is achieved, essentially an argument to make Israel safe at any cost. But as Pope Leo XIV reminded the world in calling for aid to Gaza on May 21, this is a war in which "the heart-rending price is being paid by children, the elderly and the sick." Israel, along with its allies, especially including the United States, must reckon that cost as well.



Originally published in America Magazine on June 6, 2025.

SAINT PAUL VISITING SAINT PETER IN PRISON



FILIPPINO LIPPI
C. 1424 - 1428

WHO DO YOU SAY THAT I AM? A MEDITATION ON JESUS

BY RICHARD B. PATTERSON, PHD



Image: Sojourn Arts

Lord of Creation by Jyoti Sahi, c.1982

On our spiritual journeys, we each must decide how we relate to sacred writings. For instance, do we view the Bible as only a historical document or as something dynamic that functions more as an invitation rather than an operations manual? If we choose to view Scripture as an invitation, that opens a door to the possibility that whatever Jesus says in Scripture is directed not only to the disciples and the other people of his time but also to each of us. That includes his questions.

In Matthew 16:13–20, when Jesus asks his disciples what

people are saying about who he is, they give him several answers. Then he looks at Peter and asks, “Who do you say that I am?” Peter answers: “You are the Messiah, the Son of the living God,” a response that pleases Jesus.

Was that a pop quiz for which Peter, fortunately, gave the correct answer? That is one way to view it. But suppose I view it as an invitation. Suppose I consider that the question is directed not only to Peter but to me, not as a quiz but as an invitation to explore exactly who and what Jesus is in my life. That is the invitation extended to each of us.

There are names for Jesus that others have said I *should* believe, such as the Messiah, savior, redeemer, and Son of God. Scripture scholar Marcus Borg refers to this as “secondhand religion,” i.e., “a way of being religious based on believing what one has heard from others.”

His invitation calls me to reflection what those correct or secondhand answers actually mean to me. Looking honestly at those terms is both helpful and uncomfortable. For example, I become aware that I don’t have a strong sense of what it means when I hear things such as, “Jesus died for your sins,” or when I am asked, “Have you accepted Jesus as your personal savior?”

However, when I remember waking up on June 2, 1983, with a strong sense that it was time for me to confront the addiction in my life, and when I think of the many times since then that I turned to Jesus for help in getting through the next day or even the next minute without picking up a drink, I find that I have a strong and enduring sense of being saved and redeemed.

Considering the answer that Jesus is the Son of God also makes me very uneasy. If he is the Son of God, then that means everything he said came from God. That includes his call to love my enemy, to embrace the poor and marginalized, and to be very careful about my attachment to stuff.

In response to his invitation, then, I came up with a list of other names for Jesus that comprise my own answer to his question: prince of peace, rebel, teacher, storyteller, healer, the way, criminal, and friend to sinners. These titles have great meaning to me, and I want to share them with you.

The Prince of Peace

Jesus clearly is the prince of peace. Calling him this, however, is not simply saying something warm and fuzzy. If I choose to call him this, then I am embracing all he stands for regarding peace. Jesus clearly stood for nonviolence. He challenges me several times to love my enemy, remembering that my enemy may indeed be a combatant in a foreign land, but may also be my annoying neighbor down the street. Further, as prince of peace, he challenges and invites me to be a peace-maker, to not simply keep my mouth shut and stay out of trouble but to actively foster peace in all my daily dealings.

The Rebel

If I call Jesus the rebel, as Jackson Browne does in his great song “The Rebel Jesus,” then I am accepting that

he was outspoken when he saw injustice. In his book *What Paul Meant*, Garry Wills suggests Jesus didn’t come to create a new Church but to perfect his own Judaism. Thus, many of his most critical words were leveled at synagogue authorities. He was trying to reform the Judaism of his day. As such, he stirred up trouble and was punished for it. He was condemned for challenging the establishment.

Giving my Jesus the title of rebel means that I am embracing his challenge to speak out, particularly within my own Catholic Church. If I believe my Church, be it local or universal, is straying from Jesus’ message, then I am called to confront and perhaps to suffer attack and judgment as a result. As Jackson Browne sings, “But if any one of us should interfere/In the business of why there are poor/ They get the same as the rebel Jesus.”

The Teacher

The Jesus of my understanding is clearly the teacher. But what is it that he teaches me? By word and example, he teaches me how to treat others. This includes not only kindness and support, but also by absence of judgment. When I observe how Jesus lived his life, I notice that he had few attachments. I see that he took time for himself, trying to find a balance between service and self-care. I also observe that he had a temper and was not afraid to confront. As my teacher, Jesus challenges me to examine how I treat myself. He openly challenges me to love myself as my neighbor, a task with which many of us struggle.

The Storyteller

Jesus is also the storyteller. Some of his most memorable teachings come in the form of stories, inviting us to immerse ourselves in them, identifying first with this character, and then that one. He challenges me to find within myself not only the prodigal son, but also the prodigal son’s resentful brother, to discover in myself both the good Samaritan and the others who pass by him.

He helps me with stories that include metaphors for faith. Thus, my efforts to comprehend the elusive concept of faith are helped with images such as the mustard seed or new wine at a wedding feast.

The Healer

The Gospels include many portrayals of Jesus as the healer. But in answer to his question, do I say Jesus is the healer of *me*? I clearly credit Jesus with redeeming me from addiction. But I have experienced Jesus as healer in other ways.

Psychiatrist Carl Jung gave us the gift of creative imagination to tease out richness and guidance from our

dreams. Christian writers such as the Linn brothers and Sheila Fabricant expanded this technique into the realm of spiritual healing. Thus, we can enter into a painful situation through our imagination, then invite Jesus to come into that scene for healing.

At one point, I found myself bothered by a series of dreams I'd had of being in prison. I was unable to make sense of these dreams and so imagined myself in a cell and invited Jesus to enter the scene. As he stood outside my cell, I asked, "Please, Jesus, help me get out of here." Jesus chuckled and said, "The door's not locked." Indeed, when I pushed the door, it swung open. I asked Jesus what this prison image was all about. He said, "Your prison is your resentments," and then mentioned one person in particular. This healing experience was only a beginning. I had a lot of work to do. That is often how I experience Jesus as healer. He points the way, but doesn't necessarily do all the work.

I also learn an important lesson about healing from the recounting of Jesus healing the 10 lepers. Only one leper returns to thank Jesus. He wonders where the other nine are, not so much because he wants to bask in their thanks but because of the important impact of gratitude on continued healing. Thus, the 10th leper reminds me not only to be grateful for my healing but also to continue in gratitude as a way of enriching and continuing the healing.

The Way

Jesus describes himself as the way. For me, this is reminiscent of the Tao of Chinese philosophy, also translated as "the way." The Tao is presented as a philosophy to help one negotiate life's journey. Among other things, the Tao reminds us of the interconnection of opposites. Thus, light has no meaning without dark. When Jesus says he is the way, he is telling us not only to follow his guidance, but also to approach life as he did. Therefore, my answer to his question "Who do you say that I am?" becomes even more important since it will outline how Jesus is the way for me.

The Criminal

It might strike you as strange, even irreverent, that I have listed criminal as part of my answer to Jesus' question. But was he not labeled a criminal? Was he not tried and convicted? And, most important, was he not executed between two other criminals?

The part of his message that seems to get lost is that he came for the marginalized. He was condemned for dining with sinners. The hero of his good Samaritan story

is someone treated as a foreigner. Remember his great teaching on the final judgment? He counts himself among the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned, and points out to each of us that when we refuse to help these marginalized people, we refuse to help him!

In naming Jesus as criminal, I also note that, in our day, many of our greatest saints and prophets spent time in jail: Dorothy Day, Nelson Mandela, and Dietrich Bonhoeffer. In that regard, Daniel Berrigan's observation on prison garb strikes me as rather Christlike: "For the first time, I put on the prison blue jeans and denim shirt, the clerical attire I highly recommend for a new church."

The Friend to Sinners

Naming Jesus as the friend to sinners goes beyond his commitment to the marginalized. For me, it offers hope. The Catholicism of my youth paid a lot of attention to sin, such that, when I did sin, I felt I had lost Jesus' friendship. Jesus didn't excuse sin, but he clearly loved the sinner. As I bump along on my own spiritual path, that image of Jesus as a friend to sinners helps me persist in my effort to do better and to see that he is out of my life only if I banish him.

Your Name for Jesus

There are other names for Jesus: the good shepherd, the bread of life, the king of glory. These are just a few of them. Perhaps these names have a greater meaning to you. Just keep in mind that, for you, the only correct answer to his question is your personal one. Who do you say that he is?



Originally published in Franciscan Media on February 15, 2023.

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PARISH RESOURCES

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Mark Donohoe, Pastoral Associate

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Rev. John Predmore, SJ

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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.