

# Saint Cecilia

P A R I S H



## The Solemnity of the Most Holy Trinity

4 June 2023

Miniature from a 15th-century French manuscript (Ms. Ludwig XI 10, fol. 2)

# Saint Cecilia

P A R I S H

28 MAY 2023

## THE SOLEMNITY OF THE MOST HOLY TRINITY

PRELUDE | Breathe on Me, Breath of God

arranged by Jay Rouse

Breathe on me, Breath of God, fill me with life a new,  
that I may love what Thou dost love, and do what Thou wouldst do.

Breathe on me, Breath of God, until my heart is pure,  
until with Thee I will Thy will, to do and to endure.

Breathe on me, Breath of God, till I am wholly Thine,  
until this earthly part of me glows with thy fire divine.

Breathe on me, Breath of God, so shall I never, never die,  
but live with Thee the perfect life of Thine eternity. Amen.

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!



## 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 Remembrance

Curtis Stephan

Glo-ry to God in the high - est, and on earth peace to peo-ple  
 of good will. We praise you, we bless you, we a -  
 dore you, we glo-ri-fy you, we give you  
 thanks for your great glo - ry, Lord God, heav-en - ly  
 King, O God, al-might-y Fa - ther.  
 Lord Je - sus Christ, On-ly Be - got - ten Son, Lord God,  
 Lamb of God, Son of the Fa - ther, you take a -



way the sins of the world, have mer - cy on us; you take a -  
 way the sins of the world, re - ceive our prayer; you are seat - ed  
 at the right hand of the Fa - ther, have mer -  
 cy, have mer - cy on us. For you a - lone are the  
 Ho - ly One, you a - lone are the Lord, you a - lone are the  
 Most High, Je - sus Christ, with the Ho - ly Spir - it,  
 in the glo - ry of God the Fa - ther. A - men, a - men.

COLLECT

## LITURGY OF THE WORD

FIRST READING | Exodus 34: 4b-6, 8-9

RESPONSORIAL PSALM | Daniel 3: Glory and Praise Forever!

Tony Alonso

Glo - ry and praise, glo - ry and praise,  
 glo - ry and praise for - ev - er!

1. Blessed are you, O Lord, the God of our fathers, praiseworthy and exalted above all forever; and blessed is your holy and glorious name, praiseworthy and exalted above all for all ages.

2. Blessed are you in the temple of your holy glory, praiseworthy and glorious above all forever.
3. Blessed are you on the throne of your kingdom, praiseworthy and exalted above all forever.
4. Blessed are you who look into the depths from your throne upon the cherubim, praiseworthy and exalted above all forever.

SECOND READING | 2 Corinthians 13: 11-13

GOSPEL ACCLAMATION | Mass of Remembrance

Marty Haugen



GOSPEL | John 3: 16-18

HOMILY

NICENE CREED

UNIVERSAL PRAYERS

**THANK YOU FOR YOUR GENEROUS SUPPORT  
OF THE PARISH!**

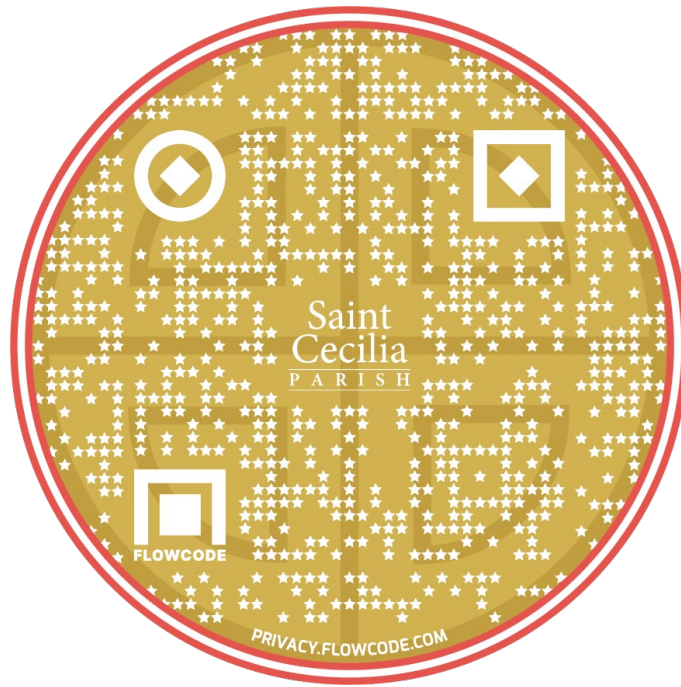
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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

If the Flowcode doesn't work for you, please visit [www.flowcode.com/page/stceciliaboston](http://www.flowcode.com/page/stceciliaboston).

You can also mail a check to:

Saint Cecilia Parish  
18 Belvidere Street  
Boston, MA 02115



# LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | 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.

## HOLY, HOLY | 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.

## GREAT AMEN | Mass of Christ the Savior

Dan Schutte

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



## THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name;  
thy kingdom come; thy will be done on earth as it is in heaven.  
Give us this day our daily bread; and forgive us our trespasses  
as we forgive those who trespass against us;  
and lead us not into temptation but deliver us from evil.  
For the kingdom, the power, and the glory are yours now and forever.  
Amen.

## LAMB OF GOD | Mass of 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

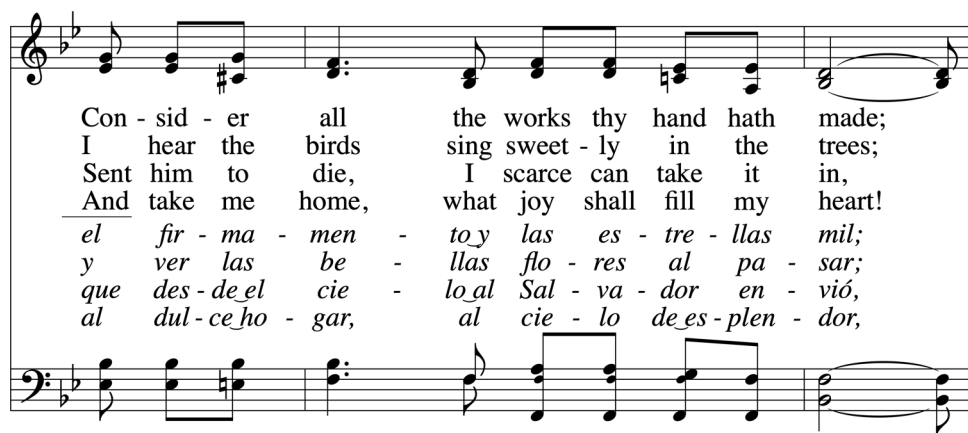
Loving Jesus,  
I believe that you  
are present in the Most Holy Sacrament of the Eucharist.  
I love you above all things,  
and I desire to receive you into my soul.  
Since I cannot at this moment receive you sacramentally,  
come at least spiritually into my heart.  
I embrace you as if you were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

## Verses / Estrofas



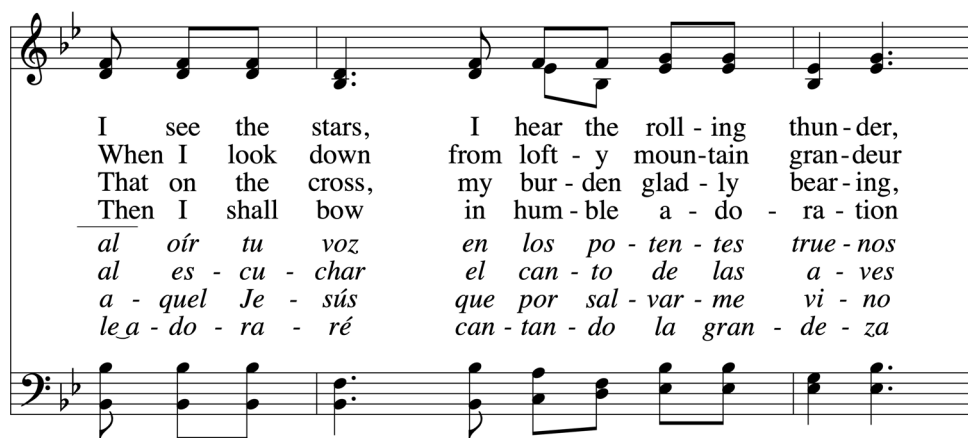
1. O Lord, my God, when I in awe - some won - der  
 2. When through the woods and for - est glades I wan - der,  
 3. But when I think that God, his Son not spar - ing,  
 4. When Christ shall come with shout of ac - cla - ma - tion,

1. *Se - ñor, mi Dios, al con - tem - plar los cie - los,*  
 2. *Al re - co - rrer los mon - tes y los va - lles*  
 3. *Cuan - do re - cuer - do del a - mor di - vi - no*  
 4. *Cuan - do el Se - ñor me lla - me a su pre - sen - cia,*



Con - sid - er all the works thy hand hath made;  
 I hear the birds sing sweet - ly in the trees;  
 Sent him to die, I scarce can take it in,  
 And take me home, what joy shall fill my heart!

*el fir - ma - men - to y las es - tre - llas mil;*  
*y ver las be - llas flo - res al pa - sar;*  
*que des - de el cie - lo al Sal - va - dor en - vió,*  
*al dul - ce ho - gar, al cie - lo de es - plen - dor,*



I see the stars, I hear the roll - ing thun - der,  
 When I look down from loft - y moun - tain gran - deur  
 That on the cross, my bur - den glad - ly bear - ing,  
 Then I shall bow in hum - ble a - do - ra - tion

*al oír tu voz en los po - ten - tes true - nos*  
*al es - cu - char el can - to de las a - ves*  
*a - quel Je - sús que por sal - var - me vi - no*  
*le a - do - ra - ré can - tan - do la gran - de - za*

Thy pow'r through - out the u - ni - verse dis - played;  
 And hear the brook and feel the gen - tle breeze;  
 He bled and died to take a - way my sin;  
 And there pro - claim, "My God, how great thou art!"  
 y ver bri - llar al sol en su ce - nit;  
 y el mur - mu - rar del cla - ro ma - nan - tial;  
 y en u - na cruz su - frió por mí y mu - rió;  
 de su po - der y su in - fi - ni - to a - mor;

Refrain / Estribillo

Then sings my soul, my Sav - ior God, to thee:  
 Mi co - ra - zón en - to - na es - ta can - ción:

How great thou art, how great thou art!  
 ¡Cuán gran - de es él! ¡Cuán gran - de es él!

Then sings my soul, my Sav - ior God, to thee:  
 Mi co - ra - zón en - to - na es - ta can - ción:

How great thou art, How great thou art!  
 ¡Cuán gran - de es él! ¡Cuán gran - de es él!

Holy, holy, holy, Lord God almighty!  
 Early in the morning our song shall rise to Thee.  
 Holy, holy, holy, merciful and mighty.  
 God in three persons, blessed Trinity.

Holy, holy, holy! Though the darkness hide Thee,  
 Though the eye of sinfulness Thy glory may not see.  
 Only Thou art holy, There is none beside Thee,  
 Perfect in power, in love and purity.

Holy, holy, holy! Lord God almighty!  
 All thy works shall praise Thy name, in earth, and sky, and sea.  
 Holy, holy, holy! Merciful and mighty!  
 God in three persons, blessed Trinity!

## CONCLUDING RITES

✠ The Lord be with you.

All: And with your spirit.

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

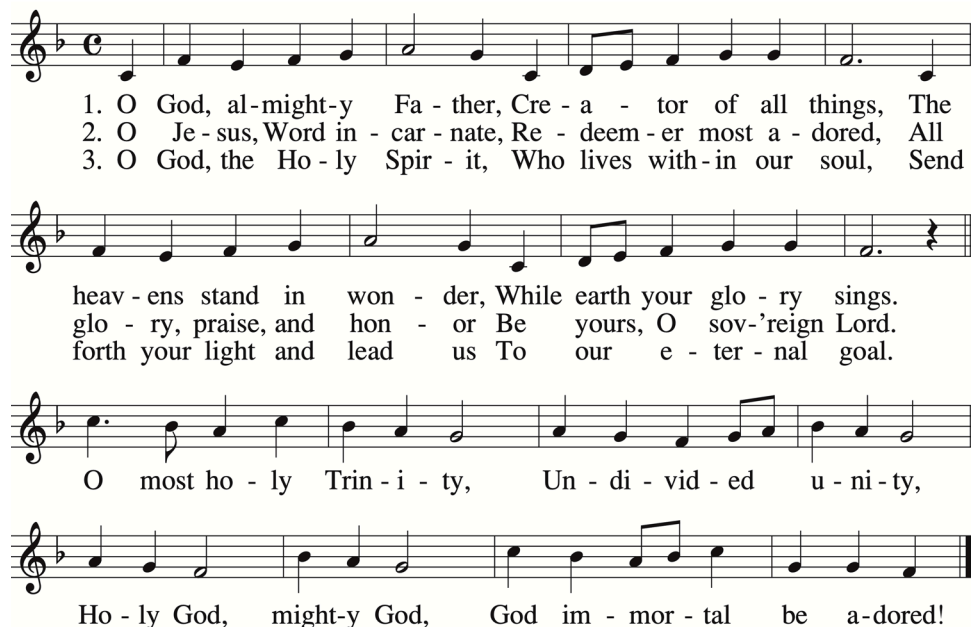
All: Amen.

✠ Go forth, the Mass is ended.

All: Thanks be to God.

RECESSIONAL | O God, Almighty Father

GOTT VATER SEI GEPRIESEN



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!

# 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 3 | 5:00 p.m.**

Rev. Peter Grover, OMV, celebrant  
Catherine Horsley, lector

**Sunday, June 4 | 8:00 a.m.**

Rev. Peter Gyves, SJ, celebrant  
Rosaria Salerno, lector

**Sunday, June 4 | 9:30 a.m.**

Rev. John Unni, celebrant  
Carol Abel, Erin Young, and Cathy Anderson, lectors

**Sunday, June 4 | 11:30 a.m.**

Rev. John Unni, celebrant  
Eileen Maguire, James Paradis, and Cynthia Wanner, lectors

## SPECIAL INTENTIONS

**Saturday, June 3 | 5:00 p.m.**

Catherine Aylward, *Memorial*

**Sunday, June 4 | 9:30 a.m.**

Beirne Lovely, *3rd Anniversary*  
Josephine Caliguire, *3rd Anniversary*  
Dr. Louis Alosco, *Memorial*  
Mario & Elisa Alosco, *Memorial*  
John Joseph Kennedy, *Memorial*

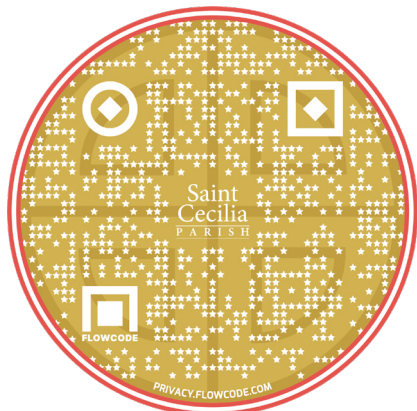
## TODAY'S READINGS

Exodus 34:4b-6, 8-9  
2 Corinthians 13:11-13  
John 3:16-18

## NEXT SUNDAY'S READINGS

Deuteronomy 8:2-3, 14b-16a  
1 Corinthians 10:16-17  
John 6:51-58

**SCAN THIS CODE  
FOR OFFERTORY GIVING.**



**THANK YOU FOR YOUR GENEROUS  
SUPPORT OF SAINT CECILIA PARISH!**



The flowers in front of the altar are  
given by Joan Lovely for the glory of God  
and in memory of her husband Beirne.

# PRAYERS & OCCASIONS

## Our Sick

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

## Welcome to Saint Cecilia Parish

We are pleased to welcome the following newly-registered members of our parish: **Luke Gray** of Boston and **Anna Zhang** of Boston. If you have not previously registered you can do so online at [www.stceciliaboston.org](http://www.stceciliaboston.org).

## Congratulations, Jack!

On May 22, **Jack Moffatt** graduated from Boston College with a bachelor of science degree in mathematics. Way to go, Jack! We're so proud of you.

## Attention, Graduates!

We want to acknowledge and celebrate all our graduates this spring. Please email the names of the parishioners who are graduating from high school or college to Christine Burns at [cburns@stceciliaboston.org](mailto:cburns@stceciliaboston.org). Feel free to include the school's name and the degree awarded.

## Looking for Teachers

Are you interested in volunteering for our Faith Formation program during the 2023-2024 school year? We are looking for a group of adults to help grow our faith formation program. No teaching experience is required. If you have any interest, please email our Children's Faith Formation Coordinator, Olivia Hastie, at [ohastie@stceciliaboston.org](mailto:ohastie@stceciliaboston.org).

## Register for 2023/24 Children's Faith Formation!

Don't wait! Now is the time to register your children and teens for our 2023/24 children's faith formation program. The season begins on September 24. Remember that high school confirmation is a two-year program, beginning in ninth grade. To register, please fill out this Google form: <https://forms.gle/5KKbrSm2HWEBpm7V6>. Please note that the fee to register is \$200 and you can pay via our iGive platform: <https://www.osvhub.com/stceciliaboston/giving/funds/faith-formation-registration-fee>

## Thank You

Last week's second collection was designated to support the formation and training of seminarians in the Archdiocese of Boston. Due to your generosity, we were able to collect \$1,130 to help these efforts. Thank you very much!

## Happy Pride Month!

Saint Cecilia wishes a Happy Pride to our LGBTQ+ siblings. Thank you for the courage you show in living lives of authenticity and for reminding us all that love always wins. May we never forget that every one of us is made in the beautiful image of God and is entitled to be treated with "respect, compassion, and sensitivity." ~*Catechism of the Catholic Church*.

## Ordinary Time & Today's Solemnity

With the celebration of Pentecost, Easter drew to a close last Sunday and we're now back in Ordinary Time. We have been renewed and strengthened by our ninety day journey through Lent and Eastertide. What a wonderful Easter we had here at Saint Cecilia! Easter is the primary season of initiation into the church community, and we were blessed to perform the sacraments of initiation for both children and adults during this season. We celebrated the initiation of fourteen men and women at the Great Vigil of Easter; thirty of our youngsters were welcomed to the table of the Lord on Saturday of the Fifth Week of Easter; and on Pentecost Sunday, seventeen of our high school parishioners received the full outpouring of the Holy Spirit in the sacrament of confirmation.



Though we are now in Ordinary Time, the "ordinal" or "numbered" Sundays are still two weeks away. The Church eases us into Ordinary Time with two solemn feasts: the Most Holy Trinity (today) and the Most Holy Body and Blood of Christ (next Sunday). With today's feast, the Church expresses our Trinitarian faith by professing a belief in the oneness of God in whom there are three divine Persons: Father, Son, and Holy Spirit. This feast is ancient—its origins can be traced to the seventh century and it has been on the Church's universal calendar for nearly seven hundred years.

It would be impossible to overstate the significance of the mystery we celebrate today: "The mystery of the Most Holy Trinity is the central mystery of Christian faith and life," the *Catechism of the Catholic Church* tells us. "It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them." The history of salvation is the history of how God gradually reveals himself to humanity as the one true God, unity in Trinity. Today the liturgy holds this mystery before us, not explaining or defining, but simply showing us some of the facets of the mystery through the readings and prayers.

## CONGRATULATIONS TO OUR NEWLY CONFIRMED!



## DONATIONS FOR DORCHESTER FOOD PANTRIES

Now that our Faith Formation classes have ended for the academic year and with summer approaching, many of the families that have been faithful donors to our collection of food items for

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

## 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 ([mdonohoe@stceciliaboston.org](mailto:mdonohoe@stceciliaboston.org)) several days in advance of the weekend.

## ALL ARE WELCOME MASS

**Celebrate Pride Month at Saint Cecilia**  
**Friday, June 9 | 6:00 p.m.**

*"God is Father and he does not disown any of his children. And 'the style' of God is closeness, mercy, and tenderness. Along this path, you will find God."*

—Pope Francis responding to Fr. James Martin's question, "What would you say is the most important thing for LGBTQ people to know about God?"

Saint Cecilia Rainbow Ministry, in collaboration with the Paulist Center Community; St. Anthony Shrine and the Franciscan friars; Blessed Trinity Parish, Westford/Littleton; Saint Joseph Parish, Boston; and Saint Susanna Parish, Dedham invite you to honor our LGBTQ siblings at an ALL ARE WELCOME Mass at Saint Cecilia on Friday, June 9 at 6:00 p.m. Help commemorate the beginning of Pride Month by celebrating the unique diversity of God's children at this liturgy. Following the Mass, there will be a reception in the Parish Café.



## HUNGER & HOMELESSNESS MINISTRY: DRIVERS NEEDED



Each weekend parishioners have the opportunity to pick up donated meat, dairy products, prepared foods, and produce from four local supermarkets and deliver it to either Catholic Charities' Haitian Multi-Service Center in Dorchester or the Huntington Y's Families in Transition program. In addition, we deliver parish donations to two Dorchester pantries: the Mary Ann Brett Pantry and the Catholic Charities pantry at the Yawkey Center. This vital ministry takes place at 8:00 a.m. every Saturday and Sunday morning and on Sundays can be completed in time to attend or watch the 9:30 a.m. parish Mass. We need drivers for all the Saturdays and Sundays in June and July. Please email [Mark.Lippolt@gmail.com](mailto:Mark.Lippolt@gmail.com) if you would like more information about how you can help.



ARCHDIOCESE OF BOSTON  
BLACK CATHOLIC CHOIR

Meyer Chambers, Director

"God's Will"  
25<sup>th</sup> Annual Concert

Featuring the Nigerian Catholic Community Adult Choir



Sunday, June 4, 2023  
4:30 PM  
St. Katharine Drexel Parish  
517 Blue Hill Ave  
Grove Hall, MA

BOSTON BLACK CATHOLIC  
CHOIR CONCERT

On Sunday, June 4 at 4:30 p.m., you're invited to St. Katharine Drexel Parish in Dorchester for a concert by the Boston Black Catholic Choir, featuring the Nigerian Catholic Community Choir. There will be works by Vallimar Jansen, Richard Ho Lung, M. Roger Holland II, Anna Betancourt, Ray Charles, Moses Hogan and more. If you can't join in person, you can join via livestream: <https://www.youtube.com/channel/UCHECXQ64mGvvBufTwxsUugA>

ONLINE COFFEE HOUR:  
SUNDAY, JUNE 4 | 4:00 P.M. EDT

The next coffee hour for the Remote Fellowship Community will take place on Sunday, June 4, at 4:00 p.m. EDT. We invite you to join the "Far-flung Flock" for a compelling presentation by human rights lawyer and FFF leadership member Alex Tarzikhan. Inspired by the Spirit to reach out to those in need, Alex will talk about her experiences volunteering with victims of the February 2023 earthquake that struck southern and central Turkey and northern and western Syria. Alex has been on the Remote Fellowship leadership team from its humble beginnings and is always an inspiration. You may remember her from her June 2022 presentation on the refugee crisis. **Please note:** You must register for the FFF email list with this link (<https://forms.gle/MJcBbA5eRNTJ8BQT9>), even if you registered as a parishioner. Parishioners are not automatically added to the FFF email list. Be sure to fill out the registration form correctly—some people have inadvertently omitted their email address, making it impossible for us to communicate with them.

SUPPORT COMMUNITY SERVINGS  
THIS FATHER'S DAY

Community Servings' Dinners4Dads fundraiser is the perfect way to honor the father figure in your life, especially if he happens to be a sports fan! Along with their locally-owned bakery partner, Top Shelf Cookies, they are offering \$65 and \$95 gift packages of cookies that include Fenway-inspired Green Monster Mint and Bruin's-inspired Black and Gold – a chewy, dark chocolate cookie studded with peanut butter chips.

Both packages include a personalized Father's Day card designed by local artist Susy Pilgrim Waters. With your donation, Community Servings will be able to provide more than a week's worth of medically-tailored meals to a local dad and family experiencing a critical or chronic illness. *Hit a home run this Father's Day with Dinners4Dads!* Place your order at <https://www.servings.org/fathersday/>.



MEDICINE IN THE STREETS WITH  
DR. JIM O'CONNELL & DR. EILEEN REILLY

On June 5, from 6-7:30 p.m. EDT, the Boston Public Library is hosting a conversation with the Homelessness Outreach Team featured in *Rough Sleepers*, a recent publication by Pulitzer Prize winner **Tracy Kidder**. **Dr. Jim O'Connell**, President of Boston Health Care for the Homeless Program (BHCHP), and **Dr. Eileen Reilly**, Street Team Psychiatrist for BHCHP, will converse and answer questions about their work providing medical care and psychological support to help stabilize and heal Boston's rough sleepers. **Kathleen Young**, Co-chair of the Homelessness Task Force of the Neighborhood Association of the Back Bay (NABB), will moderate the discussion. Audience members will gain a better understanding of the diverse social, medical, and psychiatric issues leading people to find themselves living in the street. This program will also offer an overview of effective services and their limitations, and how housed citizens can help reduce homelessness. You can get your free ticket here: <https://www.eventbrite.com/e/medicine-in-the-streets-with-dr-jim-oconnell-and-dr-eileen-reilly-tickets-617710206857>



# HOW THE 'MOMNIBUS' BILL CAN IMPROVE MATERNAL CARE AND FIGHT RACIAL INEQUITIES

BY MARY HADDAD

Since the founding of Catholic care in the United States, providing high-quality compassionate care for mothers and babies has been an integral part of the church's healing ministry. The women religious who pioneered Catholic health care in rural and urban communities across the country in the 19th century saw there was a critical need for better maternal and pediatric medical care, particularly for pregnant women and their babies living in poverty.

While great strides have been made over the past two centuries in the delivery of health care for women and infants, there is much more that needs to be done.

The United States has fallen behind other developed nations when it comes to maternal mortality. Recent data from the Centers for Disease Control and Prevention show that the maternal death rate in the United States increased by 89 percent from 2018 to 2021. The C.D.C. also reported that more than 80 percent of the maternal deaths in 2017-19 were "preventable." This maternal health crisis has also exposed glaring racial and ethnic disparities, particularly for Black, American Indian and Alaska Native women, who are

dying at two to three times the rate of their white counterparts.

This and other data on maternal health in the United States underscore the dire need for comprehensive federal action to end this crisis and save the lives of mothers. That is why the Catholic Health Association of the United States is strongly advocating for the passage of the Black Maternal Health Momnibus Act. C.H.A. has joined with more than 45 diverse organizations that represent health care providers, public health professionals, researchers, community-based organizations, nonprofits, health insurance providers, hospitals, maternal and infant health advocates, and other key stakeholders in calling on Congress to pass this legislation to address the maternal

mortality crisis and eliminate maternal health inequities.

The Momnibus Act comprises 13 bills sponsored by members of the Black Maternal Health Caucus in the U.S. House of Representatives; it has been introduced by Congresswoman Lauren Underwood, a Democrat from Illinois. These bills would authorize critical investments to address social determinants of health, provide funding for community-based organizations, grow and diversify the perinatal health workforce, expand access to maternal mental health care, address the effects of climate change on maternal and infant health, and improve data collection processes.

This legislation would also bolster C.H.A. members' work promoting health equity through our national campaign We Are Called. This campaign is guided by the principles of Catholic social teaching, including the inherent dignity of each person, the common good, and concern for the poor and vulnerable. These values call us to work to eradicate racial and ethnic disparities in access to quality health care and health outcomes, disparities that stand in direct opposition to the mission of Catholic health care and our social tradition. The imperative to identify and eliminate racial and health disparities has only increased in urgency as it relates to quality maternal health in this country.

Passing the Momnibus Act would begin to address a number of factors that are responsible for the maternal health crisis and its racial inequities, including issues of systemic racism and social risk factors like housing, transportation and environmental conditions. By advancing the Momnibus Act, Congress can make historic investments in high-quality, culturally appropriate maternity care and robust social support.

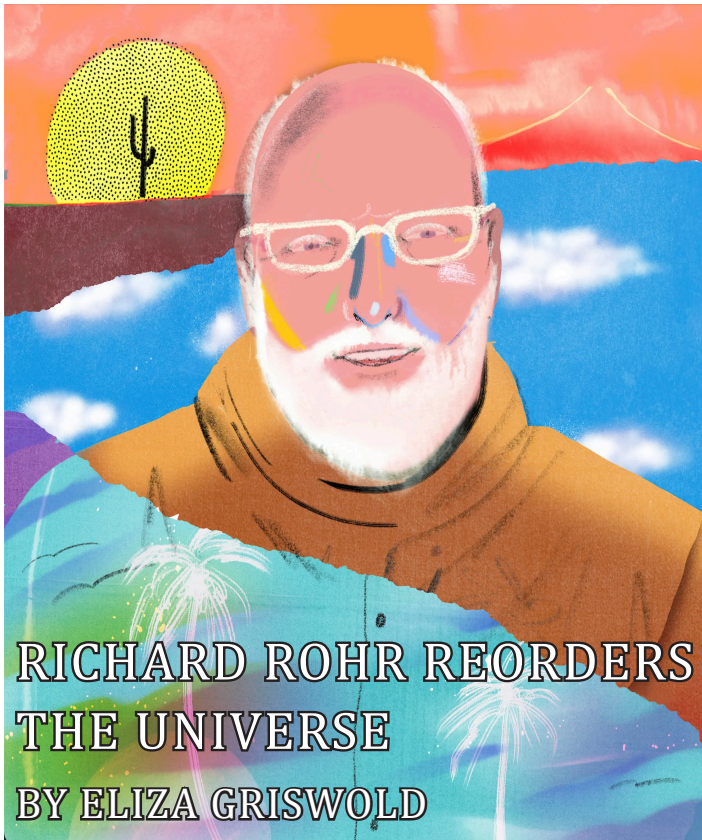
We believe the Momnibus Act would help save moms' lives, reduce disparities, advance birth justice for all, and build upon the legacy of the women and men religious who founded Catholic health care in the United States to spread Christ's healing love to all, particularly to those most in need. The reintroduction of the Momnibus Act in May yielded a historic number of congressional co-sponsors, demonstrating the importance of this issue. As





we have done with other critical pieces of legislation that support mothers and babies, such as last year's law that permanently established 12-month postpartum Medicaid coverage, C.H.A. and our members across the country will continue to advocate for this important legislation and work to get it passed with bipartisan support.

~ Mary Haddad, R.S.M., is the president and chief executive officer of the Catholic Health Association of the United States, based in Washington, D.C.



Reprinted from the February 2, 2020 edition of *The New Yorker*. Illustration by Ohni Lisle.

Not long ago, on his way to the post office in Albuquerque, New Mexico, Richard Rohr, a seventy-six-year-old Franciscan friar, had a spiritual experience. "This light is interminably long," he told me one morning, in late August, as we stopped at a red light while retracing his route. Rohr hates wasting time, and he had been sitting at the light fuming when a divine message arrived. "I heard as close as I know to the voice of God," he said. The voice suggested that he find happiness where he was, rather than searching for it elsewhere. "For two and a half minutes, I'm not in control

at this stoplight," he said. Being made to sit still required a surrender to a force greater than his ego; it was an opportunity to practice contemplation, a form of meditative prayer that has equivalents in almost every religion. In Christianity, the practice dates back to the first several centuries after Christ, though it was revitalized in the twentieth century by the Trappist monk Thomas Merton. Rohr told me, "Merton pulled back the veil."

Rohr is slight, with a white beard and the starry eyes of a person who spends long periods in silence. Over the past four decades, he has gained a devoted following for his provocative vision of Christianity. He runs the Center for Action and Contemplation, a meditation hub and religious school that its residents refer to as Little Vatican City. The campus is made up of a cluster of adobe casitas strung out on a dusty road outside Albuquerque; small shrines to St. Francis and St. Clare dot the land between the runnels of an ancient aquifer, which still courses with water from a nearby river, feeding the garden. Rohr wakes around 5:45 a.m. each day and spends an hour praying wordlessly. "I'm trying to find my way to yes," he told me, adding that he often wakes up in a state of *no*. "As in, 'No, I do not want to be followed around by Eliza today,'" he said, smiling impishly. After that, he heads to the center and leads a morning session that includes a twenty-minute contemplation, a daily gospel reading, and the ringing of a Buddhist singing bowl. The center's classes also include Hindu and yogic methods of integrating the body into prayer, along with teachings drawn from indigenous spiritual traditions that focus on the sacredness of the earth.

More conservative Christians tend to orient their theology around Jesus—his death and resurrection, which made salvation possible for those who believe. Rohr thinks that this focus is misplaced. The universe has existed for thirteen billion years; it couldn't be, he argues, that God's loving, salvific relationship with creation began only two thousand years ago, when the historical baby Jesus was placed in the musty hay of a manger, and that it only became widely knowable to humanity around six hundred years ago, when the printing press was invented and Bibles began being mass-produced. Instead, in his most recent book, *The Universal Christ*, which came out last year, Rohr argues that the spirit of Christ is not the same as the person of Jesus. Christ—essentially, God's love for the world—has existed since the beginning of time, suffuses everything in creation, and has been present in all cultures and civilizations. Jesus is an incarnation of that spirit, and following him is our "best shortcut" to accessing it. But this spirit can also be found through the practices of other religions, like Buddhist meditation, or through communing with nature. Rohr has arrived at this conclusion through what he sees

as an orthodox Franciscan reading of scripture. “This is not heresy, universalism, or a cheap version of Unitarianism,” he writes. “This is the Cosmic Christ, who always was, who became incarnate in time, and who is still being revealed.”

“All my big thoughts have coalesced into this,” he told me. “It’s my end-of-life book.” His message has been overwhelmingly well-received. A podcast version of Rohr’s book has been downloaded more than a million times. He has also attracted some high-profile followers. Rohr named his Jack Russell terrier Opie, as a nod to Oprah Winfrey, whom he considers a personal friend; he has appeared twice on her *Super Soul Sunday* program and has been to dinner at her home in Montecito. “We really connect,” he told me. “She knows I’m not seeking fame or money.” He is also revered by Melinda Gates and is close to Bono. “He’ll just drop me a little love note,” Rohr said. “He’s a very loving person.” Both Gates and Bono have attended private retreats with Rohr. The friar, who has taken a vow of poverty and lives as a modern-day hermit, seems tickled by his occasional brushes with fame.

Many of Rohr’s followers are millennials, and he believes that his popularity signifies a deep spiritual hunger on the part of young people who no longer claim affiliation with traditional religion. These people, whom sociologists call the “nones,” have grown in number, from sixteen per cent to twenty-three per cent of American adults, between 2007 and 2014. “People aren’t simply skeptical anymore, or even openly hostile to the church,” he told me. “They just don’t see a relevance.” Rohr doesn’t believe that most nones are secular, as many assume; he thinks that they are questioning traditional labels but hoping to find a spiritual message that speaks to them. His reach is based, in part, on his willingness to be fearless in his critique of conservative Christianity, which he often talks about as a “toxic religion.” He attempts to strike a difficult balance: calling out the flaws in contemporary Christianity while affirming its core tenets. “People confuse Richard as a deconstructionist when they hear him talk about toxic religion,” Michael Poffenberger, the executive director of the Center for Action and Contemplation, told me, “It’s not an attack on religion; it’s an introduction to the sacredness of everything.”

Rohr lives in Little Vatican City, in a one-room cottage behind a garden of succulents. He asked me not to disclose the exact location. “You’d be amazed at the amount of people who just want to say they met with you,” he told me one afternoon, while sitting in the large, open space that serves as his living room, kitchen, and study. (During my time in New Mexico, one such devotee returned several times, having driven nearly a thousand miles to seek Rohr’s blessing, which the friar gave each time). Rohr spends

most of his day in the hermitage, perched on a ladder-back barstool, where he does his writing. “It’s going to sound so woo-woo, but I just sit down and it comes,” he told me. His computer sits atop a bookshelf crammed with biographies of contemporary mystics, including Merton and Thomas Keating. On a shelf by the fireplace, he keeps a fragment of bone belonging to Thérèse of Lisieux, a nineteenth-century saint. He told me that, on a recent trip to France, while standing in the infirmary room where Thérèse died, he saw a butterfly and knew, by divine inspiration, that it was a gift from her. “I felt like I was levitating,” he said, adding, with a smile, “I was not.” The butterfly was trying to escape the room, and he managed to pry open the old window and free it.

Rohr grew up amid a more conventional Catholicism. He was born in Topeka, Kansas, in 1943. He comes from a long line of wheat farmers who were hit first by the Dust Bowl and then by the Great Depression. “Daddy had to leave the farm and work on the railroad, painting cars,” Rohr told me. The Rohrs were devout, and Richard attended Catholic school for a dollar a month. “I don’t have any nun horror stories,” he told me. “My experience of the nuns was of happy people. I think that’s one reason I became religious.” He didn’t witness any instances of sexual abuse in his church community. “We didn’t know the word ‘pedophilia,’ ” he said. “But I guess it must have been happening.” The only teaching he remembers receiving about sex was “don’t do it.” “That wasn’t helpful at all,” he said.

At fourteen, Rohr read *The Perfect Joy of St. Francis*, a novel about the life of the saint, and decided to become a friar. He came of age during the progressive era of the Second Vatican Council, when Catholics were challenging the narrow conceptions of church doctrine and calling for a greater engagement with the world. As a novice, he worked in an Acoma Pueblo community, in New Mexico, conducting surveys for the Church on religious belief in the area. Though the community was largely Christian, people also followed traditional religious practices: mothers walked outside with their children just before dawn to greet the sun, a meditation ritual that dates back at least eight hundred years. “We thought we knew something about contemplation,” he told me. “But we were not the only ones.”

Rohr was ordained in 1970, clad in hippie vestments. “In the seventies, Jesus was in,” he said. As a young priest, he led retreats for teen-agers; at one, a group of high-school jocks began speaking in tongues. People flocked to hear Rohr speak, and audio cassettes of his sermons travelled all over the country. His taped retreats were adapted into his first books, which made him a kind of Catholic celebrity. “I became a little demigod,” he told me, ruefully. He started

a radical Christian community in Cincinnati, called New Jerusalem, but, by the mid-eighties, he began to feel that it wasn't sufficiently focussed on global social action. He returned to New Mexico, where he started the Center for Action and Contemplation, in 1987, and the Living School, a two-year, low-residency religious-studies program, in 2014. In the center's early days, the staff held weekly protests at a nuclear-weapons research facility and worked with a women's cooperative in Mexico.

Rohr came to his thinking about the Universal Christ through early Franciscan teachings. In the thirteenth century, Francis rebelled against a Catholic Church that had become fixated on its own pomp and hierarchy; he renounced worldly goods, lived in a cave, and found God in nature, revealed to him in figures such as Brother Sun, Sister Moon, Brother Fire, and Sister Water. "His was an entirely intuitive world view," Rohr said. Later, Franciscan theologians gave heft to Francis's holistic universe by tying it to scripture—for example, to a passage of Colossians that reads, "The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible. . . . He is before all things, and in him all things hold together." This, they argued, was evidence that God is present in the natural world.

Rohr gave this presence a name. For him, the Cosmic Christ is the spirit that is embedded in—and makes up—everything in the universe, and Jesus is the embodied version of that spirit that we can fall in love with and relate to. (Their simultaneous distinctness and oneness can be difficult for an outsider to grasp; Rohr describes *The Universal Christ* as a sequel to *The Divine Dance*, his book about the mysteries of the Trinity.) He uses many of the same verses as the early Franciscans to support his claims. "Christ's much larger, universe-spanning role was described quite clearly in—and always in the first chapters of—John's Gospel, Colossians, Ephesians, Hebrews, and 1 John, and shortly thereafter in the writings of the early Eastern fathers," he writes. He believes that, after the schism between the Eastern and Western Churches, in 1054 A.D., the Eastern Church held onto a more expansive vision of Christ, but the Western Church increasingly focussed on Jesus the man. "We gradually limited the Divine Presence to the single body of Jesus, when perhaps it is as ubiquitous as light itself—and uncircumscribable by human boundaries." The notion of Jesus as a god-king—wearing a golden crown and seated on a throne—was pushed by political rulers, who used it to justify their own power, but it limited our understanding of divinity. "It was like trying to see the universe with a too-small telescope," Rohr writes.

One of the benefits of Rohr's work is its attempt at radical

inclusivity. "Jesus without worship of Christ invariably becomes a time- and culture-bound religion, often ethnic or even implicitly racist, which excludes much of humanity from God's embrace," he writes. According to his teachings, you don't have to follow Jesus or practice the tenets of any formal religion to come by salvation, you just have to "fall in love with the divine presence, under whatever name." For young people who have become disillusioned with the conservative churches of their childhood—which preached Christianity's supremacy over other religions and taught that nonbelievers would go to Hell—his message is especially welcome. Many progressive schools of Christianity teach that non-Christians can go to Heaven, but the idea of the Universal Christ allows Rohr to make a robust argument based on a version of orthodoxy, rather than on a vague sense of egalitarianism. His followers appreciate his scriptural rigor. "He's not coming in and saying, 'I saw a daisy, now everybody love each other,'" Tim Shriver, a longtime student of Rohr's and the chairman of the Special Olympics, told me. "He's trying to create a new understanding of religion that isn't bound by separation, superiority, and fighting."



Rohr's ideas have gotten him into trouble in the past. William Paul Young—a self-described fundamentalist Christian and the author of *The Shack*, a Christian novel that has sold over twenty million copies—told me that, though he is Rohr's friend, he worries that the friar's teachings will be misunderstood. Young people who are frustrated with their churches might misread Rohr's work as advocating a vague spirituality that is entirely unconnected with the scriptural Christ. "The danger of universalism is that nothing matters, especially Jesus," he said. "Some of Rohr's followers can read it that way." According to Rohr, during the early seventies, a group of local Catholics secretly recorded his sermons in an effort to have him excommunicated. They delivered the tapes to the late Cardinal Joseph Bernardin, then the Archbishop of Cincinnati, who reviewed them and determined that they were within the bounds of the Church's teachings. (The current office of the Archdiocese had no knowledge of the incident.) Grumbings have persisted, but Rohr continues to preach what he believes. "I'm too old for them to bother me anymore," Rohr told me.

Three years ago, Rohr was diagnosed with an aggressive form of prostate cancer. A year and a half ago, while alone in his home, he had a severe heart attack. He rang a friend, who ordered him to call 911 for an ambulance. Rohr refused; he didn't want to die in the presence of strangers, so his



friend raced over to rush him to the hospital. As they pulled out of his driveway, Rohr said goodbye to the little house where he'd lived for twenty years, the trees, the dumpster. "I was ready to go," he told me. "But, anyway, here I am." Rohr is undergoing chemotherapy, and the cancer is now in remission, though he has reconciled himself to his mortality. "What did we ever lose by dying?" he asked me. Rohr also has Grover's disease, an autoimmune condition that makes his skin itch. "And it's wrinkly," he said. He noted that the apostle Paul speaks of the tent of the body being folded up, shrivelling and declining as it prepares to depart. "My belief is that the two universal paths are great love and great suffering," he told me. For much of his life, Rohr has used suffering as a spiritual tool to help him learn to be humble. "I pray for one humiliation a day," he told me. "It doesn't have to be major."

Rohr has an easier time talking about the end of his life than his students and followers do. In Albuquerque, his colleagues are quietly thinking about how his teachings can live on after he dies. Poffenberger, the executive director of the Center for Action and Contemplation, moved to New Mexico from Washington, D.C., in 2014, to help answer this question. "We mentally plan for two years," he told me. Poffenberger came to Rohr's work in 2009, after working as an activist and becoming disillusioned by the political system in Washington. He attended one of Rohr's wilderness men's retreats (it involved drum circles) and began to follow his teachings. Poffenberger has been attempting to apply the principles of movement ecology, the study of what makes social movements succeed, to Rohr's wide-ranging ideas. "It's not just about one's own individual spiritual journey," he said. "It's how that's tied to social transformation." He is hoping, for example, to harness Rohr's large following in support of youth climate strikes and the Reverend William Barber's Poor People's Campaign. Perhaps, Poffenberger thinks, as adherence to traditional religions dwindles, social action will become a more relevant form of spiritual practice.

On the morning before I left Albuquerque, I sat with the two men in Rohr's office, which is crowded with statues of dancing Shivas and other gifts from admirers and friends. They began talking about Rohr's penchant for icons, which hang on the walls of his hermitage and office. He has forty depictions of Jonah being consumed by a whale, including several funky renditions, and he identifies with the prophet. "I've been held safe and spit up on the right shore while preaching a message that no one wanted to hear," he said. He is also a devotee of ancient Christian iconography, and of iconography from the Eastern Orthodox Church—both of which offer a glimpse into religious thinking that is not dominated by contemporary Western dogmas.

One of his favorite images is Andrei Rublev's fourteenth-century depiction of the Holy Trinity, in which Jesus, God, and the Holy Spirit form a balanced triangle, none more important than the other. "Until we get the Trinity right, our metaphysics is off," he told me. "We pulled Jesus out of the Trinity, gave him a white beard and white skin." Rohr has heard that, on the original, which is hanging at the State Tretyakov Gallery, in Moscow, there's a residue of glue. (The gallery could not confirm this.) "I'm convinced it was a mirror," Rohr said. In his book, he describes the Cosmic Christ as a kind of mirror, in which we can see the form of all of creation. "The Christ mirror fully knows and loves us from all eternity, and reflects that image back to us," he writes. He believes that Rublev's work evokes this metaphor, inviting the viewer to see herself not as fallen and cut off from God but as an integral part of the divine.

~ Eliza Griswold, a contributing writer at The New Yorker, won the 2019 Pulitzer Prize for general nonfiction for *Amity and Prosperity*. Her latest book is *If Men, Then: Poems*.

## A REQUEST FROM CATHOLIC CHARITIES



For over 100 years, Sunset Point Camp has provided a dream vacation at the seashore to over 40,000 low-income, at-risk children aged 6-13 from Greater Boston without regard for their race, nationality, or religious affiliation. Nearly 450

city-based boys and girls travel to Hull, Massachusetts each summer for a one or two-week overnight camp experience that allows them to enjoy fresh air, learn new talents, receive academic summer support, and simply have fun! Sunset Point Camp is operated by our friends at Catholic Charities and they need donations of the following items for kids at the camp:

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

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

# PARISH RESOURCES

## Parish Office & Mailing Address

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

## Parish Staff

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

## Assisting Clergy

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

## Audiovisual Support

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

## Schedule for Liturgy

**Wednesday, Thursday, & Friday** | 8:00 a.m.  
**Lord's Day** | Sat 5:00 p.m.; Sun 8:00, 9:30\*, 11:30 a.m. & 6:00 p.m.  
**Holy Days** | 8:00 a.m.  
\* Please note that the 9:30 Mass is both in person and livestreamed.

## Baptism for Infants

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

## Faith Formation for Children

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

## Marriage

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

## Order of Christian Funerals

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

## Rite of Christian Initiation of Adults (RCIA)

The Rite of Christian Initiation of Adults is the communal process through which non-baptized men and women become members of the Catholic Church. It is also suitable for those baptized in different faith traditions who are interested in becoming Catholic, or, for those who were baptized Catholic, but have yet to receive the sacraments of Eucharist and confirmation.

## Care of the Sick

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

## Child Abuse Prevention (CAP) Team

The CAP Team is responsible for training all parish staff and volunteers in mandated reporting laws and the Protecting God's Children program (VIR-TUS). They also provide consultation and support to anyone in the parish who has concerns about reporting child abuse and neglect. Please contact Lois Flaherty ([loisflaherty@gmail.com](mailto:loisflaherty@gmail.com)), Maria Roche ([maria.roche15@gmail.com](mailto:maria.roche15@gmail.com)), Letitia Howland ([L\\_howland@hotmail.com](mailto:L_howland@hotmail.com)), or Erin Young ([erin.t.young@gmail.com](mailto:erin.t.young@gmail.com)) if you have any questions or concerns.

The Archdiocese of Boston has in place a vigorous program to protect children from harm and to educate its ministers and faithful about the nature of abuse, with a goal of increasing knowledge, creating a safe environment for children, and recognizing and reporting potentially dangerous situations. The full text of the policy is also available in the narthex and Parish Office, as well as on our website.

## For Those with Celiac Disease

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

## Hearing Assistance in Church

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

## Building Accessibility

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

## Parking

There is discounted parking at The Hynes Auditorium Garage (located at 50 Dalton Street next to Bukowski's Tavern), for \$13, available on Sundays until 3:00 p.m., and \$13 after 4:00 every day of the week. To take advantage of this discount, ask a greeter for a chaser ticket at Mass or ask a staff person during the week. Chaser tickets must be used at the machine at the exit gate. To obtain the discount, place the ticket you received upon entering the garage into the machine, then follow it with the chaser ticket.

## Joining Our Community

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

