

Saint Cecilia

P A R I S H



Mary and Martha

by Maud Sumner (1902 - 1985)

Sixteenth Sunday in Ordinary Time

20 July 2025

Saint Cecilia

P A R I S H

20 JULY 2025

SIXTEENTH SUNDAY IN ORDINARY TIME

PRELUDE | *Wer nun den lieben Gott lässt walten*

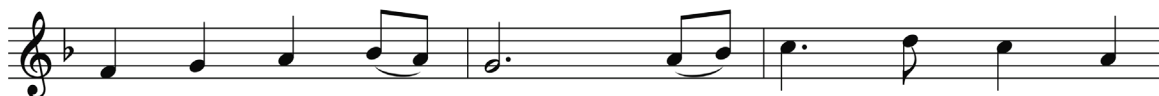
Johann Sebastian Bach
(1685-1750)

ENTRANCE PROCESSION | All are Welcome

TWO OAKS



1. Let us build a house where love can dwell And
2. Let us build a house where proph - ets speak, And
3. Let us build a house where love is found In
4. Let us build a house where hands will reach Be -
5. Let us build a house where all are named, Their



all can safe - ly live, A place where saints and
words are strong and true, Where all God's chil - dren
wa - ter, wine and wheat: A ban - quet hall on
yond the wood and stone To heal and strength - en,
songs and vi - sions heard And loved and treas - ured,



chil - dren tell How hearts learn to for -
dare to seek To dream God's reign a -
ho - ly ground, Where peace and jus - tice
serve and teach, And live the Word they've
taught and claimed As words with - in the



give. Built of hopes and dreams and vi - sions, Rock of
new. Here the cross shall stand as wit - ness And as
meet. Here the love of God, through Je - sus, Is re -
known. Here the out - cast and the stran - ger Bear the
Word. Built of tears and cries and laugh - ter, Prayers of



faith and vault of grace; Here the
sym - bol of God's grace; Here as
vealed in time and space; As we
im - age of God's face; Let us
faith and songs of grace, Let this



love of Christ shall end di - vi - sions:
one we claim the faith of Je - sus:
share in Christ the feast that frees us:
bring an end to fear and dan - ger:
house pro - claim from floor to raft - er:



All are wel-come, all are wel-come, all are wel-come



in this place.

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.

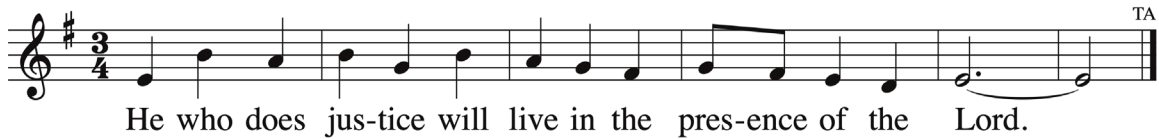
Verses

- | | |
|--|--|
| <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 | Genesis 18: 1-10a



Whoever walks without fault;
who does what is upright,
and speaks the truth from his heart;
whoever does not slander with his
tongue. R.

who looks with scorn on the wicked,
but honors those who fear the
LORD. R.

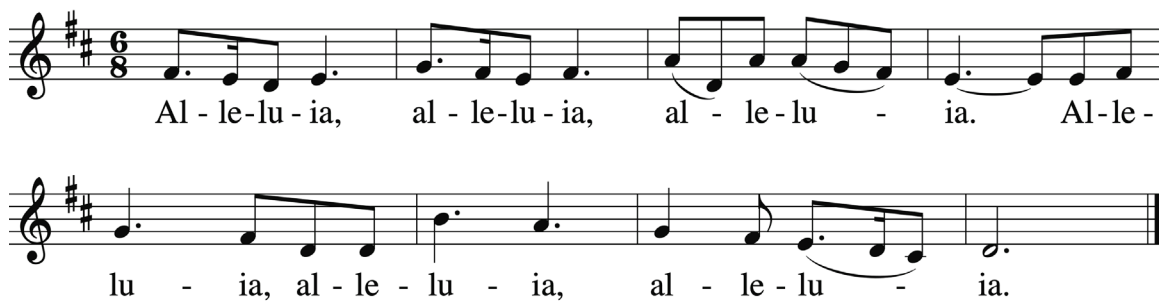
Who does no wrong to a neighbor,
who casts no slur on a friend,

Who lends no money at interest,
and accepts no bribes against the
innocent.
Such a one shall never be shaken. R.

SECOND READING | Colossians 1: 24-28

GOSPEL ACCLAMATION | Mass of Joy and Peace

Tony E. Alonso



GOSPEL | Luke 10: 38-42

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!

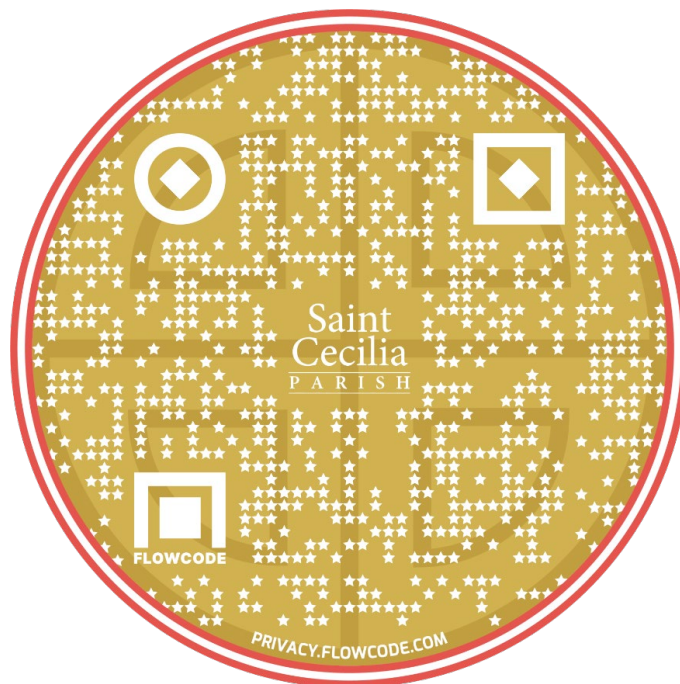
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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 | I Heard the Voice of Jesus Say

KINGSFOLD



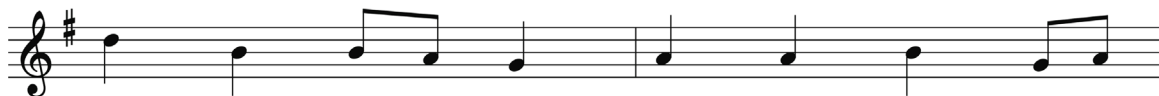
1. I heard the voice of Je - sus say, "Come
2. I heard the voice of Je - sus say, "Be -
3. I heard the voice of Je - sus say, "I



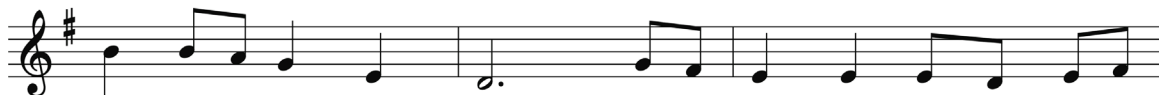
un - to me and rest; Lay down, O wea - ry
hold, I free - ly give The liv - ing wa - ter;
am this dark world's light; Look un - to me, your



one, lay down Your head up - on my breast." I
thirst - y one, Stoop down and drink and live." I
morn shall rise, And all your day be bright." I



came to Je - sus as I was, So
came to Je - sus, and I drank Of
looked to Je - sus, and I found In



wea - ry, worn, and sad; I found in him a
that life - giv - ing stream; My thirst was quenched, my
him my star, my sun; And in that light of



rest - ing place, And he has made me glad.
soul re - lived, And now I live in him.
life I'll walk Till trav - 'ling days are done.

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.



1. All who hun-ger, gath - er glad - ly; Ho - ly man - na
 2. All who hun-ger, nev - er stran-gers; Seek-er, be a
 3. All who hun-ger, sing to-geth - er; Je - sus Christ is



is our bread. Come from wil - der - ness and wan-d'ring.
 wel - come guest. Come from rest - less - ness and roam - ing.
 liv - ing bread. Come from lone - li - ness and long - ing.



Here, in truth, we will be fed. You that yearn for
 Here, in joy, we keep the feast. We that once were
 Here, in peace, we have been led. Blest are those who



days of full - ness, All a - round us is our food.
 lost and scat - tered In com - mun-ion's love have stood.
 from this ta - ble Live their days in grat - i - tude.

Refrain



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

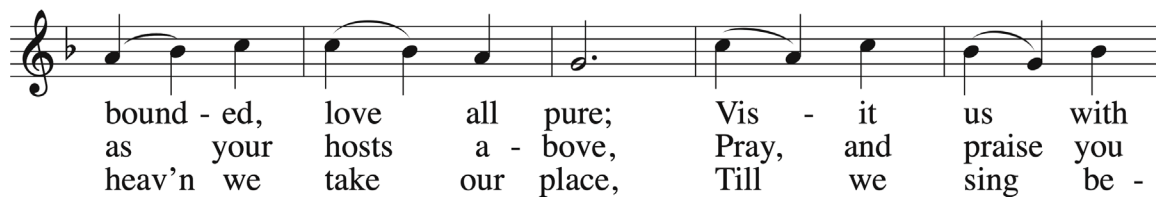
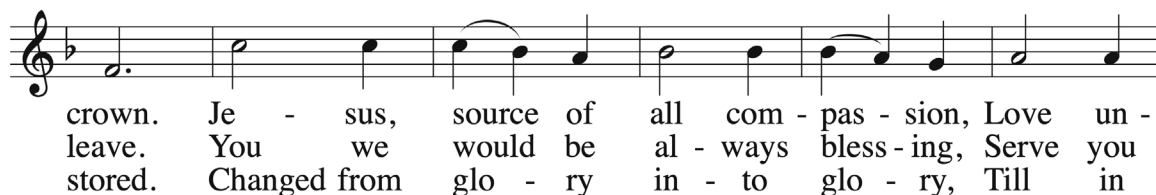
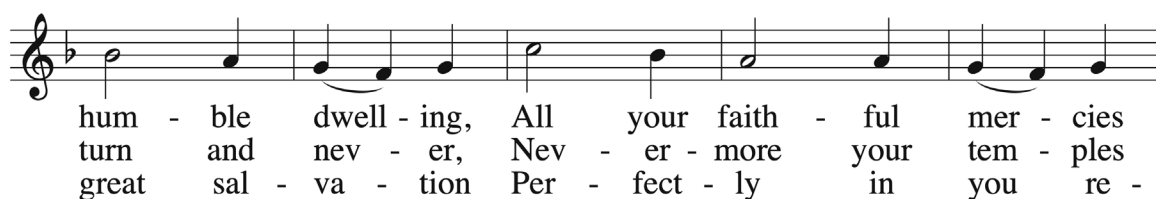
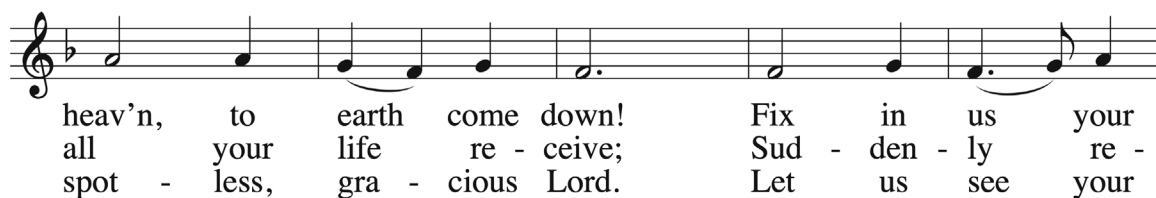
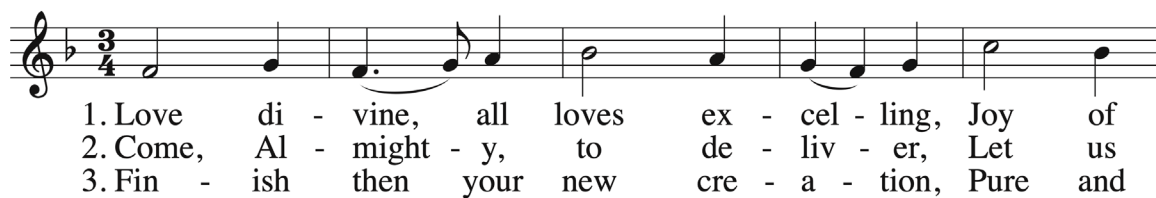
CONCLUDING RITES

✠ 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.



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, July 19 | 5:00 p.m.

Rev. Peter Grover, OMV, celebrant
Gina Filloramo, lector

Sunday, July 20 | 8:00 a.m.

Rev. Jim Shaughnessy, SJ, celebrant
Tom Skorupa, lector

Sunday, July 20 | 9:30 a.m.

Rev. John Unni, celebrant
Chika Offurum, Karen McMenamy,
Maira Macdonald, lectors

Sunday, July 20 | 11:30 a.m.

Rev. John Predmore, SJ, celebrant
Jen Kowieski, Virgen Palmero, Laura Melle, lectors

SPECIAL INTENTIONS

Sunday, July 20 | 9:30 a.m.

William Mullen, *1st Anniversary*
Gloria E. Pomelli, *1st Anniversary*
Mal Versage, *1st Anniversary*
Ellen Martin, *1st Anniversary*
David Johnson, *2nd Anniversary*
Michael Walker, *3rd Anniversary*
Julie DiScipio, *Memorial*
Michael & John Walker, *Memorial*
Thomas G. Cosgrove, *Memorial*

TODAY'S READINGS

Genesis 18:1-10a
Colossians 1:24-28
Luke 10:38-42

NEXT SUNDAY'S READINGS

Genesis 18:20-32
Colossians 2:12-14
Luke 11:1-13



PRAYERS & OCCASIONS

Our Deceased

Maureen Deery's brother, **Thomas G. Cosgrove**, died on July 5. A funeral Mass will be celebrated on Wednesday, July 23 at 10:30 a.m. at St. Richard Church in Danvers. Pray for the repose of Tom's soul, as well as for the consolation of Maureen; her mother, Belle; for Tom's wife, Alaine; and for their daughters, Jessica and Emily. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

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: **Stephen Collins** of Chatanooga, TN, **William and Tara McElroy** of Sudbury, **Theresa Chaklos** of Burlington, **Anna** and **Michael Wong** of Bedford, **Andy Werchniak** of Medford, **Christina Grossi** of Cambridge, and **Lily Christensen** and **Griffin Tutun, Emily Homiller, Mary Zanine, and Brandon Palmer**, all of Boston. If you have not previously registered, you can do so online at www.stceciliaboston.org.

Special Collection: Texas Flood Relief

The Texas floods have claimed 134 lives, with the death toll continuing to rise, and nearly 100 people remain missing. Catholic Charities USA is accepting donations to support relief efforts. If you would like to contribute, you are invited to do so through the parish between now and July 31. To donate you can write a check made out to Saint Cecilia Parish, with "Texas Flood Relief" in the memo line. Checks may be placed in the collection basket on any of the next two Sundays or mailed to the parish office. You may also donate online by visiting: <https://www.osvhub.com/stceciliaboston/giving/funds/texas-flood-relief>.

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:

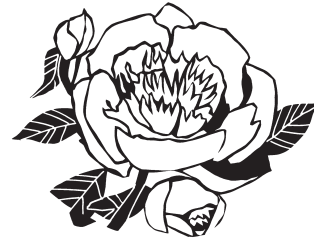
- Introduction to Sight Singing
- Vocal Technique
- Diction and Language
- Vocal Anatomy

- 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 visit: <https://tinyurl.com/stceciliachoralworkshops>.

2025 Summer Choir Sundays: July 20th & August 24th

Join Robert Duff, Brett Maguire and members of the Saint Cecilia Choir at 8:30am this Sunday (July 20th) to learn a piece of choral music and sing with the choir at the 9:30am Mass. Open to all singers of all ages and experience!



*The flowers in front of the altar are given for the Glory of God and in thanksgiving by **Cathy and Dale Irby** on the occasion of their fiftieth wedding anniversary.*

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

SUNDAY, JULY 20 | 1PM | COMMUNITY ROOM

This group is an ongoing meeting throughout this summer to provide spiritual support for those working in the healthcare system in these stressful times. Our next meetings are July 20 and August 17, the third Sunday of the month, at 1pm (Community Room). You are welcome to drop in and meet other parishioners who work in the healthcare system and want to integrate their Catholic spirituality in their self-care and care of others. If you have any questions, contact Mary Wessel, Michael Murphy PhD, or Kathy Sanders MD. Please contact reception should you need any emails shared.

GBIO SUMMER POTLUCK

THURSDAY, JULY 24 | 6:30 – 8:00 PM | UNITED PARISH IN BROOKLINE (210 HARVARD STREET, BROOKLINE)

The Greater Boston Interfaith Organization is hosting their annual summer potluck next Thursday at United Parish in Brookline. If you would like to register to attend, please email Nicole Pascarelli O'Brien at her parish email.



SHAKESPEARE ON THE COMMON & PARISH PICNIC/POTLUCK

TUESDAY, JULY 29 | PICNIC AT 6:30PM, PLAY AT 8PM BOSTON COMMON

For years, Saint Cecilia parishioners have gathered for a parish picnic/potluck prior to Shakespeare on the Common. This year, we invite you to join us for "As you Like It" on Tuesday, July 29 on the Boston Common near the Parkman Bandstand. We'll reserve space and have a potluck picnic beforehand, which is a great opportunity to connect with other parishioners! The picnic is at 6:30 p.m. and the play begins at 8 p.m. For more information, please email Jenny Jones at the Climate Justice ministry email. The play is free, though donations to the Commonwealth Shakespeare Company are appreciated: <http://www.commshakes.org/>.

GAZA, GENOCIDE AND THE GLOBAL MEDICAL RESPONSE

WEDNESDAY, JULY 30 | 6:30PM | PARISH HALL

Join us for a special presentation by Dr Kuemmerle, a neurologist at Children's Hospital and the co-founder of *Doctors Against Genocide*. Founded in 2023, *Doctors Against Genocide* is a coalition of healthcare professionals who seek to unite their voices in uproar against the genocide in Gaza.

Doctors Against Genocide is currently raising \$737,000 to fund the construction of a 140-bed field hospital with 4 operating rooms on the grounds of Al-Shifa hospital. Gaza's largest hospital has been bombed, burned, and pushed past its limits. After the forced shutdown of the Indonesian, Al-Awda, and Kamal Adwan hospitals, Al-Shifa is the last major hospital left standing in North Gaza.

Right now, occupancy is at 200–300%. Patients are being treated on floors, in hallways, and tents. There are no more beds. No more space. But there is a way forward with your help. If you would like donate, please visit: <https://doctorsagainstgenocide.org/donate>.

BACK-TO-SCHOOL DRIVE FOR THE MARY ANN BRETT PANTRY

While the beginning of the school year is an exciting time for kids and parents, it can also be stressful. For the families helped by the Mary Ann Brett Pantry in Dorchester, the beginning of the year can be especially intense. In hopes of alleviating stress and making the start of the school year sunnier for these families, Saint Cecilia is once again collecting backpacks and school supplies for the kids.

And we are requesting items that will be used to fill the backpacks: spiral notebooks, 3-ring binders, folders, dry-erase markers, and copy paper. There will be bins in the narthex if you want to provide any of the items above.

To make it easier to participate in the Back-To-School Drive, you can also access the pantry's Amazon wish list here: www.amazon.com/hz/wishlist/ls/11Q1I35W4EGYE?ref=wl_share. You can also scan the Flowcode on the right.

Thank you so much for your dedication to improving the lives of the kids in Greater Boston!



SIMEON & ANNA SENIORS

THURSDAY, JULY 24 | 10AM | PARISH HALL

The next Simeon and Anna Seniors Meeting will be held on Thursday, July 24th. From 10:00 to 10:30 a.m. there will be coffee/tea and conversation, and at 10:30 there will be time for prayer. All parish seniors are invited to participate.

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)

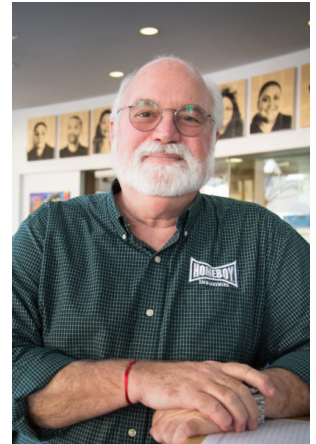
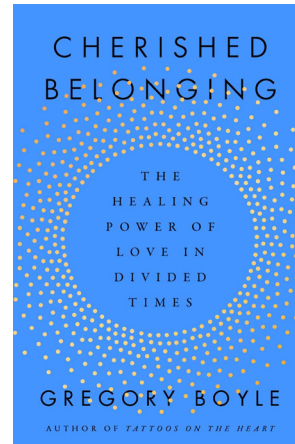
So the next time you are shopping or on Amazon.com, please consider picking up some of the items above and dropping them in the plastic bin identified for this purpose in the narthex. The last day we can accept donations for the Camp is Sunday, August 3. Thank you!

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.

SAVE THE DATE: An Evening with Greg Boyle, SJ



In a world increasingly marked by division and discord, Father Greg Boyle offers a transformative vision of community and compassion.

Join us at Saint Cecilia on **Wednesday, September 3** at **6:00 p.m.** where Jesuit Father Greg Boyle will discuss his 2024 book, *Cherished Belonging: The Healing Power of Love in Divided Times*.

BLOOD DRIVE

SATURDAY, AUGUST 2 | 9:00 A.M. TO 2:00 P.M.
HIBERNIAN HALL | 151 WATERTOWN STREET, WATERTOWN

Looking for an effective way to show love of neighbor? The Watertown Ancient Order of Hibernians is hosting a Red Cross blood drive on Saturday, August 2, from 9:00 a.m. to 2:00 p.m. at Hibernian Hall in Watertown. If you decide to donate blood, bring some canned goods and other non-perishable food with you to help feed those with food insecurity. Food can be dropped off at Hibernian Hall. Visit <https://www.redcrossblood.org/> and enter: AOH to schedule an appointment. Your single blood donation has the potential to save up to three lives!

SAINT CECILIA MENTAL HEALTH MINISTRY

SUNDAY, AUGUST 3 | 1PM | CLASSROOM 1

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.



Thank you to everyone who helped us kick off the Community Canvas Project! We have already received several wonderful submissions, and we can't wait to see what else you come up with.

As a reminder, the box and notecards are located on the table in the narthex. Here's how the project works:

1. Think about what Saint Cecilia means to you.
 2. Grab a notecard and let your creativity flow! We want to see it all — a few words, phrases, or even a drawing!
 3. Once you have finished your notecard, place the card into the box for safe keeping.
- * Feel free to take your notecard to the parish hall or home with you. We will have staff available to collect the notecards downstairs.
- * If you have a digital submission or any questions, please email Anastassia Kolchanov at her parish email.

This project is ongoing, so take your time with your answers. Parishioners of all ages are encouraged to participate!



COMING UP AT SAINT CECILIA

JULY 17 - JULY 24

THURSDAY, JULY 17

Choral Workshop | 7pm | Classroom 1

Wisdom Group | 7:30pm via Zoom

SUNDAY, JULY 20

Wisdom Group | 8:30am via Zoom

Summer Choir Sunday | 8:30am

Mental Health Counselors Group | 1pm

Community Room

THURSDAY, JULY 24

Simeon & Anna Seniors | 10am | Parish Hall

GBIO Potluck | 6pm | United Parish of Brookline

GONE PHISHIN':

A Few Reminders About Online Saftey

- Father John will **NEVER** email you to ask for money, request that you purchase gift cards, or inquire about financial account numbers. He also will never ask you if you're free to communicate via email or text; nor will he ask you if you can perform a favor for him.
- If something in a subject line or an email looks suspicious or sounds out of character, it probably is. Read carefully.
- Always be sure to check the origin email address, even if you recognize the sender's name. You may need to hover over or click on the name for the full email address to be visible. Many scam emails are sent from a Gmail account. Be suspicious of any email from the parish that does not end with "stceciliaboston.org."
- Be aware of urgent requests. They are quite often scams.
- Be sure to delete all spam email.
- When in doubt, please call us. If you want to verify the validity of any email that appears to be coming from Father John or anyone on the parish staff, please call (617)-536-4548.

CHOOSING LIKE MARY AND MARTHA

BY MICHAEL K. MARSH



Image: New African Woman Magazine

Martha and Mary By Jerome Jones Jr. (c. 2002)

“There is need of only one thing.
Mary has chosen the better part.”

- From Luke 10:38-42, Proper 11C

There have been times when I made a choice and I knew deep within it was the only choice to be made. It was absolutely the right choice. If I could do it all again I would make the same choice and do so with thanksgiving and gratitude. There have also been times when I made what I thought was the right choice but can now see there was a better choice to have been made. I would do things

differently if I had the chance to choose again. I suspect most of us could say the same thing.

Too often we equate the choice we make, and its subsequent approval or rejection, with our goodness, our worthiness, our acceptableness, our faithfulness, our lovableness. That’s what most of history has done with Mary and Martha. Mary made the better choice, Jesus says, and we quickly conclude that we should be like Mary, not Martha. We are to sit and listen rather than be active and busy. Mary is equated with the contemplative life and

Martha with the active life and much of Christian history has seen the contemplative life as the more perfect life. That's one reading of this text but is it the only reading, the definitive reading? Is Mary necessarily better, more holy, more loved, more acceptable to Jesus?

If Jesus is saying that Mary, to the exclusion of Martha, is the way we are to be then the next time my wife asks me to run some errands or help with the house cleaning I'll just tell her, "No babe, you go ahead. I'm going to choose the better part and sit here with Jesus." I don't think that is what Jesus is saying and I know my wife doesn't. Jesus is making an observation, not a judgment.

I don't think this text is really even about Mary and Martha but about us and the choices we make. That does not mean we are to copy cat Mary. If Jesus wanted us to do that why didn't he tell us clearly what that "one thing" is? He could have at least given us the five easy steps to choosing the better part, but he didn't.

Jesus is saying that choices matter. We are always making choices. I wonder how many choices we make each day? Sometimes we choose unconsciously, sometimes quickly and easily, other times with great deliberation and struggle. Some choices are insignificant. They are forgotten the next day. Other choices have great meaning and significance and the consequences are long lasting. Our choices can shape who we are. They can establish in us patterns and habits of how we see and act, the words we speak, and the ways we relate to each other. Our choices can set a trajectory for our life. Our choices make a difference.

In this particular context Mary made the better choice but it was a choice for that time, that place, and those circumstances. Change the setting and Martha's choice might have been the better part. We can see that in Jesus' own life. Sometimes Jesus went off by himself to be alone, silent, still, to pray, to sit and listen, to be present to his Father. At those times he was like Mary. Other times Jesus was active, on the move, in the midst of people, and busy teaching, healing, feeding 5000. On those days he was more like Martha.

While we might distinguish between Mary and Martha there is a common theme, presence. Mary and Martha are two ways of being present. Both ways are necessary, faithful, and holy. There is not simply one choice that is to be made for ever and always. We are always to be discerning the one thing needed in this time, this place, these circumstances. What is the better part given our particular situation? How do we be present, show up, to

the divine presence that is already and always before us? That's the question. Some days Mary will be our guide and other days Martha will be our guide. Either way we must choose.

Some days that choice may mean sitting quietly and listening to the heartbeat of God within us, reading and studying, watching a sunset with our spouse, or praying for the world. Other days it may mean speaking words of hope and encouragement, offering actions of compassion and hospitality, seeking forgiveness and making amends, or climbing a tree with our child.

What is the one thing needed right now, in this moment? Not forever or what you think will fix all your problems and let you live happy ever after. Just for now. What is the one thing needed that will keep you awake, aware, open, receptive, and present to Christ? Choose that. That is the better part but hold your choice lightly because there will be another choice to be made after that, and another after that one. We choose our way into life, love, relationships, faith, and even salvation, and the choices matter.



Originally published on Michael Marsh's website Interrupting the Silence on July 29, 2013.

The Reverend Michael Marsh is an Episcopal priest who served twenty-two years in The Episcopal Diocese of West Texas. Reverend Michael Marsh is the retired rector of St. Philip's Episcopal Church in Uvalde, Texas where he served from 2005 to 2025.



TODAY WE HEAR ABOUT MARY AND MARTHA

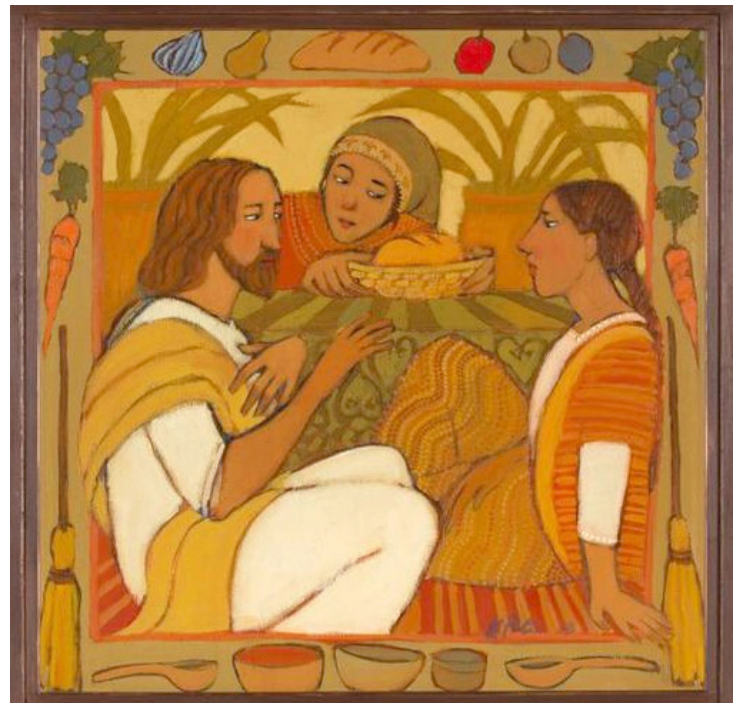
BY JAMES LIGGETT

Today we hear about Mary and Martha — two really remarkable people who have often been treated rather badly. To be sure, they are famous and, if nothing else, doubtless have had more women's guilds named after them than anyone else. But they are so often used as types, as symbols, that their own story is seldom heard. Through the centuries, Mary and Martha have stood for a vast array of contrasts: service versus worship; the monastic life versus the secular life; social activism versus personal piety; faith versus works; traditional feminine roles versus modern feminine roles, and so on. But what about Martha and Mary the people, and their encounter with Jesus on his journey to Jerusalem?

A surprising amount of information about them can be discovered from these few verses of Luke. Let's look at Martha first. She is the head of her household. For a Jewish woman of the first century, this is a sign of great tragedy. It means she is either a widow or has never married; it also means that she has virtually no position in society. Her situation was generally seen as a sign of God's displeasure. Such women were expected to be as invisible as possible, and to cling quietly to what little life their culture offered them.

Then, Jesus' journey to the cross brought him to Martha's village, and Martha, either by rumor of Jesus or by his appearance, found him compelling. So, Martha did an unthinkable thing: She invited this stranger, this rabbi, this man, into her house. (She probably invited a whole herd of disciples in as well, but that made no difference.) In receiving Jesus into her house, Martha is, in her own way, selling everything and buying the pearl of great price. It is a bold and reckless action that struck at convention, ignored propriety, and was totally scandalous. She saw an opportunity of great value, and she reached for that, ignoring all that stood in the way. Her actions are both courageous, and little bizarre. No doubt, people would talk.

Jesus entered the house and began to teach. (The Greek makes it clear that he is not chatting about the weather; he is giving his word, the content of his message.)



Mary, Martha and Jesus
by Kathleen Peterson (c. 2014)

Meanwhile, Mary — the other one — had been watching all of this, no doubt with great interest. Imagine Mary, early in Jesus' visit: she sees Martha busy in the kitchen, and she hears a few words from Jesus. Now it is Mary's turn to make a decision. It is a big decision. The issue was not housework versus study club. The issue actually pulled at the very fabric of society. You see, there were only a few things a woman could do that were worse than inviting a strange rabbi into her house. Being taught by such a rabbi was one of them. Here are two contemporary Rabbinic sayings Mary surely knew: The rabbis said: "It is better to burn the Torah than to teach it to a woman," and "It is better to teach a daughter to be a prostitute than to teach her the Torah."

For a woman to listen to someone teach about the Torah was just wrong. But, Mary had been watching her sister, and Mary had discovered in Jesus the same power, the same draw, that Martha had. So, Mary sat down and began to listen, to hear

the word of Jesus. For Mary to do this was unthinkable. It is a bold and reckless action that struck at convention, ignored propriety, and was totally scandalous.

She saw an opportunity of great value, and she reached for that, ignoring all that stood in the way. Her actions were both courageous and a little bizarre. No doubt, people would talk.

You see Martha and Mary are not just symbols, or types of people. They are also real people, interesting, gutsy women who were very much alike, and who were willing to risk much for an opportunity to be with Jesus. All of this puts a fresh light on the little spat between them.

Jesus had been watching both Martha and Mary. He had seen each of them in turn make her radical choice; and he had supported them. He accepted Martha's invitation and entered the house. He continued to teach as Mary sat at his feet and listened. (By the way, both of these were very improper actions for any respectable teacher.) Jesus clearly admired them both.

Then, Martha came to Jesus with her little complaint; there is work to be done, ordinary, regular work. It is appropriate and right for Mary to help with that, Mary has always helped with that, and Jesus should tell her to help now.

The Lord's reply was surprisingly kind. His answer to Martha was the most gentle response Jesus ever gave to a hypocrite. One thing is needful, Jesus said to Martha. Martha knows that, Martha went to great lengths and took great risks for that one thing — the presence of Jesus. Now Mary is doing exactly what Martha did, and Martha is whining because it is inconvenient. The real issue here is not who does the dishes. The real issue is the meaning of Jesus, the consequences of his presence.

The presence of the Lord changes things. Life will be different, and some of the old rules and old patterns will not work, once he has arrived. His presence will bring, among other things, inconvenience and the need to reevaluate and restructure.

That was Martha's mistake. She assumed that she could invite Jesus into her house, into her life, and then return to business as usual, with nothing else any different. Or at least she wanted to be the one who decided what changed and what didn't.

Jesus was telling Martha, and us, that it doesn't work that way. Once Jesus is invited in, once he begins to

become a part of things, then sooner or later all of life will be different, all of life will be changed. To expect and to demand otherwise, as Martha did, is to misunderstand the Lord. Jesus does not fit neatly into a world and a life that is already pretty well constructed. Jesus is not a missing piece in an otherwise well constructed existence.

Jesus messes things up, and forces everything to be reconsidered and re-evaluated. There is no telling what that re-evaluation is going to look like. In this story, the way the household works is going to be different now; and there were no doubt going to be other changes as well. Both Mary and Martha were different now. Jesus had been there. Things are not going to be the same. Life changes when Jesus is invited in. That's the real key to this story.

Don't forget to think about Mary and Martha as people, not just as types. Listen to their story — to their courage and their audacity; to their strengths and their weaknesses — listen and try it on.

Remember, when Jesus is invited in, things change.



Originally published in the Episcopal Church's Sermons That Work blog on July 22, 2001

The Reverend James Liggett is the retired rector of St. Nicholas' Episcopal Church in Midland, Texas. He is a native of Kansas and a graduate of the University of Houston and the Episcopal Divinity School. He has served parishes in Kansas, Texas, and Oklahoma and has been a contributor to Sermons That Work since the 1980's.



THE TROUBLE WITH MARY AND MARTHA

BY ERIK PARKER



Image: Wikimedia

Christ in the House of Martha and Mary by Diego Velázquez (c.1618)

Once again this week, we hear a familiar story from the book of Luke. Last week as we unpacked the parable of the Good Samaritan, we looked at the way in which that parable was less about loving our neighbour through good deeds, as it was a metaphor for God's mercy and grace given for us. When we read the parable through the lens of the lawyer's question regarding inheriting eternal life, we discovered that in fact God was the Good Samaritan and we were the one in the ditch. God is the one rescuing from sin and death when our efforts to justify ourselves fall short.

Today, we pick up just after that story with the story of Mary and Martha, another familiar story from Luke. A story for which there are countless pieces of art, bible studies and sermons that all warn against the distracted fussing of Martha and lift up the quiet listening of Mary. Another

sermon when the brain can be turned off early on, because we think we know what the message is here.

If I am honest, I can go back into my files and find sermons about the version of Mary and Martha that I just described. About two versions of hosting and "women's work."

And yet a deeper dive into the text reveals a story very different than the one we so often imagine,

Biblical Scholar, Mary Stromer Hanson and Pastor Amy Courts have done some excellent work to re-visit this text and a lot of what to come is based on their work.

Following Jesus' conversation with the lawyer who prompted Jesus to tell the parable of the Good Samaritan, Jesus and his disciples are on their way to a certain village. Presumably this

village is Bethany, the home of Mary and Martha.

Upon their arrival, Martha meets Jesus but exactly how and where is not so clear. What reads as “welcomes” Jesus may also be heard as receives Jesus, as in receives his message or teaching. And while we might imagine Jesus the disciples crowded into Martha’s home, the earliest manuscripts of Luke do not include this detail. So this interaction between Martha and Jesus might be taking place anywhere, on the road, in the town square or some other public place.

Then the story notes that Martha has a sister Mary who sits at the feet of Jesus. This of course has led to the many paintings or other pieces of art depicting Jesus and Mary sitting in a living room of sorts as he teaching, while Martha scurries about the kitchen. However, “sitting at the feet” is well known 1st century phrase which means to be a disciple of or follower of a teacher or rabbi.

So Mary is not quietly sitting at Jesus’ feet while he is waiting supper, but rather is named as one of his disciples. But it isn’t just Mary. In many English translations the word ‘also’ is omitted. Martha had a sister named Mary who ALSO sat at the feet of Jesus.

In other words, Mary and Martha are both disciples and followers of Jesus. Jesus who earlier in Luke declares that his disciples are the ones who hear his word and do it.

So rather than two women taking different approaches to hosting a guest for supper, we have two sisters and two disciples of Jesus.

The story goes on to say that Martha is distracted by many *Diakonen*, a Greek word you might know from Diaconal Minister or Deacon. We have traditionally translated that Martha was distracted, but the connotation is being troubled and in an ongoing way. Martha is troubled by *diakonen*, not the tasks of keeping a home, but ministry. Martha is troubled, almost being split and divided in herself by all the work of ministry around her.

Martha is not distracted by cooking dinner, but by tending to her village. Feeding the hungry, caring for the widows, visiting sick and imprisoned. Doing all the kinds of things a disciple of Jesus would do locally in her village.

And being troubled, Martha comes to Jesus to confront him about her sister, Mary. Now, ever why wonder why Mary doesn’t speak in this story? It is likely because she isn’t even there. Again the connotation in Greek is that Mary has left her sister, Mary has gone off with the

rest of Jesus’ travelling disciples to preach the good news throughout Galilee. Martha does not know where Mary is but Jesus does. And so she is relaying the message through him, that she wants her sister to come home.

And just maybe Martha isn’t only stressed by the task of ministering to her community. Maybe she is worried about her sister who is out on the road, out doing the things that are usually reserved for men, out in the world which is not a safe place, especially for a woman (remember the bandits we just heard about in the story of the Good Samaritan).

And so in the midst of her troubled spirit and worry about her sister, Jesus brings Martha back to herself. ‘Martha, Martha’ Jesus says her name twice. Like a good friend grounding another, Jesus helps her find her feet.

Jesus looks around the village of Bethany, knowing all that Martha is tending to in her community, all the care she is giving. “You have much that troubles you Martha, but there is only one thing.” Jesus tells Martha that despite the many jobs and responsibilities of caring for her community, that there is only one call to discipleship. The same call that both sisters are following each in their own way.

And so this story that we used to think was about a couple of sisters fighting over the domestic duties of hosting a guest in their home is something completely different. It is the story of a disciple who confronts Jesus when he arrives in her town with her narrow expectations for what the work of the Kingdom of God might look like, only to have Jesus remind her that ministry and God’s work happens in a variety of ways, and through a variety of people.

Sound familiar?

As churches we have had the habit of being Marthas, not in the distracted busybody way, but as communities that have often and long expected the work of the kingdom to look and be a certain way. We have preferred ministry to take place among us according to our vision and expectations. And lately — say in the past 20 years or so — keeping up with it all has been troubling us and stressing us out. Especially as we think there are folks who should be here with us doing this work.

But Jesus meets us where we are and grounds us too. “Church, Church, you are stressed and troubled by many things, but there is only need of one thing.”

There is only one thing to keep at the forefront, one thing to press us on, one thing that guides us as followers of Christ:

There is only one call to ministry. That each who is called to serve is called by the same God with the same call. That one call is expressed in the variety of work that God is doing in and through us and countless others.

We have been hearing this message over and over again in the Gospel of Luke. As Jesus and the disciples have gone about Galilee proclaiming the gospel, Jesus has been constantly challenging the disciples to expand their understanding of what God's work in the world can look like. To be open to others and their different forms of service, who have also heard that one call to discipleship.

And so as we enter this new age of being church together, Jesus is challenging us to too:

Jesus is hearing our complaints and struggles and stress, hearing our prayers and pleas.

Jesus is calling out our names and grounding us again in the Word of God and the sacraments. Jesus is reminding us that God is the one who calls us to serve, and we don't get to decide what that service looks like for everyone.

And Jesus shows us that this call, this ministry, this discipleship, this preaching of the good news is going to look and be different than we expect.

But it is still the work of the gospel, still the work of the church, still part of the body of Christ to which we all belong.

Today we are called to be like both Mary and Martha, disciples following God's calls, using our diverse gifts to take the good news first given to us, good news of mercy and new life, out to the whole world.



Originally published on Erik Parker's blog The Millennial Pastor on July 18, 2022.

The Rev. Erik Parker is the former pastor of Sherwood Park Lutheran Church in Winnipeg, Canada.



CHRIST IN THE HOUSE OF MARTHA AND MARY



Jacopo Tintoretto
c. 1570 - 1575

PARISH RESOURCES

Parish Office & Mailing Address

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

Parish Staff

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

Assisting Clergy

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

Music Ministry

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

Audiovisual Support

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

Schedule for Liturgy

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

Hearing Assistance in Church

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

For Those with Celiac Disease

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

Building Accessibility

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

Parking

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

Baptism for Infants

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

Faith Formation for Children

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

Child Abuse Prevention (CAP) Team

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

Order of Christian Initiation of Adults (OCIA)

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

Marriage

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

Care of the Sick

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

Order of Christian Funerals

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

Joining Our Community

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

Please note:

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