Give us Our Daily Bread
Godson Etokakpan
THE 17TH SUNDAY IN ORDINARY TIME

PRELUDE | O Mensch, bewein, BWV 622

Johann Sebastian Bach
(1685-1750)

Song

Vasyl Barvinskyi
(1888-1963)

ENTRANCE PROCESSION | Praise to the Lord, the Almighty

LOBE DEN HERREN

Praise to the Lord, the Almighty, the king of creation!
Praise to the Lord, above all things so mighty
Praise to the Lord, who shall prosper our work and do
Praise to the Lord—O let all that is in us adore

O my soul, praise him, for he is your health and salvation!
Keeping us safe at his side, and so gently sustaining,
Surely his goodness and mercy shall attend us,
All that has life and breath come now with praises before him!

Have you not seen: Brothers and sisters, draw near,
All you have needed has been
What the Almighty can do,
Sound from his people again—

Praise him in glad adoration!
Met by his gracious ordaining!
Who with his love will be friend us,
Gladly with praise we adore him!
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 Renewal  
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 ad-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
COLLECT

LITURGY OF THE WORD

FIRST READING | Genesis 18: 20-32

RESPONSORIAL PSALM | Psalm 138: Lord, On the Day I Called for Help

1. I thank you, Lord, with all my heart; you have heard the words of my mouth.
   In the presence of the angels I praise you. I bow down toward your holy temple.

2. I give thanks to your name for your merciful love and your faithfulness. You have exalted your name over all.
   On the day I called, you answered me; you increased the strength of my soul.

3. The Lord is high, yet he looks on the lowly, and the haughty he knows from afar. You give me life through I
   walk amid affliction; you stretch out your hand against the anger of my foes.

4. With your right hand you save me; the Lord will accomplish this for me. O Lord, your merciful love is eternal;
   discard not the work of your hands.

SECOND READING | Colossians 2: 12-14
GOSPEL ACCLAMATION | Franciscan Alleluia

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
EUCHARISTIC PRAYER

★ The Lord be with you.
All: And with your spirit.
★ Lift up your hearts.
All: We lift them up to the Lord.
★ Let us give thanks to the Lord our God.
All: It is right and just.
HOLY, HOLY | Mass of Christ the Savior

Dan Schutte

MEMORIAL ACCLAMATION | Mass of Christ the Savior

Dan Schutte

GREAT AMEN | Mass of Christ the Savior

Dan Schutte

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.
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.” During this time when we are not able to celebrate the Eucharist together in person, 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. Amen.
Communion | In the Breaking of the Bread

Bob Hurd

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@stcecilaboston.org.
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.

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RECESSIONAL | Lead Me, Guide Me

Doris Aikers

Refrain

Lead me, guide me, along the way, For if you lead me, I cannot stray. Lord, let me walk each day with thee. Lead me, O Lord, lead me.

Verses

1. I am weak and I need thy strength and pow’r To help me over my weakest hour. Help me through the darkness thy face to see. Lead me, O Lord, lead me.

2. Help me tread in the paths of righteousness. Be my aid when Satan and sin oppress. I am putting all my trust in thee. Lead me, O Lord, lead me.

3. I am lost if you take your hand from me, I am blind without thy Light to see. Lord, just always let me thy servant be. Lead me, O Lord, lead me.

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POSTLUDE | Etude in E-flat minor

Frédéric Chopin
(1810-1849)

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

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

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

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

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

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

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

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

You may or may not agree with the following two statements: 1) “God never gives us more than we can handle” and 2) “Everything happens for a reason.” They tend to be words that are expressed to relatives or friends of ours who have experienced a loss or a tragic event in their lives. I’m not convinced that everyone who says these words believes them, but we seem to think they bring comfort to those who are bereaved. But like so many other things in life, these words are indicative of our understanding of God. Many of us were raised to believe that God is an Almighty Being sitting on a throne in the sky. We’re made to believe that God orchestrates the events of our world—testing us, judging us, and condemning us. We use this image to justify the existence of hurricanes, tornadoes, earthquakes, disasters, accidents, and illnesses. For thousands of years, when we had no idea what caused such tragedies, we looked to the sky for answers. While we couldn’t understand these mysteries, we had to accept God’s will and be part of God’s plan. Today (thank God!), we have much more information about geology, anthropology, meteorology, psychology, theology, and medicine, so we know what is responsible for these occurrences. Scientists no longer tell us it is God determining who dies and when. Whenever any tragic event happens worldwide or in our individual lives, rather than asking “why did this happen” (putting the responsibility on God), the healthier question is “how” did this happen (it can be explained by those who have done the research).

When my sister’s first child (Lisa) died a few weeks after her birth, I never thought or expressed to her that God had anything to do with it. God doesn’t bring about the negative experiences in life, but when they occur, God does give us the strength and desire to overcome them. If it is true that we are created in the image of God, then we have to realize that if we would never wish harm on our own children to “test their love for us” or to “punish them,” then why do we attribute such qualities to God? Putting it simply, I believe that when God was sick and tired of being blamed for all the tragedies of life, God sent Jesus into the world to prove that God loves us. Jesus spent his life healing, forgiving, and loving. So, when I hear anyone say those two expressions with which I began, I realize they have a totally different understanding of God than I do. As the gospel says, “would you give your child a snake when he asks for a fish, or a scorpion when he asks for an egg?” We would never describe such a parent as healthy, so how can we still attribute such behavior to God?

So, we do have a choice: we can grow, evolve, and mature in our understanding of God or we can continue to believe everything we were taught about God from our earliest days. We would never do that in other areas of our lives, e.g., history, science, medicine, law, technology, or finances. We consider it a challenge to expand our knowledge in so many areas but hesitate when it comes to God (theology) or the Church (ecclesiology). Education will always affect our experience of reality. I can deny that reality, but the world will leave me behind. God loves us unconditionally and has given us unlimited potential. Those two gifts are what motivate me to encourage you to choose to expand your relationships with God from one of fear to one of love. It’s made all the difference to me, and I know what it can do for you and those you love.

Enjoy life!

F. Coyne
THIS SUNDAY’S READINGS
Genesis 18:20-32
Colossians 2:12-14

NEXT SUNDAY’S READINGS
Ecclesiastes 1:2; 2:21-23
Colossians 3:1-5, 9-11
Luke 12:13-21

**SPECIAL INTENTIONS**

**Sunday, July 24 | 9:30 a.m.**
Barry Goughan, **Anniversary**
Christopher Jude O’Connor, **Anniversary**
Eleanor Mooney Dahar, **1st Anniversary**
Martha McMahon McCaffrey, **Memorial**
Colin Meegan, **Memorial**

**Friday, July 29 | 8:00 a.m.**
Irene Faldetta, **Memorial**

**MINISTERS OF THE LITURGY**

**Saturday, July 23 | 5:00 p.m.**
Rev. Peter Grover, OMV, celebrant
Rosaria Salerno, lector

**Sunday, July 24 | 8:00 a.m.**
Rev. Michael Simone, SJ, celebrant
Jordan Barnes, lector

**Sunday, July 24 | 9:30 a.m.**
Rev. Ron Coyne, celebrant
William Dunn, Kelly McClintock,
and Rosaria Salerno, lectors

**Sunday, July 24 | 11:30 a.m.**
Rev. Ron Coyne, celebrant
Karen McMenamy and Cynthia Wanner, lectors

**ASK AND YOU WILL RECEIVE; SEEK AND YOU WILL FIND; KNOCK AND THE DOOR WILL BE OPENED TO YOU.**

**LUKE 11:9**
PRAYERS & OCCASIONS

Our Sick
Please pray for all our sick and for those who are in need of our prayer, especially Charlie Naughton, Bob Haas, Mary Walters, Marc Pelletier, Ray Cronin, Rosalind Sica, Rick Gailardetz, Michael Mulrenan, Michele Maniscalco, Nick Hungerford, and Fred Tufts.

Welcome to Saint Cecilia Parish
We are pleased to welcome the following new members of our parish who have recently registered: Carolyn and Scott Lemone of Boston, Rachel Becker of Boston, and Pamela and Robert Stanton of Waterbury Center, Vermont. If you have not previously registered you can do so online at www.stceciliaboston.org.

Happy Anniversary!
This week we celebrate the baptismal anniversary of Mark Brown who was baptized on July 30. May the Lord continue to bless him with the grace to live out his baptismal call. Happy Feast Day, Mark!

Liturgy of the Hours
Please join us for Morning & Evening Prayer

Wednesday, July 6 at 7:00 p.m.
Vespers for the Memorial of Saint Maria Goretti

Thursday, July 14 at 7:00 p.m.
Vespers for the Memorial of Saint Kateri Tekakwitha

Friday, July 22 at 7:00 a.m.
Lauds for the Feast of Saint Mary Magdalene

Monday, July 25 at 7:00 p.m.
Vespers for the Feast of Saint James

Live on the Saint Cecilia Facebook Page or via Zoom
Email st.hoursandaize@gmail.com for details.

Save the Date: Coffee Pop-Up!
Sunday, July 31 | after 9:30 & 11:30 Masses

This summer our coffee crew is taking a much needed break from weekly Coffee Hospitality, but they will be offering monthly Coffee Pop-Ups. We hope to see you next Sunday for a hot cup of coffee and a delicious pastry! Can’t make it? Our August Coffee Pop-Up will take place on August 28. We look forward to seeing you at one or both of these delicious events!

Workshop with Aquinnah Wampanoag Historian
Saturday, July 23 | 2:00-5:00 p.m. | Community Room

Join the Social & Racial Justice Ministry and Massachusetts Catholics for Indigenous Rights for an interactive workshop titled: “Falling Off of Our Feet: The Practices of Colonization Instituted Against Wampanoag People and Other Tribal Nations of Southern New England, A Template of Manifest Destiny” led by Aquinnah Wampanoag historian and museum educator Linda Coombs. We all carry the heavy legacy of the Doctrine of Discovery, so join us in learning more about it and its implications, as it has been woven into our law since 1823. This is an opportunity to better our relationship and understanding of the indigenous communities that continue to steward the land and water of southeastern MA. For more information and to register contact Linden Jenkins at lindajenkins177@yahoo.com.

Learn about and Confront the Climate and Ecological Emergency
Sunday, July 24 | After the 11:30 Mass | Classroom 1

Join the Social & Racial Justice Ministry at Saint Cecilia for this engaging talk by parishioner Dr. Robert Lauer, member of the Outreach Working Group of Extinction Rebellion Boston, to learn about the climate and ecological crisis and the plan that Extinction Rebellion has to confront it. It’s easy to feel overstruck and every one of us needs to come together while there is still time to act. We are inviting you to open your hearts and explore new possibilities. Get to know other local people who want to make a difference, too. The talk will be about one hour and there will be time for Q&A.

Come Join the Knitting Ministry Virtually this Summer
Monday, August 1 | 3:30-4:30 p.m. | Zoom

New to knitting? Join the Community Service Knitting Ministry this summer and earn to make knitted fingerless mitts and knitted caps. These are both travel projects and can be worked anywhere! Once items are completed we will donate them to the Knitting Connection. Seasoned knitters are also welcome! For more information, contact Ann Marie Turo: annmarie@integratedmindandbody.com.
**Wisdom and Mature Spirituality**

The Wisdom and Mature Spirituality Group meets in person on the first Sunday of the month from 10:00 to 11:00 a.m., and on Zoom from 8:30 to 9:30 a.m. on all other Sundays. The group is currently two-thirds through the reading of Cynthia Bourgeault’s 2010 work, *The Meaning of Mary Magdalene: Discovering the Woman at the Heart of Christianity*. In this book, the Rev. Bourgeault takes readers on a journey to discover the real Mary Magdalene—one of the most influential people in the history of Christianity and, arguably, one of Jesus’ most important disciples. We will begin Part Three this week: "Mary Magdalene as Unitive Wisdom."

Cynthia Bourgeault is an Episcopal priest, writer, and internationally acclaimed retreat leader. She is a faculty member emeritus of the Center for Action and Contemplation and has been honored as one of the 100 most spiritually influential living people in 2021.

Please RSVP to Deb Garcia for the location, Zoom link, and more information: sc.wisdomandmaturespirituality@gmail.com. Anyone who is in the second half of life is welcome to join our group and we are always happy to welcome new participants.

**Travel Size Toiletries**

Please keep in mind that two of our nonprofit partner agencies have an ongoing need for donations of travel-size toiletries. Individual size shampoo, conditioner, body lotion and soap are always needed. Toothpaste, toothbrushes, and deodorant (none of which can typically be found in a hotel room!) are also always in demand. Donated toiletries need to be unused, of course, and there are plastic bins in the narthex for donations. The two agencies are: Women’s Lunch Place (www.womenslunchplace.org) and Y2Y Youth Shelter (www.Y2YNetwork.org).

**Pine Street’s Summer Inn the City**

Join Pine Street Inn’s Innbassadors for the 10th anniversary of Summer Inn the City. You are invited to take part in this evening of food, drink and fun that connects you with the next generation of leaders in Greater Boston while raising significant funds to benefit Pine Street’s mission to end homelessness.

Saint Cecilia is a proud sponsor of this event which will take place on Tuesday, August 2, from 6 to 9 p.m. It will be held at Artists for Humanity, 100 West 2nd Street, Boston. Tickets are $60/person by July 31; $75/person after July 31. You can register for the event and purchase tickets at: https://www.pinestreetinn.org/about-us/summer-inn-the-city.

**Shakespeare on the Common and Parish Potluck Picnic**

Join Saint Cecilia parishioners to see "Much Ado About Nothing" this Wednesday, July 27 on the Boston Common near the Parkman Bandstand. We’ll be reserving space and having a potluck picnic beforehand. The picnic is at 6:30 p.m. and the play starts at 8:00 p.m. For more information contact Jenny Jones, jennyjinjp@gmail.com. The play is free, though donations to the Commonwealth Shakespeare Company are appreciated: http://www.commshakes.org/.

**Seeking EMS for Mass General**

Mass General Hospital is seeking Eucharistic ministers to distribute Communion to patients and their families. The commitment would be for 6-8 hours per month (either once weekly for two hours or every other week for three hours.) Parking will be validated. Their greatest need is for Mondays, Fridays, and Sundays. If you are interested in participating in this vital ministry, please reach out to Julie Supple, Spiritual Care Provider. 617-726-2220 or jsupple@mgh.harvard.edu.
GLOBAL EMERGENCY UPDATE:
FOOD CRISIS JULY 2022

As communities across the world experience life-threatening levels of hunger and malnutrition, Catholic Relief Services responds to the most urgent humanitarian needs—and opportunities for global impact.

49 million people in 46 countries, primarily in Africa, face extreme hunger and malnutrition. There has been a 60% increase in acute food insecurity in just one year according to the World Food Program.

In the Horn of Africa alone, millions of people are facing the threat of starvation. Multiple agencies are warning that food assistance must be immediately scaled up and sustained to prevent loss of life and livelihoods. Furthermore, forecasts indicate a strong likelihood of a fifth failed rainy season later this year.

The war in Ukraine is straining an already-fragile global food system, particularly for the emerging markets and developing economies that depend on Russia and Ukraine for fuel, fertilizer and staples such as wheat, corn and cooking oils.

Catholic Relief Services is collaborating with their partners on a comprehensive response to meet immediate needs, while ramping up programming to strengthen resilience. While CRS is already reaching millions of people with support, they need to do more. They recognize the urgent assistance needed to avert famine and devastation of livelihoods. There is also the likelihood that the underlying drivers of food insecurity will lead to longer-term impacts that could last months and even years.

HOW TO HELP:
• Donate online: crs.org/ways-to-give-emergency
• Donate by phone: 1-877-HELP-CRS
• Donate by check: Global Food Crisis Response, Catholic Relief Services, P.O. Box 17090, Baltimore.MD 21297-0303

SUNSET POINT CAMP DONATIONS

For nearly 100 years, Sunset Point Camp, operated by our friends at Catholic Charities, has provided a dream vacation at the seashore to over 40,000 children from low-income, aged 6-13 from Greater Boston. 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 seeking sunscreen donations. So the next time you’re out, please pick up an extra tube of sunscreen and dropping it in the plastic bin identified for this purpose in the narthex. The higher SPF number, the better. They also need kids’ flip-flops for boys and girls ages 6 to 12.

ONLINE COURSES

| Spiritual Practices |
| August 3 – August 23 | 3-Week Online Course |
| Registration Required | $30.00 |

| St. Mary Of Magdala |
| August 3 – August 30 | 4-Week Online Course |
| Registration Required | $30.00 |

For further details or to register for this event, please check the STM Online: Crossroads website: https://www.bc.edu(bc-web/schools/stm/sites/crossroads.html)
NEWS FROM THE RACIAL EQUITY TEAM!

AFFINITY GROUPS
Have you heard? We’re taking the feedback from the Racial Equity Survey and putting it into action this summer! One of the initiatives we’re launching right away are affinity groups. What are “affinity groups,” you ask? Good question! Affinity groups are a manner of bringing people together who have a common identity – like race, religion, gender, etc. At St. C’s, we’re going to start with the groups that emerged from our parish-wide survey that can be better included at church: BIPOC (Black, Indigenous and People of Color), people with disabilities, and LGBTQ+ people.

These groups will have total autonomy to decide how often to meet, how to meet (in-person or Zoom), what to talk about, etc. They are meant as ways for folks to build community with each other and to provide a space to be able to talk about their faith in the context of these identities. Signups will be open until August 15. Meetings should begin in September.

The affinity groups we are planning to start with:
- Black/African American Affinity
- Asian Affinity
- Latinx Affinity
- Check Other Affinity - for non-white parishioners who feel like the typical race/ethnicity categories offered do not apply to them or are unsure of how to identify themselves
- LGBTQ+ Affinity
- Disabilities Affinity

Sign Up Here: https://tinyurl.com/yc6tn95h

JOIN THE RACIAL EQUITY TEAM
We are also seeking people to join the Race Equity Team (RET). The RET has been behind this whole initiative, and started meeting back in 2020 when George Floyd was murdered. They still meet every other Thursday on Zoom at 7:30 p.m. This group is committed to maintaining at least 50% BIPOC members. The purpose of the RET will be to carry out several objectives from the strategic plan over the next three years, to keep us moving toward becoming an anti-racist parish. To sign up, use this link: https://tinyurl.com/5ce6uhh9

UPCOMING: SPANISH MASS

Querida comunidad,

Con mucha alegría les compartimos que el Equipo de Equidad Racial de Santa Cecilia (RET por sus siglas en inglés) está trabajando para agregar una misa en español en nuestra parroquia. Esta experiencia piloto tendrá lugar en los próximos meses y se puede apuntar aquí para ayudarnos: https://tinyurl.com/3za63u2d.

Gracias por rezar y apoyarnos!

Fraternalmente,
Race Equity Team

* If you have any questions about any of the above, please email Carly Caminiti at ckc1025@gmail.com.
POPE FRANCIS' VISIT TO CANADA IS A TIME TO EMBRACE AN INDIGENOUS FUTURE

By DAMIAN COSTELLO

Bulletin Editor's Note: In addition to offering some context for the ways in which Catholicism has interacted with/harmed Indigenous communities and practices along with this weekend's "Falling Off our Feet" workshop, we also chose this article to highlight the work that our partners at Red Cloud are doing to reconcile their heritage as a residential school, and center indigenous rights and practice. On the next page Maka Black Elk is mentioned as leading a Truth and Healing process at Red Cloud, and we are excited that he will be visiting Saint Cecilia in November to give a talk about his work. Stay tuned for more information. Back in April, a small group of Saint Cecilia parishioners and staff visited Red Cloud where we met Maka, learned about Nicholas Black Elk, and so much more. We look forward to sharing more about the experience with you. Red Cloud will also be featured throughout this summer at our upcoming Coffee Hour Pop-Ups, in the meantime to learn more visit www.redcloudschool.org.

Most obviously, Pope Francis is coming to Canada July 24-30 to face up to the Catholic Church's involvement in the country's abuse-ridden residential school system and the damage it inflicted on First Nation communities.

Many Indigenous peoples want Francis to make a clear apology for what happened on Indigenous land and commit to concrete action that promotes healing and right relationship.

That might be the easy part. The unseen work — and perhaps the more difficult work facing Francis — is with the rest of us, non-Indigenous.

We’re still grappling with the reality that "Indigenous issues" are Canadian and American issues. Or that our nations exist, whether we like it or not, because of relationships with Indigenous peoples.

From the first tentative encampments, non-Indigenous peoples would not have survived in North America without critical Indigenous assistance. We made treaty relationships with Indigenous communities and through them our communities became viable. We may have overwhelmed Indigenous communities and abrogated our responsibilities, but those relationships still exist.

For more than 500 years, these relationships have been one-sided. We've made Indigenous peoples enter into our societies and cultures and exist on our terms. It’s time for us to do the same and reciprocate. By coming to Canada to face the legacy of the residential school system, Francis can model this reversal.

Most of us are afraid to take our relationships with Indigenous communities seriously, as we are locked in a deficit paradigm. We fear that we will lose a lot if we keep our promises. Land. Money. Most of all, we fear that we will lose the moral high ground that we read into our national histories.

Francis can help us to overcome our fear and see all that we have to gain through authentic relationship. That's what the concept of a treaty is all about, according to the Rev. Ray Aldred, a Cree theologian and director of the Indigenous Studies Program at the Vancouver School of Theology. In his April 27 talk "Indigenizing Canada: Reconciliation as Embracing a New Identity," Aldred explained that a treaty is not the establishment of lines in the sand separating warring parties but a kind of adoption ceremony, or "making of relatives."

Aldred points to Servant of God Nicholas Black Elk's theology in The Sacred Pipe, who says the making of relatives is "a reflection of that real relationship which always exists between man and Wakan-Tanka," the Creator. By becoming
relatives with Indigenous peoples, Aldred argues, newcomers would be included into Indigenous peoples’ relationship with the land, all the beings that inhabit it, and learn the ways of living in harmony.

Robin Wall Kimmerer fleshes this out in her bestselling book *Braiding Sweetgrass*. By honoring responsibilities to Indigenous communities and respectfully learning from Indigenous ways of knowing, newcomers can begin to enter into a "moral covenant of reciprocity" with all of the natural world. This covenant leads to the flourishing of both humans and other-than-humans, where "people and land are good medicine for each other."

Instead of fear and loss, Francis can show us this beautiful vision of possibilities. By recognizing relationship and building patterns of atoning for our failings, we can grow out of our cultural limitations, such as our tendency to reduce land to a resource, how we make the economy the final arbiter in decision-making, and our disconnection from relationship with all the life around us.

We can go from being immigrants in a foreign land to becoming, in the words of Kimmerer, "naturalized to place."

At first glance, this may seem like an impossibly tall order. But look around and you’ll see a growing number of examples of how church organizations are starting this shared journey of right relationship. The Jesuits in South Dakota returned 525 acres to the Lakota in 2017 and have started a Truth and Healing process at Red Cloud Indian School, a former boarding school, led by Maka Black Elk. The Sisters of St. Joseph, of Brentwood, New York, are finding ways to use their 200-plus-acre campus to partner with the Shinnecock Indian Nation.

There is a lot of work to be done on the Vatican side — meaningfully addressing the legacy of the Doctrine of Discovery for example — but Francis should be confident in the assets of the papacy.

Pope John Paul II began this reversal on a global stage with his visits to North America and Australia in the 1980s. "Christ, in the members of his Body, is himself Indian," John Paul proclaimed during his 1984 visit to Canada. He also allowed himself to be smudged, or ceremonially purified with the smoke of a sacred herb such as sage, a revolutionary act that affirmed Indigenous spirituality within a church that once participated in its persecution.

Francis can push this further and affirm that the church, despite contradiction and complicity, has always been Indigenous. The true church in Turtle Island, an Indigenous name for North America, is not that of the residential schools but of the often ignored, even persecuted anti-colonial church that grew among Indigenous peoples from the very beginning.

Many know the story of the Virgin of Guadalupe, the mother of Jesus who appeared as an Indigenous woman to an Indigenous man who brought the message to the colonial church. Less know the story of her contemporary, the Taino Cacique Enriquillo, a devout Catholic who led a successful 15-year rebellion against the conquistador occupation of what is now Haiti and the Dominican Republic.

An Indigenous future is dawning across the globe and Francis can show us we are called to be a part of it by highlighting the witness of Indigenous Christians.

Black Elk had a vision of Christ in the Ghost Dance who has the medicine to heal all the wounds of the land yet stays with us forever in the Eucharist. The Eucharist is the Creator’s treaty with us, the great making-of-relatives ceremony that promises to raise us up to Divine life, what Aldred describes in his article "The Land, Treaty, and Spirituality: Communal Identity Inclusive of Land" as the model for Treaty Spirituality.

There will be a whole range of responses, but Indigenous peoples will be listening to Francis. May the Spirit open the hearts of the rest of us to embrace our identity as Treaty People and the promise it holds for the future.

~ Damian Costello is the author of *Black Elk: Colonialism and Lakota Catholicism* (Orbis Books). He is director of post-graduate studies at NAIITS: An Indigenous Learning Community and the American co-chair of the Indigenous Catholic Research Fellowship.
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
Website | www.stceciliaboston.org

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Rev. John J. Unni, Pastor
Rev. Ron Coyne, Parochial Administrator
Rev. James Shaughnessy, SJ, Pastoral Support
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Scott MacDonald, Director of Faith Formation and Parish Visibility
Colleen Melaugh, Director of Finance
Colleen Melaugh
Thomas Mellan, Organist
Lisa Pickering, Director of Facilities and Events

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

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.

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 Scott MacDonald 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.

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 (VIRTUS). They also provide consultation and support to anyone in the parish who has concerns about reporting child abuse and neglect. Please contact Lois Flaherty (loisflaherty@gmail.com), Maria Roche (maria.roche15@gmail.com), Letitia Howland (L_Howland@hotmail.com), or Erin Young (erin.t.young@gmail.com) if you have any questions or concerns.

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

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

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

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

Parking
There is discounted parking at The Hynes Auditorium Garage (located at 50 Dalton Street next to Bukowski’s Tavern), for $11, available on Sundays until 3:00 p.m., and $14 after 4:00 every day of the week. To take advantage of this discount, ask one of our greeters for a chaser ticket at the machine at the exit gate. To obtain the discount, first place the ticket you received upon entering the garage into the machine, then follow 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.
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