

Saint Cecilia

P A R I S H



Summertime

by Romare Bearden (c.1967)

Fourteenth Sunday in Ordinary Time

5 July 2026

Saint Cecilia

P A R I S H

5 JULY 2026

THE FOURTEENTH SUNDAY IN ORDINARY TIME

PRELUDE | *Liebster Jesu, Wir sind Hier*, BWV 731

Johann Sebastian Bach
(1685-1750)

ENTRANCE PROCESSION | God Is Here! As We His People

ABBOTT'S LEIGH



1. God is here! As we his peo - ple
2. Here are sym - bols to re - mind us
3. Here our chil - dren find a wel - come
4. Lord of all, of Church and king - dom,



Meet to of - fer praise and prayer,
Of our life - long need of grace;
In the Shep - herd's flock and fold;
In an age of change and doubt,



May we find in ful - ler meas - ure
Here are ta - ble, font, and pul - pit;
Here, as bread and wine are tak - en,
Keep us faith - ful to the Gos - pel;



What it is in Christ we share.
Here the cross has cen - tral place.
Christ sus - tains us as of old.
Help us work your pur - pose out.



Here, as in the world a - round us,
Here in hon - es - ty of preach - ing,
Here the ser - vants of the Ser - vant
Here, in this day's ded - i - ca - tion,



All our var - ied skills and arts
Here in si - lence, as in speech,
Seek in wor - ship to ex - plore
All we have to give, re - ceive;



Wait the com - ing of the Spir - it
Here, in new - ness and re - new - al,
What it means in dai - ly liv - ing
We, who can - not live with - out you,



In - to o - pen minds and hearts.
God the Spir - it comes to each.
To be - lieve and to a - dore.
We a - dore you! We be - lieve!

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.

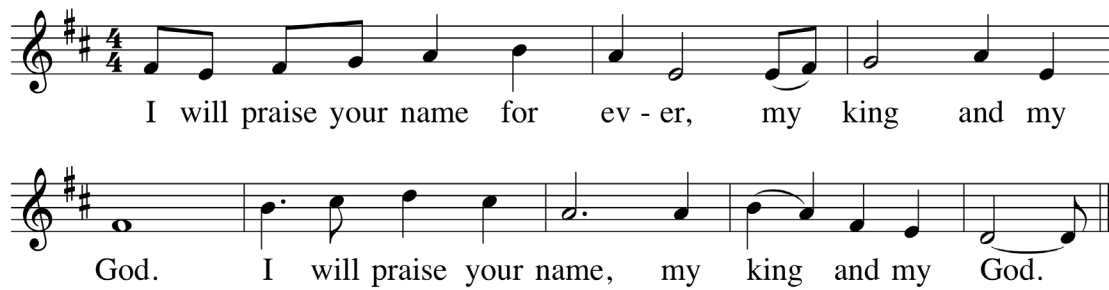
Verses

- | | |
|--|--|
| <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 | Zechariah 9: 9-10



1. I will extol you, my God and king, and bless your name forever and ever.
I will bless you day after day and praise your name forever and ever.
2. The Lord is kind and full of compassion, slow to anger, abounding in mercy.
How good is the Lord to all, compassionate to all his creatures.
3. All your works shall thank you, O Lord, and all your faithful ones bless you.
They shall speak of the glory of your reign and declare your mighty deeds.
4. The Lord is faithful in all his words, and holy in all his deeds.
The Lord supports all who fall, and raises up all who are bowed down.

SECOND READING | Romans 8: 9, 11-13

GOSPEL ACCLAMATION | Mass of Joy and Peace

Tony E. Alonso



GOSPEL | Matthew 11: 25-30

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!

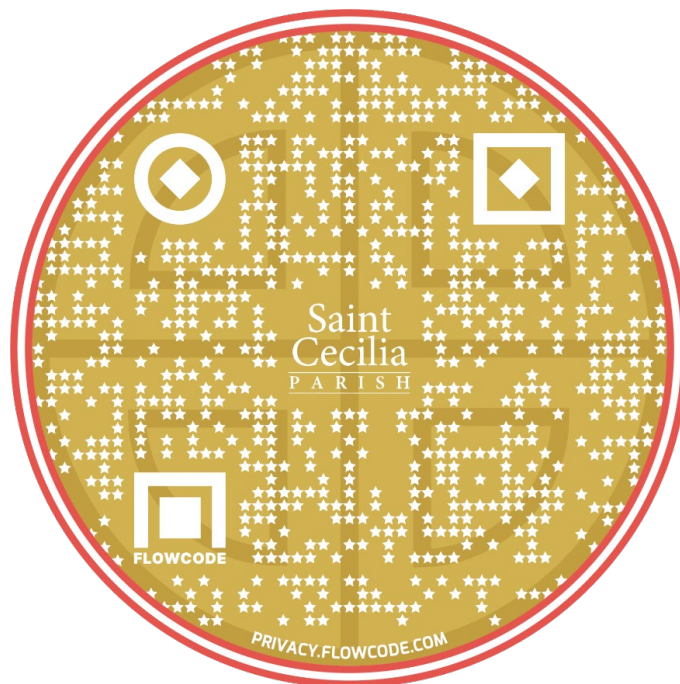
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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 | A Place Called Home

FINLANDIA



1. A place called home with com - fort for the wea - ry:
2. A place called home where ten - der - ness can flou - rish:
3. A place called home, a prom - ise for to - mor - row:
4. A place called home for ev - 'ry hu - man be - ing:



A place called home of nour - ish - ment and rest:
A place called home, a ha - ven from all harm:
A place called home, a vi - sion hand - ed down:
A place called home where arms are o - pened wide:



A place called home that wel - comes in the stran - ger,
A place called home where chil - dren sleep in safe - ty,
A place called home for all God's sons and daugh - ters,
A place called home, where all ex - tend the wel - come,



Where one un - known be - comes a wel - come guest,
Where hurts are healed, a shel - ter from the storm,
Where love pre - vails and peace is ev - er found,
Where none are lost, a - lone or cast a - side,



Where love can find a hu - man hab - i - ta - tion:
Where peace can find a hu - man hab - i - ta - tion:
Where hope can find a hu - man hab - i - ta - tion:
But mem - bers of a sin - gle hu - man fam - 'ly.



God grant us all this grace: a place called home.
God grant us all this grace: a place called home.
God grant us all this grace: a place called home.
God grant us grace to build a place called home.

EUCCHARISTIC PRAYER

✕ The Lord be with you.

All: And with your spirit.

✕ Lift up your hearts.

All: We lift them up to the Lord.

✕ Let us give thanks to the Lord our God.

All: It is right and just.

SANCTUS | Mass of Joy and Peace

Tony E. Alonso

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.

Heav-en and earth are full of your glo - ry. Ho -

san - na in the high - est, ho - san - na in the

high - est. Bless-ed is he, bless-ed is he who

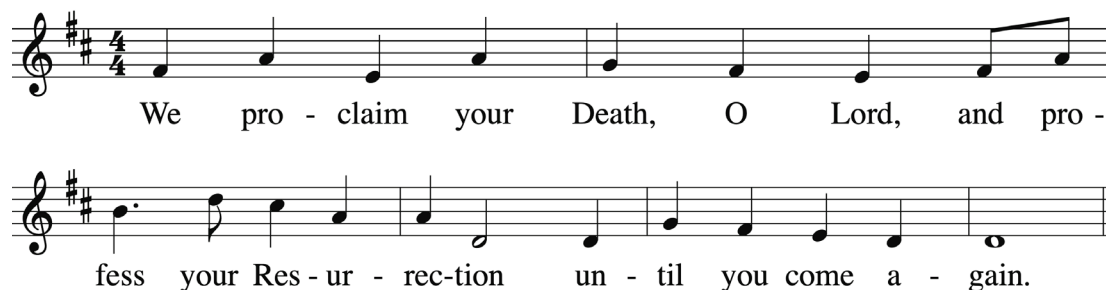
comes in the name of the Lord. Ho - san - na in the

high - est, ho - san - na in the high - est. Ho - san - na in the

high - est, ho - san - na in the high - est.

MEMORIAL ACCLAMATION | Mass of Joy and Peace

Tony E. Alonso



AMEN | Mass of Joy and Peace

Tony E. Alonso



THE LORD'S PRAYER

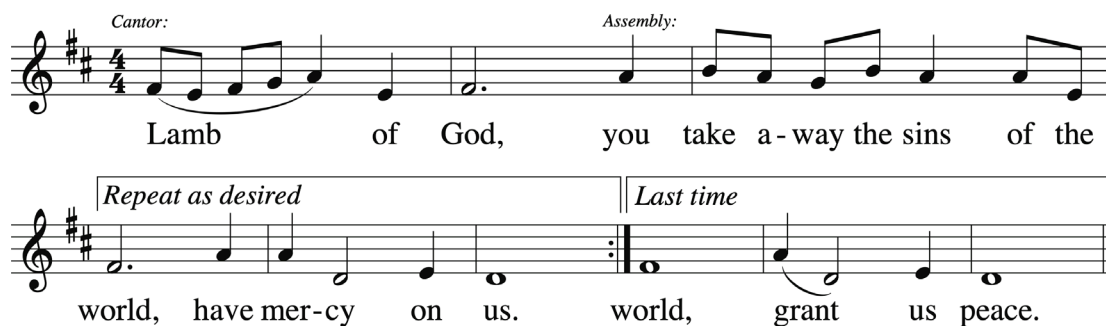
Our Father, who art in heaven, hallowed be thy name;
thy kingdom come; thy will be done on earth as it is in heaven.
Give us this day our daily bread; and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation but deliver us from evil.
For the kingdom,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

Tony E. Alonso



SPIRITUAL COMMUNION

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

ACT OF SPIRITUAL COMMUNION

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

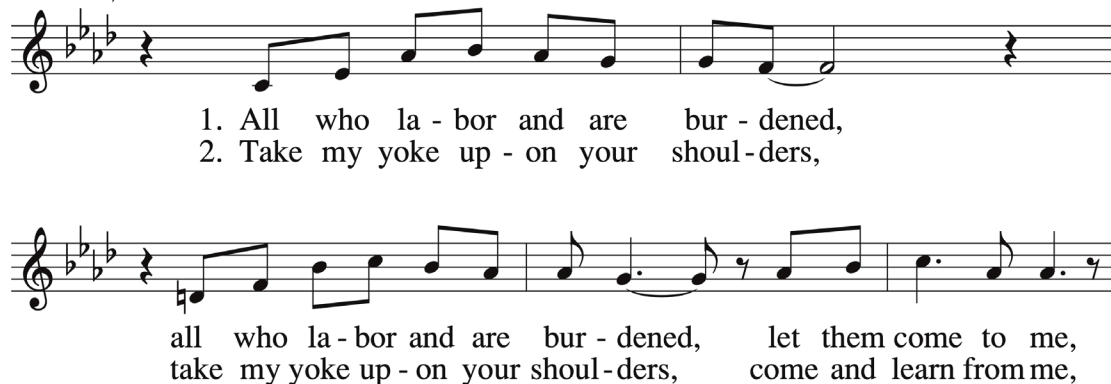
COMMUNION | Come to Me

Michael Joncas

Refrain



Verses 1, 2



D.C.

come to me, and I will give them rest.
learn from me, for I am gen-tle of heart.

Verse 3

3. For the heart I hold is hum - ble, yes, the
heart I hold is hum-ble, and my yoke is eas-y, my
bur - den light, and you will find rest for your souls.

D.C.

Verse 4

4. All the Fa - ther gives will come to me;
all the Fa - ther gives will come to me; and who -
ev - er comes to me, who - ev - er comes to me,
I will nev - er cast out.

D.C.

CONCLUDING RITE

✠ The Lord be with you.

All: And with your spirit.

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

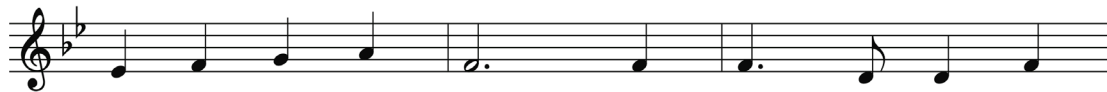
All: Amen.

RECESSIONAL | America the Beautiful!

MATERNA



1. O beau - ti - ful for spa - cious skies, For
2. O beau - ti - ful for pil - grim feet, Whose
3. O beau - ti - ful for he - roes proved In
4. O beau - ti - ful for pa - triot dream That



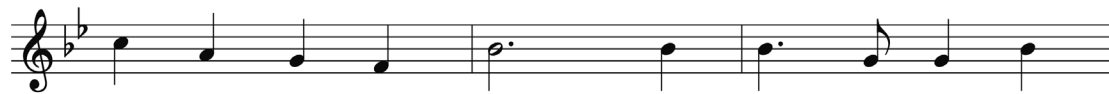
am - ber waves of grain, For pur - ple moun - tain
stern, im - pas - sioned stress A thor - ough - fare for
lib - er - at - ing strife, Who more than self their
sees be - yond the years Thine al - a - bas - ter



maj - es - ties A - bove the fruit - ed plain! A -
free - dom beat A - cross the wil - der - ness! A -
coun - try loved, And mer - cy more than life! A -
cit - ies gleam, Un - dimmed by hu - man tears! A -



mer - i - ca! A - mer - i - ca! God
mer - i - ca! A - mer - i - ca! God
mer - i - ca! A - mer - i - ca! May
mer - i - ca! A - mer - i - ca! God



shed his grace on thee, And crown thy good with
mend thine ev - 'ry flaw, Con - firm thy soul in
God thy gold re - fine, Till all suc - cess be
shed his grace on thee, And crown thy good with



broth - er - hood From sea to shin - ing sea.
self - con - trol, Thy lib - er - ty in law.
no - ble - ness, And ev - 'ry gain di - vine.
broth - er - hood From sea to shin - ing sea.

POSTLUDE | Prelude in Classic Style
Brett Maguire, *organ*

Gordon Young
(1919-1998)

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 4 | 5:00 p.m.

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

Sunday, July 5 | 8:00 a.m.

Rev. Jim Shaughnessy, SJ, celebrant
Christina Dominique-Pierre, lector

Sunday, July 5 | 9:30 a.m.

Rev. Peter Grover, OMV, celebrant
Cole Young, Virgen Palermo, Letitia Howland, lectors

Sunday, July 5 | 11:30 a.m.

Rev. Sean Morris, OMV, celebrant
Ritika Philip, Jerry McElroy, lectors

SPECIAL INTENTIONS

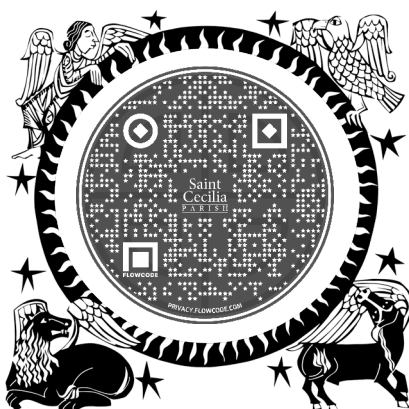
Saturday, July 4 | 5:00 p.m.

Dr. Bobby Wall, *Memorial*
Susan Wall, *Memorial*

Sunday, July 5 | 9:30 a.m.

Tom Cosgrove, *1st Anniversary*
Pam Philbin, *Memorial*
Cyril D'Souza, *Memorial*
Alfred Sum, *Memorial*
Vincent Vaz, *Memorial*

Scan this code for
offertory giving:



Thank you for your generous
support of Saint Cecilia Parish!



TODAY'S READINGS

Zechariah 9:9-10
Romans 8:9, 11-13
Matthew 11:25-30

NEXT SUNDAY'S READINGS

Isaiah 55:10-11
Romans 8:18-23
Matthew 13:1-23

PRAYERS & OCCASIONS

Our Deceased

John Sylvester died on June 28. Pray for the repose of his soul and for the consolation of his family and friends. As of this writing, funeral arrangements have not been announced. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

Welcome to Saint Cecilia!

We are pleased to welcome the following new members of our community: **John Cardwell, Trish Seeney, Peter and Geraldine Toland, Mary Case, Pam Notemyer Rogers, and Vilte Butkute.** If you have not previously registered, you can do so online at www.stceciliaboston.org.

Independence Day

The Fourth of July gives us the opportunity to give thanks to God for freedom and prosperity in a beautiful and diverse nation. We pray for peace and for safe homecoming for soldiers, solace for their families, and healing for those wounded in mind and body. In observance of the holiday, the parish offices will be closed on Friday, July 3rd. **Our daily 8am Mass will still be held on Friday.**

What Makes Us Human? (July 9)

As artificial intelligence becomes an increasingly powerful part of daily life, Pope Leo calls us to focus on what matters most: the dignity of the human person, the value of relationships, and our responsibility to care for one another and the common good. Join us this Thursday evening, July 9 for a panel discussion on Pope Leo XIV's landmark encyclical *Magnifica Humanitas* ("Magnificent Humanity") and explore how faith can help guide us through one of the most significant technological changes of our time. You don't have to be interested in artificial intelligence; you only need to be interested in being human. See page 5 for more details.

Special Collection for Venezuela Earthquake Victims (July 18/19)

The Catholic Church, through Catholic Relief Services (CRS), is working through Caritas Venezuela and the local Church to deliver emergency shelter, food, safe water, medical care and other critical relief to those affected. With the death toll approaching 1,000 and likely to surpass that, more than 3,000 having been injured and thousands more missing the Church has mobilized and is bringing immediate relief to the people impacted. If you would like to donate this week, please use the following link: <https://www.osvhub.com/stceciliaboston/giving/funds/venezuela-earthquake-victims-special-collection>.

No Coffee Hospitality This Weekend

As a gentle reminder, we will not have coffee hospitality on Independence Day weekend (**July 5th**) We want to give our hardworking hospitality team time off to enjoy the holiday!

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Saint Cecilia
P A R I S H

WHAT MAKES US HUMAN?

A parish conversation on Pope Leo XIV's
new encyclical on human dignity in the
age of artificial intelligence.

Artificial intelligence is changing how we work, communicate, learn, and make decisions. How can people of faith respond to these developments with wisdom, hope, and a commitment to human dignity?

Join Saint Cecilia Parish for an engaging conversation on Pope Leo XIV's landmark encyclical *Magnifica Humanitas*, which explores the promise and challenges of artificial intelligence in light of the Gospel and Catholic Social Teaching.

Date: July 9, 2026

Time: 6:00–8:00 p.m.

Location: Saint Cecilia Church, Boston

This event is free and open to the public. All are welcome.

THE PANEL



BERIT REISENAUER GUIDOTTI

Doctoral candidate in theological ethics at Boston College



KRISTIN E. HEYER

Professor of theological ethics at Boston College



ANDREA VICINI, SJ

Jesuit priest, physician, and professor of theological ethics at Boston College

Together, the panelists will explore Pope Leo's vision for safeguarding human dignity, strengthening the common good, and discerning how emerging technologies can serve authentic human flourishing.

This event will be livestreamed. Copies of *Magnifica Humanitas* will be available.

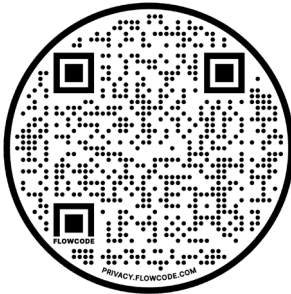
You don't have to be interested in artificial intelligence; you only need to be interested in **being human**.

18 BELVIDERE STREET, BOSTON | STCECILIABOSTON.ORG

SUMMER CHORAL SESSIONS

SUNDAY, JULY 5 | 2PM - 4PM | CLASSROOM 1

This summer, the parish will offer free Sunday afternoon sessions on singing and choral music from June 14-August 23 taught by Tyler Cesario and Kayleigh Bennett. Open to all parishioners, topics include sight-singing, vocal technique, diction, vocal anatomy, harmony and balance, choral stylization, and audition/performance preparation. To register, scan the Flowcode below or visit www.tinyurl.com/summer-choral-sessions.



KNITTING & CROCHET MINISTRY MEETING

MONDAY, JULY 6 | 3:30PM VIA ZOOM

The next Knitting and Crochet Ministry meeting will occur on Monday, July 6th from 3:30-4:30pm. Please note there will be no Sit & Knit sessions in July and August. For more information, send an email to the ministry.

SPACE TO SHARE

WEDNESDAY, JULY 8 | 6:30PM | COMMUNITY ROOM

Space to Share is a place for LGBTQ+ parishioners to speak freely about the challenges and joys of being LGBTQ+ and Catholic (or whatever else is on our minds). Whether it's your first visit or you're a monthly regular, we'd love to have you join us!

WOMEN'S MINISTRY BREAKFAST

SATURDAY, JULY 11 | 9:30AM | PARISH HALL

Where do we grow from here? This month's discussion will focus on what's on the hearts of women in our parish community as we continue to grow and nurture this new ministry. All are welcome to join. For more information, please reach out to Mary Wessel at her parish email.

COMING UP AT SAINT CECILIA

JULY 5 - 9

SUNDAY, JULY 5

Wisdom & Mature Spirituality | 8:30am via Zoom

Choral Workshop | 2pm | Classroom 1

MONDAY, JULY 6

Knitting & Crochet Ministry Meeting | 3:30pm via Zoom

WEDNESDAY, JULY 8

Space to Share | 6:30pm | Community Room

THURSDAY, JULY 9

Wisdom & Mature Spirituality | 7:30pm via Zoom

What Makes Us Human? | 6pm | Saint Cecilia Church

FAR-FLUNG FLOCK COFFEE HOUR: CARE FOR GOD'S CREATION

SUNDAY, JULY 12 | 4PM EST VIA ZOOM

Join us as we welcome members of the St. Cecilia Climate Justice Group to hear about the Care for God's Creation, one of the seven themes of Catholic Social Teaching. The global problems of climate change, environmental degradation, and human suffering are addressed in Pope Francis's *Laudato Si'* encyclical. The Climate Justice Group works to educate parishioners about these issues and teachings. We will explain the Season of Creation which we celebrate from September 1st to October 4th, and review the St. Cecilia Climate Action Plan, as well as discuss what we can all do to live in a more sustainable and just world.

If you wish to receive the Zoom link for this and future FFF activities, sign up for the mailing list using the following link: <https://mailchi.mp/stceciliaboston/far-flung-flockmailing-list>.

BEREAVEMENT GROUP: IN-PERSON

SUNDAY, JULY 19 | 1PM | COMMUNITY ROOM

The death of a loved one can feel confusing and isolating. No one should suffer alone. The bereavement group at Saint Cecilia supports anyone coping with loss. Feel free to grab some coffee and food and join us for an informal group discussion and prayer. For more information, please reach out to Mary Wessel at her parish email.

2026 SUMMER CHOIR SUNDAYS

SUNDAY, JULY 19 & SUNDAY, AUGUST 23

Join Robert Duff, Brett Maguire and members of the Saint Cecilia Choir at 8:30am 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! We will meet in Classroom 1 at 8:30am each day.

ATTENTION MARRIED COUPLES

SUNDAY, JULY 26 | 11AM | COMMUNITY ROOM

Married couples are warmly invited to join others from the Saint Cecilia Marriage Ministry for a gathering of faith, fellowship, and encouragement. Whether you are newly married or have shared many years together, this gathering is an opportunity to strengthen your relationship with one another and with Christ while connecting with other couples in our parish community.

Come enjoy meaningful conversation, prayer, and community in a relaxed and welcoming atmosphere. Together, we seek to grow in the grace of the Sacrament of Marriage and support one another in living our vocation with joy and hope.

HUNGER & HOMELESSNESS MINISTRY: DRIVERS NEEDED

Each weekend parishioners have the opportunity to pick up donated produce, baked goods, prepared foods, and dairy products from four local supermarkets and deliver it to Catholic Charities' Yawkey Center in Dorchester. In addition, we deliver parish donations to two Dorchester pantries: the Mary Ann Brett Pantry and the Catholic Charities pantry at the Yawkey Center. This vital ministry takes place at 8:00 a. m. every Saturday and Sunday morning and on Sundays can be completed in time to attend or watch the 9:30 a. m. parish Mass. We need drivers for all the Saturdays and Sundays in June and July. Please email Mark Lippolt if you would like more information.

RAINBOW MINISTRY

Rainbow Ministry is the LGBTQ-supportive ministry of Saint Cecilia Parish. If you are interested in finding LGBTQ parishioners to sit with at Mass, or if you want to learn about the spiritual and community life activities we offer, please send an email to the ministry. We'd love to have you join us!



Congratulations, Graduates!

At last Sunday's 9:30 liturgy we offered a special blessing for all our graduates. Among them were Ceci and Christine, two young women who have served faithfully as altar servers at Saint Cecilia for the past ten years. As they prepare for this next chapter, we give thanks for Ceci and Christine for all the ways they have helped shape the life of worship at Saint Cecilia.



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. **At the moment, there is a particular need for soap, deodorant, toothpaste, toothbrushes, & shampoo for kids at the camp.**

Catholic Charities has also requested donations of sunblock (the higher SPF number, the better) and bug spray. Next time you are shopping or on Amazon.com, please consider picking up a few items from the list above and dropping them in the plastic bin identified for this purpose in the narthex. 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 of the social service programs offered in that facility. What you may not know is that the Huntington Avenue Y is the oldest in the United States -- celebrating its 175th anniversary this year -- and the cornerstone for the current 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, ages 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:

Mark Lippolt
Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115

Thanks as always for your customary generosity.

Catholic Charities Boston Volunteer Opportunities

At Catholic Charities Boston, we have volunteer opportunities that create a lasting impact on our families' journey to self-sufficiency.

We would love for you to join us in Boston!

Yawkey Center Food Pantry

Help restock pantry shelves, assist with product selection, client intake, light cleaning, and helping lift and transport light to moderately heavy items.

Shifts are available Mondays through Saturdays in Dorchester.

English Language Learning

Our adult English for Speakers of Other Languages (ESOL) programs seeks volunteer teaching assistants. Teaching experience not required, simply bring your kindness, patience, and willingness to help our clients who are excited to be learning English!

Class schedules vary but include weekday day and evening classes in Dorchester, South Boston, and Roxbury.

Family Shelters

Volunteers can work with children in the programs, support Food Bank deliveries, support our technology initiatives, and/or assist program managers with maintaining the shelters' common areas.

Shifts are available throughout the week in Dorchester and Roxbury.

This Summer:

We seek support for the shelters' Greater Boston Food Bank pick-up and deliveries on the fourth Thursday of each month. Volunteers will meet at our Dorchester shelter, ride along with our team to the Greater Boston Food Bank, and help load the van. Volunteers will then help unload the food at our two Dorchester and Roxbury shelters.

We are also seeking volunteers to assist with a basic computer skills class for adult learners. This includes basic computer literacy, online job applications, resume updates. This opportunity has flexible timing.



Catholic
Charities
BOSTON

Interested in these volunteer opportunities?

Please email Katherine Houston at
katherine_houston@ccab.org to get started!

JOIN THE SAINT CECILIA CYO BASKETBALL TEAM FOR 2026/2027

Join the Saint Cecilia Parish CYO Basketball program as we build on a great first season and look ahead to 2026-27! We are now accepting registrations for players and team managers, with girls teams in grades 3-4, 5-6, and 7-8 and boys teams in grades 3-4, 5-6, 7-8, and 9-12.

Our program emphasizes teamwork, sportsmanship, and community, and we welcome athletes of all experience levels. We are also seeking dedicated volunteers to serve as head and assistant coaches, as well as help with scorekeeping during games—your involvement makes this program possible.

Please use the registration link below to sign up and be part of another exciting season: <https://forms.gle/D7sW31WRNyGdavWE9>.



WISDOM AND MATURE SPIRITUALITY GROUP

The Wisdom and Mature Spirituality Group holds two weekly online gatherings via Zoom. We meet Thursday evenings 7:30 to 8:30 PM and Sunday mornings 8:30 to 9:30 AM to share ways in which faith informs and enriches the second half of life. Our conversations are informed by our shared spiritual reading, but reading the book is optional. Our next book will be *HOPE: The Autobiography* by Pope Francis, Jorge Mario Bergoglio and we will begin discussing at our June 25 + June 28 meetings. To request more information or to be added to our mailing list, please send an email to the ministry.

ONLINE RETREAT IN DAILY LIFE: THE 19TH ANNOTATION OF THE SPIRITUAL EXERCISE OF ST. IGNATIUS OF LOYOLA

DATES: SEPTEMBER 1, 2026 – APRIL 30, 2027
TUESDAYS VIA ZOOM | 4PM – 5PM EST

This retreat, led by Fr. John Predmore, SJ, will serve those familiar with Ignatian prayer and would like to deepen their faith relationship in a group setting.

This approach invites retreatants to develop a weekly prayer routine, to engage in a prayerful review of each day, and meet individually with a trained retreat director. This retreat makes the depth and grace of the full Exercises accessible to those desire a deepening experience of prayer, discernment, and intimacy with God.

The Retreat in Everyday Life is best suited for individuals who have made a directed Ignatian retreat and can maintain a habit of contemplative prayer. It helps is one is already familiar with spiritual direction and can entrust one's prayer movements to a director.

Fr. Predmore will create a recorded version of the discussion for weekly reflection. Each week's handouts will include a poem, a song, a visual art contemplation, and a reflection on Teilhard de Chardin's *Creation Theology*.

For more information or to sign up for the retreat, please contact Fr. John Predmore, SJ.



Pant-y-Goitre Bridge over the River Usk by Barbara Beck (Torfaen Museum Trust)

In honor of Independence Day, we share this poem with you, inspired by the rabbi in Fiddler on the Roof saying, "There is a blessing for everything!"

A Blessing for Summer

For the lengthening of days, stretching
sunshine far past its winter bedtime;
For the bright blues and vibrant green and
pops of color filling the warm world;
For the unrelenting humidity that reminds
us to savor the sweetness of cooler breezes;
For all the sounds of summer—
the jingling of ice cream trucks,
joyful shouts of children splashing,
lingering laughter over meals shared
on patios,
the shuddering clap of thunderstorms
demonstrating something more powerful
than us;
For summer camps and vacations and time
spent outside;
For good AC when we're stuck indoors;
For sun;
For shade;
For all these things and more, we thank you.
And may God bless and keep the mosqui-
toes ... far away from us.
Amen.

—Beth Kander-Dauphin



A POPE FOR AN ALGORITHMIC AGE? POPE LEO XIV AND ARTIFICIAL INTELLIGENCE

BY BERIT REISENAUER GUIDOTTI



Credit: CNS/Vatican Media

Pope Leo XIV addresses people attending the Conference of the International Inter-Parliamentary Union during an audience in the Hall of Benediction at the Vatican June 21, 2025. He reflected on the ethical challenges posed by artificial intelligence.

While New York's Cardinal Timothy Dolan referenced the 1978 election of Pope John Paul II as a possible response to the "Communist hegemony" of the Soviet Union, he said Pope Leo XIV was not handpicked by the cardinals to duke it out with the eponymous figurehead of our increasingly isolationist U.S. political order, President Donald Trump.

thought of him as a counterweight to any one person," Dolan said one day after Chicago-born Cardinal Robert Prevost was elected pope.

Perhaps Prevost's elevation to Roman pontiff was not a response to "any one person," but rather to a group of people connected to a much larger system of power.

"I don't think at all my brother cardinals would have When Trump was sworn into office in January, he chose

Meta CEO Mark Zuckerberg, Amazon CEO Jeff Bezos, Google CEO Sundar Pichai and now-DOGE-infamous Elon Musk to sit with him on the dais of power. Typically reserved for former presidents and family members, Trump instead reserved precious space on his inaugural platform for billionaire technologists with unfettered access to computing power. These CEOs shepherd artificial intelligence-based technologies capable of transforming cultures and communities around the world through the accumulation and deployment of vast swaths of data.

Prevost's papal priorities, revealed in his choice of namesake in his predecessor Pope Leo XIII, suggest the cardinal electors were concerned about something more important than U.S. political showdowns. Leo XIII promulgated *Rerum Novarum* at a time when the steam engine and the Industrial Revolution were dramatically transforming traditional labor arrangements. The European economy was moving to a new factory-based capitalist order and European homes were shifting from units of production to consumption.

The new pope's namesake sought resources from within the Catholic tradition to answer perennial questions about how the church might respond prudentially in times of rapid and wide-reaching sociopolitical and economic upheaval. Like then, the world is now in the midst of another industrial revolution, this time an algorithmic one.

Machine learning algorithms like those pioneered by Facebook, Google and Tesla have already transformed concrete opportunities for flourishing in local communities around the world. For example, people searching for apartments in most major U.S. cities now could be subject to opaque price-setting algorithms, used by corporate rental companies to extract every dollar possible based on the time of the month, location of unit and demand for units among potential renters.

Algorithms have disrupted social practices around dating, too. Those searching for a spouse or partner on apps feel like they must develop strategies to make themselves appealing to others, honing a beacon with words and images that might successfully cut through each matchmaking algorithm to find a potential partner on the other side.

The rise of addictive social media algorithms may have contributed to the rise of political polarization in the U.S. and the promotion of online extremism.

In his first homily to the cardinal electors, Leo XIV argued that they have a special commitment to sharing the Gospel in "settings in which the Christian faith is considered absurd, meant for the weak and unintelligent. Settings where other securities are preferred, like technology, money, success, power or pleasure."

With these words, Leo communicated his intention to speak truth to power, and specifically to speak the truth of Christ's humility in places of power where "a lack of faith is often tragically accompanied by the loss of meaning in life, the neglect of mercy, appalling violations of human dignity, the crisis of the family and so many other wounds that afflict our society."

Nowhere might this loss of meaning seem more evident than in the advent of AI, but perhaps not for the reasons some might think.

Until now, Catholic philosophers and theologians have focused on theoretical questions about AI, including questions about how communicative large language models like ChatGPT challenge distinctive claims about personhood in Catholic theological anthropology.

While important, the church's attention to these abstract questions over the past decade means we have also largely ignored the ways in which Silicon Valley's technological powerbrokers have mastered a global supply chain that extracts raw materials and labor from regions reaching from sub-Saharan Africa to China and Ukraine.

Those working to mine and refine cobalt, silicon and rare earth minerals for Silicon Valley's computing systems are subject to horrifying violations of human dignity. Likewise, mining communities are exposed to harmful health risks from irreversible heavy-metal pollution, while microchip manufacturing itself involves exposure to carcinogenic chemicals and toxins that disrupt women's reproductive systems and can cause birth defects.

Data laborers, many in the Global South, who teach AI models how to identify important variables are woefully underpaid. Social media content moderators are inundated with horrific images of violence and abuse. Yet these attendant systems of dehumanizing labor, resource and data extraction supply the basic foundation of the technological feats now undergirding algorithmic power.

Like the societal changes of the Industrial Revolution that were advantageous to the new capitalist economic order, we already see vast sociopolitical and economic changes taking place in accord with a new algorithmic political order. As philosopher Seth Lazar argues, algorithms are increasingly used by states, local governments, and employers to exercise power over others. This political order is reflected not only in Trump's choice of attendees at the inauguration, but also in his selection of Elon Musk to identify and eliminate "inefficient" offices within the federal government.

Yet so far, the much broader changes wrought through algorithmic power — personal, political, economic and environmental — appear widely disadvantageous for both humanity's personal capacity to engage in intimate face-to-face encounters with one another and for humanity's capacity to live according to any larger conception of the common good. In June, Leo told the Italian Episcopal Conference AI is "profoundly transforming our perception

and our experience of life. ... The person is not a system of algorithms: he or she is a creature, relationship, mystery."

Leo XIV studied mathematics at Villanova; he should know generally how algorithms operate, at least a bit more than the relatively rudimentary understanding held by most Catholic prelates. In his first dinner as pope, Leo reportedly told Chilean Cardinal Fernando Chomalí that he is "very concerned about the cultural shifts we are living through, a Copernican revolution really — artificial intelligence, robotics, human relationships."

Yet the new pope has also spent a great deal of time working in Peru, in communities surviving on the underside of Western technological expansion. As a result, in the first few days of his pontificate Leo XIV also expressed an intuitive understanding of AI as one of the most pressing *social* — not merely philosophical — issues of our time.

While meeting with the cardinals to continue discussions from the pre-conclave congregational meetings the day after his election, Leo argued that AI "pose[s] new challenges for the defense of human dignity, justice and labor." He seems to understand that the wide-reaching effects of AI demand more from the church than theologians' faithful engagement with philosophical debates about AI personhood. Catholic social teaching itself is "a treasury" waiting to be unlocked and explored in response to AI.

The cardinal electors seem to have identified something within their own communities that they brought with them to the conclave, perhaps even a sense of the globally disruptive effects of AI. And in choosing Leo, they appear to have decided that the church needs a pope prepared to share the joy of the Gospel in an algorithmic age.

AI has "immense potential," Leo told reporters on the Monday after his election. Yet it "nevertheless requires responsibility and discernment, in order to ensure that it can be used for the good of all, so that it can benefit all of humanity. This responsibility concerns everyone in proportion to his or her age and role in society." Algorithmic power concerns all of us. And algorithmic power — how the world understands it, how we produce it, how we deploy it and how we live alongside it — is clearly at the forefront in Leo's thoughts. Combined with his appeal to Catholic social teaching, Leo XIV is beginning a concrete turn to questions posed by AI concerning power, responsibility, dignity, justice and labor.

Leo seems to have come at just the right time. We need a pope who is sensitive to the novel machinations of algorithmic power — not just the mediating power of algorithms, evident now across the many cultures and communities where interruptive algorithms are deployed throughout daily life, but also someone sensitive to the

ways in which algorithmic power involves the global extraction of natural resources, and the dehumanizing forms of labor required for these systems to grow and perpetuate themselves. A pope capable of listening to a truly global, synodal church might be able to bring us together to think with the expansiveness of these revolutionary systems.

Through repeated references to AI as an important social reality, Leo could be positioning himself as a counterweight — not to the current U.S. president, but to the disruptive reach of the same powers and principalities which have undergirded the president's rise to power. As then-Fr. Robert Prevost remarked in his 2012 address to the world Synod of Bishops, the church fathers "understood with great precision the techniques through which popular religious and ethical imaginations of their day were manipulated by the centers of secular power in that world."

The conclave may not be a direct response to the United States' political turmoil, but in these early days it certainly seems the new pope offers an important ecclesial response to the technocratic paradigm undergirding Trump's DOGE-ified political regime.

Hopefully, in Leo XIV, the cardinals have found for the church a person uniquely positioned to listen "from below" and "on our knees" to those whose lives are harmed by unjust uses of AI. Leo holds a precious opportunity to continue the journey to the peripheries begun by Pope Francis, by inviting the global community to explore AI from perspectives rooted uniquely in the disarming peace of Christ, who comes first to bring good news to the poor.



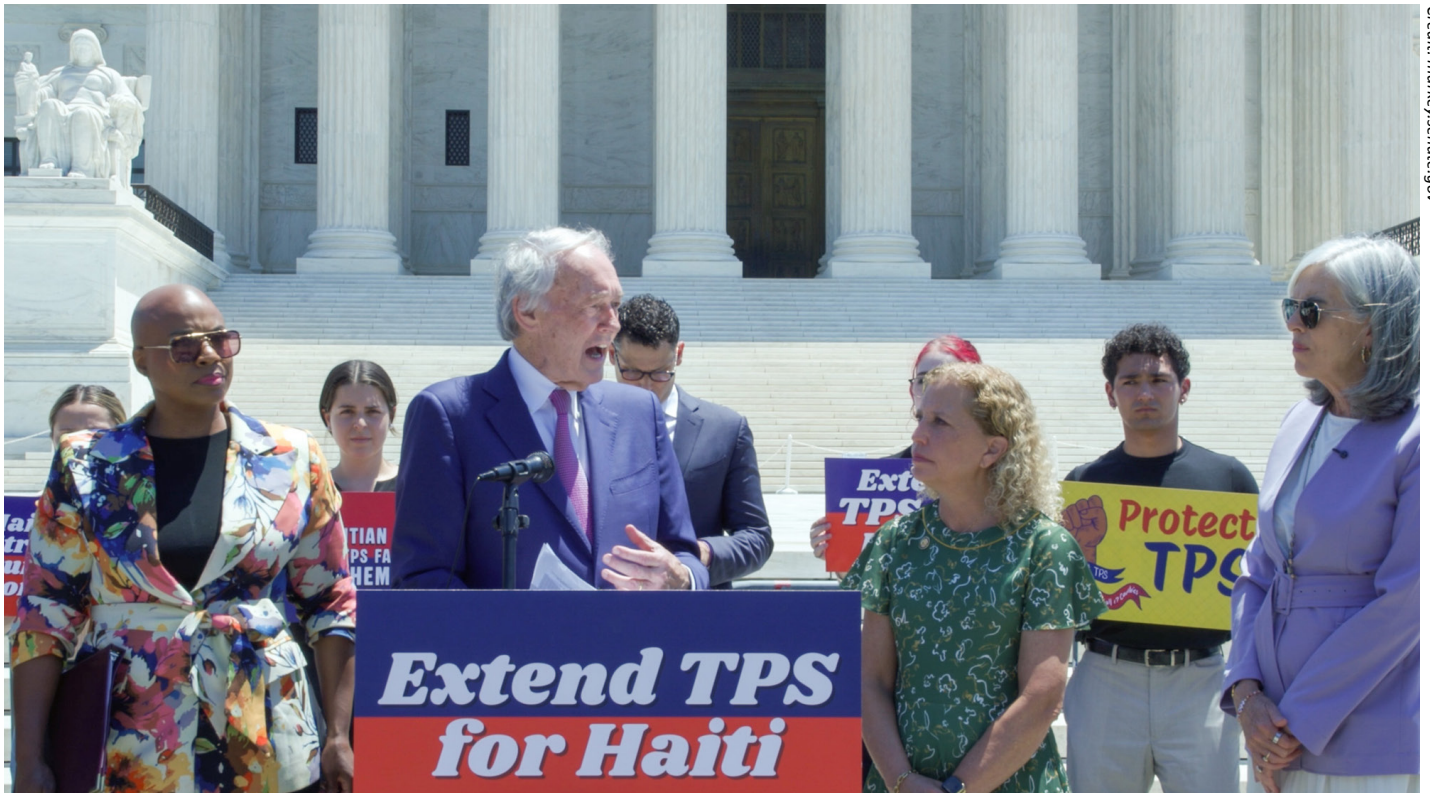
Originally published in the National Catholic Reporter on July 29, 2025.

Berit Reisenauer Guidotti is a doctoral candidate in theological ethics at Boston College. Her research explores the ethical implications of emerging technologies in light of Catholic social teaching, theologies of liberation, feminist theology and epistemology and theological anthropology.

Berit is also a featured panelist at our upcoming event on July 9th, What Makes Us Human?, a panel discussion on Pope Leo XIV's landmark encyclical Magnifica Humanitas.

THE SUPREME COURT'S IMMIGRATION RULINGS REVEAL A PROFOUND MORAL FAILURE

BY THE EDITORS OF AMERICA MAGAZINE



Senator Ed Markey, alongside Representatives Ayanna Pressley (MA-07), Katherine Clark (MA-05), Maxwell Frost (FL-10), and Debbie Wasserman Schultz (FL-25) held a press conference outside the Supreme Court denouncing the termination of Temporary Protected Status (TPS) for Haiti and Syria.

The hostility to immigrants enabled by yesterday's Supreme Court decisions marks a profound moral failure in the American understanding of our national heritage. The court handed down two decisions in immigration cases that validate executive powers to reject and deport immigrants from the United States, no matter how terrible the outcomes or how xenophobic the executive's motives.

The court allowed the administration, in one case, to terminate temporary protected status for Haitians and Syrians, making them unable to work in the United States and subject to deportation. Regarding Haitian T.P.S. holders, in particular, this would mean returning more than 300,000 people to a country dominated by gang violence, largely without a functioning government,

to which Americans are warned against traveling and to whose capital city American commercial airlines are forbidden to fly.

In the second case, the court allowed the administration to close the country to asylum seekers. Effectively, the court decided that the administration can refuse to allow immigrants to "arrive" in the legally relevant sense at ports of entry, thus turning them away before they can even present a case for asylum under U.S. law.

What these cases have in common is maximal deference to the executive branch's assessment of the facts that authorize the use of powers granted to it by Congress, even when those factual assessments show every sign of having been pre-determined by the administration's

preferred outcomes and its public animus against immigrants. While some may argue these decisions are legally defensible, at least if one accepts the current court's expansive vision of executive authority, such an analysis only highlights the slow-motion constitutional crisis threatening the country.

As the editors wrote after the first six months of the second Trump administration, "The Supreme Court's decision to proceed normally while the executive branch is provoking a crisis significantly increases the stress on the American constitutional system." Laws that are premised on an honest determination of facts and the good faith of the executive branch fail in the face of a president and administration that reject any constraints on their power.

The results of these decisions, whether or not they are legal and constitutional, are profoundly immoral and unjust. They betray the United States' history as a country of immigrants and are a wound on the American conscience.

None of this is to say that the situations before yesterday's court decisions of effectively permanent "temporary" protected status for Haitians and long wait times for asylum cases based more on economic and civil unrest than individualized persecution were just or acceptable. Those problems already required reform.

If those being harbored under temporary protected status cannot safely return to their own country in the foreseeable future, they should be offered a path to permanent residency and eventually citizenship, as so many others have been throughout the history of the United States. Similarly, the best solution to avoid the misuse of asylum claims is to provide an orderly pathway to immigrants who come from poor countries for economic reasons, with wait times measured in years rather than decades. Almost every American whose ancestors came to these shores during the 19th and 20th centuries traces their family history through a similar hope for better economic circumstances.

No one who opposes these outcomes should be satisfied with attacking the Supreme Court for allowing them. Nor should anyone who thinks the Supreme Court has decided these cases properly be satisfied with their tragic results. The issues here go beyond the correct application of the law to its fundamental justice.

If the law requires allowing an administration to deport hundreds of thousands of people into mortal peril, after it has attacked them with vile and racist lies, then justice demands that the law be reformed. If the Constitution is to be interpreted to allow the president to determine in advance that effectively no one is eligible for asylum, no matter what laws Congress has passed, then the Constitution needs to be amended

to strengthen the separation of powers that safeguards American liberty and self-governance.

More fundamentally, of course, the basis for any legal or constitutional reforms must begin at the ballot box. American voters were clearly concerned that control of the border was insufficient under the Biden administration, but polling suggests that many of those attracted by Trump's immigration rhetoric do not support the violence and chaos that have marked his administration's mass deportation push. Until voters elect leaders willing to tell the truth both about immigrants themselves and problems with the immigration system and to work for lasting reform, the moral and legal crisis surrounding immigration will continue.

American Catholics ought to be especially concerned with justice for immigrants. More than perhaps any other demographic within the American melting pot, Catholics have a heritage of immigration in the face of xenophobia and nativism. Be it the Italian, Irish, German and Eastern European immigrants of one age or the Asian and Latin American arrivals of another, most Catholics in the United States share that history. We also have a clear moral tradition articulating the universal dignity of all human beings, regardless of national origin or immigration status. The clear teaching of the church—reiterated over the last two years by the bishops of the United States, Pope Francis and Pope Leo XIV—calls us to welcome and protect the stranger in our land.

People of goodwill can disagree about how adequate and just immigration reforms should be structured and implemented. Sadly, at the present moment, we are not even discussing them. Though the costs of this failure are less immediately visible than the human costs of expelling and turning away immigrants in danger, they may prove even more damaging. Americans must demand, both of their elected representatives and of themselves, a more just and lasting solution. We must continue to pray, work and protest so that the promise engraved below the Statue of Liberty may, for generations to come, still greet those "huddled masses yearning to breathe free."



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PARISH RESOURCES

Parish Office & Mailing Address

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

Parish Staff

Rev. John J. Unni, Pastor
Rev. James Shaughnessy, SJ, Pastoral Support
Mark Donohoe, Pastoral Associate
Robert Duff, Director of Music
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 Operations & 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

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*, and 11:30 a.m.
Holy Days | 8:00 a.m.

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

Sacrament of Reconciliation

Father Jim Shaughnessy, SJ is available by appointment for the Sacrament of Reconciliation. To schedule an appointment, please call the Parish Office.

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.

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.

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.

Faith Formation for Children

To register your child for Faith Formation, contact our Pastoral Director of Operations, Nicole Pascarelli O'Brien.

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, or Erin Young 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 parish offers a warm, spiritual home for a diverse group of Catholics from many neighborhoods in and around Boston; we also have friends from around the country and the world. We invite local individuals and families to fill out a new parishioner form on our website. No matter your present status in the Catholic Church, current family or marital situation, gender or gender expression, sexual orientation, personal history, age, race, or self-image, you are invited and will be welcomed, accepted, loved, and respected here at Saint Cecilia. We are here to accompany and serve you.

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.