

# Saint Cecilia

P A R I S H



Fourteenth Sunday in Ordinary Time

7 July 2024

Jesus Teaching in the Temple by James Tissot

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## THE FOURTEENTH SUNDAY IN ORDINARY TIME

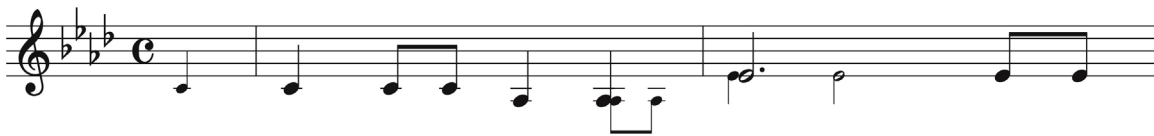
PRELUDE | Bread of Heaven

Brett Maguire, organist

William Cooper

ENTRANCE PROCESSION | I Am the Bread of Life

Verses / Estrofas



1. \_\_\_\_\_ I am the Bread of life. You who  
2. The bread that \_\_\_\_\_ I will give is my  
3. Un - less \_\_\_\_\_ you \_\_\_\_\_ eat of the  
4. \_\_\_\_\_ I am the Res - ur - rec - tion, \_\_\_\_\_  
5. \_\_\_\_\_ Yes, Lord, \_\_\_\_\_ we be - lieve that \_\_\_\_\_

1. \_\_\_\_\_ Yo soy el Pan de Vi - da. A mí  
2. El pan que \_\_\_\_\_ yo da - ré es mi  
3. \_\_\_\_\_ Si us - te - des no co - men la \_\_\_\_\_  
4. Yo soy la \_\_\_\_\_ Re - su - rrec - ción, \_\_\_\_\_  
5. \_\_\_\_\_ Sí, Se - ñor, cre - e - mos que \_\_\_\_\_



come to me shall not hun - ger; \_\_\_\_\_ and who be -  
flesh for the life of the world, \_\_\_\_\_ and if you  
flesh of the Son of Man \_\_\_\_\_ and \_\_\_\_\_  
I \_\_\_\_\_ am the life. \_\_\_\_\_ If you be -  
you \_\_\_\_\_ are the Christ, \_\_\_\_\_ the \_\_\_\_\_

ven - gan: \_\_\_\_\_ no ten - drán ham - bre. \_\_\_\_\_ En mí  
car - ne, la vi - da del mun - do. \_\_\_\_\_ Los que  
car - ne del Hi - jo del Hom - bre, \_\_\_\_\_ y no  
Yo \_\_\_\_\_ soy la Vi - da. \_\_\_\_\_ Si en  
tú e - res \_\_\_\_\_ el Me - sí - as, \_\_\_\_\_ el \_\_\_\_\_



lieve in me shall not thirst. No one can come to  
eat of this bread, you shall live for  
drink of his blood, and drink of his  
lieve in me, e - ven though you  
Son of God, Who has  
*cre - an: no ten-drán sed. Na - die vie - ne a*  
*co - men de es - te pan vi - vi - rán por*  
*be - ben de su san - gre, no be - ben de su*  
*mí us - te - des cre - en, aun - que ha - yan*  
*Hi - jo de Dios, que has ve - ni - do al*

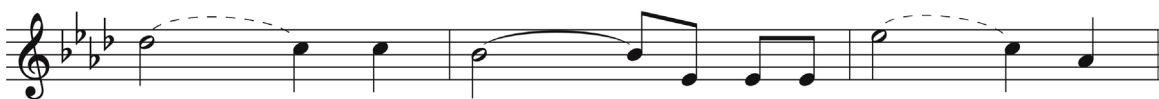


me un - less the Fa - ther beck - ons.  
ev - er, you shall live for ev - er.  
blood, you shall not have life with - in you.  
die, you shall live for ev - er.  
come in - to the world.  
*mí si mi Pa - dre no lo a - tra - e.*  
*siem - pre, vi - vi - rán por siem - pre.*  
*san - gre, no po - drán te - ner mi vi - da.*  
*muer - to, vi - vi - rán por siem - pre.*  
*mun - do pa - ra re - di - mir - nos.*

#### Refrain / Estribillo



And I will raise you up, and I will  
*Yo los re - su - ci - ta - ré, Yo los re -*



raise you up, and I will raise you  
*su - ci - ta - ré, Yo los re - su - ci - ta -*



up on the last day.  
*ré en el dí - a fi - nal.*

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.

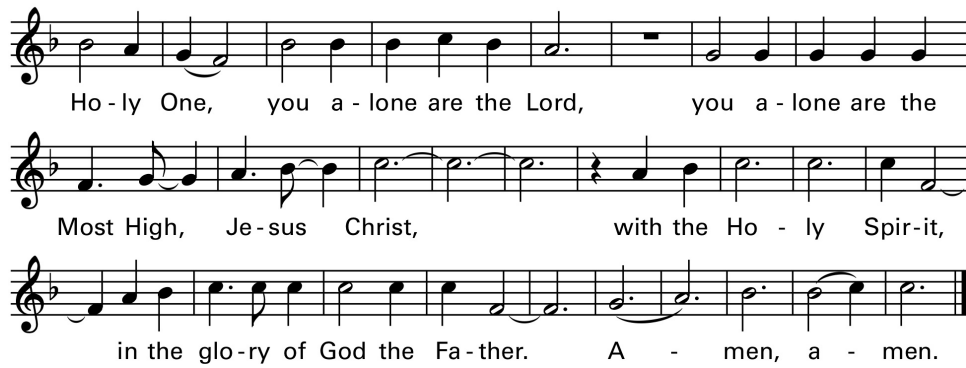
GLORIA | Mass of Renewal

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 a -  
dore you, we glo-ri-fy you, we give you  
thanks for your great glo - ry, Lord God, heav-en - ly  
King, O God, al-might-y Fa - ther.  
Lord Je - sus Christ, On-ly Be - got-ten Son, Lord God,  
Lamb of God, Son of the Fa - ther, you take a -  
way the sins of the world, have mer - cy on us; you take a -  
way the sins of the world, re - ceive our prayer; you are seat - ed  
at the right hand of the Fa - ther, have mer -  
cy, have mer - cy on us. For you a-lone are the





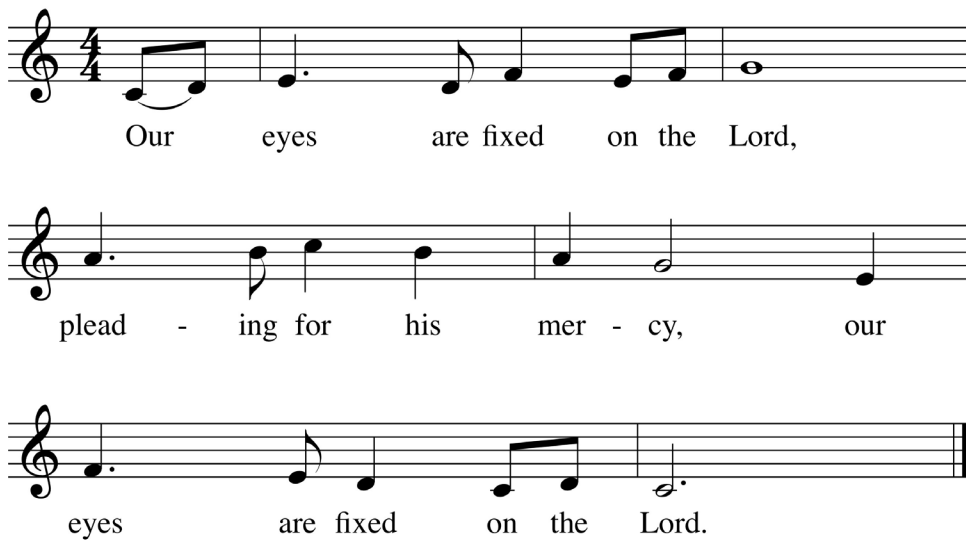
COLLECT

## LITURGY OF THE WORD

FIRST READING | Ezekiel 2: 2-5

RESPONSORIAL PSALM | Ps. 123: Our Eyes are Fixed on the Lord

Tony Alonso



1. To you have I lifted my eyes, you who dwell in the heavens. Behold like the eyes of slaves on the hand of their lords.
2. Like the eyes of a servant on the hand of her mistress, so our eyes are on the Lord our God, till he show us his mercy.
3. Have mercy on us, Lord, have mercy. We are filled with contempt. Indeed, all too full is our soul with the scorn of the arrogant, the disdain of the proud.

SECOND READING | 2 Corinthians 12: 7-10



## GOSPEL | Mark 6: 1-6

## 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 PRAYERS

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

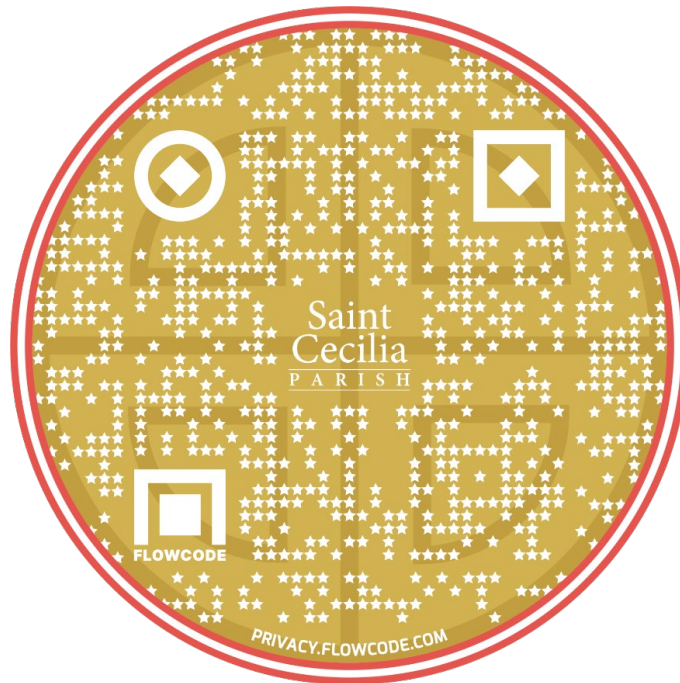
We are grateful for your ongoing support of Saint Cecilia. The easiest way to make a financial contribution to our parish is to use the parish Flowcode below.

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

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

You can also mail a check to:

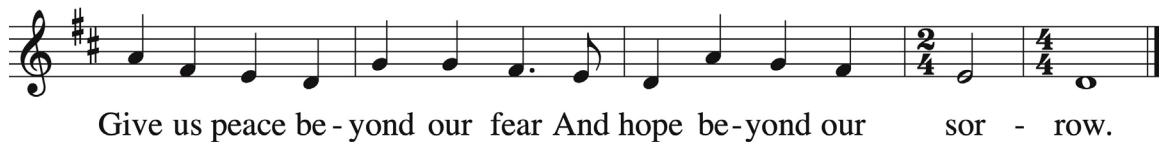
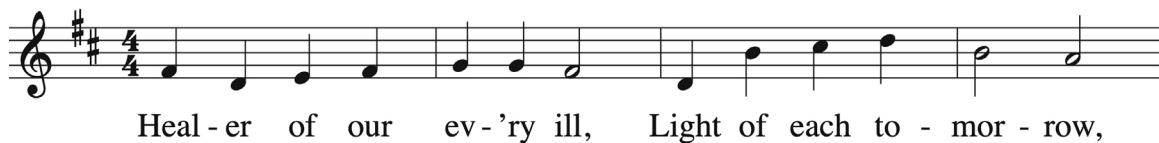
Saint Cecilia Parish  
18 Belvidere Street  
Boston, MA 02115



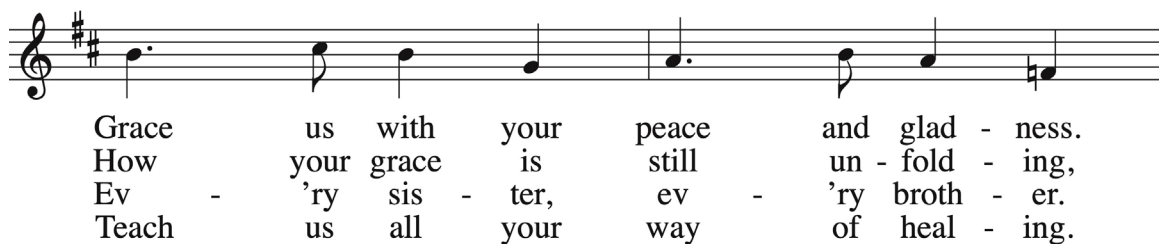
# LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | Healer of Our Every Ill

Marty Haugen



Verses



EUCHARISTIC PRAYER

✠ The Lord be with you.

All: And with your spirit.

✠ Lift up your hearts.

All: We lift them up to the Lord.

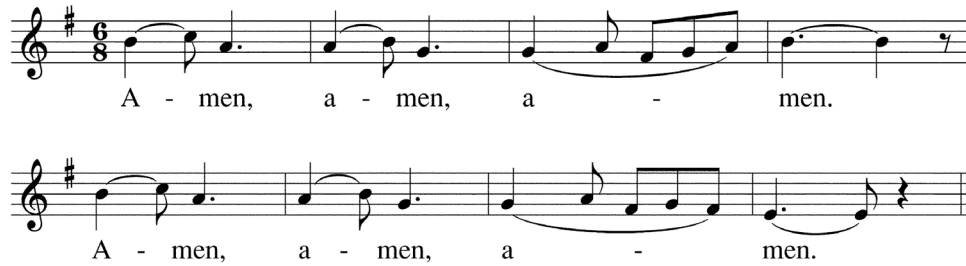
✠ Let us give thanks to the Lord our God.

All: It is right and just.

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
might, heav'n and earth are full of your glo - ry. Ho -  
san - na, ho - san - na, ho - san - na in the  
high - est. Ho - san - na, ho - san - na, ho -  
san - na in the high - est. Bless - ed is he who comes in the  
name of the Lord. Ho - san - na, ho -  
san - na, ho - san - na in the high - est. Ho -  
san - na, ho - san - na, ho - san - na in the high - est.

We pro - claim your Death, O Lord, and pro -  
fess your Res - ur - rec - tion un - til you come a - gain.



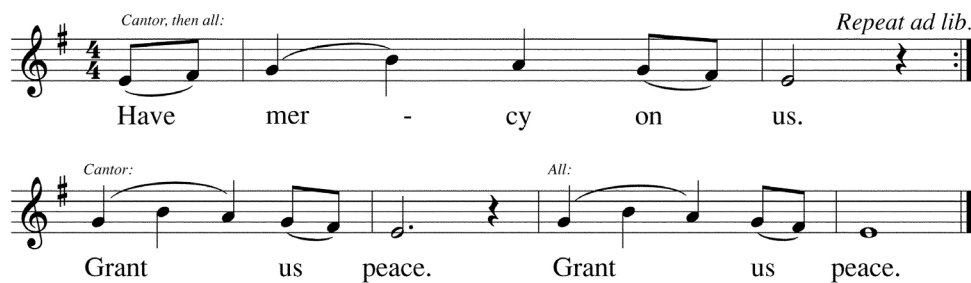


## THE LORD'S PRAYER

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

## LAMB OF GOD | Mass of the Angels and Saints

Steven R. Janco



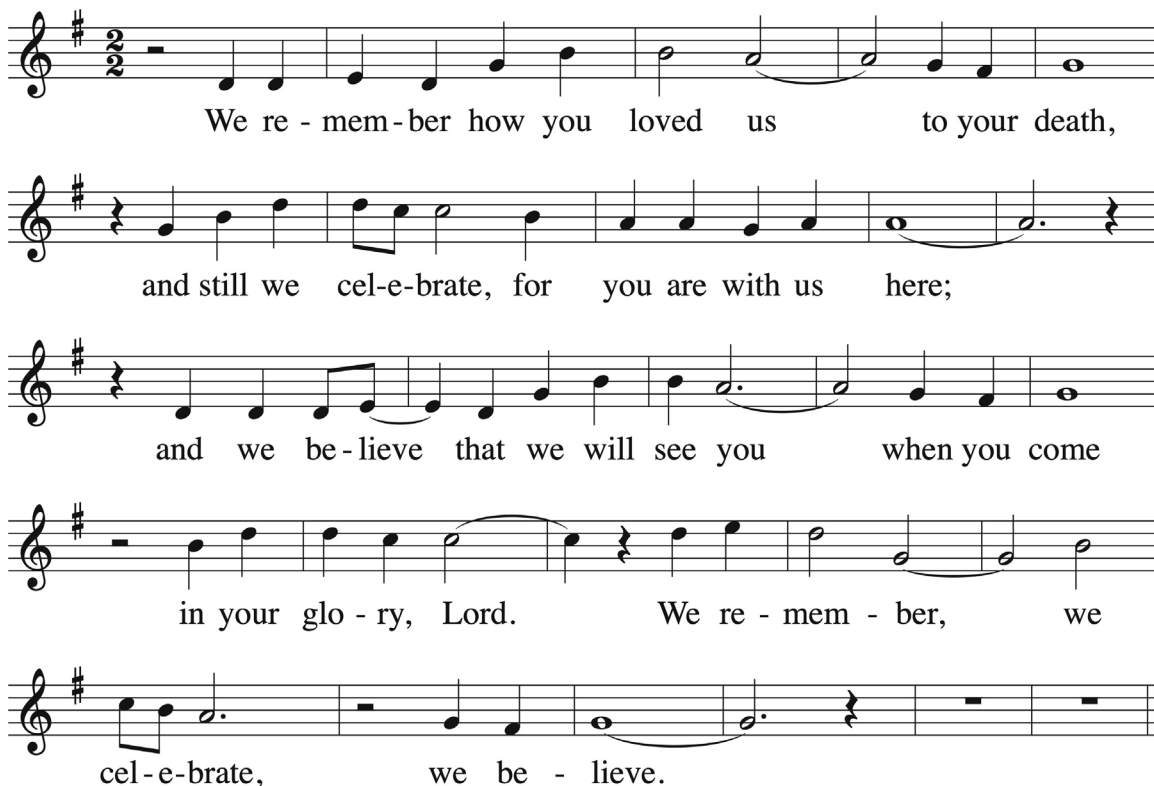
## SPIRITUAL COMMUNION

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.

## Refrain



We re - mem - ber how you loved us to your death,  
and still we cel - e - brate, for you are with us here;  
and we be - lieve that we will see you when you come  
in your glo - ry, Lord. We re - mem - ber, we  
cel - e - brate, we be - lieve.

## Verses-Set A



1. When we eat this bread, when we drink this cup,  
2. Je - sus, bread of life, bro - ken for the world,  
3. Je - sus, cup of joy, God's own life poured out,  
4. Come and share this feast, life for all the world,



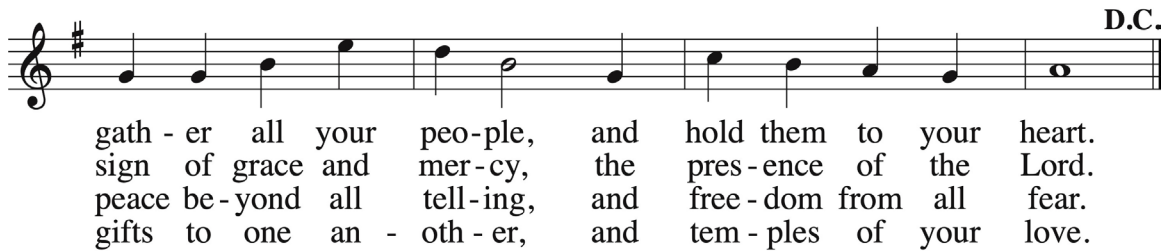
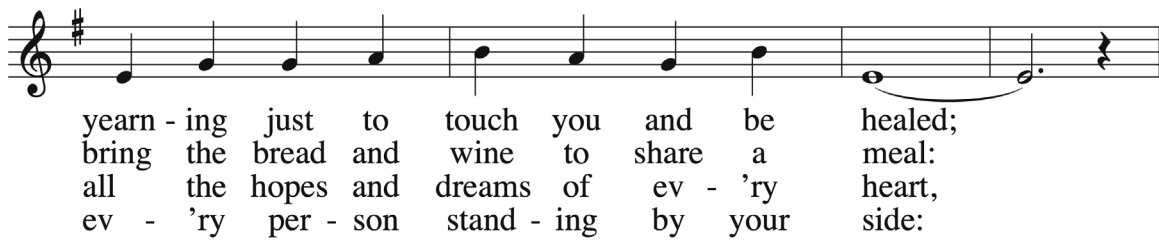
D.C.

we pro - claim your death un - til you come in glo - ry.  
praise to you who comes to feed your hun - gry peo - ple.  
in this meal you give your - self for our re - demp - tion.  
here we join to cel - e - brate God's new cre - a - tion.

## Verses-Set B



5. Here, a mil - lion wound - ed souls are  
6. Now we re - cre - ate your love, we  
7. Christ, the Fa - ther's great "A - men" to  
8. See the face of Christ re - vealed in

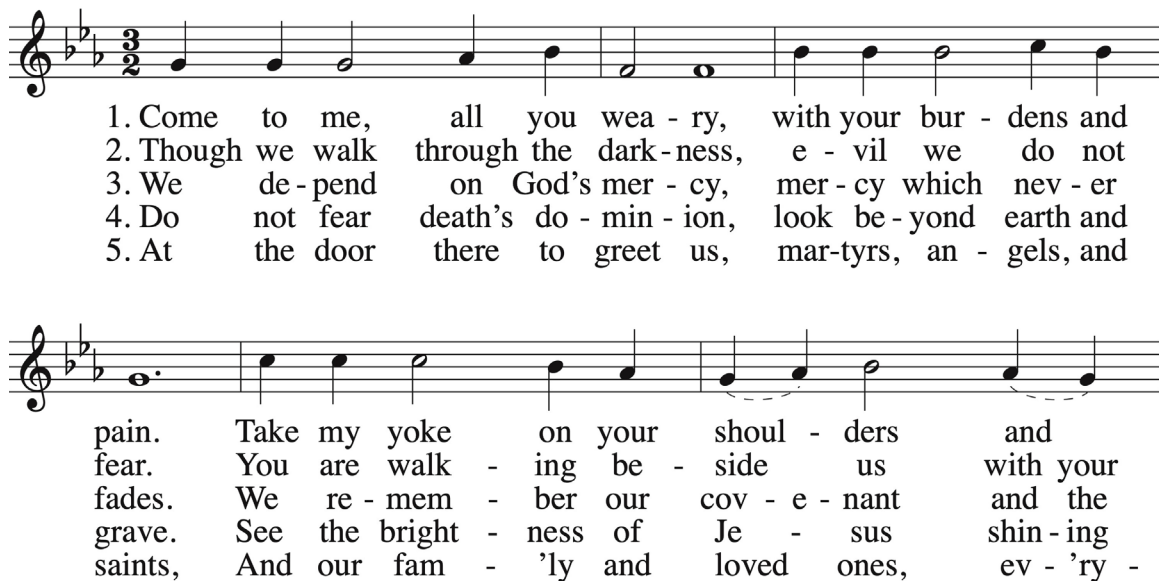


## CONCLUDING RITES

- ✦ The Lord be with you.  
All: And with your spirit.
- ✦ May almighty God bless you, the Father, (+) and the Son and the Holy Spirit.  
All: Amen.
- ✦ Go forth, the Mass is ended.  
All: Thanks be to God.

RECESSIONAL | We Shall Rise Again

Jeremy Young





learn from me: I am gen - tle and hum - ble,  
rod and your staff. On - ly good - ness and kind - ness  
prom - ise Je - sus made: If we die with Christ Je - sus,  
out to light our way. Lov - ing Fa - ther and Spir - it,  
one freed from their chains. We shall feel their ac - cep - tance,



and your soul will find rest, For my yoke is  
fol - low us all our lives. We shall dwell in the  
we shall live with him, And if we are  
lov - ing Je - sus the Son, All God's peo - ple to -  
and the joy of new life. We shall join in the



eas - y and my bur - den is light.  
Lord's house for so man - y years to come!  
faith - ful, we shall reign with him!  
geth - er, we shall live on as one!  
gath - er - ing, re - u - nit - ed in God's love!



We shall rise a - gain on the last day with the faith - ful, rich and



poor. Com - ing to the house of Lord Je - sus, we will



find an o - pen door there, we will find an o - pen door.

POSTLUDE | Toccata on Good News  
Brett Maguire, organist

arranged by Carl Maultsby  
(b. 1949)

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](mailto: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 6 | 5:00 p.m.**

Rev. Peter Grover, OMV, celebrant  
Emily Bogert, lector

**Sunday, July 7 | 8:00 a.m.**

Rev. Peter Gyves, SJ, celebrant  
Nicholas Hayes-Mota, lector

**Sunday, July 7 | 9:30 a.m.**

Rev. John Unni, celebrant  
Virgen Palermo, Letitia Howland, and Natasha Bolton-Pierre, lectors

**Sunday, July 7 | 11:30 a.m.**

Rev. John Unni, celebrant  
Eileen Maguire, Kevin Dumas, and Cynthia Wanner, lectors

## SPECIAL INTENTIONS

**Sunday, July 7 | 9:30 a.m.**

Nicholas D'Antillo, *Memorial*  
Bill Lawless, *Memorial*  
David Roddy, *Memorial*  
Pauline Yovino, *Memorial*

**Sunday, July 7 | 11:30 a.m.**

Claude Lupis, *5th Anniversary*  
Martine Messara, *Memorial*

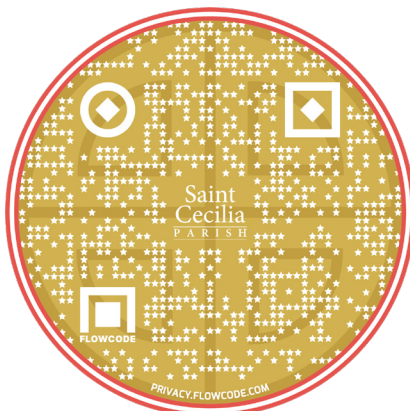
## TODAY'S READINGS

Ezekiel 2:2-5  
2 Corinthians 12:7-10  
Mark 6:1-6a

## NEXT SUNDAY'S READINGS

Amos 7:12-15  
Ephesians 1:3-14  
Mark 6:7-13

SCAN THIS CODE  
FOR OFFERTORY GIVING.



THANK YOU FOR YOUR GENEROUS  
SUPPORT OF SAINT CECILIA PARISH!



# PRAYERS & OCCASIONS

## Our Sick

Please pray for all our sick and for those who are in need of our prayer, especially Jacqueline Lavelle, Glenn Gallo, Marc Pelletier, Michele Maniscalco, and Fred Tufts.

## Happy Anniversary!

This week we celebrate the baptismal anniversary of **Joe Maciora**, who was baptized on July 5, and **Caitlin Corrieri** who was baptized on July 7. May the Lord continue to bless Caitlin with the grace to live out her baptismal call. Happy Feast Days, Joe and Caitlin!

## Coffee Hospitality Update

As a gentle reminder, we will not have coffee hospitality for two holiday weekends in the summer—the Fourth of July and Labor Day weekends—so we can give our hardworking hospitality team time off to enjoy these holidays.

## Catholic Appeal Update: *We're Almost There!*

We are pleased to share that, through this year's Catholic Appeal campaign, we've reached 91% of our financial goal of \$149,149 and exceeded our donor goal. With your continued support, we aim to complete our campaign by June 30. Your generosity supports vital ministries such as Catholic education, faith formation, and outreach services that bring Christ's love to those in need. You can donate here: <https://bostoncatholicappeal.org/donate1/>. Thank you so much for your generosity!

## VISIT OUR FAMILY FLEX CENTER!

As we gather to celebrate Mass, we are reminded of the importance of community and the shared experience of worship. However, we understand that attending Mass with young children can sometimes be challenging. That's why we encourage you to visit our Family Center, located to the left of the parish café and underneath the staircase on Saint Cecilia Street. The center is open during liturgies and provides a comfortable environment for parents with young children. Here, parents can watch Mass as their children play, and nursing mothers can enjoy a quieter, more private space. If you have any questions about the Family Center, please contact our Director of Facilities and Events, Lisa Pickering at her parish email address.

## NOTABLE SAINT MEMORIALS THIS MONTH

### July 11 - Saint Benedict of Nursia

The sixth-century father of Western monasticism. We remember in prayer the Benedictine monks, nuns, and sisters who follow the Rule of Saint Benedict.

### July 14 - Saint Kateri Tekakwitha

Known as the Lily of the Mohawks, Patron of the environment and ecology.

### July 15 - Saint Bonaventure

Bishop and Doctor of the Church known as the Seraphic Doctor or Angelic Teacher, Minister General of the Franciscan Order.

*The flowers in front of the altar are given for the greater glory of God and in thanksgiving by Katie Balian.*

## SAINT CECILIA FAR-FLUNG FLOCK ONLINE COFFEE HOUR

Sunday, July 7, 2024, at 4:00 p.m. ET

The Far-Flung Flock leadership team is thrilled to welcome Saint Cecilia parishioners from Michigan as our guests for the July online coffee hour. Over the past three years, through participating in livestream Sunday Mass and chatting these Michigan parishioners have been inspired to connect and minister to their local communities, following the example set by Saint Cecilia's various ministries. The Michigan community is a shining example of our engaging church that welcomes all, demonstrating that the spirit of Saint Cecilia extends far beyond Boston. Join us for this inspiring coffee hour to hear their stories and to connect with fellow parishioners. If you have not registered for any online coffee hour in the past, please register for the FFF email list with this link (<https://bit.ly/45pDVRa>). There is no need to re-register if you've attended in the past. If you have registered but are not receiving FFF email notifications, please email the ministry to confirm your email address.

## HELP US SEND A KID TO CAMP

As you may know, Saint Cecilia Parish has a long-standing relationship with the Huntington YMCA and many social service programs offered in that facility. What you may not know is that the Huntington Avenue Y is the oldest in the United States and the cornerstone for the building was laid by President William Howard Taft in 1912. Through our combined donations, we would like to see if we can collect enough (\$2,500) to send one inner-city kid, aged 8 to 16, to Y camp this summer. The YMCA overnight camp in New Hampshire is a life-changing experience for those fortunate enough to attend.

To make a donation by check—in any amount—please make it payable to "YMCA of Greater Boston" and indicate in the memo line: "Summer Camp." Checks should be mailed to: Hunger and Homelessness Ministry, Saint Cecilia Parish, 18 Belvidere Street, Boston, MA 02115. Thanks as always for your accustomed generosity!



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## A REQUEST FROM CATHOLIC CHARITIES

For over 100 years, Sunset Point Camp has provided a dream vacation at the seashore to over 40,000 low-income, at-risk children aged 6-13 from Greater Boston without regard for their race, nationality, or religious affiliation. Nearly 450 city-based boys and girls travel to Hull, Massachusetts each summer for a one or two-week overnight camp experience so they can enjoy the fresh air, learn new talents, receive academic summer support, and simply have fun!

Sunset Point Camp is operated by our friends at Catholic Charities. They have mentioned to us that they always need donations of the following items for the kids at the camp:

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

So the next time you're out shopping or on Amazon, please consider picking up some of the items above and dropping them in the plastic bin identified for this purpose in the narthex. Thank you!



## DONATIONS FOR DORCHESTER FOOD PANTRIES

With summer here, many of the families that have been faithful donors to our collection of food items for the Catholic Charities and Mary Ann Brett pantries will be away until September. We hope that you will consider participating in this important ministry during the summer months so that the volume of our donated food remains strong. The local economy might have improved for some of us, but the working poor and unemployed continue to face enormous economic challenges—especially in light of rising food prices. Saint Cecilia has committed to providing these items to the food pantries: Cheerios or cornflakes, peanut butter, white flour pasta and spaghetti, macaroni and cheese, canned tuna fish, canned chicken breast, cooking oil, and tomato sauce. While any canned or shelf-stable items are appreciated, it is particularly helpful when parishioners can help with the staples listed above. Unfortunately, we cannot accept donations of baked items or produce in the narthex. You may wish to follow the example of some of our parishioners and have some of the items above delivered to the parish via Amazon or a similar service. If you choose to, please have them delivered to *Saint Cecilia Parish, 18 Belvidere Street, Boston, MA 02115*. Thank you!

## INTERESTED IN LEARNING MORE ABOUT THE CATHOLIC FAITH?

*Are you or is someone you know searching for a spiritual home? Are you interested in learning more about what it means to be Catholic? If you would like to explore Catholicism or are already Catholic but have not yet received Eucharist, we would be honored to accompany you in your journey. For more information, email Tanya Rybarczyk at her parish email address, or call her at 617-536-4548 X117.*





## SHAKESPEARE ON THE COMMON & PARISH PICNIC/POTLUCK

**Wednesday, July 17, 6:30 p.m. | Boston Common**

For years, Saint Cecilia parishioners have gathered for a parish picnic/potluck before Shakespeare on the Common. This year, we invite you to join us for *The Winter's Tale* on Wednesday, July 17 on the Boston Common near the Parkman Bandstand. We'll reserve space and have a potluck picnic beforehand—a great opportunity to connect with other parishioners! The picnic is at 6:30 p.m. and the play begins at 8:00 p.m. For more information, please email Jenny Jones at the Climate Justice Ministry email. Jenny will be in the back of the church following the 9:30 and 11:30 Masses on July 7 and 14 with a sign-up sheet and more information. The play is free, though donations to the Commonwealth Shakespeare Company are much appreciated: <http://www.commshakes.org/>

## RETURNING CITIZENS MINISTRY: LOOKING FOR NEW MEMBERS

Previously known as our Prison and After Ministry, the Saint Cecilia Returning Citizens group meets every other Monday evening from 5:30 to 8:00 p.m. to provide a safe, welcoming space for men transitioning back into society following prison or jail. Each meeting consists of an opportunity to discuss challenges (and wins!) and gain support, followed by a shared meal. In particular, we welcome individuals from Coolidge House (the federal release center on Huntington Avenue) and Brooke House (the state release center in the Fenway). We are looking for more men to join us, so, if you know anyone who could benefit from this group, please personally invite them to join. You can refer any questions to the group's ministry email. Your referral could make a significant difference in someone's life!



*When the sabbath came he began to teach in the synagogue,  
and many who heard him were astonished.  
They said, "Where did this man get all this?  
What kind of wisdom has been given him?  
What mighty deeds are wrought by his hands!  
Is he not the carpenter, the son of Mary,  
and the brother of James and Joses and Judas  
and Simon?  
And are not his sisters here with us?"  
And they took offense at him.*

~ Mark 6:1-3



## JOIN OUR BIWEEKLY SIMEON & ANNA SENIORS GATHERING

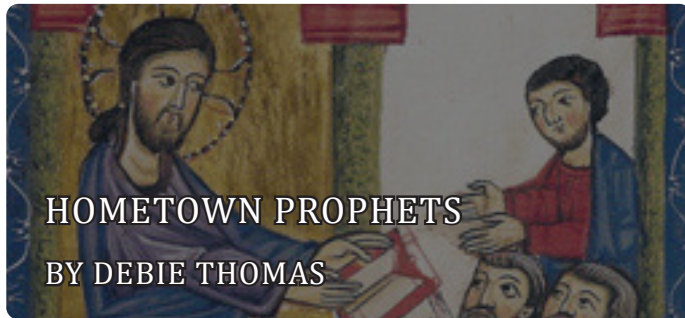
**Thursday, July 11, 10:00 a.m.–11:30 a.m.  
Every Other Week Following**

*Join us for coffee, sweets, and  
conversation, followed by prayer and song!*

\* The first 30 minutes are open for folks to arrive, be welcomed into the space, and for hospitality.

**Where?** Saint Cecilia Parish (enter through the doors on St. Cecilia St. and ring the bell to be let in).

**Questions?** Email Lucy Conroy  
([seniors@stceciliaboston.org](mailto:seniors@stceciliaboston.org))



## HOMETOWN PROPHETS

BY DEBIE THOMAS

**Bulletin Editor's Note: This article was posted on June 21, 2021 as an online entry for *Journey with Jesus: A Weekly Webzine for the Global Church*.**

*"Stay in your lane."* Has anyone ever said this to you? Have you ever said it to anyone? It's an admonishment I've been thinking about a lot while writing this essay. Our reluctance to let other people change. Our resistance to changing ourselves. Our fear of the familiar becoming strange. Becoming new.

Apparently, the phrase became prominent in 2018, when the National Rifle Association criticized emergency room doctors in the United States for commenting on America's gun crisis. Doctors should "stay in their lane," the N.R.A. tweeted. That is, they should practice medicine and stick to their areas of expertise, instead of expressing opinions on subjects they know nothing about. The doctors responded immediately by sharing stories of patients who had arrived in their emergency rooms following traumatic gun-related injuries or deaths. "ThisIsOurLane," they tweeted.

In our Gospel reading this week, Jesus arrives back in his hometown of Nazareth after a long stretch of fruitful ministry. In the weeks preceding his return, he has secured the loyalty of twelve disciples, described God's kingdom with provocative parables, exorcised demons, healed the sick, calmed a storm, and raised a little daughter from the dead. He has become, in other words, a local hero.

Or so we would think, if Mark's Gospel didn't disabuse us. In this week's story, Jesus enters the synagogue of his boyhood, and begins to teach in the tradition of the rabbis. At first, things go very well; his townspeople receive his words with astonishment and curiosity. "Where did this man get all this?" they ask each other. "What is this wisdom that has been given to him? What deeds of power are being done by his hands!"

But then, almost without warning, something happens. Someone in the crowd—perhaps a jealous old neighbor of Mary's, or a childhood rival of Jesus's, or the notorious

village gossip who loves stirring up dissension—starts asking prickly questions: "Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? Are not his sisters here among us?"

At this point, the text tells us, the mood in the synagogue shifts. Appreciation morphs into accusation, curiosity becomes contempt, and the people "take offense." They decide that Jesus is presuming too much. Exceeding his bounds. Not staying in his lane.

In her sermon, "Sapping God's Strength," Barbara Brown Taylor points out that the only reason to identify someone by his mother in Jesus's day is to question his legitimacy. To highlight the fact that no one knows for sure who his father is. In other words, to refer to Jesus as "the son of Mary" is a calculated act on the part of his fellow villagers, a weaponized use of Jesus's birth story to humiliate him into silence.

In a social system where one's status is fixed at birth, it's not possible for someone like Jesus—a mere carpenter of questionable parentage—to amount to anything. He has no business rising above his dicey beginnings, no business speaking with authority, no business becoming a leader, much less the Messiah. "We know exactly where you come from, boy! Don't get too big for your britches! Remember your place!"

The truly sad and astonishing thing about this story is that the townspeople's suspicion and resentment diminish Jesus's ability to work good on their behalf. "He could do no deed of power there," Mark writes with grim finality. In some mysterious and disturbing way, the people's small-mindedness, their lack of trust, and their inability to embrace a new facet of Jesus's life and mission, keep them in spiritual poverty. Notice that their lack of faith isn't a mere technicality; it has real and lamentable consequences. It *constrains* Jesus. It *blocks* the healing work he longs to do for the people he loves. Pause and think about this for a minute. Do we know that our unbelief has real world consequences? That in the mysterious economy of God, we are called to participate with God's Spirit in the transformation of the world? That our refusal to do so *matters*?

Something precious is lost when we fail to recognize the unfamiliar within the familiar. When we turn away from the extraordinary within the ordinary. We miss the presence of God in our midst.

According to Mark, it is Jesus's own community—his very own *faith* community—that fails to recognize the truth of who he is. What does this mean for us, the church? How,



when, and where do we miss out on the sacred because we expect God to stay in God's lane? Because we insist that Jesus speak in the timeworn ways we know best from our lifetimes of church going and Bible reading? Because we demand that God act in ways that protect our status quo? Because we recoil when God shows up unexpectedly, and dares to do a new thing?

The disconcerting truth about this week's Gospel is that we are the modern day equivalent of Jesus's ancient townspeople. We're the ones who think we know Jesus best. The ones jaded by religious over-familiarity. What will it take to follow him into new and uncomfortable territory? To see him where we least desire to look?

The uncomfortable fact is, Jesus *offends* his beloved community in this story. Maybe, if the Jesus we worship never offends us, then it's not really Jesus we're worshipping. Yes, ouch. When was the last time Jesus made you angry by stepping out of the lane you've placed him in? When was the last time he touched whatever it is you call holy—your conservatism, your progressivism, your theology, your denomination, your Biblical literacy, your prayer life, your politics, your wokeness—and asked you to look beyond it to find *him*?

The call of the Gospel is not a call to stand still. It is a call to choose movement over stasis, change over security, growth over decay. So I wonder: how do I refuse to let others in my life grow and change? When do I box them into identities that are narrow and constricting? Where in my life do I silence the unfamiliar, instead of leaning into newness with curiosity and delight? Do I allow the people I am close to to become? Do I allow myself to become? Or do I cut myself and others off with expectations that are severe and stifling: *"You will always be small, weak, broken, insufficient, disappointing. You will never outgrow your background, race, family, upbringing, wounds, addictions. You must always be recognizable, accommodating, domesticated, mine."*

These are questions to ask ourselves as individuals and as communities, but also as the church. Whose voices have we sidelined across history? Whose perspectives do we still deem unworthy of prophetic authority? Where has our love of tradition hardened us against new perspectives? How has our fear of the new made us obsolete and lifeless?

The scandal of the Incarnation is precisely that Jesus doesn't stay in his lane. God doesn't limit God's self to our small and stingy notions of the sacred. God exceeds, God abounds, God transgresses, God transcends. The lowly carpenter reveals himself as Lord. The guy with the tainted

birth story offers us salvation. The hometown prophet tells us truths we'd rather not hear. We might be scandalized by his lane-crossing, but he's not. We might put limits on his deeds of power, but those limits won't confine him for long. We might amaze him with our unbelief, but he will call out to us, nevertheless, daring us always to see and experience him anew.

~ *Debie Thomas is author of A Faith of Many Rooms: Inhabiting a More Spacious Christianity, and Into the Mess and Other Jesus Stories: Reflections on the Life of Christ. She is a columnist and contributing editor for The Christian Century, and from 2014 to 2022, was a staff writer for Journey with Jesus: A Weekly Webzine for the Global Church. Thomas now serves as the Minister for Lifelong Formation at St. Mark's Episcopal Church in Palo Alto, CA.*



THIS WEEK AT SAINT CECILIA

JULY 7 - JULY 14

**Sunday, July 7**

Wisdom Group, 8:30 a.m. | Zoom  
Far-Flung Flock Coffee Hour, 4:00 p.m. | Zoom

**Monday, July 8**

SCYA Women's Group, 7:30 p.m. | Zoom

**Wednesday, July 10**

SCYA Men's Group, 7:30 a.m. | Zoom  
Daily Mass, 8:00 a.m.

**Thursday, July 11**

Daily Mass, 8:00 a.m.  
Simeon & Anna Seniors Gathering, 10:30 a.m.  
Communion Circle, 4:00 p.m. | Hale House  
Wisdom Group, 7:30 p.m. | Zoom

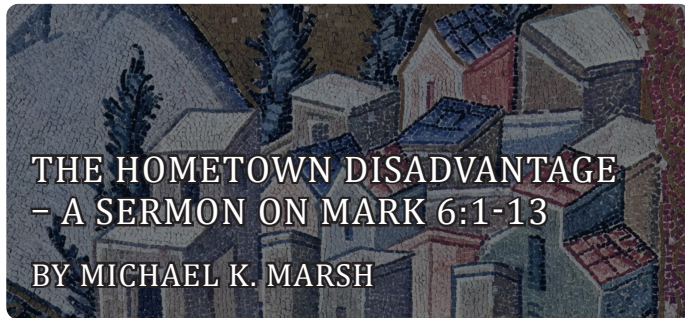
**Friday, July 12**

Daily Mass, 8:00 a.m.

**Sunday, July 14**

Wisdom Group, 8:30 a.m. | Zoom  
SCYA Contemplative Prayer Group, 2:00 p.m.





THE HOMETOWN DISADVANTAGE  
– A SERMON ON MARK 6:1-13

BY MICHAEL K. MARSH

“Jesus came to his hometown.” He’s left that place where he healed Jairus’ daughter and the hemorrhaging women and has returned to Nazareth. It’s the place where he grew up and spent the first thirty years of his life. He’s come home.

Some of you know that my dad was a career army officer. One of the things that meant for my family and me is that we moved every one to three years. Until I went to college three years was the longest I had ever lived in one place.

Growing up I wondered what it would be like to be from just one place and to put down roots, to have the same friends year after year after year, to graduate high school with kids I had known since elementary school. I wondered what it was like to live in the same town where your parents and grandparents and maybe your great-grandparents lived. Sometimes I wanted to belong to and be claimed by a particular place that I knew and that knew me, the kind of place where you can tell the same old stories over and over, and everyone has already heard them but no one minds hearing them again. I’m talking about a hometown kind of place, like Nazareth or Uvalde.

I know I will never be a Uvaldean but in some ways Uvalde has become a hometown for me. I know it’s true because Facebook says Uvalde is where I’m from. I’ve now been here sixteen years. That’s longer than any other I place I have lived. I’ve experienced hometown life here and I’m grateful.

I wonder what your hometown experience has been like. What are some of the best things about a hometown? It’s where we know everyone and everyone knows us. There’s a closeness. We have a history. The hometown is familiar, comfortable, and predictable. There is consistency and routine. We know what to expect. There is stability and security. Not much changes. It’s why we often say, “There’s no place like home.”

Now let me ask you this. What are some of the most troublesome things about a hometown? It’s where we

know everyone and everyone knows us. There’s a closeness. We have a history. The hometown is familiar, comfortable, and predictable. There is consistency and routine. We know what to expect. There is stability and security. Not much changes. It’s why we often say, “You can never go home again.”

When I talk about the hometown I am talking about more than Nazareth, Uvalde, or a geographical location. Our hometown isn’t something outside of us, it’s within us. It’s not a place, but a way of being. It’s our routines and habits, attitudes, beliefs, opinions, prejudices, assumptions, values. It’s the hardened patterns of how we’ve always done things and what we’ve always thought. The hometown is a lens through which we see the world, one another, and ourselves. The hometown shapes who we are and how we live. And regardless of how often we have moved, we all have a hometown, and usually more than one.

What are the hometowns that shape and form your life today? Maybe it’s your faith and the church, politics, national or cultural identity. Maybe it’s your family, what they told or taught you, or the family way of doing things. Maybe it’s your work, reputation, social status. Maybe it’s an idealized memory, nostalgia for the way things used to be, an image or persona that you project. The hometown is rarely just one thing.

Most of us, I suspect, like to believe that we have the hometown advantage. We think that playing the game on our home field gives us an edge, an advantage. But what about the hometown disadvantage? Here’s what I mean by that.

In the hometown it’s easy to know about another but to not really know him or her. The hometown often has a way of convincing us that the hometown way is the right way, the best way, the only way. Sometimes our vision of the world and life extends only as far as the city limits sign. We value our closeness but risk becoming closed to someone or something new. Excessive familiarity often keeps us from recognizing, valuing, and appreciating what is right in front of us.

I remember coming home from law school one afternoon. As I walked toward my apartment I saw a very attractive young woman sitting by the pool. I didn’t recognize her and I hurried up the steps to tell my roommate. He ran to the window, looked out, and said, “Oh,” and as he turned away he said, “That’s just Suzy.” Suzy was his girlfriend.

The people of Nazareth could just as well have said, “Oh, that’s just Jesus.” They were astounded by the wisdom in his

teaching and they knew about the deeds of power he had done. It made no difference, however. “That’s just Jesus, the hometown kid.” That’s the carpenter; the son of Mary; the brother of James, Joses, Judas, and Simon; the one whose sisters are right here with us.

They knew all about him “and they took offense at him.” I think that’s the hometown disadvantage. It happens whenever

- We become stuck in the status quo and defend our hometown against change and growth;
- We settle for what we know rather than opening our hearts and minds to what we don’t know;
- We take for granted and refuse to see or listen to those we love most and are closest to;
- We let familiarity blind us to something new, breed contempt, and make our world small;
- We choose being content and comfortable over being challenged;
- We believe “that which is holiest and closest to God cannot coincide with that which is most familiar and closest to us” (Erasmio Leiva-Merikakis, *Fire of Mercy*, Heart of the World, vol. 2, 333); and
- We miss the presence of God in our life, world, and prayers because it didn’t come “with the pomp and circumstance [we] think [we] deserve” (Ibid., 336).

I wonder if the hometown disadvantage is at work in your life and my life today. And if so, in what ways? I wonder if it’s preventing deeds of power from being done in our lives. I wonder if it’s preventing you and me from doing deeds of power. I wonder how the hometown disadvantage might be diminishing our lives and impoverishing our world. And I wonder what you and I are willing to do about that?

Maybe we need to expand our city limits. Maybe we need to write a new town charter. Or maybe we just need to shake off the dust, move on, and leave our hometown.

I wonder what might be waiting for us beyond our hometown’s city limits?

~ *The Rev. Mike Marsh has served as rector of St. Philip’s Episcopal Church—Uvalde, a parish in the Episcopal Diocese of West Texas, since 2005.*



### JOIN OUR WISDOM & MATURE SPIRITUALITY GROUP

Our Wisdom and Mature Spirituality Group holds two online gatherings each week on Zoom. They meet on Thursday evenings from 7:30 to 8:30 p.m. and Sunday mornings from 8:30 to 9:30 a.m. to share how faith informs and enriches the second half of life. This group is not a book club, but their conversations are often informed by shared spiritual reading. The group's next book is *The Beatitudes of Peace* by John Dear. To request information or be added to their mailing list, please email the ministry at their parish address.

# 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  
Website | [www.stceciliaboston.org](http://www.stceciliaboston.org)

## Parish Staff

**Rev. John J. Unni**, Pastor  
**Rev. James Shaughnessy, SJ**, Pastoral Support  
**Christine Burns**, Digital and Print Media Coordinator  
**Mark Donohoe**, Pastoral Associate  
**Robert Duff**, Director of Music  
**Carly-Anne Gannon**, Coordinator of Children's Faith Formation  
**Scott MacDonald**, Director of Faith Formation and Parish Visibility  
**Colleen Melaugh**, Director of Finance and Development  
**Nicole Pascarelli O'Brien**, Pastoral Director of Operations  
**Lisa Pickering**, Director of Facilities and Events  
**Tanya Rybarczyk**, Pastoral Associate

## Assisting Clergy

Rev. Peter Grover, OMV | Rev. Peter Gyves, SJ

## Music Ministry

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

## Audiovisual Support

**Maureen Deery**, Parish Photographer & Creator of Weekly Slide Show  
**Geoffrey Edwards**, Livestream Videographer  
**Vasily Izumchensky**, Livestream Sound Engineer

## Schedule for Liturgy

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

## 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.

## 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.

## Parking

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

## Baptism for Infants

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

## Faith Formation for Children

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

## 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 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.

## Rite of Christian Initiation of Adults (RCIA)

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.

## Marriage

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

## Care of the Sick

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

## Order of Christian Funerals

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

## Joining Our Community

We're happy that you're with us! Our community offers a warm, spiritual home for a diverse group of Catholics. We come from many neighborhoods in and around Boston, but also have long distance parishioners from around the country and around the world. We invite 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.

### 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 ministry email address, please call our reception desk (617-536-4548) and our receptionists would be happy to pass along the appropriate information. Thank you for helping us maintain our parish security online!