Twentieth Sunday in Ordinary Time

14 August 2022

Conservation Reserve Program controlled burn near Chester, Iowa. Photograph by Larry Reis.
1. There’s a wide-ness in God’s mercy
2. For the love of God is broader
3. Troubled souls, why will you scatter
   Like the wide-ness
   Than the measures
   Like a crowd of

   of the sea;
   of our mind,
   fright-ened sheep?

   There’s a kind-ness in God’s justice
   And the heart of the Eternal
   Fool-ish hearts, why will you wander

   Which is more than lib-er-ty.
   From a love so true and deep?

   Is most won-der-ful-ly kind.
   If our love were

   Plen-ti-ful re-demp-tion
   But more sim-ple

   In the blood that has been shed;
   for the sin-ner

   for the word;
   And more graces for the good;

   There is joy for all the mem-bers
   And our lives would be thank-s giv-ing

   There is mer-cy with the Sav-ior,
   In the sor rows of the Head.

   There is heal-ing in his blood.
   For the good-ness of our Lord.

   There is a Wideness in God’s Mercy
   IN BABILONE
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
COLLECT

LITURGY OF THE WORD

FIRST READING | Jeremiah 38: 4-6, 8-10

RESPONSORIAL PSALM | Psalm 40: Lord, Come to My Aid!  
Tony Alonso

1. I waited for the Lord, and he stooped down to me.  
He heard my cry.

2. He drew me from the deadly pit, from the miry clay.  
He set my feet upon a rock, made my footsteps firm.

3. He put a new song into my mouth, praise of our God.  
Many shall see and fear and shall trust in the Lord.

4. Wretched and poor though I am, the Lord is mindful of me.  
You are my rescuer, my help; O my God, do not delay.

SECOND READING | Hebrews 12: 1-4
GOSPEL | Luke 12: 49-53

HOMILY

NICE 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 | Tree of Life

Marty Haugen

EUCHARISTIC PRAYER

* The Lord be with you.
All: And with your spirit.

* Lift up your hearts.
All: We lift them up to the Lord.

* Let us give thanks to the Lord our God.
All: It is right and just.
HOLY, HOLY | Mass of Christ the Savior

Dan Schutte

MEMORIAL ACCLAMATION | Mass of Christ the Savior

Dan Schutte

GREAT AMEN | Mass of Christ the Savior

Dan Schutte

THE LORD’S PRAYER

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

For the kingdom, the power, and the glory are yours now and forever.

Amen.
SPIRITUAL COMMUNION

It is a long-held Catholic belief that when circumstances prevent one from receiving Holy Communion, it is possible to make an “Act of Spiritual Communion.” During this time when we are not able to celebrate the Eucharist together in person, Pope Francis invites Catholics to say this prayer as a source of grace. We can be assured that when we express our desire to receive Jesus in the Eucharist, God will be with us spiritually in a special way. Here is an Act of Spiritual Communion that we encourage you to pray as you participate in our live-streamed liturgies:

ACT OF SPIRITUAL COMMUNION

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

Bob Hurd

Refrain
In the breaking of the bread we have known him;

Verses
1. Bread for the journey, strength for our years, manna of ages, of
2. Bread of the promise, hope for our hope, wine of compassion, of

Estribillo
Cuan-do par-ti-mos el pan del Se-

Estrofas
1. Pan para el viaje, pan de la vida, de
2. Pan del pro-mesa, pan de esperanza, de

we have been fed. Jesus the
1. struggle and tears. Cup of salt,
2. life for the world. Gathered at

del com-en-sar. Jesus des-co-no-

strange, Lord,
1. vacation, fruit of the land,
2. table, joined as his body,

ci-dad, Jesus Señor,
1. vida, fruto de la vida,
2. mesa, un solo cuerpo,

be our compan-ion;
1. bless and receive now,
2. sealed in the Spirit,

nues-tro com-pa-ñe-ro
1. bendicelo Padre,
2. en un espíritu,

1. the work of our hands. (to Verses)
2. sent by the Word. (to Refrain)

1. y fe. (a las Estrofas)
2. con una misión. (al Estribillo)
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 | As a Fire is Meant for Burning

BEACH SPRING

1. As a fire is meant for burning
   With a bright and warming flame,
   So the church is meant for mission,
   Giving glory to God’s name.

2. We are learners; we are teachers;
   We are pilgrims on the way,
   We are seekers; we are givers;
   We are vessels made of clay.

3. As a green bud in the spring-time
   Is a sign of life renewed,
   So may we be signs of oneness ‘Mid earth’s peoples, many hued.

Not to preach our creeds or customs,
But to By our gentle, loving actions,
As a rainbow lights the heavens When a show that Christ is light.
In a humble, listening storm is past and gone,
May our lives reflect the nations, Finding neighbors every where.
Spirit, We would live to God’s delight.
Radiance Of God’s new and glorious dawn.

POSTLUDE | “Hornpipe” from Water Music

George Frédéric Handel (1685-1759)
Welcome to Saint Cecilia Parish, a Roman Catholic community that gathers day by day, week by week, to know and make known the grace of God. By means of this abundant grace, we enjoy a diverse and close-knit parish family—young, old, rich, poor, of various ethnic origins and differing backgrounds. From our extraordinary music program to a growing children’s faith formation program; from the various liturgical ministries to the many opportunities for social outreach that the parish provides, Saint Cecilia is a vibrant community of faith, centered on prayer and worship that tries to keep the Gospel close to heart and to live by Jesus’ teachings.

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

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

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

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

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

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

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

Friends,

I’ve been thinking lately about the difference between being critical and being cynical. I believe all of us are called to be critical which I consider a positive aspect of life. If we use other words in place of critical, it means to assess situations, judge choices, or discern alternatives. Years ago, we would never criticize anyone in authority because we didn’t believe we had enough knowledge or thought it was disrespectful. But as we become more educated in a certain field of study or by life itself, we give ourselves permission to form opinions about the world (socialism vs capitalism), the country (January 6, 2021), the Church (the role of women), sports (why the Red Sox are struggling), and peers (the choices our friends make). Obviously, we can be critical in a positive or negative way depending on our motivations. It doesn’t have to be a matter of correcting someone, but rather opening them up to other possible choices. We tend to use the word “critical” in a negative fashion, but it can be a positive approach to assessing our own decision-making and how we draw conclusions. Being critical and criticizing can be very different from one another. Criticizing tends to be more personal and can be offensive. It can be a reaction to individual behavior, whereas being critical can be a longer process of thinking through an issue and looking at all the various options. It’s interesting that we may be open to criticism from some people but be offended by others depending on our view of their motivations and the history of our relationship with that person. Personalities also play a major role in our everyday lives.

Now, I’d like to discuss being cynical, which is not so much words, but attitude. Cynicism can be about making sweeping, general statements, jettisoning those who think differently than you, giving up hope that life can be better, writing off elements of the general population, always focusing on the negative and very rarely being able to have a positive conversation about anything. We all realize that nothing is perfect, that we are all human, that the world is constantly evolving, that politics and religion can be contentious, and that preparing for the future can be frightening. But cynicism has no place here. Conversely, critical thinking is a major player in a brighter future, and it is why we debate, discuss, communicate, negotiate, and compromise. These are all avenues to doing all we can as a society to bring hope to humanity and all creation. In allowing ourselves to become cynical, we are unable to look toward the future with anticipation and we can’t encourage anyone else to be hopeful. I look forward to having wonderful conversations with others like myself who tend to be critical and can enjoy the交换 of ideas and dreams in the hope of making the world a better place for all. I must admit that I feel badly that I do not look forward to, nor enjoy encountering, those who are cynical because it always ends up in a negative way and it can drain me of my love of life. WOW! You’re probably wondering what brought this on? Nothing in particular. I’ve just been trying to figure it all out. Putting it on paper helps. Thank you for reading.

Enjoy life!

Fr. Coyne
MINISTERS OF THE LITURGY

Saturday, August 13 | 5:00 p.m.
Rev. Peter Gyves, SJ, celebrant
Emily Bogert, lector

Sunday, August 14 | 8:00 a.m.
Rev. Ron Coyne, celebrant
Jim Dougherty, lector

Sunday, August 14 | 9:30 a.m.
Rev. Ron Coyne, celebrant
Nicole Boyce, Thomas O'Brien, and Virgen Palermo, lectors

Sunday, August 14 | 11:30 a.m.
Rev. Peter Gyves, SJ, celebrant
Karen McMenamy and Moira Macdonald, lectors

THIS SUNDAY’S READINGS
Jeremiah 38:4-6, 8-10
Hebrews 12:1-4
Luke 12:49-53

NEXT SUNDAY’S READINGS
Isaiah 66:18-21
Hebrews 12:5-7, 11-13

SPECIAL INTENTIONS

Saturday, August 13 | 5:00 p.m.
John C. Kilpatrick Jr., Memorial

Sunday, August 14 | 9:30 a.m.
Christopher Jude O’Connor, Memorial

Wednesday, August 17 | 8:00 a.m.
Jennifer Deabler, Special Intention

WELCOME, OLIVIA HASTIE!

Olivia has joined the Saint Cecilia staff as our new Children’s Faith Formation Coordinator. She is thrilled to be joining such a vibrant and joyous parish community and can’t wait to meet everyone! Hailing from Holliston, Massachusetts, Olivia is a recent graduate of the College of the Holy Cross in Worcester and a master of divinity candidate at Harvard Divinity School. Before moving to the city, Olivia spent two summers sharing time at L’Arche Boston North, an intentional community where adults with and without disabilities live together in friendship and solidarity. In her free time, you will most likely catch Olivia belting out show tunes in the car, grabbing an iced coffee from a local shop, or spending time with her friends and family. We’re so happy she’s here!
SAINT CECILIA PARISH

PRAYERS & OCCASIONS

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

Welcome to Saint Cecilia Parish
We are pleased to welcome the following new members of our parish who have recently registered: Amanda and Michael Palumbo of Boston, Sarah MacKenzie of Medford, S. Sharon Yount of Cornwall, New York, and James Wilson of Boston. If you have not previously registered you can do so online at www.stceciliaboston.org.

Assumption Day — Mass and Evening Prayer
Tomorrow, Monday, August 15, is the Solemnity of the Assumption of the Blessed Virgin Mary. Because the solemnity falls on a Monday this year, the obligation to attend Mass is dispensed. In commemoration of this feast, we will celebrate Mass at 8:00 on Monday morning and we will pray Evening Prayer on the Eve of the Assumption—tonight, August 14, at 7:00 (live on the Saint Cecilia Facebook page or via Zoom).

Do You Feel Called to Explore Becoming a Catholic?
If you are an adult who would like to discern becoming a baptized Catholic Christian or if you have already been baptized in the Catholic Church or in another Christian tradition and would like to prepare for the sacraments of confirmation and eucharist, perhaps the RCIA program is for you. We will begin the 2022/23 season on Tuesday, October 4 at 6:30 p.m. Please see page 7 for more information. We’d love to hear from you!

Good Luck Collegians!
Best wishes and prayers to all our students who are preparing to leave for college. We pray that the Lord will guide them during their time away, fill them with wisdom so that they might make wise decisions and choices, and give them the strength they’ll need to live out the values they profess.

Wisdom and Mature Spirituality
The Wisdom and Mature Spirituality Group is honored to have Mary Ann Hinsdale, IHM, PhD as a guest at next Sunday morning’s 8:30 Zoom meeting (August 21). In addition to being a Saint Cecilia parishioner, Mary Ann is an associate professor of theology at Boston College. Mary Ann’s specializations are ecclesiology, Christology, theological anthropology, and feminist theologies. Among other topics, Mary Ann is currently researching Mary Magdalene as a resource for women’s ecclesial leadership. At our meeting, Mary Ann will respond to questions raised from our reading of Cynthia Bourgeault’s 2010 book, The Meaning of Mary Magdalene: Discovering the Woman at the Heart of Christianity. Anyone who is in the second half of life is welcome to participate. For more information or to request the Zoom link, please contact Deb Garcia at sc.wisdomandmaturespirituality@gmail.com.

Save the Date: Coffee Pop-Up!
Sunday, August 28 | After 9:30 & 11:30 Masses
This summer our coffee crew is taking a much needed break from weekly Coffee Hospitality, but they will be offering monthly Coffee Pop-Ups. We hope to see you later in August for a hot cup of coffee and a delicious pastry! Can’t make it? Our September Coffee Pop-Up will take place on September 25. We look forward to seeing you at one or both of these delicious events!
THE GREAT ASSUMPTION WINDOW

On Monday we celebrate the Solemnity of the Assumption of the Blessed Virgin Mary. When you are at Mass, be sure to take special notice of our great Assumption window located in the choir loft. The major architectural feature added during the church’s 1954 renovation, the window is striking in its beauty and is filled with Marian symbolism. In the window, Mary is depicted above her tomb having been assumed into heaven. Her tomb is decorated with lilies and roses. In Christian iconography, lilies symbolize virginity and purity and roses are often associated with Mary because they are regarded as the “queen of flowers.” The eleven apostles (sans Judas) are shown observing the empty tomb and gazing heavenward as Mary is crowned with a diadem of twelve stars. This represents the Fifth Glorious Mystery of the rosary, the Coronation of the Blessed Virgin Mary, and is referenced by John in the Book of Revelation, "A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." (Revelation 12:1)

On November 1, 1950, Pope Pius XII defined the dogma of the Assumption of the Blessed Virgin Mary, which we celebrate each year on August 15. This dogma declares that at the end of her earthly life, Mary was assumed (taken up), body and soul, into heaven.

The Assumption window was a gift of Susan C. Regan in memory of her parents James and Mary McNamara and was dedicated on September 8, 1954—the Feast of the Nativity of the Blessed Virgin Mary.

EXPERIENCE MAKING A DIFFERENCE!

Ignatian Volunteer Corp (IVC) New England is seeking volunteers to work with non-profits throughout Boston, Worcester, Providence and surrounding communities. IVC combines opportunities to directly serve those in need, with monthly gatherings for spiritual reflection in the Jesuit tradition. Volunteers, 50 years of age and better, serve two days/week from September through June. If you are seeking ways to make a difference, come join us! For more information and an application, please contact IVC New England Director Dave Hinchen: dhinchen@ivcusa.org

WORK AT SAINT COLUMBKILLE

Saint Columbkille Partnership School in Brighton is looking to fill positions in their after-school program. The program typically operates Monday—Friday from 2:30 to 5:30 p.m. except on the first and third Friday of each month, when hours are 1:00 to 5:30 p.m. They are looking for adults who have experience working with elementary school-aged children who can provide general program supervision, guide and support children according to their development needs, and ensure the safety and well-being of the children. If you are interested, please email your resume to Rachel Rumely at rrumely@stcps.org.
THE RITE OF CHRISTIAN INITIATION OF ADULTS

"Go and make disciples" — Matthew 28:19

Each Easter, Saint Cecilia has the privilege of initiating new adults into the life of the Church. These are men and women who have participated in the parish’s RCIA program—a process designed specifically for non-Catholics and uncatechized Catholics who wish to explore a deeper relationship with Jesus Christ in the context of the Catholic Church.

RCIA is offered each year for the following people:

- Individuals who have never been baptized and who wish to be baptized, confirmed, and receive Eucharist.
- Individuals who have been baptized in another Christian tradition and who wish to enter into full communion with the Catholic Church through the sacraments of confirmation and Eucharist.
- Uncatechized Catholics: individuals who were baptized in the Catholic Church but never received first Eucharist.

The upcoming season of RCIA will begin on October 4. The first eight weeks are an "inquiry period" and anyone is welcome to participate without obligation or commitment. On the Second Sunday of Advent (December 4, 2022), those who feel called to be baptized will be received into the Order of Catechumens and counted among those who will receive the Easter sacraments of baptism, confirmation, and Eucharist at the 2023 Easter Vigil. Others will continue preparing for reception into full communion with the Catholic Church, and, in the case of uncatechized Catholics, to complete their initiation by being confirmed and receiving Eucharist.

RCIA entails participation in 90-minute weekly sessions that take place on Tuesday evenings from 6:30 to 8:00, as well as participation in the 9:30 Sunday liturgy and RCIA dismissal session.

WISDOM FROM THE ANCIENT CHURCH — St. Basil the Great (AD 329–379)

"Love of God does not spring from study. It is not from others, after all, that we learn to enjoy the light, to yearn for life, and to love our parents and those who nourish us. Much less, then, does love of God arise from external teaching. Rather, as soon as people exist they have the germ of reason, and this contains the power and impulse to love. In the school of divine instruction, therefore, we but cultivate this power and wisely nourish it; thus, with God's help, it is brought to full development. For our part, we shall endeavor here, as far as the Holy Spirit enables us, to fan into flame this spark of love for God that is hidden within you."

This is a wonderful summary of what is at the heart of Christian formation. The RCIA is not a program or a class in Catholicism, but rather a process of discerning and ritualizing stages of gradual conversion that take place within the parish community. The process is about growing in relationship with Jesus Christ and being accompanied and supported by both the RCIA and the wider parish communities.

If this sounds like something you might like to pursue, all that is needed is an open heart and a sincere desire to grow in relationship with Jesus. To learn more or to sign-up for our 2022/23 season, please email Scott MacDonald (smacdonald@stceciliaboston.org). We would be privileged to walk with you and help "fan into flame this spark of love for God that is hidden within you."
CHILDREN'S BOOKS

Generous parishioners have donated a supply of children's books that can be found in the narthex. Given our desire to respect the dignity of the folks we serve through our hunger and homelessness ministries, we would ask that you have your children borrow these books rather than play with the donations of food and toiletries.

DONATIONS FOR CATHOLIC CHARITIES' FOOD PANTRY

Many of the families that have been faithful donors to our collection of food items for Catholic Charities 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 Catholic Charities' food pantry: Cheerios or corn flakes, 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. Because food is delivered only twice a month to the Catholic Charities' food pantry, we cannot accept donations of baked items or produce in the narthex.

If you would like to send food donations directly to Catholic Charities through a service like Amazon, please have them delivered to:

Beth Chambers
Catholic Charities
185 Columbia Road
Boston, MA 02121

SUNSET POINT CAMP DONATIONS

For nearly 100 years, Sunset Point Camp, operated by our friends at Catholic Charities, has provided a dream vacation at the seashore to over 40,000 children from low-income, aged 6-13 from Greater Boston. Nearly 450 city-based boys and girls travel to Hull, Massachusetts each summer for a one or two-week overnight camp experience letting them enjoy the fresh air, learn new talents, receive academic summer support and simply have fun.

Sunset Point Camp is seeking sunscreen donations. So the next time you’re out, please pick up an extra tube of sunscreen and dropping it in the plastic bin identified for this purpose in the narthex. The higher SPF number, the better. They also need kids’ flip-flops for boys and girls ages 6 to 12.

LGBT ASYLUM TASK FORCE GALA

One of the Rainbow Ministry's non-profit partner agencies is the LGBT Asylum Task Force, located in Worcester. The LGBT Asylum Task Force welcomes LGBTQ people of all faith traditions from throughout the world. They provide housing, food, and connection to legal, medical, and mental resources at other local agencies. Legal asylum seekers are not allowed to work for up to 2 years after arriving in the United States. This vital ministry provides comprehensive support for the entire duration of that two-year period in which it is needed.

Their annual gala takes place on Saturday, September 24, 2022, at the DCU Center (Worcester, MA). Tickets are $125 each and there will be tables of eight. Purchase tickets at: https://one.bidpal.net/taskforcegala2022/ticketing(details:ticketing-summary). If you plan to attend and would like to sit at the Saint Cecilia table, please email Mark.Lippolt@gmail.com
NEWS FROM THE RACIAL EQUITY TEAM!

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

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

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

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

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

UPCOMING: SPANISH MASS

Querida comunidad,

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

¡Gracias por rezar y apoyarnos!

Fraternalmente,
Race Equity Team

* If you have any questions about any of the above, please email Carly Caminiti at ckc1025@gmail.com.
Today, August 15, marks the Feast of the Assumption, the day when Catholics remember that Mary, Mother of God, was “was taken up body and soul into heavenly glory” (Catechism of the Catholic Church 966). Though defined in theological language, the Assumption, like so many Catholic teachings, was not born in a vacuum. Rather, it developed in popular belief over the centuries until Pope Pius XII taught it as dogma in 1950.

His pronouncement came on the heels of the spiritual and physical devastation of World War II, when bodies (and souls) had been desecrated in horrific ways. His teaching on the Assumption was urgent: what theology, what ritual, could counter bodily violence except bodily sanctification? The Assumption of Mary into Heaven has not only theological implications, but political implications as well. If a human body is fit for Heaven, to be present before God in physical form, who are we to destroy it? To destroy a body, then, is to destroy the Holy, the Heavenly Intimate, the Sanctified. To destroy a body is to destroy a piece of Heaven.

This sanctification of bodies is a powerful counterclaim to the more mainstream narrative about the “unworthiness” or “badness” of bodies. This mainstream narrative is most often applied to the bodies of the marginalized, including those of Black, Brown, Indigenous, immigrant, disabled, transgender, and queer folks. As a queer woman, I know personally the hurt and the pain of being told by the official teaching of the Catholic Church that my body, because of the sexuality rooted within it, is “intrinsically disordered” and “counter to the rule of natural law” (CCC 2357). These mainstream narratives all stem from beliefs that only some bodies—namely, white, cisgender, straight, nondisabled bodies—are holy, sacred, perfect, created in the image of God. In other words, only some bodies are ultimately deserving of Heaven.

The consequences of exalting some bodies while denigrating others are realized daily. The murders of George Floyd, Ahmaud Arbery, and Breonna Taylor earlier this summer are visceral reminders of what happens when Black bodies are deemed “bad” and “unworthy” by police officers and white supremacists. The narrative of the “badness” and “unworthiness” of queer and transgender bodies leads to the murders of our transgender siblings at alarming rates: already in 2020, 26 transgender or gender non-conforming people have been killed.

These ugly narratives around bodies are also used to inflict violence and shame on disabled folks and people with disabilities. Many of my friends who are disabled tell stories about their experiences of harassment and pain: a stranger praying over a wheelchair user on a bus, a man nonconsensually touching a young blind woman in a crosswalk to provide unwanted “help,” a professor refusing to provide accommodations for a deaf student.

For disabled people, church is no better, and often, it’s worse. Churches don’t have ramps to the altar; bulletins don’t have a braille format; mental illness becomes “demon possession” and “sinful;” a Catholic school legally fires a teacher because she had breast cancer. Churches show the same exclusion and disdain — although in different manifestations — to queer and transgender folks. For example, the Archdiocese of Detroit recently told two LGBTQ Catholic organizations that they were no longer allowed to meet on church property, at least 90 LGBTQ employees have been fired from Catholic institutions since 2007 over issues of gender and sexuality, and the president of the United States Conference of Catholic Bishops spoke out against a Supreme Court decision which ruled that LGBTQ people are protected from job discrimination. Just like Church-sanctioned beliefs about what makes a “good body” leads to discrimination against disabled folks, so do those same beliefs lead to discrimination against LGBTQ folks.

What happens to these beliefs in the face of the Assumption? Just as the Incarnation proves that human bodies are worthy of hosting God, the Assumption proves that human bodies are worthy of being hosted by God. If human bodies are worthy of both hosting and of being hosted by God, who
are we to blaspheme against creation by rejecting, harming, or destroying human bodies?

I’ve felt overwhelmed by rejection, harm, and destruction lately: between the newness of a pandemic and the oldness of white supremacy, 2020 has seen pain inflicted upon human bodies in overwhelming quantities. I have felt the need for hope, reassurance, and sustenance to continue working for justice in the midst of so much violence and suffering. Today, I find that hope, reassurance, and sustenance in the dogma of the Assumption. I truly believe that as a Church and as a people, we need the Assumption today more than ever.

The Assumption I want this year feels very specific: if I had my druthers, we would be celebrating the heavenly presence of Black disabled transwomen who had lived long, comfortable, joyous lives. But in other ways, the Assumption I want in 2020 feels just as ancient as ever. The heavenly presence of Mary, a refugee, an unwed mother, a working-class, Brown, Jewish woman, who endured the regime of power-hungry leaders, who lost a son to state violence, is enough for me. May it be enough for you, too.

May this Assumption comfort you when you experience the violence of bodily destruction. May it propel you to action when you witness the bodily destruction of those people around you. And may you hold close to your heart the truth that to destroy a body is to destroy a piece of Heaven.

~Allison Connelly-Vetter received a master of divinity degree from Union Theological Seminary. While in graduate school she studied interdisciplinary approaches to disability theology and madness and wrote a capstone thesis on Christian ableism and restorative justice. Allison regularly preaches and offers presentations and workshops for churches and religious congregations across the country on topics such as disability theology and theological grounding for social justice. She finds a spiritual home in the United Church of Christ. Allison is the children, youth, and families program coordinator for Spirit of St. Stephen’s Catholic Community and a faith organizer for the Center for Sustainable Justice.

SERVICE WITH A SMILE!

Thank You to Two of Our Dedicated Altar Servers, Don Carrier & Ceci Bagnall

WHERE ARE YOU READING THE BULLETIN?

Reading the bulletin on a beach, on a plane, or on a train? Send us pictures of you, family, or friends reading the bulletin while traveling and we’ll feature them in the bulletin. Let’s see where the Saint Cecilia community is traveling this summer! Email your photos to Digital Media Coordinator Christine Burns at cburns@stceciliaboston.org.
Daniel went to his mother demanding a new bicycle for Christmas. "Danny, we can’t afford it", she said, "so write a letter to Jesus and pray for one instead."

"Dear Jesus, I’ve been a good boy this year and would appreciate a new bicycle. Your Friend, Daniel"

Now Danny guessed that Jesus really knew he was brat. So he gave the letter another try. "Dear Jesus, I’ve been an OK boy this year and I want a new bicycle. Yours Truly, Daniel"

Danny knew this wasn’t true so he tore it up and tried again. "Dear Jesus, I’ve thought about being a good boy so may I have a new bicycle? Daniel"

Finally, Danny thought better of making these false claims and so ran to the church. He went inside and stole a small statue of Mary and ran out the door. He went home hid it under his bed and wrote this letter: "Jesus, let’s face it, I’ve broken most of the Commandments; tore up my sister’s doll, and lots more, I’m desperate. I’ve got your mother Mary; if ever want to see her again, give me a bike for Christmas.— You know who."

This story has a serious lesson for us on the feast of the Assumption. Throughout history there are those who have ransomed the memory of Mary to fit in with how they understand women should behave in society. As a result, sometimes, Mary is presented as meek and mild, passive and subservient. The problem with this view is that it is impossible to reconcile it with the ten stories we have of Mary in the New Testament: the Annunciation, Visitation, Nativity, Presentation, flight into Egypt, losing Jesus in the Temple, going to bring Jesus home from his public ministry, the wedding feast at Cana, being at the foot of the Cross, and Pentecost. The strength and power of Mary’s witness is most especially captured in the Magnificat. Here Mary extols how God is saving us by turning the world on its head, doing the very opposite of what was expected. The New Testament does not demonstrate a meek woman, devoid of creativity and initiative. It shows a strong, noble woman who put her free will at the disposal of God’s will. That is what the feast of the Assumption celebrates: that because God will never be outdone in fidelity and generosity, he remained utterly faithful to Mary through death, as she was utterly faithful to him in life.

The Catholic tradition has always honoured Mary as being obedient, the pre-eminent disciple of her Son and the sign of what could await all Christians who are invited to share in the mission of Jesus on earth. Religious obedience is not passive. We listen to the voice of God and choose to say yes to Christ’s love and liberation. Discipleship does not mean our personality counts for nothing. Rather, it’s the valuing of every individual’s ability to contribute to Christ’s kingdom in a unique way. Prefiguring what can happen for all of us, does not diminish the particular gifts God lavished on Mary, but reassures us that God recognises his own in this world and the next.

May this Assumption Day see us then stop ransoming the image of Mary to the distortions of the past and find in her creative and free self-giving a pattern for our Christian lives, and a beacon of hope to which we can hold firm.

--Rev. Richard Leonard, SJ is a Jesuit priest of the Australian Province. The author of 12 books, he has lectured on faith and culture all over the world.
YOU ARE A PRIEST FOREVER

Our dear friend Fr. David Kiblinger, SJ was ordained to the priesthood on Saturday, June 11 at St. Francis Xavier College Church in St. Louis, Missouri.

Before the Mass of Ordination to the Priesthood, David poses in the sacristy with his father, Deacon Mark Kiblinger, and the Most Reverend Mitchell Rozanski, Archbishop of St. Louis.

Following the anointing of the hands, Bishop Rozanski presents Fr. David with the chalice and paten that he will use when presiding at the Eucharist.

After ordination, newly ordained Jesuit priests spend a pastoral year in a Jesuit parish. Fr. David has been assigned to St. Martin de Porres Parish in Belize.

Bishop Rozanski invokes the Holy Spirit by the laying on of hands.

Fr. David poses with his family, including his parents, Deacon Mark and Debbie Kiblinger.
The parish is prepared to celebrate the Vigil (wake) in the church. Please contact the Parish Office for more information.

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

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

Child Abuse Prevention (CAP) Team
The CAP Team is responsible for training all parish staff and volunteers in mandated reporting laws and the Protecting God’s Children program (VIRTUS). They also provide consultation and support to anyone in the parish who has concerns about reporting child abuse and neglect. Please contact Lois Flaherty (loisflaherty@gmail.com), Maria Roche (maria.roche15@gmail.com), Letitia Howland (l_howland@hotmail.com), or Erin Young (erin.t.young@gmail.com) if you have any questions or concerns.

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

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

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

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

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

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