Saint Cecilia Parish

Twenty-Second Sunday in Ordinary Time

28 August 2022

Detail from A Boyar Wedding Feast by Konstantin Makovsky
28 August 2022

THE 22ND SUNDAY IN ORDINARY TIME

PRELUDE | Offerte sur Vive le Roye des parisiens

André Raison
(1640-1719)

ENTRANCE PROCESSION | All Are Welcome

Marty Haugen

1. Let us build a house where love can dwell
   And all can safely live,

2. Let us build a house where prophets speak,
   And words are strong and true,

3. Let us build a house where love is found
   In water, wine and wheat:

4. Let us build a house where hands will reach
   Beyond the wood and stone:

5. Let us build a house where all are named,
   Their songs and visions heard

chil - dren tell
How hearts learn to fear

dare to seek
To dream God’s reign a -

ho - ly ground,
Where peace and jus - tice

serve and teach,
And live the Word they’ve

taught and claimed
As words with - in the

give,
Built of hopes and dreams and visions,

new.
Here the cross shall stand as witness

meet.
Here the love of God, through Jesus,

known.
Here the outcast and the stranger

Word.
Built of tears and cries and laughter,

Rock of faith and vault of grace;

And as symbol of God’s grace;

Is revealed in time and space;

Bear the image of God’s face;

Prayers of faith and songs of grace,

Let us
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
Collected Liturgy of the Word

First Reading | Sirach 3: 17-18, 20, 28-29

Responsorial Psalm | Psalm 68: God, In Your Goodness

Tony Alonso

1. The just shall rejoice at the presence of God; they shall exult with glad rejoicing; O sing to God; make music to his name. The Lord is his name.

2. Father of orphans, defender of widows: such is God in his holy place. God gives the desolate a home to dwell in; he leads the prisoners forth into prosperity.

3. You poured down, O God, a generous rain; when your people languished, you restored their inheritance. It was there that your flock began to dwell. In your goodness, O God, you provided for the poor.
SECOND READING | Hebrews 12: 18-19, 22-24a

GOSPEL ACCLAMATION | Franciscan Alleluia

GOSPEL | Luke 14: 1, 7-14

HOMILY

NICENE CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

UNIVERSAL PRAYER
THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

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

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

If the Flowcode doesn’t work for you, please visit www.flowcode.com/page/stceciliaboston.

You can also mail a check to:

Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115
Verses

1. My soul cries out with a joyful shout that the
2. Though I am small, my God, my all, you
3. From the halls of power to the fortress tower, not a
4. Though the nations rage from age to age, we re-

God of my heart is great, And my spirit sings of the
work great things in me, And your mercy will last from the
stone will be left on stone. Let the king beware for your
mem-ber who holds us fast: God’s mercy must de-

wondrous things that you bring to the ones who
depths of the past to the end of the age to
just-ice tears ev’ry tyrant from his
liv-er us from the conqueror’s crush-ing

wait. You fixed your sight on your servant’s plight, and my
be. Your very name puts the proud to shame, and to
throne. The hungry poor shall weep no more, for the
grasp. This saving word that our forebears heard is the

weak-ness you did not spurn, So from east to west shall my
those who would for you yearn. You will show your might, put the
food they can never earn. There are tables spread, ev’ry
prom-i-se which holds us bound, ’Til the spear and rod can be

name be blest. Could the world be about to turn?
strong to flight, for the world is about to turn.
mouth be fed, for the world is about to turn.
crushed by God, who is turning the world around.
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

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

GREAT AMEN | Mass of Christ the Savior

Amen, amen, amen.

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 Christ the Savior

Lamb of God, you take away the sins of the world, have mercy on us. World, grant us peace.

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.
Come and eat this living bread, take and drink this wine.
Come be nourished, healed and fed, shaped into God's sign.
Gathered 'round as family, many are made one.
Forming love's community, one we now become.

Verses

1. Saint and sinner welcome in to this meal of harmony.
   Lonely people, next of kin journey toward the glory tree.
   Gathered strangers, scattered sheep, at this table all are fed.
   Blood and body bonds run deep as your kingdom feast is spread.

2. May we see the Christ revealed in the breaking of the bread.
   Living stories, holy meals, we become what we are fed.
   Broken shattered, fragile life, now received by you and me.
   Eating, drinking, joy and strife, Gospel living sets us free.

3. See the Christ in saddened sighs, blood poured out in every land.
   Wounded people, wailing cries lie upon our outstretched hands.
   Jesus is the way through death; truth beyond the present rage.
   Life unfolding, healing breath now enfleshed in youth and age.

4. Bless us, Lord, and these your gifts, fruit of vine and human hands.
   With our hearts and minds we lift all the goodness of these lands.
   Praise and thanks we shout and sing, from your bounty we are blessed.
   Joyfully all gifts we bring to receive our Lord and guest.

5. Death and life in water meet, drenching us in floods of light.
   Marking us with oil so sweet, clothing us in glorious white.
   Priest and prophet, spirit led, we are God's new living sign.
   Feeding on this holy bread, drinking of this holy wine.

6. Witnessing to love and peace, hands of blessing we remain.
   Helping fear and hate to cease, we bring forth God's wondrous reign.
   Strength and power here we find, given in this kingdom feast.
   We go forth to heal and sign everyone, both great and least.
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 | Diverse in Culture, Nation, Race  

TALLIS’ CANON

1. Diverse in culture, nation, race, We
2. God, let us be a bridge of care Con-
3. When chasms widen, storms arise, O
4. God, let us be a table spread With

come together by your grace. God, let us be a
necting people everywhere. Help us confront all
Holy Spirit, make us wise. Let our resolve, like
gifts of love and broken bread, Where all find welcome,

meet ing ground Where hope and healing love are found.
steel, be strong To stand with those who suffer wrong.
gerace attends, And enemies arise as friends.

POSTLUDE | Study after Chopin’s Etudes, No. 18  

Léopold Godowski  
(1870-1938)  
arranged by Thomas Mellan

Music in this worship aid is printed with permission under Onelicense.net #A700-137.

For information on becoming involved or supporting the music program at Saint Cecilia, 
please contact Dr. Robert Duff at 617-536-4548 or email: RDuff@stceciliaboston.org.
Welcome to Saint Cecilia Parish, a Roman Catholic community that gathers day by day, week by week, to know and make known the grace of God. By means of this abundant grace, we enjoy a diverse and close-knit parish family—young, old, rich, poor, of various ethnic origins and differing backgrounds. From our extraordinary music program to a growing children’s faith formation program; from the various liturgical ministries to the many opportunities for social outreach that the parish provides, Saint Cecilia is a vibrant community of faith, centered on prayer and worship that tries to keep the Gospel close to heart and to live by Jesus’ teachings.

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

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

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

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

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

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

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

Richard Rohr is a Franciscan priest and a gifted spiritual giant. I had the privilege of hearing him speak about 20 years ago. He has written many challenging books centered on God, Christianity, and the Catholic Church. He focuses much of his writing on personal growth and taking responsibility for what he believes. I have often mentioned to Cardinal O’Malley that Richard Rohr should be invited to address the priests of the Archdiocese of Boston at our Annual Convocation. That has not happened.

One of his latest books, *Wisdom Pattern*, offers wonderful insight into the joys and challenges of being a faith-filled disciple of Christ. I wish to focus on one chapter of the book titled “Cosmic Egg.” Don’t let those words frighten you. I like reading anything that broadens my horizons or challenges me to look at everyday occurrences from a new perspective. In this chapter, he writes about the differences between *My Story*, *Our Story*, and *THE Story*. Think about it: Each of us has a personal life (*My Story*), which is influenced by the circumstances into which we are born (*Our Story*), which is impacted by the world (*THE Story*).

I don’t know if we are always aware, but we do decide how each of these stories will play a role in our lives. *My Story* includes those who tend to be very private, comfortable, and complacent, those who can isolate themselves by remaining aloof from outside influences, and, so, their story may center around themselves as an individual. I suppose this stage is very common to children who only know they have needs that must be met by others but are not yet aware of the impact those others play in life itself. At this stage, I may have no need to reach out beyond myself other than to satisfy my own needs. It’s about my home, my job, my feelings, what I believe, and what is good for me. Many adults choose to live this life.

If we move to the second tier, *Our Story*, we now realize that we are social beings who are influenced by groups, communities, our country, our church, and the experiences we have. We welcome friends and allow them to enter and influence our story. As Richard Rohr writes: “This second dome gives us myth, cultural heroes, group symbols, flags, special foods, ethnicity, and patriotism. These tell us that we are not alone and that we are connected to a larger story.” However, the group identity for some becomes so prominent that they may *first* describe themselves as Irish, Democrat, American, Catholic, or Red Sox fans. We may also become so attached to these identities that we can no longer see them as negotiable and have a difficult time “tolerating” anyone who is an outsider. The danger is that we begin to believe that we have God all to ourselves in these tribes.

Now, we enter *THE Story* which is about the universe and the quest for meaning and truth which is centered on God’s presence in our world and beyond. These are “the great stories that free us from the tyranny and the idolatry of the first two stories.” Without *THE Story*, we remain trapped in small cultural and private worlds. Life challenges us to see the bigger picture, to open ourselves to different perspectives, and to see beyond what is before us.

Personally, I don’t believe I would be capable of a broader understanding of *THE Story* if I didn’t invite God into my life. That overwhelming presence of something greater than “I” does not allow me to get too attached to *My Story* or *Our Story*. I value both, and they surely continue to contribute to making me the person I am today. But this is only because I am a believer that *THE Story* has to take precedence in my life.

A healthy person is able to integrate and appreciate the importance and meaning of all three stories. Or, as the saying goes, “It’s a big world out there.”

Enjoy life!

Fr. Coyne
MINISTERS OF THE LITURGY

Saturday, August 27 | 5:00 p.m.
Rev. Peter Grover, OMV, celebrant
Cynthia Wanner, lector

Sunday, August 28 | 8:00 a.m.
Rev. Peter Gyves, SJ, celebrant
Bob Mann, lector

Sunday, August 28 | 9:30 a.m.
Rev. Ron Coyne, celebrant
Jen Kowieski, Hannah Ostwald, and Catherine Horsley, lectors

Sunday, August 28 | 11:30 a.m.
Rev. Ron Coyne, celebrant
Virgen Palermo and Nikko Mendoza, lectors

SPECIAL INTENTIONS

Sunday, August 28 | 9:30 a.m.
Peggy Bell, Special Intention
Sergio Bru, Tenth Anniversary
Maryellen Denning, Memorial
Ron Denning, Second Anniversary
Fred Paley, Memorial

Sunday, August 28 | 11:30 a.m.
Edgardo Magin Izaguirre Garay, Memorial
Michael Conlon & Maizie Mullen, Memorial
Maria Petruzziello, Memorial

THIS SUNDAY’S READINGS
Sirach 3:17-18, 20, 28-29
Hebrews 12:18-19, 22-24A
Luke 14:1, 7-14

NEXT SUNDAY’S READINGS
Wisdom 9:13-18b
Philemon 9-10, 12-17
Luke 14:25-33

Join us for August’s Coffee Hour Pop-Up!
Enjoy conversation, coffee, and a pastry in the Parish Hall after the 9:30 and 11:30 Masses.
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: Marge Heck of Wakefield, Lauren Kaufmann of Charlotte, North Carolina, and Ana Santoyo-Fine of Cambridge. If you have not previously registered you can do so online at www.stceciliaboston.org.

Happy Anniversary!
This week we celebrate the baptismal anniversary of Monika Hyatt who was baptized on September 1. May the Lord continue to bless her with the grace to live out her baptismal call. Happy Feast Day, Monika!

Happy Anniversary, Cardinal Seán!
Cardinal Seán’s fifty-second anniversary of ordination to the priesthood is coming up! Cardinal Seán was ordained a priest in the Order of Friars Minor Capuchin on August 29, 1970. Please remember the Cardinal and his intentions in your prayer.

Evening Prayer This Week
We will pray Vespers for the Memorial of the Passion of Saint John the Baptist on Monday, August 29 at 7:00 p.m. Join us live on the Saint Cecilia Facebook Page or via Zoom. Email sc.hoursandtaize@gmail.com for details.

For Those Returning to School
Pray for all students and teachers who are returning to the classroom. In two weeks we will resume our six o’clock liturgy and are looking forward to welcoming back our college students.

JOIN US AT COMMUNITY SERVINGS
We need eight volunteers to help us prepare and package free, nutritious meals for those who are homebound with life-threatening illnesses throughout Eastern Massachusetts. Join us on Friday, September 2 from 4:00 p.m. to 7 p.m. and please feel free to come even if you can’t be there until a bit after 4:00 p.m.

No culinary skills needed to make a difference, but volunteers need to be at least thirteen years old and free of COVID and its symptoms. Community Servings is conveniently located next to the Stony Brook T Station in Jamaica Plain. To volunteer or for more information, please email Mark Lippolt at mark.lippolt@gmail.com.

LGBT ASYLUM TASK FORCE GALA
One of the Rainbow Ministry's nonprofit 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 two 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 at mark.lippolt@gmail.com.
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

SEASON OF CREATION

WEAR GREEN STARTING NEXT SUNDAY, SEPTEMBER 4

The Season of Creation spans five weeks between the World Day of Prayer for the Care of Creation (September 1st) and the Feast Day of St. Francis of Assisi (October 4th). At the Sunday liturgies we invite you to wear green in support of this season. The color green has become the symbol of environmentalism, and in the Catholic Church it is the liturgical color for Ordinary Time, the season between Easter and Advent celebrating the life of Jesus in the world throughout the year. Let us enter into the Season of Creation by wearing green and remembering that care for our environment should be part of our ordinary lives as Catholics. For more information contact sc.climatejustice@gmail.com.

CRS IS IN UKRAINE HELPING PEOPLE WITH YOUR SUPPORT

With your help, Ukrainian families received—and continue to receive—vital aid within Ukraine and the 10 surrounding countries. In Ukraine, more than 29,000 displaced people living near the front lines in East Ukraine received cash assistance.

With the help of a grant from Airbnb, 3,000 families will now have a place to stay, with the first bookings in Bulgaria. In Moldova, CRS launched an education program for Ukrainian and Moldovan children. It kicked-off with summer camp activities and will include educational support activities when the school year begins. Five social centers are now open in Romania, providing medical care, counseling and language classes.

For many families, this six-month mark can bring an emotional shift, acknowledging that perhaps the stay is going to be longer than planned. And now they must look to the future—and make decisions about school for their children, options for work and housing, and whether to move again or stay where they are with hope they can return home soon.

As the war goes on in Ukraine, we must continue to meet people’s immediate needs, as well as support longer-term solutions. We must keep helping and receiving Ukrainians with open arms.

Ukraine is known as the “bread basket of Europe,” but the war with Russia has had devastating impact on countries in Africa that are already experiencing the worst drought in 40 years. According to Oxfam and Save the Children more than 23 million people in Ethiopia, Somalia, and Kenya are experiencing extreme hunger—more than twice the number in 2021. CRS has a presence throughout Africa and your donation can help them address the impending famine there, too.

To donate, visit CRS.ORG—Thank you!
On August 28 we commemorate the feast day of Saint Augustine of Hippo, Doctor of the Church, bishop, and early theologian. He is featured on one of our historic stained glass windows on the east side of the church. Born in present-day Algeria, Augustine was the son of a pagan father and Christian mother (Saint Monica). Augustine was a brilliant scholar in his youth who abandoned Christianity and led a dissolute life while living in Carthage, Rome, and Milan. At the age of 31, upon hearing a voice command him to read the Bible, he read from Paul's Letter to the Romans and converted to Christianity. Augustine was ordained to the priesthood in Hippo, Africa and eventually became a Bishop. As a renowned preacher, he was dedicated to converting the citizens of Hippo to Christianity. Approximately 350 of his sermons survive today. A profound philosopher, Augustine wrote several influential texts, including City of God and Confessions, which is considered a classic of autobiographical literature. Augustine is the patron saint of brewers, theologians, and printers.
During his homily last weekend, Father Coyne mentioned the Ten Commitments that God makes to each of us. Many folks have requested a copy of these promises or covenants. Please feel free to share these commitments with family, friends, and loved ones.

1. I love you unconditionally. You can’t earn that love or lose that love.

2. I accompany each of you on your life journey, and I am aware of the pain and joy in your life. I will always share your pain and celebrate your joy.

3. There is no limit to my forgiveness. If you are open to the need to transform your life, you will experience and understand that forgiveness.

4. You live in my presence now and you will live in my presence after you die.

5. I would never bring about the destruction of the world. If tragedy happens, life will go on.

6. No organized religion has captured me. I will continue to reveal myself to the world. Your knowledge of me will never be complete.

7. Evil has nothing to do with my plans. It is a part of life that offers us choices. Good will always outlast evil in the world.

8. I give you all of creation to accompany you in this life. Creation is as sacred to me as your life is. You are to care for each other. Creation is here to enhance your life, and you are the stewards of creation.

9. You will know if a religion is being true to my covenant if it unites humanity; if it is divisive, it does not know me.

10. The poor, the disadvantaged, and those with the least opportunities among you are sacred to me, and your response to their story is indicative of how well you know me.
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."
CATHOLIC SCHOOLS SEEK RETIREES, 'CAREER CHANGERS' TO ADDRESS TEACHER SHORTAGE

With the new school year just weeks away, the Catholic Schools Office has put out a call for applicants for positions as teachers of all grade levels in the archdiocese's schools. This campaign comes as public and private schools across the country face a shortage of teachers. Thomas Carroll, the archdiocese's superintendent of schools, explained that many teachers have left their jobs, a phenomenon he attributes to the intensity of the coronavirus pandemic over the last few years. He said Catholic schools already had a relatively lower number of teachers compared with public school districts.

In their search for teaching candidates, the Catholic Schools Office (CSO) is willing to consider retirees and "career changers" who can bring their prior experience to different school subjects. Potential teachers could be retired college professors, former homeschooling parents, parishioners involved in youth ministry, or parishioners with experience in the arts, business, or science. "We're hoping we get some people who are looking to come off the bench for a year or two as we work through the shortage," Carroll said, speaking to The Pilot on Aug. 16. Teachers do not necessarily need to commit to the entire academic year or a full course load. They can sign on for just one semester or take on a single course. Substitute teachers are also needed, as the shortage has affected their ranks too, Carroll said. Carroll also explained that, unlike public school districts, the Catholic schools do not require teacher certification, so it is easier for them to consider "unlikely candidates." However, all candidates are subject to CORI background checks and will need to complete the Archdiocese's Protecting God's Children training.

"We're super open to ideas, and we're willing to be really flexible," he said. The schools particularly need teachers for math, science, technology, and engineering. Carroll said teachers of these subjects are difficult to find because they are in high demand. Since the Catholic schools serve many immigrant communities, they are also seeking teachers who can speak languages other than English, such as Spanish, Portuguese, Vietnamese, Mandarin, or French Creole. "What we're trying to do over time is to get more and more people in the schools that speak the languages spoken by the parents. The kids usually speak English, but it's really important that our schools have strong relationships with the parents," Carroll said. He said that people with an interest in teaching who speak another language can do almost any job in a school while also helping communicate with students' parents. "Having the language skills and understanding the culture of any of the immigrant populations we serve would be a huge asset for us," Carroll said.

Clergy and religious are being asked to promote the campaign to recruit teachers in the communities they serve. Carroll expressed hope that the people in the pews will either apply themselves or encourage people they know to apply. "There's a lot of talent in the archdiocese. We just need to grab some of it to help us with the teacher shortage," he said. Those interested in teaching can visit bostoncatholicschools.org/Teacher-Recruiting-Summer-2022 to apply for positions in the archdiocesan schools.
I love the Eucharist.

Indeed, there is no time in my day when I feel more myself than when I am celebrating, with a community of faith, the mystery of love given to us on the altar. At this table, the spirit of God fulfills the promise of Christ by transforming the gifts of field and vine into the body and blood of the Lord. Here bread and wine—gifts freely given to us, which we now return in offering—become the presence of God. This occurs not through the power of the priest nor through the merit of those present, but through the fidelity of Christ, who constantly responds to the faith of the people of God with incarnate love. Here the gift of the Spirit is offered to us through this living memorial of Christ’s death and resurrection.

In such an exchange, the priest’s role is that of minister—servant of the one who prepares the feast, and spokesperson for the church who gathers to receive it. This communion with God is not magic. The words of institution and consecration are not incantations that force God to act. Rather, it is a miracle, a free action of God, beyond anything nature can achieve or human beings can rightfully expect. Of all the sacraments, the Eucharist is the most treasured, because in its simplicity it proclaims all that is accomplished through the incarnation: the welcome of the stranger, the healing of the sinful, the inclusion of the alienated, the sanctification of the people of God through constant and irrevocable communion in Christ. These are not things that we accomplish or earn, but things that God accomplishes in us and for us, whenever we stand hungry at the altar, whenever we open our hearts and hands to receive God’s gift.

The original sin of the church, clericalism, emerges when those called to minister the sacraments begin to believe that the sacraments belong to them, or are a product of their special power as God’s chosen vessels. In such cases, instead of being a servant at the table of the Lord, the ordained minister begins to act like he is the host, empowered to set up criteria of reception not present in the example of Christ. The Eucharist itself, the mystery of Christ’s presence given to the people of God, becomes a tool to be used according to the discretion of the ruling cleric. In such times, access to the sacrament is denied or granted, not according to the conscience by which God speaks to the heart of the individual, but according to the power of the clerical authority.

Such a vision is contrary to the practice of Jesus in the New Testament and to the notion of ministry exemplified in the early church. Far from being the gatekeepers of the Eucharist, the ordained are called to help the gift of the Eucharist become fully visible for God’s people by welcoming and inviting all people in imitation of Christ. In this role, one might well quote St. Paul: “It is no longer I who live, but Christ lives in me” (Gal 2:20). As Pope Francis reminds us, such ministry should inspire humility in all those called as pastors, for the gifts we minister do not belong to us. It is not by our goodness that the table is set, not by our power that the common elements of bread and wine become vessels of grace and divine presence, not by our virtue that the spirit of God moves in the hearts of believers. All of these are the work of Christ, through his body the church.

Unlike the priesthood of Aaron in the Old Testament, the ministers of Christ’s church are not uniquely chosen to pass through the curtain of the sanctuary and make sacrifice to God on behalf of the people. Jesus Christ—the
Son of God—has offered that sacrifice once and for all, and through the gift of the Holy Spirit at Pentecost, the holy sanctuary has now become the whole world. This is what the Second Vatican Council meant by “the priesthood of all believers.” While some of us may be called to lifelong service through ordination, such ordination does not place a cleric above the church. It does not make the priest or bishop a mediator between God and God’s people. Rather, ordination makes one a servant of the mediation that Christ himself has achieved through the blood of his cross.

Today, while Pope Francis promotes humility in pastoral leadership, where “those who preach...recognize the heart of their community and...see where the desire for God is lively and ardent,” there are others in the church who wish to control access to the Eucharist, and to use the body and blood of Christ as a cudgel to punish or train. Ignoring that the sacrament both is Christ and belongs to Christ, such church authorities, on their own initiative and often in opposition to the larger church, take on the role of guardian of the altar or the bouncer from the feast—usurping the role of Christ who calls all to the table.

In this sacrament, Jesus speaks to the heart of his people and forms them as he feeds them. Christ never withholds food to impose obedience; rather, he sets his table among the sinners and gains their hearts by pouring out his own body and blood. Submission to him comes from his submission in love to us. His teaching comes in word and act, in the healing of the leper and the calling of the tax collector. Jesus never comes with a threat, never teaches by withholding his presence, even to the spending of his life.

While we must, in humility, respect the authority of teachers in the church, those who seek to teach by withholding the Eucharist abuse the very sacrament they claim to defend.

Even if we bracket the question of intercommunion among different Christian churches, and acknowledge that—through a just process and in extreme circumstances—a baptized Catholic may be sanctioned by the church, we must question the individual bishop who uses the Eucharist in a preemptory manner, without process or appeal. One who seeks to teach by withholding the Eucharist abuses the very sacrament he claims to defend. For if it is Christ, alive in the church, who sets the table and draws up the guest list, who gives his body as food to show the vastness of his love, who am I, even if I have been given high office, to amend his invitation in a way contrary to the example of Jesus? No individual who is called to wait at table is greater than the One who sets it, but should submit in humility to his guidance, or leave the table to others.

I love the Eucharist, and though I know I don’t deserve it, I am happy to be here, with all the other sinners.

~ John Whitney, SJ is associate pastor of St. Ignatius Church in San Francisco, California.
Parish Staff
Rev. John J. Unni, Pastor
Rev. Ron Coyne, Parochial Administrator
Rev. James Shaughnessy, SJ, Pastoral Support
Keith Brinkley, Mike Currier, Rudy Flores, Parker Olson,
Corey Ortiz, Reception
reception@stceciliaboston.org
Christine Burns, Digital Media Coordinator
cburns@stceciliaboston.org
Mark Donohoe, Pastoral Associate
mdonohoe@stceciliaboston.org
Robert Duff, Director of Music
rduff@stceciliaboston.org
Giovanna Franchi, Pastoral Minister
gfranchi@stceciliaboston.org
Olivia Hastie, Coordinator of Children’s Faith Formation
ohastie@stceciliaboston.org
Scott MacDonald, Director of Faith Formation and Parish Visibility
smacdonald@stceciliaboston.org
Colleen Melaugh, Director of Finance
cmelaugh@stceciliaboston.org
Thomas Mellan, Organist
tmellan@stceciliaboston.org
Lisa Pickering, Director of Facilities and Events
lpickering@stceciliaboston.org

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

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

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

Faith Formation for Children
To register your child for our Faith Formation Program, please contact Scott MacDonald in the Parish Office.

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

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

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

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

Child Abuse Prevention (CAP) Team
The CAP Team is responsible for training all parish staff and volunteers in mandated reporting laws and the Protecting God’s Children program (VIRTUS). They also provide consultation and support to anyone in the parish who has concerns about reporting child abuse and neglect. Please contact Lois Flaherty (loisflaherty@gmail.com), Maria Roche (maria.roche15@gmail.com), Letitia Howland (I.Lhowland@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.

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