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.
Glorious to God in the highest, and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.
Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy, have mercy on us.
For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen, amen.
FIRST READING | Exodus 32: 7-11, 13-14

RESPONSORIAL PSALM | Psalm 51: I Will Rise and Go to My Father

1. Have mercy on me, O God, according to your merciful love; according to your great compassion, blot out my transgressions. Wash me completely from my iniquity, and cleanse me from my sin.

2. Create a pure heart for me, O God; renew a steadfast spirit within me. Do not cast me away from your presence; take not your holy spirit from me.

3. O Lord, open my lips and my mouth shall proclaim your praise. My sacrifice to God, a broken spirit; a broken and humbled heart, O God, you will not spurn.

SECOND READING | 1 Timothy 1: 12-17

GOSPEL ACCLAMATION | Franciscan Alleluia

GOSPEL | Luke 15: 1-32

HOMILY
Nicene Creed

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

Universal Prayer
THANK YOU FOR YOUR GENEROUS SUPPORT OF THE PARISH!

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

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

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

You can also mail a check to:

Saint Cecilia Parish
18 Belvidere Street
Boston, MA 02115
LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS | The King of Love My Shepherd Is

ST. COLUMBA

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.

Eucharistic Prayer

The Lord be with you.
All: And with your spirit.
Lift up your hearts.
We lift them up to the Lord.
Let us give thanks to the Lord our God.
It is right and just.

LITURGY OF THE EUCHARIST
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.
I'm just a poor wayfaring stranger,
I'm traveling through this world below;
There's no sickness, toil nor danger
In that bright land to which I go.
I'm going there to see my father,
I'm going there no more to roam;
I'm just going over Jordan,
I'm just going over home.

I know dark clouds will gather o'er me,
I know my way is hard and steep;
But golden fields lie out before me,
Where weary eyes no more shall weep.

I'm going there to see my mother,
She said she'd meet me when I come;
I'm just a going over Jordan,
I'm just going over home.

I'll soon be free from every trial,
This form will rest beneath the sod;
I'll drop the cross of self denial,
And enter in my home with God.
I'm going there to see my Savior,
Who shed for me His precious blood;
I'm just going over Jordan,
I'm just a going over home.
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 | Amazing Grace

NEW BRITAIN

1. Amazing grace! how sweet the sound, That saved a wretch like me!
2. 'Twas grace that taught my heart to fear, I once was lost, but grace my fears relieved;
3. The Lord has promised good to me, How precious did that word my hope secures;
4. Through many dangers, toils, and snares, I have already come; 'Tis grace has brought me shining as the sun,
5. When we've been there ten thousand years, Bright now am found; Was blind, but now I see.
   grace appeared The hour I first believed!
pportion be As long as life endures!
safe thus far, And grace will lead me home.
sing God's praise Than when we'd first begun.

POSTLUDE | Jesu, Joy of Man's Desiring from Herz und Mund und Tat und Leben, BWV 147

Johann Sebastian Bach (1685-1750)

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,

This column is a follow-up to my notes on September 4th which centered around Catholic Education and the book *What Makes Education Catholic* by Thomas Groome. Notice the title is not a question, it's a statement. I finished it and loved the perspective, and because I cannot do it justice in a short column, I highly recommend you read it and form your own opinion.

Catholic schools have changed significantly over the past sixty years since the Second Vatican Council. The student body, faculty, and staff which were predominantly Catholic are now very diverse and, in many cases, the Catholic population is in the minority. This may be especially true at the college level but is also very evident in elementary and high schools. A Catholic school is very conscious that our purpose is to educate the soul and mind, always sensitive to our students' various backgrounds, cultures, and religious beliefs. Even many of them who are Catholic may be more so culturally than spiritually.

Today, theologians and biblical scholars speak about the difference between the historical Jesus and the Christ of faith. For many of us who had the privilege of a Catholic education, our religion centered more around "thinking Church" than "thinking Jesus." The gospel of Christ and his way of life must be the priority of all we teach. Some question whether the Church at times has been an obstacle to faith rather than an avenue. So, Thomas Groome says "Catholic education must ever find its cornerstone and guiding star in the person and teaching of Jesus—who he was, what he taught, and how he taught."

Jesus was very aware of the challenges and rewards of being human, so his approach to teaching centered around people's everyday lives. He was not mainly concerned with observing Hebrew laws without question; he assessed how those laws impacted humanity and creation. Our faith is meant to be a living faith not stagnant. So Catholic education must be alive, lived, and life-giving. If through our Catholic education we come to "know Jesus" rather than "know about Jesus," then we realize what it is like to be a disciple. In other words, if our Catholic education fails to challenge us to live the gospel, then it has failed academically. Even those who are not Catholic, or Christian must be inspired by the Jesus of history. Catholic education must challenge everyone involved to take responsibility for all of God's creation. Science and religion are not natural enemies, rather they enlighten each other.

Students in Catholic schools are not meant to be passive recipients who memorize and feedback facts on tests, but rather have the ability and opportunity to assess what is being taught and invited to share their thoughts and together with their educators come to a decision about how they implement that knowledge in their own lives. As St. Thomas Aquinas said, "to know something by discovery is more perfect than to learn from another."

The purpose of a Catholic education is not to pass tests, but to bring the gospel message into the workplace while fully respecting those who believe differently. Catholic schools in my day centered our religion classes on personal sin. Today it is much more about social sin. On the other hand, in my time at Catholic school, we were taught "common good" as the basis for decision-making; today's society seems to be more focused on "individual rights." A huge question becomes whether religious faith is personal and a private matter and therefore separate from my everyday life, or if faith and living it out as a disciple of Christ must be public and social.

So, as we leave the classroom and get immersed in the world, we have to ask the question with Thomas Groome, "If students graduate from Catholic schools who are sexist, or racist, or homophobic, have we failed to give them a Catholic education?" And, as adults, when we assess social and political situations, do we ask three simple questions: *Who is making the decisions? Who is benefitting? Who is suffering?* This can be complicated. Why not buy the book? I have not even scratched the surface or even the tip of the iceberg here.

Enjoy life!

Fr. Ron Coyne
OUR COMMUNITY NEWS

MINISTERS OF THE LITURGY

**Saturday, September 10 | 5:00 p.m.**
Rev. Peter Grover, OMV, celebrant
Mary Kane, lector

**Sunday, September 11 | 8:00 a.m.**
Rev. Peter Grover, OMV celebrant
Jordan Barnes, lector

**Sunday, September 11 | 9:30 a.m.**
Rev. Ron Coyne, celebrant
Will Dunn, Letitia Howland, and Rosaria Salerno, lectors

**Sunday, September 11 | 11:30 a.m.**
Rev. Ron Coyne, celebrant
Ben DeWinter and Kelly McClintock, lectors

**Sunday, September 11 | 6:00 p.m.**
Rev. Ron Coyne, celebrant
Sarra Hajjaj and Hannah Ostwald, lectors

SPECIAL INTENTIONS

**Saturday, September 10 | 5:00 p.m.**
Betty Botosh, Memorial
William Yetman, First Anniversary

**Sunday, September 11 | 8:00 a.m.**
John & Angelina Machado, Memorial

**Sunday, September 11 | 9:30 a.m.**
David Feeley, First Anniversary

**Sunday, September 11 | 11:30 a.m.**
Delbert Flynn, Month’s Mind

FAITH & FILM SERIES 2022-2023

PLEASE JOIN US FOR THIS SEASON’S FIRST FILM IN OUR FAITH & FILM SERIES

**Lady Bird**
Saturday, September 10, 6:00 p.m.

In this funny and intimate coming-of-age film, a teenager (Saoirse Ronan) navigates a loving but turbulent relationship with her strong-willed mother (Laurie Metcalf) over the course of an eventful and poignant senior year at Immaculate Heart of Mary High School in Sacramento, California. *Lady Bird* is the directorial debut of Greta Gerwig and was considered by many critics as one of the best films of 2017. At the 90th Academy Awards, it earned five nominations, including Best Picture.

The film will be shown in Fellowship Hall following the 5:00 Mass on Saturday (approximately 6:00 p.m.).

This film is 94 minutes long.
Pizza will be served during the movie.
Following the film there will be a short discussion for those who are interested.

THIS SUNDAY’S READINGS

Exodus 32:7-11, 13-14
1 Timothy 1:12-17
Luke 15:1-32

NEXT SUNDAY’S READINGS

Amos 8:4-7
1 Timothy 2:1-8
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: Andrea Yepez of Andover, the Cuedra-Saez Family of Roslindale, and the Walker Family of Boston. 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 Aubrey Marie Hartnett who was baptized on September 16. May the Lord continue to bless Aubrey with the grace to live out her baptismal call. Happy Feast Day, Aubrey!

September 11—Twenty-First Anniversary
Today marks the anniversary of the September 11 terrorist attacks on our country. The years have gone by, but the memories remain for all of us, in particular those who were involved in that one single day and in the aftermath that changed the lives of so many and of our nation. We continue to pray for peace and for an end to violence, hatred, and extremism in all its forms.

Beginning of Children’s Faith Formation
Children’s Faith Formation will begin on Sunday, September 25 for grades K through 8. Grades 9 and 10 will begin on October 2. Our youngest class this year will be for children who are in kindergarten and who will be entering first grade in the fall of 2023. To register your children for faith formation, please go to: https://bit.ly/3CuUI7d Please note that we need baptismal certificates for all children enrolled in the program and all families must be registered parishioners. If you are not presently registered, there are registration forms in the narthex or you can register on-line by visiting: www.stceciliaboston.org/contact.html. If you have any questions or concerns, please e-mail Olivia Hastie at ohastie@stceciliaboston.org.

Beginning of the 2022–23 Faith & Film Series—Lady Bird
Be sure to join us on Saturday evening, September 10, for our first film of this season’s Faith & Film Series, Lady Bird. The film will be show in Fellowship Hall and will begin after the 5:00 Mass (approximately 6:00). For more details, please see page 4.

Our Six O’Clock Mass Returns!
Join us for our 6:00 liturgy, which resumes this weekend, Sunday, September 11.

SAVE THE DATE: COFFEE POP-UP!
Sunday, September 25 | after 9:30 & 11:30 Masses
Our final summer Coffee Hospitality Pop-Up is just around the corner! We’ve enjoyed reconnecting and seeing everyone’s smiling faces at the last two events and we’re looking forward to having everyone back into the Parish Hall as summer travels wrap up and folks settle into their fall routines.

JOIN THE REMOTE FELLOWSHIP COMMUNITY FOR A CHAT WITH FATHER COYNE
Please join the Remote Fellowship Community (a.k.a. the Far Flung Flock) on Sunday, September 11 at 4:00 p.m. ET for our monthly Zoom online “coffee hour.” If you’ve enjoyed Father Coyne’s succinct homilies, but sometimes wish he’d spend more time and elaborate on his thought-provoking comments, then our September online coffee hour is for you! As our guest speaker, Father Coyne will elaborate on some of the topics he’s mentioned recently, including his “non-negotiables,” his faith journey, and God’s “Ten Commitments.” There also will be time for Q&A. We’ve been blessed to have Father Coyne shepherd us these past few months and look forward to this opportunity to pick his brain!

Anyone is welcome to join this online coffee hour. If you have registered or attended any online coffee hour in the past, you will automatically receive the link for September. If you have not attended or are unsure if you’re on our list, please email Mary Ann Gallagher at gallaghercomms@gmail.com for the link.
SAINT CECILIA PARISH

HUNGER & HOMELESSNESS MINISTRY: DRIVERS NEEDED

Each weekend parishioners have the opportunity to pick up donated meat, dairy products, prepared foods, and produce from four local supermarkets and deliver it to either Catholic Charities’ Haitian Multi-Service Center in Dorchester or the Huntington Y’s Families in Transition program. This vital ministry takes place at 8:00 a.m. every Saturday and Sunday morning, and, on Sundays, can be completed in time to attend or watch the 9:30 a.m. Mass. We need drivers for all the Saturdays and Sundays in September and October. Please email Mark Lippolt at mark.lippolt@gmail.com if you would like more information about how you can help.

VIRTUS TRAINING

Next Sunday, September 18 | 11:00 a.m. Community Room

Virtus is the umbrella term for a two-part training designed to keep children safe in the parish setting. The Archdiocese requires this two-part training of all volunteers and staff who have the potential for direct contact with children or the vulnerable due to their involvements in the parish. The first part, Protecting God’s Children (or PGC) is a training on how to recognize the signs and symptoms that a child is being abused, and how to talk with children about these issues, and the second part is a mandated reporter training. All parish staff and volunteers are mandated reporters and are required to attend this one-time training, so please plan to attend if you’ve not in the past and intend to volunteer in the future. Please note that both parts will be covered in Sunday’s session.

WISDOM & MATURE SPIRITUALITY

CONCERT TO BENEFIT WOMEN’S LUNCH PLACE

Sunday, September 18 | 7:30 to 9:00 p.m.

"Music for Food" is a musician-led initiative to fight hunger in our local communities. According to the Greater Boston Food Bank, one in three adults in Massachusetts experienced food insecurity last year. Music for Food’s concerts have raised funds to create more than 1.5 million meals and in Boston, their concerts benefit Women’s Lunch Place.

Notes from Across the Sea—Music for Food’s 13th Boston core concert season—kicks off at 7:30 pm on Sunday, September 18, in New England Conservatory’s Brown Hall, with Franck’s Piano Quintet, Debussy’s Cello Sonata, and Martin’s Quatre sonnets à Cassandre.

Tickets are limited, but admission is free, and all donations will benefit Women’s Lunch Place (WLP), which will soon launch its 40th anniversary of providing needed resources to vulnerable women in Boston. You can reserve tickets at: https://musicforfood.net/boston/s13core1

The Wisdom and Mature Spirituality group is now reading God First Loved Us: The Challenge of Accepting Unconditional Love by Fr. Antony F. Campbell, SJ. The author describes himself as “a New Zealander by birth, an Australian Jesuit by choice, and a lover of the Older Testament by passion.” In this inspiring and comforting book, Fr. Campbell invites us to consider that “love that is truly unconditional can never be withdrawn or withheld. Such love impacts the way we, in turn, are called to forgive others and urges us to take on a new, radical openness to human life.” The Wisdom group is always happy to welcome new members in the second half of life. We meet in person on the first Sunday of the month, and via Zoom from 8:30 to 9:30 a.m. on the other Sundays for fellowship and conversation. Email Deb Garcia at sc.wisdomandmaturespirituality@gmail.com for more information.
WOMEN’S LUNCH PLACE ANNUAL FUNDRAISER

The annual Spaghetti Dinner gala to benefit the day shelter on Newbury Street will be held on Friday, October 21 at the Fairmont Copley Plaza with a cocktail reception at 6:00 p.m., followed by dinner.

If you would like to join the Saint Cecilia table at the event, please email Mark Lippolt at mark.lippolt@gmail.com. Tickets are $250 each. The WLP is also looking for folks who would like to purchase full tables or serve as a table captain.

PIE SELLERS NEEDED!

As part of our ongoing relationship with Community Servings, we are looking for parishioners willing to assist with their annual Pie in the Sky fundraiser, which is celebrating its 30th Anniversary this year! Every Thanksgiving pie sold for $30 feeds a Community Servings client in Massachusetts suffering with a life-threatening illness for one week. The delicious pies—apple, pecan, and pumpkin—are the perfect dessert for your Thanksgiving table. If you are willing to help sell pies at Saint Cecilia liturgies as well as to your friends and colleagues via email, please email Mark Lippolt at mark.lippolt@gmail.com.

BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY ONLINE COURSES

- **Christian Faith and Moral Character**
  - September 21 – October 25, 2022
  - 5-Week Online Course | Registration Required | $60.00

- **Liturgy Essentials**
  - September 21 – October 25, 2022
  - 5-Week Online Course | Registration Required | $60.00

- **Spirituality Matters**
  - September 21 – October 25, 2022
  - 5-Week Online Course | Registration Required | $60.00

- **Paul’s Letter to the Romans**
  - September 21 – November 1, 2022
  - 6-Week Online Course | Registration Required | $60.00

For further details or to register for this event, please check the STM Online: Crossroads website: https://www.bc.edu/bc-web/schools/stm/sites/crossroads.html

BOSTON COLLEGE THEOLOGY DEPARTMENT CONFERENCES

- **Loving and Reforming a Holy yet Broken Church**
  - Lecture by Richard Gaillardetz, Joseph Professor of Catholic Systematic Theology
  - September 23, 2022 | 7:30 – 9:00 pm | Boston College, Gasson 100 | Free of charge | Registration Required

- **New Directions in Ecclesiology: The Contributions of Richard Gaillardetz**
  - September 24, 2022 | 10:00 am – 6:00 pm
  - Lunch and refreshments provided | Boston College, Gasson 100 | Free of charge | Registration Required

For further details or to register for this event, please check the Department of Theology website: https://events.bc.edu/event/new_directions_in_ecclesiology_the_contributions_of_richard_gaillardetz
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BOSTON CATHOLIC CLIMATE MOVEMENT

**Healthy Planet, Healthy People: Living Laudato Si’ in Your Home, Community, and Parish**

"Climate Change, Pollution, and Children’s Health"

Keynote by Dr. Philip Landrigan & breakout sessions

- September 24, 2022 | 10:00 am – 12:00 pm

Learn more and register: https://bit.ly/3Axwbht
An Evening with

BROTHER GUY CONSOLMAGNO, SJ

Director of the Vatican Observatory headquartered in the town of Castel Gandolfo

TUESDAY,
NOVEMBER 1, 2022
6:30 TO 8:00 P.M.

Copies of Brother Guy’s books will be available for purchase and Brother Guy will be available to sign books following his presentation.

"I am amazed and grateful that God has given us humans, his creation, the ability to see and understand what he has done."

– Brother Guy, SJ

This event will be held in person and will also be livestreamed on the Saint Cecilia YouTube page. Facial coverings are mandatory for those attending in person.

This event is free and open to the public.
The theme for this year’s Season of Creation is “Listen to the Voice of Creation” as represented by the Burning Bush. As we recall, the Burning Bush (Exodus 3:1-12)—the fire that called to Moses as he tended the flock on Mt. Horeb—did not consume or destroy the bush. Rather, this flame of the Spirit revealed God’s presence. This holy fire affirmed that God heard the cries of all who suffered, and promised to be with us as we followed in faith to our deliverance from injustice.

Join the Saint Cecilia Climate Justice group in the Parish Hall on Sunday, September 11 after the 11:30 Mass to learn more about the Season of Creation. You can also email sc.climatejustice@gmail.com. A full explanation of the Season of Creation is here: https://seasonofcreation.org/

“MIGRANTS AND REFUGEES: WHO ARE THEY—WHERE ARE THEY?”
Saturday, October 22 | 10 a.m. to 12:30 p.m. | Virtual

The 14th Annual Archdiocesan Social Justice Convocation presents a program to learn why over 100 million people in the world are on the move.

WHO: The first step in Social Justice work is education. During this two-hour program you can learn from Sean Callahan, President of Catholic Relief Services about who is displaced and why. Sean has personally visited more migrants and refugees than anyone else in the world. CRS touches the lives of over 150 million people a year.

WHAT: Marjean Perhot with Catholic Charities will explain the Church’s efforts in Boston and how parishes can help.

WHY: Cardinal Seán O’Malley will help us find our own personal call from Jesus to enter into the work to serve others, each in our own way. The objective for the Convocation is for each one of us to discern, “What can we do to serve?”

Registration is free and you can find more information about the convocation, speakers, resources, and actions: https://www.bostoncatholic.org/health-and-socialservices/social-justice-ministry
CLERGY TRUST

Each September, the Boston Archdiocese invites us to support the health and well-being of all our active and senior priests in good standing. The annual collection for Clergy Trust will take place next weekend, September 17 and 18. Clergy Trust makes it possible for the archdiocese to care for senior priests by providing health and wellness programs, a dedicated care team, and a residence for retired priests. Contributing to this collection is a good way to give thanks for the many ways our priests continue to serve the People of God in parishes, schools, and communities. To make a gift to Clergy Trust, please visit www.clergytrust.org. Thank you!

EXTRAORDINARY MINISTERS NEEDED

Mass General Hospital is seeking Extraordinary Ministers of Holy Communion to distribute Communion to patients and their families. The commitment would be 6 to 8 hours per month (either once weekly for two hours or every other week for three hours). Parking will be validated. Their greatest need right now is for Tuesdays and Thursdays. They also are in need of an Extraordinary Minister who speaks Spanish. If you are interested in participating in this vital ministry, please reach out to Julie Supple, Spiritual Care Provider (617-724-8759 or jsupple@mgh.harvard.edu).

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Family and Friends of LGBTQ+ Persons
Monthly Meeting

Third Sunday of Every Month
2pm on Zoom

For the Zoom link email
lgbtqministry@stanthonyshrine.org

Our group is a support and resource group for Catholics whose loved ones identify as members of the LGBTQ+ community.
Sponsored by Paulist Center, Rainbow Ministry at St. Cecilia, St. Anthony Shrine, St. Joseph (W. Boston), St. Susanna (Dedham), Blessed Trinity (Westford and Littleton), St. Ignatius (Chestnut Hill).

RAINFROB MINISTRY TABLE AT THE LGBT ASYLUM TASKFORCE GALA

On Saturday, September 24, the LGBT Asylum Taskforce will host their annual fundraising gala, and our Rainbow Ministry has reserved a table for this magnificent event. The LGBT Asylum Taskforce is an organization that provides housing, legal, medical, and mental resources for LGBTQ asylum seekers in Worcester, Massachusetts.

We would love you to join our table at this event. While each ticket is $125, we want to ensure that everyone who wants to attend can attend, regardless of the cost. Thank you to some generous Rainbow Ministry members, there is a limited number of subsidized tickets available. This is going to be a fun night and we’d love you to join us. Please RSVP to Melon Regis-Civetta at nanniemelon@aol.com to reserve a seat.
LAST LECTURE
PROF. RICHARD GAILLARDETZ

Loving and Reforming a Holy yet Broken Church

Sept. 23, 7:30pm
Gasson Hall, 100
Boston College
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 5. 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 Wednesday 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.”
ON THE TWENTIETH ANNIVERSARY BY DEREK WEBER

We remember, God of history and remembrance, we remember. We remember when the towers fell and the lives were lost; we remember the dust and the smoke, the despair, and the grief. We remember that sense of vulnerability and shock. We remember the numbness that overwhelmed us as we watched our screens for hours and hours, waiting for an explanation and understanding that never came. We remember.

We remember, God of hope and presence, we remember. We remember the heroes, those who rushed to help, who guided the wounded down innumerable flights of stairs, who rose to overwhelm those who held death in their hands. We remember the hours and the days of binding wounds and healing hurts, giving comfort, drying tears. We remember words of support and compassion from nations far and wide. We remember.

We remember in part because we see the ripples of that tragic day continue to impact our world twenty years later. We grieve with allies today as our allies grieved with us twenty years ago. And together we wonder if there will ever be an end . . . to violence, to war, to hatred, to death. We remember and we grieve our world’s inability to learn the things that lead to peace.

We call to you now in our remembrance, God of justice and of peace. Give us a will to truly pray that your kingdom may come on earth as it is in heaven. Amen and Amen.

On this day of solemn remembrance:
May we honor the lives that were lost in this tragic act.
May we give thanks for those who served and saved, rendered aid and assistance.
May we give comfort to those who live with loss.
May we seek justice and peace where it is within our ability, and rely on you when the ability escapes us.

On this day of solemn remembrance:
May we build what has been torn down.
May we mend what has been broken.
May live your love when hate seems to reign.
May we bear witness to the cause of peace.

— September 11, 2021

OUR CHOIRS ARE BACK!

DO YOU LIKE TO SING?
DO YOU PLAY AN INSTRUMENT?

WE’RE LOOKING FOR TALENTED, MOTIVATED MUSICIANS! OUR THREE CHOIRS SING AT THE 9:30, 11:30, AND 6:00 MASSES EACH SUNDAY & REHEARSE WEEKLY. COME JOIN OUR MUSIC COMMUNITY!

INTERESTED?
CONTACT OUR MUSIC DIRECTOR, ROBERT DUFF, AT RDUFF@STCECILIABOSTON.ORG TO SCHEDULE AN AUDITION.
A year after his conversion in 1521, St. Ignatius was riding a mule on his way to the shrine at Montserrat, when he encountered a Moor—a man with black skin, who may have been a Muslim. As the two men rode along together, they fell into a conversation about the Virgin Mary. The Moor remarked that although he believed Mary was a virgin when she conceived Jesus, he found it difficult to believe that she remained a virgin for the rest of her life. Ignatius insisted that she did, and when the Moor refused to change his opinion, Ignatius became increasingly indignant.

After the two men parted, Ignatius rode on, still thinking about their conversation. As he did so, he became more and more outraged. Eventually, he worked himself up into such a fury that he began to fantasize about turning around, chasing down the Moor, and killing him. Perhaps, he reasoned, that was what he should have done in the first place. He should have had the courage to defend the Virgin’s honor.

Ignatius had just enough sense left to realize that murder might not be a good idea. Still, his violent fantasy would not leave his mind. Finally, he decided to leave the decision up to his mule. When he reached a fork in the road, one road leading into town and the other going into the hills, he dropped the reins and let the mule go whichever way it wanted. If the mule took the road toward town, Ignatius made up his mind to seek out the Moor and stab him. But if the mule took the road into the hills, Ignatius would let the Moor live.

The mule took the road into the hills. The Moor was spared, and Ignatius did not become a murderer.

When Ignatius included this story in his autobiography, he understood what the reader would see: a man still ruled by both his sense of honor and his hot temper, a man who was ready to take another’s life because of a religious disagreement. His spiritual transformation would take time. His military fervor and quick temper lingered with him. Ignatius certainly did not see the image of God in the Moor. He perceived this Black man’s beliefs and culture to be so “other” as to make him unworthy of life. If not for the mule, the Moor might have been wiped off the face of the earth, all in the name of religious doctrine.

Racism as Blasphemy

The decision to follow Christ does not automatically enable us to see with the eyes of Christ. We also need the eyes of our understanding to be opened so that we are able to see God more clearly. As we gain greater clarity, we will begin to look into the eyes of other humans, and we will see God looking back at us. We will be enlightened by the image of God shining out of every human being we encounter.

And yet this form of spiritual blindness persists in our world. Last year, Rick Santorum, a political commentator and former U.S. Senator, had this to say about America: “We birthed a nation from nothing; I mean, there was nothing here.” While praising the pioneer spirit of white people, he belittled the people who were already in the Americas when white settlers arrived and ignored their contributions to American culture. “I mean, there was nothing here,” Mr. Santorum said of the lands on which the United States was founded, and on which these native people lived. “I mean, yes we have Native Americans, but candidly there isn’t much Native American culture in American culture.”
His comments ignored the richness of native cultures of some seven to 18 million indigenous people who lived in North America before whites settled the continent. This type of disrespect of Native people and cultures, taken to its extreme by the early colonists, contributed to the deaths of millions of human beings.

Today we allow the existence of a societal system that literally kills people of color, through lack of good medical care, unequal legal rights and the effects of poverty. This curse on people of color lives side by side with white Christianity. As James wrote in his epistle, “With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God’s likeness” (3:9).

Archbishop Desmond Tutu affirmed this sentiment:

"Each person is not just to be respected but to be revered as one created in God’s image. To treat a child of God as if he or she was less than this is not just wrong, which it is; it is not just evil, as it often is; not just painful, as it often must be for the victim; it is veritably blasphemous, for it is to spit in the face of God."

We have been spitting in God’s face for a long time. Slavery was just the beginning. The racism that undergirded slavery did not end with Abolition.

In 1906 a Congolese man named Ota Benga was put on display at the Bronx Zoo in a cage with chimpanzees, a parrot and an Asian orangutang. Tens of thousands flocked to see him, the sign outside the cage proclaiming, “The African Pygmy, ‘Ota Benga’. . . Exhibited each afternoon during September.” When a group of black ministers complained, zoo officials declared it was merely “an ethnological exhibit.” Their justification was defended in an editorial in the New York Times, stating that pygmies, “whether they are held to be illustrations of arrested development, and really closer to the anthropoid apes than the other African savages, or whether they are viewed as the degenerate descendents of ordinary negroes...they can be studied with profit.”

Who Is Fit and Unfit?

Soon after this, American eugenicists began using false biological distinctions between human beings to justify federally funded, coerced sterilization that sought to limit so-called “undesirable” populations, including Asians, Mexicans and Blacks. The practice of medical students performing unnecessary hysterectomies on Southern women of color was so common it became known as a “Mississippi appendectomy.” A third of the sterilizations were performed on girls younger than 18; in at least one case, the girl was only 9 years old.

This was not merely a long-ago practice with no relevance for today. The forced sterilization of Native American women continued into the 1970s and ’80s. And as recently as 2020, a nurse alleged that women detained by Immigration and Customs Enforcement were forced to undergo sterilization.

The bigotry behind these sterilizations meant, as Alexandra Stern, professor at the University of Michigan, writes, that “White elites with strong biases about who was ‘fit’ and ‘unfit’ embraced eugenics, believing American society would be improved by increased breeding of Anglo Saxons and Nordics, whom they assumed had high IQs.” However, this also meant that “anyone who did not fit this mold of racial perfection, which included most immigrants, Blacks, Indigenous people, poor whites and people with disabilities, became targets of eugenics programs,” she writes. Those perpetrating these terrible procedures saw in their fellow human beings something undesirable, something unworthy of existing. Something they would rather not see at all.

We have been spitting in God’s face for a long time. Slavery was just the beginning. The racism that undergirded slavery did not end with Abolition.

The spirituality of St. Ignatius Loyola can be a tool for us to see the sin of racism for what it is—the murder of the image of God in our fellow humans. Ignatian spirituality asks that we never look at a human being as less than ourselves. Instead we are called to see the full reality of one another, as sisters and brothers, all sharing in the divine DNA.

But I never engaged in forced sterilizations, you might say. I don’t believe in eugenics.

Have you ever seen a person of color in a hotel and assumed they were a housemaid? Or taken for granted that a person of color wandering through a garden must be a groundskeeper? If so, you may not have meant any harm by these assumptions—but you failed to see the divine image when you looked at these individuals.

A Black Novice?

When I was a Jesuit novice, our community sometimes invited friends and benefactors to come and share a meal with us. I love to cook, and enjoyed the opportunity to show off my skills. On one particular occasion, I was running late. People were already eating the first course, while I was still scurrying to produce more food to feed our hungry guests. As I was working, one of our guests came
into the kitchen. “Which restaurant do you normally work at?” she asked me.

I smiled and shook my head. “No, ma’am, I’m a novice here.”

She could not believe me. “I have been coming here for years,” she said, “and I’ve never seen a Black novice. So please—be honest. Tell me what restaurant you work at. Your food is delicious, and I’d love to go to the restaurant.”

I shut my eyes for an instant, then took a deep breath. “I am a second-year novice here,” I said.

“Fine,” she said. “I know you’re lying to me. Thank you anyway for your hard work. Your food is delicious.”

She looked at a Black man and assumed he had to be a kitchen worker rather than a Jesuit in training. Perhaps, in her mind, people of color are more likely to be domestic workers, there to serve “normal” people (white people). It seemed she thought she was being gracious by complimenting my food.

After this experience, I found myself less eager to cook. When I saw this woman in the future, I avoided her. I also avoided the kitchen. I felt myself diminished in some way. She did not recognize the image of God in me.

In the first chapter of Genesis, God declared that we are good. Unfortunately, the temptation in the Garden of Eden is still alive today—the temptation to refuse to accept the goodness of our humanity, its reflection of the divine. When we fail to perceive the inherent goodness and dignity of each person, we are listening to the lies of the Deceiver, the evil force Ignatius referred to as the “enemy of our human nature.”

Jesus speaks directly to this in the Gospel of Matthew: “Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.”

As Mother Teresa said: “I see Jesus in every human being. I say to myself, this is hungry Jesus; I must feed him. This is sick Jesus. I must wash him and tend to him.”

I am reminded of a story told by another Jesuit author, Anthony DeMello. (Pretty much the same story is told near the end of the Disney Pixar movie Soul.) It goes like this: A small fish swims up to a whale. “Excuse me,” he says, “can you tell me where to find this thing called the ocean?”

The whale answers, “It’s right here. It’s where you are right now.”

“This?” asks the little fish. “This is only water. I want the ocean.” And he swims away disappointed.

Many of us are spiritual seekers, searching for connection with the divine. And all the while, God is right in front of us, all around us—present in the faces of our fellow human beings.

**PARISH RESOURCES**

**Parish Office & Mailing Address**
18 Belvidere Street, Boston, MA 02115

**Hours** | Monday–Friday, 10:00 a.m.–4:00 p.m. & by Appointment
**Phone** | 617 536 4548; **Fax** | 617 536 1781
**E-mail** | info@stceciliaboston.org
**Website** | www.stceciliaboston.org

**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. & 6:00 p.m.
Holy Days | 8:00 a.m.
* Please note that the 9:30 Mass is both in person and livestreamed.

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

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

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

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

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

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

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

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

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

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

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

**Parking**
There is discounted parking at The Hynes Auditorium Garage (located at 50 Dalton Street next to Bukowski’s Tavern), for $13, available on Sundays until 3:00 p.m., and $16 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.