



SAINT CECILIA'S CHURCH

The Adoration of the Magi, by Edward Burne-Jones



WITH THE HELP OF SAINT CECILIA PASTORAL REFLECTIONS

Dear Brothers and Sisters,

I first met Cardinal Ratzinger twenty-five years ago, as I entered the Office of the Prefect of the Congregation for the Doctrine of the Faith. Seven U.S. Cardinals had just met with Pope John Paul II to propose a process by which the impasse on translation of the Scriptures for the Mass could be resolved. As Director of the USCCB Secretariat for the Liturgy, I was joined by three other liturgical experts to try to work out the practical terms of that process.

We were all anxious as we entered the room, but were each struck by the kindness of the man. He rose to greet each of the lowly staffers as we entered the room, taking our hands in both of his and calling us each by name, his welcoming smile and attentive gaze putting us instantly at ease.

He was a brilliant scholar, who outshone the practical expertise which the assembled “experts” offered at every turn. His concern was simply for the good of the Church, for accurate and accessible Catholic renderings of the Bible and the passing on of the authentic Faith.

His concern for the Catholic Tradition won him a reputation of inflexibility, but nothing could be further from the truth. Especially after his election to the See of Peter, he demonstrated a personal and academic humility by which he was willing to be persuaded by solid arguments at every turn.

Every recollection of Pope Benedict XVI written in these days after his death calls him brilliant and each of them are correct. No corpus of written and spoken words in modern times can be mined more fruitfully for fascinating insights into the authentic Catholic Tradition than the writings of Pope Benedict XVI.

And while for the rest of my priesthood, I will benefit from his insights and his extraordinary synthesis of Catholic teaching, it is his gentle pastoral presence that I recall with the deepest fondness. For Pope Benedict always cared for the person in front of him, staring right into your eyes with rapt attention, as if you were the only person in the world.

He was particularly adept at affirming you every time he met you, always remembering your name and inquiring after your work. I will always cherish the memory of the time I presented Pope Benedict with a book I had recently published. He smiled, opened the book, and pointed at a particular paragraph. Anxious to know what he was pointing to, I turned my head to stare at it with him, at which he quipped: “This is the kind of pose I always asked the Pope to assume when I brought him one of my new books. Now you can put this picture on the back of your second edition and everyone will see how you were discussing your important insights with the Pope!” After that, we both laughed, and I put the picture on the back cover of the second edition!

I was also deeply touched by his kindness at a luncheon with the Vox Clara Committee in 2010 to celebrate the completion of the new translation of the *Roman Missal*. When, in his opening remarks, Cardinal George Pell recalled my role as Executive Director of the effort, the members kindly applauded, at which I looked up and saw the Holy Father applauding for me! Then he rose to thank all who had taken a part in this challenging work, noting that he knew that many would find the new translations “hard to adjust to... after nearly forty years of continuous use of the previous translation.” He continued, with a prescient pastoral insight: “The change will need to be introduced with due sensitivity, and the opportunity for catechesis that it presents will need to be firmly grasped. I pray that in this way any risk of confusion or bewilderment will be averted, and the change will serve instead as a springboard for a renewal and a deepening of Eucharistic devotion all over the English-speaking world.”



I was privileged to work for and with Pope Benedict XVI on many liturgical projects throughout the years, and I will always be grateful for his having appointed me as a consultor to the Congregation for Divine Worship. But most of all, I am grateful for having come to know this gentle pastor who sat in the chair of Peter.

That gentleness and unswerving faith echo even after his death in the words he wrote earlier this year. They will serve for me, and I hope for you, as his

last sermon, preached to us not just with his words, but with his life:

Quite soon, I shall find myself before the final judge of my life. Even though, as I look back on my long life, I can have great reason for fear and trembling, I am nonetheless of good cheer, for I trust firmly that the Lord is not only the just judge, but also the friend and brother who himself has already suffered for my short-comings, and is thus also my advocate, my *Paraclete*. In light of the hour of judgement, the grace of being a Christian becomes all the more clear to me. It grants me knowledge, and indeed friendship, with the judge of my life, and thus allows me to pass confidently through the dark door of death.

In the Lord,

Monsignor Moroney

Religious Education Students



Monday, January 9th - Grades 7-10: Classes resume this week from 7:00- 8:15 PM.

Sunday, January 15th – Catechesis of the Good Shepherd (CGS) - Grade 6: Classes continue this week from 9:45- 11:00 AM

Please pray for those who are ill, especially:

Sister Clemence Croteau, DHS, Suzanne Melanson, John Nelson, Stephanie Matthews, Linda Kinsey, Lubica Vidrine and Marie Cyr. If you know someone who needs prayers, call the rectory or email us at office@stceciliachurch.net and we will add them to our list for a month or so.



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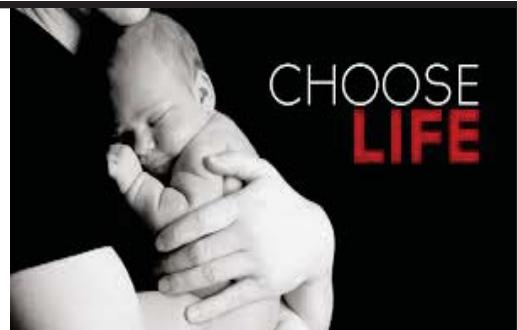


**Last Weekend's Collection
was \$7,694.29
Thank You!**

"Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh." (Matthew 2:11)

Pro-Life Morning of Reflection

All are invited to attend a Pro-Life Morning of Reflection and Enrichment on **Saturday, January 14 from 9:00 am – 1:00 pm**. at the Cathedral of St. Paul, 38 High St., Worcester. The theme of the day is “The Holy Eucharist: Source of LIFE and LOVE” and will include presentations by Msgr. James Moroney on “This Holy and Living Sacrifice: Joining Our Lives to Christ”, and Allison LeDoux on “Eucharist as Wellspring of the Pro-Life Mission”. The day will include Mass and light lunch. There is no cost to attend but pre-registration is required. To register, send your name, parish, and email address to aledoux@worcesterdiocese.org, or contact the Respect Life Office at 508-929-4311.



CONGRATULATIONS TO THIS WEEK'S JANUARY CALENDAR DRAWING WINNERS

01/01 • \$500 Pat Gallant

01/02 • \$100 Julie Talbot

01/03 • \$100 David Bilodeau

01/04 • \$200 Luke Godin

01/05 • \$100 David Bilodeau

01/06 • \$100 Mark Godin

01/07 • \$100 John Crosmun

01/08 • \$100 & \$50 Bourbeau's

Gift Card Steve Doucet

01/09 • \$100 Martin Turbide

01/10 • \$100 Paul Ford

**Drawings Wednesday nights at
7pm on St. Cecilia's Church
Facebook Page**

January 11 - Draw for January 11-17

January 18 - Draw for January 18-24

January 25 - Draw for January 25-31

*All winners will receive a phone call
the day after each drawing.*

Good Luck to All!



Quite soon, I shall find myself before the final judge of my life. Even though, as I look back on my long life, I can have great reason for fear and trembling, I am nonetheless of good cheer, for I trust firmly that the Lord is not only the just judge, but also the friend and brother who himself has already suffered for my short-comings, and is thus also my advocate, my *Paraclete*. In light of the hour of judgement, the grace of being a Christian becomes all the more clear to me. It grants me knowledge, and indeed friendship, with the judge of my life, and thus allows me to pass confidently through the dark door of death.

Pope Emeritus Benedict XVI
8 February 2022

O God, faithful rewarder of souls,
grant that your departed servant Pope Benedict,
whom you made successor of Peter
and shepherd of your Church,
may happily enjoy for ever in your presence in heaven
the mysteries of your grace and compassion,
which he faithfully ministered on earth.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, one
God, for ever and ever. Amen.

OF STEAM TRAPS AND REPAIRS

We have just completed the replacement of seventy-two steam traps in the Church, many of which were original to the building of the Church in 1938. Our heating consultants advise us that this action will result in at least a 40% savings in our monthly bill for natural gas.

Our Church and School are heated by natural gas furnaces which produce steam. The steam is passed through one pipe to push out air while water drains in a second pipe (the return line) and collects in the basement. When a steam trap malfunctions, it gets stuck in an open or closed position, effectively preventing steam from even reaching parts of the system. In the case of the Church, we found many radiators which were entirely cut off from the heating system.

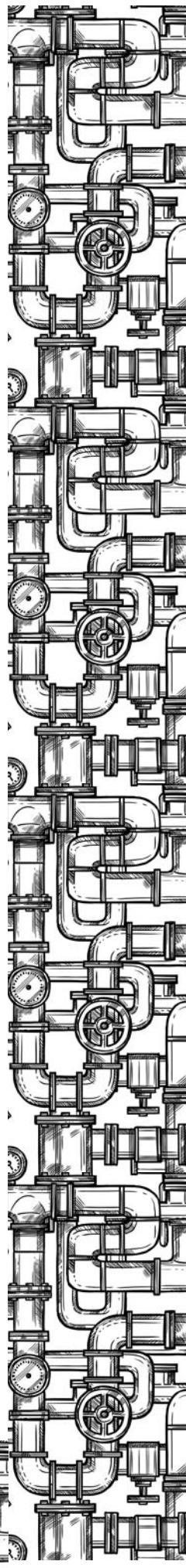
Next week we will begin the replacement of steam traps in the Parish Center and we will check the traps in both the Church and Center every five years going forward.

By the way, the rectory is heated by a coal-fire furnace which was retrofitted to burn fuel oil. We plan to replace it with a modern and efficient natural gas furnace in the spring, most of the cost for which will be reimbursed by MassSave. We switched the hot water heater in the rectory from oil to electric this past summer.



You probably also saw masons up on the rectory this week, plugging some recent leaks by refashioning the flashing around the chimney.

I know that utilities and building repairs are a major source of worry for all of this, especially this year. May God help us all to make the right decisions and plan effectively for the future, even when “the weather outside is frightful!”





THE MYSTERY OF THE EUCHARIST IN THE LIFE OF THE CHURCH

Over the next several weeks, we will be publishing excerpts from the United States' Conference of Catholic Bishops' letter on the importance of the Eucharist in the life of the Church. We hope you enjoy this sixth of nine excerpts from the Bishops' letter.

Transformation in Christ

34. The person who shares worthily in the Eucharist is enabled more and more to live the new law of love given by Christ precisely because Christ communicates himself in the sacrament of the altar. The foundation of our personal and moral transformation is the communion with himself that Christ establishes in Baptism and deepens in the Eucharist. In the celebration of the Mass, we are shown what love truly is, and we receive grace that enables us to imitate the love that Christ shows us. St. John Paul II noted that the moral life of the Christian flows from and is nourished by "that inexhaustible source of holiness and glorification of God" that is found in the sacraments, especially the Eucharist: "by sharing in the sacrifice of the Cross, the Christian partakes of Christ's self-giving love and is equipped and committed to live this same charity in all his thoughts and deeds."

35. The personal and moral transformation that is sustained by the Eucharist reaches out to every sphere of human life. The love of Christ can permeate all of our relationships: with our families, our friends, and our neighbors. It can also reshape the life of our society as a whole. Our relationship with Christ is not restricted to the private sphere; it is not for ourselves alone. The very solidarity or communion in Christ's self-giving love that makes the Church and makes us members of the Church orders us beyond the visible community of faith to all human beings, whom we are to love with that very same love that forms our communion with the Lord. Otherwise, if we do not love all human beings in this way, our communion with the Lord is impaired or even contradicted. This love extends particularly and "preferentially" to the poor and the most vulnerable. We all need to be consistent in bringing the love of Christ not only to our personal lives, but also to every dimension of our public lives.

36. It is the role of the laity in particular to transform social relations in accord with the love of Christ, which is carried out concretely in actions that work for the objective common good. Lay people, "conscious of their call to holiness by virtue of their baptismal

vocation, have to act as leaven in the dough to build up a temporal city in keeping with God's project. [Consistency] between faith and life in the political, economic, and social realm[s] requires formation of conscience, which translates into knowing the Church's social doctrine.v"¹¹ Lay people who exercise some form of public authority have a special responsibility to form their consciences in accord with the Church's faith and the moral law, and to serve the human family by upholding human life and dignity.

37. The *Catechism of the Catholic Church* reminds us that "the Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren." Preaching on Matthew 25, Saint John Chrysostom observed "Do you wish to honor the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk only then to neglect him outside where he suffers cold and nakedness. He who said: 'This is my body' is the same One who said: 'You saw me hungry and you gave me no food.'"¹² St. Teresa of Calcutta is an outstanding example in more recent times of someone who learned to recognize Christ in the poor. It was her deep faith in the Eucharist and her reception of Holy Communion that motivated her loving care of the poorest of the poor and commitment to the sanctity of all human life. In beholding the face of Christ in the Eucharist, she learned to recognize his face in the poor and suffering. Mother Teresa is said to have asserted: "We must pray to Jesus to give us that tenderness of the Eucharist. Unless we believe and see Jesus in the appearance of bread on the altar, we will not be able to see him in the distressing disguise of the poor."

38. Pope Francis has warned us that in our "throwaway culture" we need to fight the tendency to view people as "disposable": Some parts of our human family, it appears, can be readily sacrificed for the sake of others considered worthy of a carefree existence. Ultimately, "persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor and disabled, 'not yet useful'-like the unborn, or 'no longer needed'-like the elderly." As Christians, we bear

the responsibility to promote the life and dignity of the human person, and to love and to protect the most vulnerable in our midst: the unborn, migrants and refugees, victims of racial injustice, the sick and the elderly.

39. The Second Vatican Council stresses the importance of reverence toward the human person. "Everyone must consider his every neighbor without exception as another self, taking into account first of all his life and the means necessary to living it with dignity, so as not to imitate the rich man who had no concern for the poor man Lazarus." The Council goes on to say that

whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury.

40. Just as we are impelled by the Eucharist to hear the cry of the poor, and respond in love, we are also called to hear the cry of the earth and, likewise, respond with loving care. Pope Francis, like Pope Benedict XVI before him, has eloquently drawn the connection between the celebration of the Eucharist and care for the environment.

41. We look forward to the day when all such evils will be eliminated, when the Kingdom of God is established in its fullness. Then, there will be a new heaven and a new earth, and the human community will dwell in a new Jerusalem, in which God himself will dwell with his people (Rev 21: 1-3). No one will suffer from poverty or injustice or violence. We will be able to see each other as God sees us, without any of the distortions caused by sin or by structures of sin such as racism or the various manifestations of the throwaway culture. No one will be seen as "disposable." We will be able to love each other in a way that reflects the way God loves us.

42. While it is all too obvious that in our current world the Kingdom has not been fully established, our communion with the Lord shows that the Kingdom of

God is not simply something we await at the end of time. The Kingdom is already present, if not in its fullness: "The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into Him," until its fulfillment when he comes again in glory. The mystery of the Kingdom remains present in the Church because she is joined to Christ as the members of a Body are to their Head. In the communion which is the Church, "the Kingdom of heaven, the Reign of God, already exists and will be fulfilled at the end of time."

43. God has not only called us out of sinful indifference to do whatever we can to contribute to the coming of the Kingdom; through Christ he has given us the grace we need to do this. The *Compendium of the Social Doctrine of the Church* explains:

Men and women, who are made "new" by the love of God, are able to change the rules, and the quality of relationships, transforming even social structures. They are people capable of bringing peace where there is conflict, of building, and nurturing fraternal relationships where there is hatred, of seeking justice where there prevails the exploitation of man by man. Only love is capable of radically transforming the relationships that men maintain among themselves.



MARIE RICHARD just celebrated her 102nd birthday a couple weeks ago. Please join us in thanking God for one of our most venerable parishioners!



MASS INTENTIONS

Saturday	January 7	Vigil	<i>Breaking Bread</i> , page 55
4:00pm	Marguerite Poirier (anniv.) by Betty Sims		
Sunday	January 8	Epiphany of the Lord	<i>Breaking Bread</i> , page 55
7:00am	Alonzo Gaudet by Bert & Ginette LeBlanc		
9:45am	Father Richard Roger (5th anniv.) by the family		
11:15am	Irene Lamoureux (25th anniv.) by Terry & Al Lamoureux		
Monday	January 9	Baptism of the Lord	
6:30am	Michael Leclerc by his mother, Lorraine & brother, Richard		
Tuesday	January 10	Weekday	
6:30am	Parishioners of Saint Cecilia's Parish		
Wednesday	January 11	Weekday	
6:30am	Patrick J. Cannon by his son, Edwin		
Thursday	January 12	Weekday	
9:00am	Richard H.J. Brow by last will		
6:00pm	All Souls in Purgatory		
Friday	January 13	Weekday	
9:00am	Marcel Guillemette by Pauline Guillemette		
Saturday	January 14	Weekday	
9:00am	David Kistler by Jim & Gigi Grimley		
Saturday	January 14	Vigil	<i>Breaking Bread</i> , page 57
9:00am	Clement Vautour by Susan Lamkin		
Sunday	January 15	Second Sunday in Ordinary Time	<i>Breaking Bread</i> , page 57
7:00am	Sandra Lynn LaBelle by the Connor family		
9:45am	Clarence Quiet (32nd anniv.) by the family		
11:15am	Jay & Doug Moore by Jeanne Conti		





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