

# SAINT CECILIA'S CHURCH

Behold the Lamb of God, by Master of San Torpè





## WITH THE HELP OF SAINT CECILIA PASTORAL REFLECTIONS

Dear brothers and sisters,

I gave thanks to God for seventy years of life this past week, as a couple dozen of my closest friends gathered for a surprise birthday party at the Rectory. In this picture, you can see me shortly after I realized what was happening, with Bishop McManus, Father Joseph Busch, Tom Sullivan and Mary-Jo Kriz. God bless my good friends!



Thank God regularly for your friends: those who love you enough to console you when you are afflicted, and afflict you when you get too comfortable!

A close friend, is one who knows you and loves you anyway. He or she is the first one to tell you the truth, even when it hurts. I always loved the line from Oscar Wilde: “True friends stab you in the front!”

A true friend is the one who listens to your rantings when you are in pain. He patiently helps you to navigate the waterfalls and rapids of life and just likes to hear your voice. And you try to be the same for him.

True friendships are not exclusive. Indeed, they open you up to others and make you more loving. True friendships delight in the successes of the other and are not jealous or overly competitive. True friendships are secure and are not out to get anything. They are “giving” in imitation of Christ’s love for us.

But true friendships are hard work. They require constant attention and self-emptying love, patience and listening and caring. True friendships are formed with the same love which brought Christ to the cross, and they are forged in suffering and sacrifice.

William Butler Yeats understood it well when he wrote:

“think where man’s glory most begins and ends,  
and say my glory was I had such friends.”

In the Lord,

Monsignor Moroney





## Religious Education Students

**Monday, January 16<sup>th</sup> - Grades 7-10: No Classes due to Martin Luther King Holiday**

**Sunday, January 22<sup>nd</sup> – 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](mailto:office@stceciliachurch.net) and we will add them to our list for a month or so.*



*Our deepest sympathies...*

**to the family and friends of**

***Bernadette T. Mansour, Earl O. Contois  
and Lena P. Albert***

**whose Funeral Masses were held recently.  
Please remember them in your prayers.**

**Last Weekend's Collection  
was \$8,334.58  
Thank You!**

*"When you give to him, give freely and not with ill will; for the Lord your God, will bless you for this in all your works and undertakings." Deuteronomy 15:10*



Once again our Christmas  
in Acadia Fair was a great  
success, thanks to the hard  
work of so many!

We cleared a profit of  
**\$49,108.88**  
Thank You to All!

### CONGRATULATIONS TO THIS WEEK'S JANUARY CALENDAR DRAWING WINNERS

**01/11 • \$200 Diane M.  
Chapdelaine**

**01/12 • \$100 Frances Sage**

**01/13 • \$100 Warren &  
Cynthia Ryder**

**01/14 • \$100 Chris & Tamara  
Amenta**

**01/15 • \$300 Jan Doucet**

**01/16 • \$100 & Donna's Piano  
Lessons Elizabeth Sims**

**01/17 • \$100 Leidiane Amorim**

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

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!**

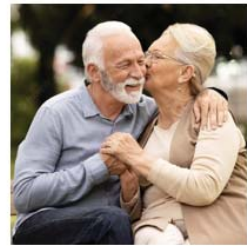


**HERE AT SAINT CECILIA'S**  
**ON SATURDAY MORNING, FEBRUARY 4<sup>th</sup>**  
**FROM 10am - noon**

**Monsignor Moroney will present reflections on**  
**PROCLAIMING THE GOSPEL OF LIFE**  
**IN A POST-ROE WORLD**



**FOLLOWED BY AN HOUR OF**  
**ADORATION OF THE**  
**BLESSED SACRAMENT**



**IN INTERCESSION FOR**  
**ALL LIFE FROM BIRTH TO NATURAL DEATH**



*Welcome and Congratulations to Mariesol Alysia Torres Garcia who was recently baptized!*

## A LETTER FROM BISHOP MCMANUS

My dear brothers and sisters in the Lord,

On Monday, January 23, 2023, the Church throughout the United States will observe the “Day of Prayer for the Legal Protection of Unborn Children.” This observance is designated by the *General Instruction of the Roman Missal* (n. 373), as a particular day of prayer and penance, reminding us of our preeminent priority to pray and work for an end to the tragic scourge of abortion. All the faithful in dioceses throughout the United States of America are called to observe this day in a spirit of prayer for the full restoration of the legal guarantee of the right to life and of penance for the violations to the dignity of the human person committed through acts of abortion. While the U.S. Supreme Court's ruling last June in the case *Dobbs vs. Jackson Women's Health* thankfully overturned the infamous and unjust 1973 *Roe v. Wade* decision that legalized abortion in the U.S. throughout all nine months of pregnancy, the issue of the legalized abortion has now returned to the states and our work is far from over.



Fifty years of legalized abortion in this country has left an incomprehensible aftermath. With millions of lives lost, and countless women and men, mothers and fathers, grandparents, siblings, and friends who have been deeply wounded physically, emotionally, and spiritually by this tragedy, we need now more than ever recommit ourselves to defending life. I encourage our diocesan parishes and institutions, and all the faithful, to reverently observe the Day of Prayer and Penance on January 23 both personally and within your communities. Let us unite our hearts and minds through special acts of prayer, fasting, and sacrifice on this day and in the months to come, to uphold the inherent dignity of all human life from conception to natural death.

As we reflect on this unspeakable tragedy, we also recall how the Church for many years has continued to reach out to those who have been so sadly affected by the culture of death, particularly through ministries providing aid to women and families in crisis pregnancies, offering the healing love and mercy of Christ to those wounded by abortion through the ministry of Project Rachel, and by continuing to teach and preach the truth and beauty about love and life that bring authentic freedom and happiness. It is through our prayers, charitable works, and loving sacrifices that the culture can be transformed.

Let us take this opportunity of the January 23<sup>rd</sup> Day of Prayer and Penance to renew our resolve to live and proclaim the Gospel of Life. May we respond generously to the challenge Pope Saint John Paul II put forth in *Evangelium vitae*: “A great prayer for life is urgently needed, a prayer which will rise up throughout the world. May an impassioned plea rise to God, the Creator and Lover of life, from the heart of every believer.” Our active participation in the shared commitment to the sacredness of human life and the dignity of the human person will, with God's grace, truly work toward the building up of a Culture of Life and a Civilization of Love.

With every prayerful best wish, I remain,

Sincerely yours in Christ,

A handwritten signature in blue ink that reads "Robert J. McManus".

Most Reverend Robert J. McManus  
Bishop of Worcester





## Second Sunday in Ordinary Time

January 15, 2023

CALLED TO THE SUPPER OF THE LAMB



In today's Gospel we hear John the Baptist acknowledge that Jesus is the Messiah and declare to all the world that he is the Christ, with the words, "Behold, the Lamb of God, who takes away the sin of the world."<sup>1</sup>

Just before we receive Holy Communion at Mass, the priest uses these same words as he holds the consecrated Host and Precious Blood before us. Then he quotes from the Book of Revelation, saying: "Blessed are those called to the Supper of the Lamb."<sup>2</sup> For in the Holy Eucharist, as we partake of Christ's Body, we participate in the whole mystery of his Incarnation, Passion, Death and Resurrection.

Likewise, our celebration of the Eucharistic mystery is a participation in the Heavenly Banquet which we will experience fully at the end of time. As today's Prayer over the Offerings declares: "whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished."<sup>3</sup>

At the Mass, then, we participate in the Sacrifice of the Cross offered on Calvary Hill and experience the Heavenly Banquet for which our hearts long.

Acknowledging our unworthiness before such a mystery, we cry out with the words of the centurion: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."<sup>4</sup> For like the Centurion who went to Jesus asking that his servant be healed, we know that we are not worthy to receive Jesus; and, like the centurion, we trust in God, knowing that the power of Christ's mercy to free us from our sins is greater than even our human weaknesses.

Once the centurion had professed his faith in Jesus' power to heal, the Lord responded to him: "You may go; as you have believed, let it be done for you."<sup>5</sup> Thus, having repented of our sins, we approach the table of the children of God to receive the Bread of Life and the Cup of Eternal Salvation.

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<sup>1</sup> John 1: 29b

<sup>2</sup> Book of Revelation 19:9.

<sup>3</sup> Prayer over the Offerings from today's Mass.

<sup>4</sup> Cf. Matthew 8:5-13.

<sup>5</sup> Matthew 8:13.



NATIONAL  
**Eucharistic  
Revival**

## 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 seventh of nine excerpts from the Bishops' letter.

### Conversion

44. Christ began his public ministry by calling people to repentance and conversion: *Repent, and believe in the gospel* (Mk 1: 15; cf. Mt 4: 17). It is thus fitting that, at the beginning of every Mass, we are invited to acknowledge our sins in order to prepare ourselves to celebrate the sacred mysteries. We confess that we have sinned, and we implore the Lord's mercy. This is necessary since we are all sinners and sometimes fail to live up to our vocation as disciples of Jesus and to the promises of our Baptism. We need continually to heed Christ's call to conversion. We trust in his mercy, the mercy that we behold in his body broken for us and his blood poured out for us for the forgiveness of our sins. We are to approach the Lord with humble and contrite hearts and to say with sincerity: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

45. While all our failures to do what is right damage our communion with God and with each other, they fall into different categories, reflecting different degrees of severity. This brings us to the distinction between venial and mortal sins. Venial sins are those sins and everyday faults that, although they reflect a degree of selfishness, do not break the covenant with God. They do not deprive the sinner of friendship with God or of sanctifying grace. Venial sins are not to be taken lightly, but they do not destroy communion because they do not destroy the principle of divine life in us. Indeed, reception of the Eucharist strengthens our charity and wipes away venial sins, while also helping us to avoid more serious sins. Pope Francis brought attention to this medicinal character of the Eucharist when he pointed out that it "is not a prize for the perfect but a powerful medicine and nourishment for the weak." He also warns us against the Pelagian error of forgetting our constant need for grace and thinking that living a holy life depends on our own force of will.

46. There are some sins, however, that do rupture the communion we share with God and the Church, and that cause grave offense to human dignity. These are referred to as grave, or mortal, sins (see 1 Jn 5: 16-17). One commits a mortal sin by freely, knowingly, and

willingly choosing to do something that involves grave matter and that is opposed to charity, opposed to love of God and neighbor.

47. One is not to celebrate Mass or receive Holy Communion in the state of mortal sin without having sought the Sacrament of Reconciliation and received absolution. As the Church has consistently taught, a person who receives Holy Communion while in a state of mortal sin not only does not receive the grace that the sacrament conveys; he or she commits the sin of sacrilege by failing to show the reverence due to the sacred Body and Blood of Christ. St. Paul warns us that whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. *For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself* (1 Cor 11:27-29). To receive the Body and Blood of Christ while in a state of mortal sin represents a contradiction. The person who, by his or her own action, has broken communion with Christ and his Church but receives the Blessed Sacrament, acts incoherently, both claiming and rejecting communion at the same time. It is thus a counter sign, a lie—it expresses a communion that in fact has been broken.

48. We also need to keep in mind that "the celebration of the Eucharist presupposes that communion already exists, a communion which it seeks to consolidate and bring to perfection." The Eucharist is the sacrament of ecclesial communion, as it both signifies and effects most fully the communion with Christ that began in Baptism. This includes communion in its "visible dimension, which entails communion in the teaching of the Apostles, in the sacraments and in the Church's hierarchical order." Likewise, the reception of Holy Communion entails one's communion with the Church in this visible dimension. We repeat what the U.S. bishops stated in 2006:

If a Catholic in his or her personal or professional life were knowingly and obstinately to reject the defined doctrines of the

Church, or knowingly and obstinately to repudiate her definitive teaching on moral issues, however, he or she would seriously diminish his or her communion with the Church. Reception of Holy Communion in such a situation would not accord with the nature of the Eucharistic celebration, so that he or she should refrain.

Reception of Holy Communion in such a situation is also likely to cause scandal for others, weakening their resolve to be faithful to the demands of the Gospel.

49. One's communion with Christ and his Church, therefore, involves both one's "invisible communion" (being in the state of grace) and one's "visible communion." St. John Paul II explained:

The judgment of one's state of grace obviously belongs only to the person involved, since it is a question of examining one's conscience. However, in cases of outward conduct which is seriously, clearly and steadfastly contrary to the moral norm, the Church, in her pastoral concern for the good order of the community and out of respect for the sacrament, cannot fail to feel directly involved. The Code of Canon Law refers to this situation of a manifest lack of proper moral disposition when it states that those who 'obstinately persist in manifest grave sin' are not to be admitted to Eucharistic communion.

It is the special responsibility of the diocesan bishop to work to remedy situations that involve public actions at variance with the visible communion of the Church and the moral law. Indeed, he must guard the integrity of the sacrament, the visible communion of the Church, and the salvation of souls.

50. Before we receive Holy Communion, we should make a good examination of conscience to ensure that we are properly disposed to receive the Body and Blood of the Lord. If we find that we have broken communion with Christ and his Church, we are not properly disposed to receive the Eucharist. However, we should not despair since the Lord in his mercy has given us a remedy. He loves us and deeply desires to forgive us and to restore our communion with him. On the first Easter night, the Risen Jesus gave to the Apostles and their successors the power to forgive sins and to reconcile sinners with the Church. He gave the Church the Sacrament of Penance and Reconciliation when he breathed on the Apostles and said to them: Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained (Jn 20:22-23). Whenever we sin, we have this beautiful opportunity to be renewed and strengthened by God's

grace. If we have sinned gravely, the sacrament provides us with the opportunity to recover the gift of sanctifying grace and to be restored to full communion with God and the Church. All the sacrament requires of us as penitents is that we have contrition for our sins, resolve not to sin again, confess our sins, receive sacramental absolution, and do the assigned penance. We encourage all Catholics to a renewed appreciation for this wonderful sacrament in which we receive the Lord's pardon and peace. In the words of Pope Francis, we say to all Catholics in our country: "Don't be afraid to go to the Sacrament of Confession, where you will meet Jesus who forgives you."

In the Body and Blood of Christ, we find his presence, his life given for each of us. He not only gives us help to go forward, but he gives us himself — he makes himself our traveling companion, he enters into our affairs, he visits us when we are lonely, giving us back a sense of enthusiasm. This satisfies us, when the Lord gives meaning to our life, to our darkness, our doubts. But he sees the meaning, and this meaning that the Lord gives satisfies us. This gives us that "more" that we all seek — namely, the presence of the Lord! For in the warmth of his presence, our lives change. Without him, everything would truly be grey. Adoring the Body and Blood of Christ, let us ask him with our heart: "Lord, give me the daily bread to go forward, Lord, satisfy me with your presence!"

- Pope Francis, 18 June 2022





# MASS INTENTIONS

Saturday January 14 Vigil *Breaking Bread, page 57*

4:00pm Clement Vautour by Susan Lamkin

Sunday January 15 Second Sunday in Ordinary Time *Breaking Bread, 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

Monday January 16 Weekday

6:30am Father Martin P. Donahue (4th anniv.)

Tuesday January 17 Saint Anthony, Abbot

6:30am Father Ronald Damian (1st anniv.)

Wednesday January 18 Weekday

6:30am Parishioners of St. Cecilia Parish

Thursday January 19 Weekday

9:00am Joshua Vautour by Susan Lamkin

6:00pm Charles & Mildred Bilodeau by last will

Friday January 20 Weekday

9:00am Clarence T. Cronin by the family

Saturday January 21 Saint Agnes

9:00am Kevin Leclerc by his mother, Lorraine & brother, Richard

Saturday January 21 Vigil *Breaking Bread, page 59*

9:00am Jeannette Brow by her children

Sunday January 22 Third Sunday in Ordinary Time *Breaking Bread, page 59*

7:00am Souls in Purgatory

9:45am Rob Marshall & Judy Bowers (anniv.) by a friend

11:15am Frank Conti (3rd anniv.) by his wife, Jeanne





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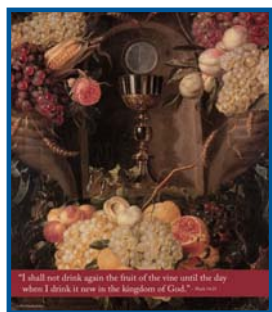
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