



**TECH CATHOLIC**  
community

**February 3rd, 2019**  
**Fourth Sunday in**  
**Ordinary Time / C**  
see hymnal # 1103

**Mass and Confession Schedule**

(in MIT Chapel)  
Sunday 9:30 AM, 1:00 PM, 5:00 PM  
Monday & Wednesday 7:30 PM\*\*  
Tuesday, Thursday & Friday 12:05 PM\*\*  
Confession after Mass - except Mon. (7 PM)  
\*\*When classes are in session

**Office**

Religious Activities Center  
MIT W-11-40 Massachusetts Ave.  
Cambridge, MA 02139-4312  
(617)253-2981 catholic@mit.edu

**Chaplain**

Fr. Daniel P. Moloney:  
everyday: catholic@mit.edu  
office: (617) 252-1779  
sensitive: dmoloney@mit.edu  
mobile and text: (617) 910-0463

**Associate Chaplain**

Rev. Mr. Augustine Hwang:  
hwangja@mit.edu

**Assistant to the Chaplain**

Bernadine Kensing:  
bkensing50@gmail.com  
617-460-5604

**Office Administrator**

Loni Butera: loni@mit.edu

**Music:**

Choir rehearsal 1 hour before Mass  
(for the 1 PM Mass, Tue 7-8:30PM and  
Sun 11:30 AM-1 PM)  
Piotr Suwara: suwara@mit.edu

**TCC Council Chair**

Colleen Foley: crfoley@mit.edu

**Website**

http://tcc.mit.edu  
Contact: tcc-webmaster@mit.edu

**Joining TCC**

TCC registration go to  
tcc.mit.edu/www/register.html

TCCM is a moderated announcement  
list for the Tech Catholic Community.

To subscribe or unsubscribe, go to  
http://mailman.mit.edu  
/mailman/listinfo/tccm

To post a message in the bulletin or  
on the TCCM list, send an email to:  
tcc-updates@mit.edu

Receive emails about all our activities  
by signing up for our other lists at  
http://tcc.mit.edu/www  
/getinvolved.html#email

**Winter Weather Closings:** Whenever MIT closes, or whenever the roads are unsafe for Fr. Moloney to make it into campus, it is likely that Mass or other activities will be cancelled. To receive notice that Mass is cancelled, it is important that everyone subscribe to [TCCM@mit.edu](mailto:TCCM@mit.edu), our main mailing list. To add yourself to the list go to: <http://mailman.mit.edu/mailman/listinfo/tccm>.

**Weekday Masses will resume TOMORROW, February 4.**

**TCC Winter Retreat:** February 15-17, 2019. TCC is planning the Winter Retreat at the Betania II Spiritual Life & Marian Center in Medway, MA. Bus transfer to and from the retreat center. Lodging and food at the retreat center are free. The bus departs MIT W11 on Friday, February 15 at 7 PM. We will leave from the Beatnik II on Sunday, February 17 at 11 AM. Space is limited! Please sign up in the back of the Chapel or email [catholic@mit.edu](mailto:catholic@mit.edu).

**Old Testament Prophets:** Lecture and discussion on Wednesday, Feb. 13, 6:30 - 8 PM. St. Cecilia's Parish Hall/Boston. Workshop "Would you recognize a Prophet if you saw or heard one? The Hebrew Prophets: Voices for our Times" presented by Richard I. Clifford, SI. Professor Emeritus at the Boston College School of Theology and Ministry. Please register for free at <http://bit.ly/Hebrew-Prophets>

**Adventures of a Vatican Astronomer:** 7:00 PM (reception following) on Wednesday, Feb. 13 at St. Paul's Parish in Harvard Square (29 Mount Auburn Street, Cambridge, MA). Br. Guy Consolmagno, SI, is a Jesuit brother, planetary scientist, and Director of the Vatican Observatory. Having earned his B.S. and M.S. in planetary science at MIT and a PhD at the University of Arizona. Br. Consolmagno's time is now split between the meteorite collection in Rome and the Vatican telescope in Arizona. Thanks to his Vatican connections, his work has sent him around the world several times to dozens of countries and every continent (including a meteorite hunting expedition to Antarctica). In this keynote talk, he will share some of those adventures, and reflect on the larger meaning of our common experience as scientists... not only what we do, but why we do it.

**The Galileo Affair in Context:** 12:00 PM on Thursday, Feb. 14 in Room WCC-2012, Wasserstein Hall, Harvard Law School. Science is always shaped by what is happening in the broader society that supports it, and the science of the 17th century was no different. Speaking as a Jesuit scientist, not a professional historian, Dr. Consolmagno examines how Galileo's work challenged the science of the day, how it was shaped by the personal ambitions of the main players in the field of natural philosophy at that time, and how Galileo's standing rose and fell with the fortunes of the Spanish during the 30 Years War.

February							
Sun	Mon	Tue	Wed	Thu	Fri	Sat	
	3	4	5	6	7	8	9
Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	Registration Day 7:30 PM: Mass	Classes Start 12:05 PM: Mass	7:30 PM: Mass 8:00 PM Adoration and Confession	12:05 PM: Mass	12:05 PM: Mass 7 PM: Spaghetti Supper		
	10	11	12	13	14	15	16
Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	7:30 PM: Mass	12:05 PM: Mass	7:30 PM: Mass 8:00 PM Adoration and Confession	12:05 PM: Mass	12:05 PM: Mass 7 PM: Spaghetti Supper		

**Worried about Meals?** Weekly Meals will be served, free of charge, in the W11 Main Dining Room on Mondays from 5-6pm. Sponsored by ORSEI & Student Support and Wellbeing, with MIT Origins Club, whose members will prepare and serve the food.

**Grad Men's Bible Study:** please contact Brandon Roach at [roachb@mit.edu](mailto:roachb@mit.edu).

**Want to join the Choir?** For details, visit [bit.ly/mit-tcc-choir](http://bit.ly/mit-tcc-choir) or email Piotr Suwara ([suwara@mit.edu](mailto:suwara@mit.edu))

**BBMSK (Back Bay Mobile Soup Kitchen):** We serve homeless communities in Back Bay and Cambridge giving out socks, sandwiches, and a friendly presence to folks we come across on the street. When? 6:00 PM on Tuesdays at W11 or 6:00 PM on Tuesdays, Thursdays, and Sundays in front of St. Clement's Shrine. For more info, visit [bbmsk.org](http://bbmsk.org)

**"What do I live for?":** Resumes on February 5! Reflect on our daily experience and on our values/needs. Italian food will be provided! Tuesdays from 7pm to 8pm @ the Student Center, Private Dining Room #3. For more info: Elisa: [elisap@mit.edu](mailto:elisap@mit.edu)

**Integrity@MIT:** Contact [integrity@mit.edu](mailto:integrity@mit.edu) for more information and times of weekly meetings.

**FIAT:** A group for single women interested in learning more about a vocation to religious life in the Catholic Church, cordially invites you to the next meeting on February 6, 2019 at 7:00 PM. at the Sisters of St. Joseph Motherhouse, 637 Cambridge Street, Brighton, MA. The topic will be "Spiritual Direction." For more information, contact Sr. Marian Batho, CSJ at [marian.batho@csjboston.org](mailto:marian.batho@csjboston.org) or 617-746-2025. Check out the Facebook page at [www.facebook.com/FiatForDiscerningWomen](http://www.facebook.com/FiatForDiscerningWomen)

**Check future bulletins for the starting times for:**

- Melchizedek Group for Priestly Vocations
- Grad Student Group Diner / Adoration
- Women's Discernment Group for Religious Life
- RCIA

## On the One Vocation to Charity within the Different States of Life

*Fr. Louis Bouyer, one of the theological experts at Vatican II, explains how the different vocations in the Church to the monastic, clerical, or lay state of life all have the same goal of growing in charity and self-gift, and increasing in detachment from things of the world and trusting in God. From his Introduction to the Spiritual Life:*

**The most serious error we could make would be to imagine that there might be some ways of Christian life in which *the cross* would be present and even overwhelming, and others in which it would have little or no place...** The great majority of men are certainly called to a certain provisional settling-down in the present world, through the accept acceptance of some task in the earthly city, the establishment of a family and, throughout all this, a free development of their natural abilities. At the other end of the scale, it would seem, is the vocation of the monk: of the man who has broken his bonds with the world by poverty, severed them, as it were, in his own flesh by celibacy, and renounced himself, his own will, by obedience. Yet, sooner or later, every man must abandon his goods, his family and the freedom to dispose of himself: the sufferings, the defeats inevitable in every life drive us closer and closer to this abandonment; and death sooner or later enforces it... The priest, the cleric and anyone who has a special responsibility for the Church (by actively engaging in Catholic action), continues to live in the world; even though he is not called to marriage, he is called to the spiritual paternity which is quite as absorbing as (and perhaps even more absorbing than) natural fatherhood...

**For the Christian, *the circumstances in which he finds himself placed become a sign of the will of God*** as this is clarified by the teaching of the Gospel. And his most personal attractions are seen as transposed and transfigured by the influence of the Holy Spirit established in the most intimate depth of his "heart," in the biblical sense of the word... Under one aspect, each person's work should be for him his *special opportunity to live in all his activities that charity* which results from faith, arousing in us an act of thanks giving in which the whole being gives itself to God recognized in Christ. Under the other aspect, which cannot in practice be separated from the first, his task is to introduce this charity, from the point of his own insertion in the world, into the life of other men. Under this aspect, **everything that the Christian does, in the most seemingly "profane" orders of activity, must be done in such a way as to break up the present organization of the world in view of the satisfaction of egotistic lusts** which cannot help secretly warring against one another even when they provisionally aid one another. For the Christian, on the contrary... his whole activity has no final purpose other than that of gathering all men, in so far as this depends on him, into the communion of God's charity...

***In marriage, the whole personality, indissolubly body and soul, perfects itself, completes itself, and so should here find its final unity, in another being...*** For, if marriage is to be more than the superficial and basically discordant association of two egoisms, there must be included in the possession of the other person, *a radical dispossession of self*. For a man thus to unite his life, his being, to another life, to another being, is to communicate all that he has, all that he is. **The giving up of all one's goods, of one's own body and, finally, of one's own will, which is at the basis of the monastic profession is, in a certain way, equally at the basis of the marriage pact...** *Christian marriage formally established on the faith and lived in the charity of Christ, requires a continual self-renouncement, a continual relinquishing of self...* ***We have to love another being more than ourselves to discover painfully our own incapacity to love as we should love.*** Perhaps no revelation of our insufficiency is more humiliating, more desolating than the realization of the awkwardness, the meannesses, even of the grossness, or simply of the painful emptiness of the best of whatever we do (or believe that we do) in order to prove, to express the generosity of our love... It is by reason of all this that marriage lends itself to being a school of faith and charity which, if we have the humility to accept all its teachings, can certainly lead to holiness. And it is because of all this that **the human reality of marriage is not truly attainable except in the sacrament of holy matrimony...**

Fatherhood and motherhood are so essential to human development that they cannot, properly speaking, be sacrificed (in contrast to married love). *Those who, in following a vocation that presupposes celibacy, renounce married love cannot for all that renounce fatherhood or motherhood.* They are simply called thereby to undertake a higher form of parenthood, one not limited to the narrow circle of one particular family, but open to everyone...

**Everything that the monk has renounced, the layperson must one day renounce,** and everything the layperson has possessed that the monk has not will be the object of a sacrifice to that extent the greater and more painful. "One always dies alone," says Pascal. This is true, in a sense. But the one who has contracted earthly ties can, in another sense, no longer die alone, and he or she must die more than once.