



TECH CATHOLIC
community

March 24th, 2019
Third Sunday of Lent /
A
see hymnal # 1022

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.
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Chaplain

Fr. Daniel P. Moloney:
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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

John DiCarlo: johndica@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

Weekday Masses: During **Spring Vacation** this week we will be having Monday to Friday Masses at 12:05 PM.
(NO Monday and Wednesday evening Masses this week.)

Debate: Technology Should Treat Death as an Enemy: Come see billionaire entrepreneur Peter Thiel and Stanford neurology professor William Hurlbut debate transhumanism and the ethical limits of technology. Friday, April 12th (during CPW) Reception begins at 5:00PM, Debate at 6. Sheraton Commander Hotel (George Washington Ballroom) 16 Garden Street, Cambridge MA 02138. Open to graduate students and undergrads. Register at: <https://goo.gl/WhLx3h>

March/April						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
24 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	25 Annunciation 12:05 PM Mass	26 12:05 PM: Mass	27 12:05 PM Mass	28 12:05 PM: Mass	29 12:05 PM: Mass 7 PM: Spaghetti Supper	30
31 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	1 6:00 PM Adoration 7:30 PM: Mass 8:15 PM: TCT	2 11:00 AM Adoration 12:05 PM: Mass	3 7:30 PM: Mass 8:00 PM Adoration and Confession	4 12:05 PM: Mass	5 11:00 AM Adoration 12:05 PM: Mass 7 PM: Spaghetti Supper	6

Rite of Christian Initiation for Adults (RCIA) and Course in the Fundamentals of the Catholic Faith:
Fr. Moloney is offering a class in the fundamentals of the Catholic faith on Sundays from 2:45-3:45 PM in the Small Dining Room of W11. For more info contact Fr. Moloney dmoloney@mit.edu.

Melchizedek Group for Priestly Vocations: Fr. Moloney will lead a discussion group about the nature of the priestly vocation and how to discern if God is calling you to the “order of Melchizedek” (Heb. 5:6, 7:17) using the book To Save a Thousand Souls. We meet on Mondays 5-6PM. Our Spring 2019 meetings begin tomorrow, February 25. To attend doesn’t mean that you are thinking about entering the seminary, or even that you’re not dating. It can simply mean that you’re interested in supporting others think about the priesthood. If interested, contact Kyle James (kbcj2711@mit.edu). Books are available from Father’s office in W11. *Not happening 3/25 during Spring Vacation.*

Women's Discernment Group for Religious Life: *Tuesdays at 6PM.* Do you think God might be calling you to religious life? Do you want to know more about the nature of religious life and the call to it? Father Moloney will be leading discussion centered on religious life and how to discern if God is calling us. If interested, contact Mariah Mullen mmullen@mit.edu. Copies of the book *Discerning Religious Life* are available in the office in W11-012 *Not happening 3/26.*

Spaghetti Suppers: Join the TCC every Friday night from 7-9 PM in the W11 Community Room for a free spaghetti supper! This is a time for food, fellowship, and fun.

Want to join the Choir? For details, visit bit.ly/mit-tcc-choir or email Piotr Suwara (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

“What do I live for?”: 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. *Not happening 3/26 during Vacation Week.*

TCC Grad Student Dinner: Meet Wednesdays at 7:15 PM on the first floor of the Student Center (outside Anna’s Taqueria). Feel free to bring your own meal, or get something from the food court, and share in conversation and fellowship! For any questions, please contact Brandon Roach (roachb@mit.edu, cell 734-787-8727). *Not on 3/27.*

Integrity@MIT: Contact 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, Next meeting on March 27, 2019 at 7:00 PM at the Little Sisters of the Poor, 186 Highland Ave, Somerville, MA. Topic: “Personal Vocation.” For more infor, contact S. Marian Batho, CSJ at marian.batho@csjboston.org or 617-746-2025. Check out the Facebook page at www.facebook.com/FiatForDiscerningWomen. If you plan to attend, please rsvp smassistant@littlesistersofthepoor.org.

Saint Proclus, Patriarch of Constantinople on the Annunciation

Saint Proclus of Constantinople was a disciple of Saint John Chrysostom, who was Patriarch of Constantinople from AD 434 through 447. This sermon on the Annunciation, excerpted below, is one of his famous discourses against the Nestorian heretics, setting forth the orthodox teaching about the Incarnation of the Son of God.

Our present gathering in honor of the Most Holy Virgin inspires me, brethren, to offer her a word of praise... The Holy Mother of God and Virgin Mary has gathered us here. She is the pure treasure of virginity, the intended paradise of the Second Adam, the place where the union of natures (divine and human) was accomplished, and the Counsel of salvific reconciliation was affirmed.

Who has ever seen, who has ever heard, that the Limitless God would dwell within a womb? He whom the Heavens cannot circumscribe is not limited by the womb of a Virgin! He who is born of woman is not just God and He is not just Man. He who is born has made woman the gateway of salvation...

If the Word had not settled within the womb, then the flesh would not have ascended onto the Divine Throne with Him... He, who in His (divine) nature was not subject to sufferings, through His love for us subjected Himself to many sufferings. We believe that Christ was not made God by some gradual ascent toward the divine nature, but being God, He became Man through His mercy. We do not say, "a man was made God," but we confess that God was incarnate and made Man. He who, in His divine essence did not have a mother, chose His servant as Mother; and He who appeared on earth in the image of man, does not have an earthly father. That is how He is both without a father and without a mother, as the Letter to the Hebrews says [7:3]...

It would be impossible for a mere man to save people, for every man has need of the Savior, "for all have sinned," says Saint Paul, "and come short of the Glory of God" [Romans 3:23]. Since sin subjects the sinner to the power of the devil, and the devil subjects him to death, then our condition became extremely desperate: there was no way to be delivered from death. Physicians were sent—i.e. the prophets—but they could only point out the malady more clearly. What did they do? When they saw that the illness was beyond human skill, they summoned the Physician from Heaven... The merciful God would not allow human nature to be under the power of the devil forever, the Ever-Existing One came and gave His Blood in ransom. To redeem the race of man from death He gave up His Body, which He had accepted from the Virgin. He delivered the world from the curse of the law, annihilating death by His death. "Christ has redeemed us from the curse of the law," says Saint Paul [Galatians 3:13].

Know then that our Redeemer is not simply a mere man, or else he would have been enslaved to sin with the whole human race. But neither is He God only; rather, he partakes of human nature. He had a body (like me), for if He had not clothed Himself in me, then neither would He have saved me. But, having settled in the womb of the Virgin, He clothed Himself in my fate, and within this womb He effected a miraculous change: He bestowed the Spirit and received a body... The Word was made flesh" [John 1:14]: there the two natures were united, and the union remained without mingling.

He came to save, but had also to suffer. What has the one in common with the other? A mere man cannot save; and God cannot suffer in His nature. By what means was the one and the other done? He, Emmanuel, being God, was made also Man. He *saved* by that which He was (God), and He *suffered* as that which He became (Man)... He alone is both in the bosom of the Father and in the womb of the Virgin; He alone is in the arms of His Mother and rides on the wings of the winds [Psalm 103/104:3]. He, before whom the angels bow down in worship, also reclined at table with publicans. The Seraphim dared not gaze upon Him, yet Pilate pronounced sentence upon Him. He Who the servant smote is also the One before Whom all creation trembles. He was nailed to the Cross, and ascended to the Throne of Glory. He was placed in the tomb, and He stretched out the heavens like a curtain [Psalm 103/104:2]. He was numbered among the dead, and He emptied Hell. Here on earth, they cursed Him as a transgressor; there in Heaven, they glorified Him as the All-Holy.

What an incomprehensible mystery! I see the miracles, and I confess that He is God. I see the sufferings, and I cannot deny that He is Man. Emmanuel opened the doors of nature as man, and as God He preserved the seal of Mary's virginity intact. He emerged from the womb at birth the same way He entered through the Annunciation. Wondrously was He both conceived and born: He entered without passion, and He emerged without impairment. Let all contention cease, and let the Holy Scripture enlighten our reason, so that we too may receive the Heavenly Kingdom unto all eternity. Amen.