



TECH CATHOLIC
community

April 28th, 2019
2nd Sunday of Easter / C
see hymnal # 1066

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

W11 is on MIT ID access only – so have your ID with you, and don't hold doors open for others, please!

Tech Catholic Talk: Monday, 8/29 at 8:15 PM in W11 / Main Dining Room.

Office

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

Attention Juniors: The Augustine Institute in Denver, Colorado invites rising seniors to attend a summer conference (June 27-29, Th-Sat) to discuss the relationship between Catholic faith and contemporary culture. All attendees receive a full scholarship. Apply before April 29: <https://www.augustineinstitute.org/cityofgodseminar>. Fr. Moloney will write a recommendation for any TCC student who asks.

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:
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617-460-5604

April/May						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
28 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	29 6:00 PM Adoration 7:30 PM: Mass 8:15 PM: TCT	30 11:00 AM Adoration 12:05 PM: Mass	1 7:30 PM: Mass 8:00 PM Adoration and Confession	2 12:05 PM: Mass	3 11:00 AM Adoration 12:05 PM: Mass 7 PM: Spaghetti Supper	4
5 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	6 6:00 PM Adoration 7:30 PM: Mass	7 11:00 AM Adoration 12:05 PM: Mass	8 7:30 PM: Mass 8:00 PM Adoration and Confession	9 12:05 PM: Mass	10 11:00 AM Adoration 12:05 PM: Mass 7 PM: Spaghetti Supper	11

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>

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.

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

Spaghetti Suppers: Join the TCC every Friday night from 7-9 PM in the W11 Community Room.

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. 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

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).

Integrity@MIT: A Catholic men's peer support group regarding pornography, chastity, and sexual addiction. Contact integrity@mit.edu for more information.

St. John Paul II's on Treating Every Sunday as a Weekly Easter

In 1998, St. John Paul II published *Dies Domini, an Apostolic Letter "On Keeping the Lord's Day Holy,"* which urges Christians to regard Sunday not just as part of a weekend, but as a continual celebration of Christ's Resurrection, which should shape our weeks as it shaped the first Christians'.

1. **The Lord's Day — as Sunday was called from Apostolic times — has always been accorded special attention** in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the *weekly reckoning of time Sunday recalls the day of Christ's Resurrection. It is a weekly Easter*, celebrating week after week Christ's victory over sin and death, the fulfilment in him of the first creation and the dawn of "the new creation" (cf. *2 Cor 5:17*). It is the day which recalls in grateful adoration the world's first day and looks forward in active hope to "the last day", when Christ will come in glory (cf. *Acts 1:11; 1 Th 4:13-17*) and all things will be made new (cf. *Rev 21:5*). Rightly, then, the Psalmist's cry is applied to Sunday: "This is the day which the Lord has made: let us rejoice and be glad in it" (*Pss 118:24*). This invitation to joy, which the Easter liturgy makes its own, reflects the astonishment which came over the women who, having seen the crucifixion of Christ, found the tomb empty when they went there "very early on the first day after the Sabbath" (*Mk 16:2*). It is an invitation to relive in some way the experience of the two disciples of Emmaus, who felt their hearts "burn within them" as the Risen One walked with them on the road, explaining the Scriptures and revealing himself in "the breaking of the bread" (cf. *Lk 24:32,35*). And it echoes the joy — at first uncertain and then overwhelming — which the Apostles experienced on the evening of that same day, when they were visited by the Risen Jesus and received the gift of his peace and of his Spirit (cf. *Jn 20:19-23*).

2. **The Resurrection of Jesus is the fundamental event upon which Christian faith rests** (cf. *1 Cor 15:14*). It is an astonishing reality, fully grasped in the light of faith, yet historically attested to by those who were privileged to see the Risen Lord. It is a wondrous event which is not only absolutely unique in human history, but which lies *at the very heart of the mystery of time*. In fact, "all time belongs to [Christ] and all the ages", as the evocative liturgy of the Easter Vigil recalls in preparing the Paschal Candle. Therefore, in commemorating the day of Christ's Resurrection not just once a year but every Sunday, the Church seeks to indicate to every generation the true fulcrum of history, to which the mystery of the world's origin and its final destiny leads. It is right, therefore, to claim, in the words of a fourth century homily, that "the Lord's Day" is "the lord of days". Those who have received the grace of faith in the Risen Lord cannot fail to grasp the significance of this day of the week with the same deep emotion which led Saint Jerome to say: "Sunday is the day of the Resurrection, it is the day of Christians, it is our day". For Christians, Sunday is "the fundamental feast day", established not only to mark the succession of time but to reveal time's deeper meaning...

4. Until quite recently, it was easier in traditionally Christian countries to keep Sunday holy because it was an almost universal practice and because, even in the organization of civil society, Sunday rest was considered a fixed part of the work schedule... Unfortunately, when Sunday loses its fundamental meaning and becomes merely *part of a weekend*, it can happen that people stay locked within a horizon so limited that they can no longer see the heavens. Hence, though ready to celebrate, they are really incapable of doing so. **The disciples of Christ, however, are asked to avoid any confusion between the celebration of Sunday, which should truly be a way of keeping the Lord's Day holy, and the "weekend", understood as a time of simple rest and relaxation.** This will require a genuine spiritual maturity, which will enable Christians to "be what they are", in full accordance with the gift of faith, always ready to give an account of the hope which is in them (cf. *1 Pt 3:15*). In this way, they will be led to a deeper understanding of Sunday, with the result that, even in difficult situations, they will be able to live it in complete docility to the Holy Spirit...

19. "We celebrate Sunday because of the venerable Resurrection of our Lord Jesus Christ, and we do so not only at Easter but also at each turning of the week": so wrote Pope Innocent I at the beginning of the fifth century, testifying to an already well established practice which had evolved from the early years after the Lord's Resurrection. Saint Basil speaks of "holy Sunday, honoured by the Lord's Resurrection, the first fruits of all the other days"; and Saint Augustine calls Sunday "a sacrament of Easter"...The intimate bond between Sunday and the Resurrection of the Lord is strongly emphasized by all the Churches of East and West. In the tradition of the Eastern Churches in particular, every Sunday is the *anastàsimos hemèra*, the day of Resurrection, and this is why it stands at the heart of all worship... It was for this reason that, from Apostolic times, "the first day after the Sabbath", the first day of the week, began to shape the rhythm of life for Christ's disciples (cf. *1 Cor 16:2*).