



TECH CATHOLIC
community

May 12th, 2019
4th Sunday of Easter/
Year C
see hymnal # 1072

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!

End of the Year Party: *We've made it through another school year!*
Come join us for a TCC celebration in the McCormick East Penthouse on Thursday, May 16 from 6-10pm.

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
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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

Modern Science and the Catholic Faith for Undergraduates: The Society of Catholic Scientists is sponsoring a summer seminar where students can discuss with top scholars how to integrate science and theology into their thinking. Topics include: the historical relationship of the Church and science; the relation of faith and reason; evidence for God in the existence and order of the cosmos; God and nature; primary and secondary causality; the supernatural and miracles; modern physics and natural theology; creation and providence; the beginning of the universe and modern cosmology; God and time; human origins and human distinctiveness; rationality, freedom, and the soul; physicalist reductionism and the human mind; Genesis and scriptural interpretation; biological evolution; biology and human nature; and the Fall, original sin and concupiscence. It will be held near New Orleans from 7/28-8/3. Free, with a stipend to defray travel costs. Register at: <http://lumenchristi.org/seminars/1908>

Study St. Jerome this Summer: St. Jerome translated the entirety of the Bible into Latin and wrote biblical commentaries that for centuries were the foundation of theology. This August 18-24, St. Benedict's Monastery in Still River, MA will be hosting a seminar with top scholars discussing the writings of St. Jerome. Free, with a \$300 travel stipend. See www.abbey.org/visit/saint-benedict-institute for application and details.

May						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
12 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	13 6:00 PM Adoration 7:30 PM: Mass	14 11:00 AM Adoration 12:05 PM: Mass	15 7:30 PM: Mass 8:00 PM Adoration and Confession	16 12:05 PM: Mass 6:00 PM End-Of-Year Party	17 12:05 PM: Mass 7 PM: Spaghetti Supper	18
19 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following Masses	20 7:30 PM: Mass	21 12:05 PM: Mass	22 7:30 PM: Mass	23	24	25

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.

Drop-in Grief Support Group: Tuesdays from 5-6pm in W20-30. Open to students of all religious, spiritual, moral, and ethical viewpoints. See http://calendar.mit.edu/event/life_after_loss_drop-in_support_group.

To love everybody, we must begin by loving particular people

Blessed John Henry Newman, whom Pope Francis will canonize this fall, argues in his Sermon "Love of Relations and Friends" that learning to love particular people, starting with our families and friends, is the only way that we can learn how to love people that we don't know, which is the only way to love all mankind.

There have been men before now, who have supposed Christian love was so diffusive as not to admit of concentration upon individuals; so that we ought to love all men equally. And many there are, who, without bringing forward any theory, yet consider practically that the love of many is something superior to the love of one or two; and neglect the charities of private [i.e., personal] life, while busy in the schemes of an expansive benevolence [i.e. public philanthropy].... Now I shall here maintain, in opposition to such notions of Christian love, and with our Saviour's pattern before me, that the best preparation for loving the world at large, and loving it duly and wisely, is to cultivate an intimate friendship and affection towards those who are immediately about us...

But again, **the love of our private friends is the only preparatory exercise for the love of all men...** We are to begin with loving our friends about us, and gradually to enlarge the circle of our affections, till it reaches all Christians, and then all men. Besides, **it is obviously impossible to love all men in any strict and true sense.** What is meant by loving all men, is, to feel well-disposed to all men, to be ready to assist them, and to act towards those who come in our way, as if we loved them. We cannot love those about whom we know nothing; except indeed we view them in Christ, as the objects of His Atonement, that is, rather in faith than in love. And **love, besides, is a habit, and cannot be attained without actual practice,** which on so large a scale is impossible. We see then how absurd it is, when writers (as is the manner of some who slight the Gospel) talk magnificently about loving the whole human race with a comprehensive affection, of being the friends of all mankind, and the like. Such vaunting professions, what do they come to? that such men have certain benevolent *feelings* towards the world,—feelings and nothing more;—nothing more than unstable feelings, the mere offspring of an indulged imagination, which exist only when their minds are wrought upon, and are sure to fail them in the hour of need. This is not to love men, it is but to talk about love.

The real love of man *must* depend on practice, and therefore, must begin by exercising itself on our friends around us, otherwise it will have no existence. By trying to love our relations and friends, by submitting to their wishes, though contrary to our own, by bearing with their infirmities, by overcoming their occasional waywardness by kindness, by dwelling on their excellences, and trying to copy them, thus it is that we form in our hearts that root of charity, which, though small at first, may, like the mustard seed, at last even overshadow the earth...

Nothing is more likely to engender selfish habits (which is the direct opposite and negation of charity), than independence in our worldly circumstances [from friends and relations]. **People who have no tie on them, who have no calls on their daily sympathy and tenderness, who have no one's comfort to consult, who can move about as they please, and indulge the love of variety and the restless humours which are so congenial to the minds of most men, are very unfavourably situated for obtaining [the gift of charity]...** On the other hand, I cannot fancy any state of life more favourable for the exercise of high Christian principle, and the matured and refined Christian spirit (that is, where the parties really seek to do their duty), than that of persons who differ in tastes and general character, being obliged by circumstances to live together, and mutually to accommodate to each other their respective wishes and pursuits. And this is one among the many providential benefits (to those who will receive them) arising out of the Holy Estate of Matrimony; which not only calls out the tenderest and gentlest feelings of our nature, but, where persons do their duty, must be in various ways more or less a state of self-denial...

How large a portion of our duties lies at home! Should God call upon us to preach to the world, surely we must obey His call; but at present, let us do what lies before us. Little children, let us love one another. Let us be meek and gentle; let us think before we speak; let us try to improve our talents in private life; let us do good, not hoping for a return, and avoiding all display before men. Well may I so exhort you..., when we have so lately partaken together the Blessed Sacrament which binds us to mutual love, and gives us strength to practise it. Let us not forget the promise we then made, or the grace we then received. We are not our own; we are bought with the blood of Christ; we are consecrated to be temples of the Holy Spirit, an unutterable privilege, which is weighty enough to sink us with shame at our unworthiness, did it not the while strengthen us by the aid itself imparts, to bear its extreme costliness. May we live worthy of our calling, and realize in our own persons the Church's prayers and professions for us!