



**TECH CATHOLIC**  
community

**November 24<sup>th</sup>, 2019**  
**Our Lord Jesus**  
**Christ, King of the**  
**Universe / C**  
see hymnal # 1193

**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

(2 hours before 1 PM Mass)

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

http://tcc.mit.edu/about-us/contact-us

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

There will be **NO Weekday Masses and Adoration** during week of Thanksgiving, Nov. 25-29.

**Thanksgiving Dinner:** On Saturday, Nov. 30 at 4:30 PM TCC will be hosting a Thanksgiving Dinner in W11-Main Dining Room for those who cannot make it home. Please RSVP at <https://tinyurl.com/TCC-Thanks> or email John: [jshackle@mit.edu](mailto:jshackle@mit.edu).

**November/December**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
24 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following the Masses	25	26	27	28 Thanksgiving	29 Break	30
1 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following the Masses	2 3 PM: Adoration 7:30 PM: Mass	3 12:05 PM Mass 3 PM: Adoration	4 7:30 PM Mass, Adoration & Confession	5 12:05 PM Mass	6 12:05 PM: Mass 3 PM: Adoration 7 PM: Spaghetti Supper	7

**Announcing the *St. Monica Society*** to pray for family members who are not close to the faith. Contact [tcc-pc@mit.edu](mailto:tcc-pc@mit.edu) for details.

**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. 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. Contact [mteodros@mit.edu](mailto:mteodros@mit.edu) if interested. Books are available from Father's office in W11. *NOT happening 11/25.*

**Rite of Christian Initiation for Adults (RCIA) and Course in the Fundamentals of the Catholic Faith:** Fr. Moloney will be offering a class in the fundamentals of the Catholic faith on Sundays @ 11:15 AM in W11/SDR.. It is required for those in becoming Catholic, being Baptized, receiving First Communion, or being Confirmed (who should also reach out to Fr. Moloney to set up a time to talk individually ([dmoloney@mit.edu](mailto:dmoloney@mit.edu))). *NOT happening 11/24 & 12/1.*

**Women's Marriage Discussion Group.** This group meets every other week to discuss marriage as a vocation. It is open to all women (i.e. you do not need to be married). Please email [tcc.marriage.vocation@gmail.com](mailto:tcc.marriage.vocation@gmail.com) for additional details or to be added to the group's listerv. Dinner will be served and kids are welcome!

**Integrity@MIT:** Do you have trouble staying chaste? Are you tired of failing to live up to your virtues? Join a peer support group of Catholic men struggling for chastity. Contact [integrity@mit.edu](mailto:integrity@mit.edu) for more information and times of weekly meetings.

**Are you a Graduate Student or Young Professional interested in deepening your Catholic faith and understanding of Scripture?** The grad men's and women's groups will be holding weekly Bible studies during the semester. Contact Brandon Roach ([roachb@mit.edu](mailto:roachb@mit.edu)) or Aileen Devlin ([amdevlin@mit.edu](mailto:amdevlin@mit.edu)) for more info.

**Small Group Bible Studies:** Graduate and undergraduate students are invited to join one of the many groups that meet to open the Scriptures and discuss the faith. Contact [catherine.alex@focus.org](mailto:catherine.alex@focus.org) or [phillip.wullschlegel@focus.org](mailto:phillip.wullschlegel@focus.org)

**Spaghetti Suppers:** Join the TCC every Friday night from 7-9 PM in W11 Comm. Rm for a free spaghetti supper! *NOT happening 11/29.*

**Prison Ministry in Boston:** MIT Student OPS (Operation Prisoner to Soldier) is an MIT outreach program partnered with TEJI (The Educational Justice Institute). More info and questions contact Jacqueline Pedlow ([jpdlow@mit.edu](mailto:jpdlow@mit.edu)).

**Fiat,** a group for women interested in learning more about religious life, cordially invites you to the next meeting on December 4, 2019 at 7:00 PM at the Sisters of Saint Joseph, 637 Cambridge St., Brighton, MA. The topic will be "Reflection on Advent." For more information, contact S. 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)

**Drop-in Grief Support Group:** Tuesdays from 5-6pm in W20-303. Open to students of all religious, spiritual, moral, and ethical viewpoints. See [http://calendar.mit.edu/event/life\\_after\\_loss\\_drop-in\\_support\\_group](http://calendar.mit.edu/event/life_after_loss_drop-in_support_group)

## Fr. Cormac Burke on Authority in the Church as a Form of Service

From [Authority and Freedom in the Church](#) by Fr. Cormac Burke, one of the foremost canonists in the Church.

The age we live in is very suspicious of any kind of authority. Authority to many people simply implies power. In the Church too this concept of authority has been, and still is, widespread. If we start from the principle that all authority comes from God (cf. Rom 13:1; Jn 19:11), it is easy to form a mental picture of how authority and power descend from God through the different ranks of the hierarchy and finally reach the people. This could be depicted graphically in the form of a “structure-pyramid” or a “*power-pyramid*”: God is at the top of the pyramid. Under him, we are presented with the visible authorities (the “power-structures”) of the Church: the hierarchy, the clergy; and under them—in the lowest place, as the ultimate subjects—the Christian laity...

Of course there is authority in the Church, as there must be in every society. But that *authority* is very far removed from any type of *power*. It is *moral* authority to *guide* us. It is not *political* power to *dominate* us, or *physical* power to *coerce* us. And, clearly, those who choose freely to belong to this society of the Church are morally bound to obey church authority...

All authority comes from above. This is uniquely so in the Church since church authority comes directly from Christ himself (Mt 28:18-19). Christ made his Church hierarchical: He conferred his authority on the first hierarchy, the Apostles, and through them on their successors, the Popes and the Bishops (and, in a participatory though more limited way, on other clerics). Hierarchical authority in the Church shows certain features that distinguish it radically from secular authority. The very etymology of the word ‘hierarchy’... means *sacred rule*. Sacredness is the first distinguishing feature of church authority or rule... But the mission that the rulers of the Church have received from our Lord shows another very peculiar feature that Vatican II’s *Lumen Gentium* brings out: “That office which the Lord committed to the pastors of his people is, in the strict sense of the term, *a service*, which is called very expressively in sacred scriptures a ‘*diakonia*’ or ministry” (LG 24).

Authority in the Church does not imply privilege, much less domination. It implies mission; it implies *service*. It is the authority of Christ who came not to be served but to serve (Mt 20:28)... Maybe we can make this clearer if we think of another pyramid, a *service-pyramid* built on the premise: Christ is at the bottom of the pyramid as the servant of all; above him are the Church’s ministers whom Christ serves, and above them are the laity (who are served by Christ and the clergy), and through *them* (the Church, clergy and laity together), Christ serves the world (which is above the Church), in a serving mission of salvation, leading everything back to God (who is at the top of the pyramid). Christ, in order to save the world, became a servant (Phil 2:7). He serves (saves) all men; but he does so in and *through* his Church... *Through the clergy*, Christ especially ministers to the laity so that they, fulfilling *their* proper role, carry the sanctifying work of the Church to the world. *Through clergy and laity together*, Christ works to serve and save the world, and raise it to God... The “higher” someone is in the church’s hierarchy, *the more one is obliged to serve*. A deep sense of this truth lies behind the traditional title attached to the papal office: “*servus servorum Dei*”; servant of the servants of God.

Understanding hierarchical authority as service undoubtedly makes authority more appealing. But, we must add, it does not make it less authoritative. In our service-pyramid we have placed the whole hierarchy, from Pope down, among the *ministers*. They appear as “under” the laity; and so, in a true sense, they are, for as *ministers* they are *servants*. Nevertheless, though under the laity, they *rule* the laity. Our pyramid is not intended to suggest that the laity have authority over the clergy.

“Serving through ruling” may at first sight seem a paradox. It is certainly no easy thing to accomplish in practice. Yet the theoretical difficulties about whether one can truly serve by ruling are more apparent than real... A desert-guide or a mountain-guide is a servant. He is paid to serve. But his service consists in leading; that is precisely what he is supposed to do. That is what those following him expect. If he refused to lead (“Now you people do What you like; go where you like”), he would be abandoning his service mission and failing those who are entitled to look to his lead. The guide’s authority is moral. But the people “under” him (his masters!) expect him to exercise that moral authority so as to rule them: to rule their straying tendencies, their laziness about climbing over necessary ridges, their squabbles if not about who should go first (who but the guide!), then about who should go next, their carelessness about unknown dangers, their lack of knowledge of avalanches or precipices or swamps or quicksands, their attraction towards showy but poisonous insects or plants.... They expect their guide to lead and to rule. They expect him to command, they expect him to reprimand, to shout even, if the situation calls for it. That is why he is their servant; a “ruling” servant. In an analogous way, the hierarchy truly serve the laity by ruling them...

Authority in the Christian community derives from Christ. That is what makes it so trustworthy. And so attractive! I want to be led by Christ!