November 26, 2017

Solemnity of Christ the King
In Ordinary Time / A

see hymnals # 1191

Mass 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
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Chaplain
Fr. Daniel P. Moloney:
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Assistant to the Chaplain
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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, Th 8-9:30PM and
Sun 11:30 AM-1 PM)
Piotr Suwara: suwara@mit.edu

TCC Council Chair
Ben Myers: bmyers@mit.edu

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

Joining TCC
TCC registration by email
Requests to catholic@mit.edu

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

Profession Talk: “Friends, Real Friends, and Friendship in Christ”
Friends are important to our lives, not just
because we are social beings that need friends, but also because our friendships often deeply affect us on a number of levels. Friends can be good for us or bad for us or a mixture and good or bad for us—and we for them. Fr. Moloney will give a talk on how to think about our friends from a philosophical and Catholic perspective—what kinds of people ought to be our friends, what different degrees of friendship there are, how we might make the right type of friends, and what it means when Jesus calls the apostles (and by extension all Christians) His friends (Jn 15:14-3).

Happening Monday, Nov. 27 at 8:15 in the MDR. Pizza will be served.

Elections: On Sunday, December 10 at 11:30am in the Small Dining Room in W11, we'll have our semester elections for positions on the TCC Council. Every position will be up for re-election this semester. If you're interested in getting more involved, volunteering, or taking on a leadership role in the TCC, please contact the Ben Myers (bmyers@mit.edu) and plan to be at the meeting on December 10.

Register for FORMED.ORG: The TCC has received a grant to provide access to FORMED.ORG — the Augustine Institute’s online gateway to a whole bunch of Catholic formational content, including podcasts, videos (many pitched at children), and e-books. (Think of it as a Catholic version of Amazon Prime). To register for free, go to https://formed.org/home/code=38YGDK and enter your email.

Graduate Student Email List: Join the tcc-grads email list (go to MIT’s WebMoria list manager) to hear about upcoming events for TCC graduate students.

Melchizedek Group for Priestly Vocations
- Fr. Moloney will lead a reading and discussion group about the nature of the priestly vocation and how to discern if God is calling us to the “ancient order of Melchizedek” (Heb. 5:6; 7:17).
- Meeting times Mondays at 3:45pm in W20-450
- 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 Ricardo J. Rodriguez Garcia (ricardor@mit.edu).
- Books “To Save a Thousand Souls” are available in the office/W11

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 fundaments of the Catholic faith that will cover everything from the Trinity to Church history to the Sacraments, prayer, and the moral life. It is meant to be both a high-level introduction to the faith appropriate for interested non-Catholics, and a serious review of the faith for those who are Catholics. It is required for those who want to enter the Church. Classes will be held at 2:45pm on Sundays in W11/Small Dining Room. For more info contact (dmoloney@mit.edu).

FOCUS Bible Study: Interested in forming deep friendships and getting to know the mind and heart of Jesus Christ through His Word? Sign up for a weekly Bible study! Contact the FOCUS missionaries at lisa.driscoll@focus.org or 720-938-7692.

Spaghetti Supper: 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.

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!

Want to join the Choir? Contact Piotr Suwara (suwara@mit.edu).

Fiat: A discernment group for single women considering a vocation to religious life in the Catholic Church. The next meeting is Wednesday, November 29 from 7:00 – 9:00 pm at St. Clement Eucharistic Shrine, 1105 Boviston St., Boston. Sister Patricia Boyle, CSJ will speak on “Prayer: Our Relationship with God.” If interested please respond to Sister Marian Batho, Sr. Marian_Batho@cshab.org or call 617-746-5637.

November/December

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<td>Mas 9:30AM, 1 PM, 5 PM</td>
<td>5 PM: Adoration</td>
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<td>Donuts in W11 following Mass</td>
<td>8:15 PM: TCT</td>
<td>5 PM: Adoration</td>
<td>8 PM: Adoration and Confession</td>
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<td>6:30 PM: Rosary</td>
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<td>7:30 PM: Mass</td>
<td>5 PM: Adoration and Confession</td>
<td>5:15PM: Immaculate Conception</td>
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<td>7 PM: Spaghetti Supper</td>
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Vatican II on “The Role of the Blessed Mother in the Economy of Salvation”

On November 30, it is traditional to begin a novena before the Solemnity of the Immaculate Conception on December 8. The doctrine of the Immaculate Conception is related to the idea that Mary is the New Eve, who with her Son, the New Adam (1 Cor. 15:45), begin a new humanity that is free from the sin of our first parents. During each day of the novena, in addition to praying the rosary, one could meditate upon the theme of Mary as the New Eve, a theme explored in this excerpt from Lumen Gentium 55-9, and in depth on FORMED.org.

The Sacred Scriptures of both the Old and the New Testament, as well as ancient Tradition show the role of the Mother of the Savior in the economy of salvation in an ever clearer light and draw attention to it. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world was slowly prepared. These earliest documents, as they are read in the Church and are understood in the light of a further and full revelation, bring the figure of the woman, Mother of the Redeemer, into a gradually clearer light… She is already prophetically foreshadowed in the promise of victory over the serpent which was given to our first parents after their fall into sin (Cf. Gen. 3:15). Likewise, she is the Virgin who shall conceive and bear a son, whose name will be called Emmanuel (Cf. Is 7:14; cf. Mich. 5:2-3; Mt. 1:22-23) …

The Father of mercies willed that the incarnation should be preceded by the acceptance of her who was predestined to be the mother of His Son, so that just as a woman contributed to death, so also a woman should contribute to life. That is true in outstanding fashion of the mother of Jesus, who gave to the world Him who is Life itself and who renews all things, and who was enriched by God with the gifts which befit such a role. It is no wonder therefore that the usage prevailed among the Fathers whereby they called the mother of God entirely holy and free from all stain of sin, as though fashioned by the Holy Spirit and formed as a new creature. Adorned from the first instant of her conception with the radiance of an entirely unique holiness, the Virgin of Nazareth is greeted, on God’s command, by an angel messenger as “full of grace” (Lk. 1:28), and to the heavenly messenger she replies: ”Behold the handmaid of the Lord, be it done unto me according to thy word” (Lk. 1:38). Thus Mary, a daughter of Adam, consenting to the divine Word, became the mother of Jesus, the one and only Mediator. Embracing God’s salvific will with a full heart and impeded by no sin, she devoted herself totally as a handmaid of the Lord to the person and work of her Son, under Him and with Him, by the grace of almighty God, serving the mystery of redemption. Rightly therefore the holy Fathers see her as used by God not merely in a passive way, but as freely cooperating in the work of human salvation through faith and obedience. For, as St. Irenaeus says, she “being obedient, became the cause of salvation for herself and for the whole human race.” Hence not a few of the early Fathers gladly assert in their preaching, “The knot of Eve’s disobedience was untied by Mary’s obedience; what the virgin Eve bound through her unbelief, the Virgin Mary loosened by her faith.” Comparing Mary with Eve, they call her “the Mother of the living,” and still more often they say: ”death through Eve, life through Mary.”

This union of the Mother with the Son in the work of salvation is made manifest from the time of Christ’s virginal conception up to His death… In the public life of Jesus, Mary makes significant appearances. This is so even at the very beginning, when at the marriage feast of Cana, moved with pity, she brought about by her intercession the beginning of miracles of Jesus the Messiah (Jn. 2:1-11). In the course of her Son’s preaching she received the words whereby in extolling a kingdom beyond the calculations and bonds of flesh and blood, He declared blessed (Mk. 3:35; Lk. 11:27-28) those who heard and kept the word of God, as she was faithfully doing (Lk. 2:19, 51). After this manner, the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan (Jn. 19:25), grieving exceedingly with her only begotten Son, uniting herself with a maternal heart with His sacrifice, and lovingly consenting to the immolation of this Victim which she herself had brought forth. Finally, she was given by the same Christ Jesus dying on the cross as a mother to His disciples with these words: ”Woman, behold thy son” (Jn. 19:26-27)…

We see the apostles before the day of Pentecost ”persevering with one mind in prayer with the women and Mary the Mother of Jesus, and with His brethren” (Acts 1:14), and Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation. Finally, the Immaculate Virgin, preserved free from all guilt of original sin, on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords (Rev. 19:16) and the conqueror of sin and death.