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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(617)253-2981 catholic@mit.edu

Chaplain
Fr. Daniel P. Moloney:
everyday: catholic@mit.edu
office: (617) 252-1779
sensitive: dmoloney@mit.edu
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Associate Chaplain
Rev. Mr. Augustine Hwang:
hwangja@mit.edu

Assistant to the Chaplain
Bernadine Kensingr:
bkensinger50@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
Colleen Foley: crfoley@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

November 4th, 2018
Thirty-First Sunday in
Ordinary Time / B
see hymnal # 1183

“How your spiritual life should affect your work (and vice versa)”: Some people speak of their work as a “calling”, that is, as a vocation. What is the role of our work in God’s plan for us? Most of us work a lot, and are preparing ourselves for a career. How should we think about this in the context of our spiritual life? The Catholic Church has centuries of reflection about the nature of work, which Fr. Moloney will explore in the next Tech Catholic Talk at 8:15pm on 11/5 in the W11 Main Dining Room. There will be pizza.

Gold Mass for Scientists: On the Feast of Albert the Great, patron saint of scientists, Fr. Nicanor Austriaco, O.P. (PhD ’96) will celebrate a special Mass for Scientists. It will be Wednesday, November 14, at 7:30 PM, in the MIT Chapel. There will be a reception in W11 to follow. This event is co-sponsored by the Society of Catholic Scientists, and off-campus scientists are invited

Memorial Mass: On Friday, Nov. 16 at 12:05 PM a Memorial Mass will held for all deceased members of the TCC and their families. If you would like someone to be remembered at that Mass, send us the names to: catholic@mit.edu or put them in the book in the back of the Chapel.

St. Albert the Great Lecture: What would an early Church Father think of the “young earth” idea that has taken a foothold in some Christian circles today? Prof. Sarah Byers of Boston College will deliver the inaugural St. Albert the Great Lecture titled “How is Genesis Compatible with Science?”, Prof. Byers will explore St. Augustine’s thought including his work, Literal Meaning of Genesis, in which he sketches ideas which resonate with evolutionary theory and the Big Bang. This talk will take place at 5:30pm on 11/16 in 4-163.

SEEK is a 5 day Focus conference that will be happening from January 3-7 in Indianapolis this year. The theme of the conference is “What are you seeking”, and the conference is designed to facilitate a first encounter between a student and the Lord. A link to the site is www.SEEK2019.com.

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Melchizedek Group for Priestly Vocations / Women's Discernment Group for Religious Life:
Fr. Moloney will lead a reading and discussion group about the nature of the priestly vocation / celibacy in religious life, and how to discern if God is calling us.

- **Men:** Mondays 5-6PM. If interested, contact Kyle James (kbcj2711@mit.edu). Books “To Save a Thousand Souls” are available in the office in W11.
- **Women:** Wednesdays at 5 PM. If interested, contact Mariah Mullen (mmullen@mit.edu). Copies of the book Discerning Religious Life are available in the office in W11-012

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.

- **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: Eliisa elsapa@mit.edu

Grad Student dinner followed by Adoration: Wednesdays 7:30 PM in PDR #3/W20-303 or meet inside W20 doors at 7:15 to grab some food. If you can’t find us, call Aileen at 925-852-1882.

Interested in joining a Bible Study?
- Undergraduate: Contact lisa.dniscoll@focus.org for women and gregory.giangiordano@focus.org for men to get connected to the right study for you.
- Graduate: Contact Brandon Roach at roachbs@mit.edu for men and Charlotte Ong at cxyong@mit.edu for women.

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 soups, 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 or email James Rowe (gjrowe@mit.edu).

Song & Stillness: Taize @ MIT at 8 pm Sunday evenings in the MIT Chapel. Taize prayer is a contemplative evening prayer service, including readings from scripture, candlelight, meditative singing, and time for silence. All are welcome!
On Jesus as High Priest in the Order of Melchizedek

Appearing only briefly in both the Old and New Testaments is a mysterious figure named Melchizedek...“After Abram’s return from the defeat of Chedorlaomer and the kings who were with them...Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. And he blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!” [Genesis 14.17-20]. This is the first time in the Bible that anyone is addressed by the word coen, the Hebrew word for priest. As a “priest of God Most High,” Melchizedek “brought out bread and wine.” What is the connection between his priesthood and those two offerings?

During the days of Genesis 14, the priest did not need to offer the bloody sacrifices, for these only became necessary later, when Israel became enslaved and addicted to the gods of Egypt (see Exodus and Ezekiel 20). God’s strategy to break Israel from these idolatrous customs was to make the people sacrifice ceremonially on Mount Sinai the very animals they had worshiped as gods in Egypt. Before this, before the Golden Calf, the pre-Israelites practiced a patriarchal family religion rooted in nature, in which fathers were high priests and their firstborn sons were priests under their authority. What was the sacrifice then that pleased God? Well, here we see it: bread and wine offered by God’s premier priest, Melchizedek. He offered bread and wine to Abraham who had come and paid his tithes. Abraham received bread and wine and then received a blessing. This would become the pattern of the Eucharistic liturgy: worshipers give their offerings; then Christ, working through the human priest, gives his body and blood under the appearance of bread and wine; and then the priest gives the blessing...

The Letter to the Hebrews understands Melchizedek’s priesthood in relationship to the bread and the wine that he gave to Abraham. In Hebrews 5.5-6 we hear that God has sworn an oath to Jesus Christ. He says: “Thou art my Son, today I have begotten thee; as he says also in another place, Thou art a priest forever after the order of Melchizedek.” The parallelism of these phrases indicates that the author considers status as “God’s Son” the same as priesthood “after the order of Melchizedek.” As I mentioned earlier, in the years before the Golden Calf, fathers were high priests, and firstborn sons were priests under their authority. This, then, would be the family pattern of Melchizedek; and this is how the ancient Jews, as well as the ancient Church Fathers, understood Melchizedek’s priesthood.

In Israel, only a Levite could be a priest; yet Jesus was not a Levite. So Old Testament Jews might be tempted to say that he couldn’t be a priest. The book of Hebrews, however, alludes to the wilderness generation under Moses, which committed idolatry and rebelled against God. Their rebellion was the Golden Calf, and God’s punishment was to take away the priesthood from the firstborn and give it to the Levites temporarily. The writer of Hebrews is suggesting that Jesus Christ, God’s Son, is righteous enough to restore the original pattern of the father-son family priesthood — the “order of Melchizedek” — because God, through Christ’s sacrifice, is adopting us into a divine family...

The writer goes on to draw a sharp contrast between the Levitical priests, who continued to offer animals in sacrifice, and priesthood in the order of Melchizedek. Levites had to kill. They had to sacrifice millions of sheep, millions of goats and millions of cattle, with millions of gallons of blood running down through the temple. Why? It was all because of the Golden Calf; whereas, before all that, priestly fathers and their priestly firstborn sons constituted a clean priesthood, represented by Melchizedek. “After the order of Melchizedek” suggests that Melchizedek’s manner of priestly sacrifice — bread and wine — was the manner in which the early Christians understood Christ’s priesthood as well.

In Hebrews [7.26-28] we read the following very important description of Christ’s priesthood: “... For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself.” ... Jesus Christ is a priest in heaven, ministering now in the sanctuary; and, as our High priest, he’s continually offering...the once and for all sacrifice which is himself. It’s a continual sacrifice, a perpetual offering. This mystery is exactly what the Catholic Church has always taught about the meaning of the Mass... Before, we had an Old Covenant family on earth. Now, we have a New Covenant family in heaven — our divine family. The Trinity’s life is our family life, and it comes to us through God’s firstborn Son, who was like Melchizedek in being a son-priest. But the bread and the wine that Christ offers is not earthly bread and wine, but heavenly bread, heavenly wine — his own body and blood. He is still, today and forever, a minister in the sanctuary, the true tabernacle in heaven...

--From Scott Hahn, “The Meal of Melchizedek”( https://chnetwork.org/2010/03/16/the-meal-of-melchizedek/)