**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:

-sensitive: dhwang@mit.edu

-office: (617) 252-1779

-mobile and text: (617) 910-0463

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**

Colleen Foley: cfoley@tcc.mit.edu

**Website**

http://tcc.mit.edu

Contact: tcc-webmaster@mit.edu

**Joining TCC**

TCC registration go to tcc.mit.edu/www.register.html

TCC is a moderated announcement list for the Tech Catholic Community.

To subscribe or unsubscribe, go to http://mailman.mit.edu/ml/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

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**November / December**

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**Winter Weather Closings:** Whenever MIT closes, or whenever the roads are unsafe for Fr. Moloney to make it into campus, it is likely that Mass or other activities will be cancelled. To receive notice that Mass is cancelled, it is important that everyone subscribe to TCCM@mit.edu, our main mailing list. To add yourself to the list go to: http://mailman.mit.edu/mailman/listinfo/tccm

**SEEK:** Ever been to an international Catholic conference? Want to experience Catholic fellowship with over 15,000 college students during winter break? Then SEEK is for you! SEEK is a 5-day Focus conference that will be held from January 3rd -7th in Indianapolis, Indiana this year. The theme of the conference is "What are you seeking?", and the conference is designed to facilitate an encounter between you and Christ.

If you are not Catholic, are interested in becoming Catholic, or just want to learn more about your faith, then this conference is for you! A link to the site is www.SEEK2019.com. For questions, email Gregory Giangiordano, one of the Focus missionaries, at gregory.giangiordano@focus.org

**November 25th, 2018**

Our Lord Jesus Christ, King of the Universe

See hymnal # 1192

**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 (kbc2711@mit.edu). Books “To Save a Thousand Souls” are available in the office in W11.
- **Women:** Wednesday 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.

**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.

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**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

**Song & Stillness:** Taizé @ MIT at 8 pm Sunday evenings in the MIT Chapel. Taizé prayer is a contemplative evening prayer service, including readings from scripture, candlelight, meditative singing, and time for silence. All are welcome!

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

**Fiat:** A discernment group for single women considering a vocation to religious life in the Catholic Church. Fr. Moloney invites you to their next meeting on November 28, 2018 at 7:00 p.m. at the Sisters of St. Joseph Motherhouse, 637 Cambridge Street, Brighton, MA. The topic will be “Prayer”. For more information, contact S. Marian Batho, CSJ at marian.batho@csjboston.org or 617-746-2025. Check out on Facebook www.facebook.com/FiatForDiscerningWomen.

**The Sisters of St. Joseph:** You are INVITED TO JOIN WITH THE SISTERS OF ST. JOSEPH at their Motherhouse chapel on Monday, Dec 3, from 6:30 - 8:00 P.M. for an "Advent Evening: Setting the Tone for this Holy Season." They are located at 637 Cambridge St. in Brighton. This evening promises to be an opportunity, to pause, pray, ponder and prepare ourselves for welcoming the Light. Presenters: Marvann Enright, CSJ and Rosemary Mulvihill, CSJ. To register call 781-227-4730 or spiritual.ministries@csjBoston.org.
Pope Benedict XVI on the Last Things and the Second Coming

In his general audience of November 12, 2008, Pope Benedict XVI addressed how to think about the doctrine of the Last Things: Death, Judgment, Heaven, and Hell, and why we should want the end of the world to come.

The Resurrection unfolds a new perspective, that of the expectation of the Lord's return. It thus brings us to ponder on the relationship among the present time, the time of the Church and of the Kingdom of Christ, and the future (eschaton) that lies in store for us, when Christ will consign the Kingdom to his Father (cf. 1 Cor 15: 24). Every Christian discussion of the last things, called eschatology, always starts with the event of the Resurrection; in this event the last things have already begun and, in a certain sense, are already present.

Very likely it was in the year 52 that St Paul wrote the first of his Letters, the First Letter to the Thessalonians, in which he speaks of this return of Jesus, called parusia or advent… Paul describes Christ's parusia in especially vivid tones and with symbolic imagery which, however, conveys a simple and profound message: we shall ultimately be with the Lord forever. Over and above the images, this is the essential message: our future is "to be with the Lord". As believers, we are already with the Lord in our lifetime; our future, eternal life, has already begun.

...Let us ask ourselves: what are the basic convictions of Christians as regards the last things: death, the end of the world? Their first conviction is the certainty that Jesus is Risen and is with the Father and thus is with us forever. And no one is stronger than Christ, for he is with the Father, he is with us. We are consequently safe, free of fear. This was an essential effect of Christian preaching. Fear of spirits and divinities was widespread in the ancient world. Today too, missionaries alongside many good elements in natural religions encounter fear of the spirits, of evil powers that threaten us. Christ lives, he has overcome death, he has overcome all these powers. We live in this certainty, in this freedom, and in this joy. This is the first aspect of our living with regard to the future.

The second is the certainty that Christ is with me. And just as the future world in Christ has already begun, this also provides the certainty of hope. The future is not darkness in which no one can find his way. It is not like this. Without Christ, even today the world's future is dark, and fear of the future is so common. Christians know that Christ's light is stronger and therefore they live with a hope that is not vague, with a hope that gives them certainty and courage to face the future.

Lastly, their third conviction is that our Judge and Saviour has left us the duty to live in this world in accordance with his way of living. He has entrusted his talents to us. Our third conviction, therefore, is responsibility before Christ for the world, for our brethren and at the same time also for the certainty of his mercy. Both these things are important. Since God can only be merciful we do not live as if good and evil were the same thing. This would be a deception. In reality, we live with a great responsibility. We have talents, and our responsibility is to work so that this world may be open to Christ, that it be renewed. Yet even as we work responsibly, we realize that God is the true Judge. We are also certain that this Judge is good; we know his Face, the Face of the Risen Christ, of Christ crucified for us. Therefore we can be certain of his goodness and advance with great courage...

Finally, a last point that might seem to us somewhat difficult. At the end of his First Letter to the Corinthians, St Paul reiterates and also puts on the lips of the Corinthians a prayer that originated in the first Christian communities in the Palestinian area: Maranà, thà! which means literally, "Our Lord, come!" (16: 22). It was the prayer of early Christianity and also of the last book of the New Testament, Revelation, which ends with it: "Come, Lord Jesus!". Can we pray like this too? It seems to me that for us today, in our lives, in our world, it is difficult to pray sincerely for the world to perish so that the new Jerusalem, the Last Judgment and the Judge, Christ, may come. I think that even if, sincerely, we do not dare to pray like this for a number of reasons yet, in a correct and proper way, we too can say, together with the early Christians: "Come, Lord Jesus!". We do not of course desire the end of the world. Nevertheless, we do want this unjust world to end. We also want the world to be fundamentally changed, we want the beginning of the civilization of love, the arrival of a world of justice and peace, without violence, without hunger. We want all this, yet how can it happen without Christ's presence? Without Christ's presence there will never be a truly just and renewed world. And even if we do so in a different way, we too can and must also say, completely and profoundly, with great urgency and amid the circumstances of our time: "Come, Lord Jesus! Come in your way, in the ways that you know. Come wherever there is injustice and violence. Come to the refugee camps, in Darfur, in North Kivu, in so many parts of the world. Come wherever drugs prevail. Come among those wealthy people who have forgotten you, who live for themselves alone. Come wherever you are unknown. Come in your way and renew today's world. And come into our hearts, come and renew our lives, come into our hearts so that we ourselves may become the light of God, your presence. In this way let us pray with St Paul: Maranà, thà! "Come, Lord Jesus!" and let us pray that Christ may truly be present in our world today and renew it.