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 Kensingrr
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 7-8:30 PM and
Sun 11:30 AM-1 PM)
Piotr Suwara: suwara@mit.edu

TCC Council Chair
Colleen Foley: cfoley@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
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February

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Integrity@MIT: Contact integrity@mit.edu for more information and times of weekly meetings.

Check future bulletins for the starting times for:
-Melchizedek Group for Priestly Vocations
-Women’s Dispensation Group for Religious Life

February 10th, 2019
Fifth Sunday in Ordinary Time / C
see hymnal # 1106

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(for the 1 PM Mass,
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February 10th, 2019
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see hymnal # 1106
“Put out into the deep”

In 2001, St. John Paul II published the letter Novo Millennio Ineunte (“At the Beginning of the New Millennium”), where he set out a programme for the Church in the 21st century and the centuries to come. The letter meditates at the beginning, middle, and end on Jesus’ command to Peter, “Go out into the deep”, encouraging all Catholics to be deeper in their spiritual lives, and to base all our pastoral initiatives on grace, prayer and a desire for holiness.

1. At the beginning of the new millennium, our hearts ring out with the words of Jesus when one day, after speaking to the crowds from Simon’s boat, he invited the Apostle to “put out into the deep” for a catch: “Duc in altum” (Lk 5:4). Peter and his first companions trusted Christ’s words, and cast the nets. “When they had done this, they caught a great number of fish” (Lk 5:6). Duc in altum! These words ring out for us today, and they invite us to remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence: “Jesus Christ is the same yesterday and today and forever” (Heb 13:8).

15. Now we must look ahead, we must “put out into the deep”, trusting in Christ’s words: Duc in altum!... In the cause of the Kingdom there is no time for looking back, even less for settling into laziness. Much awaits us, and for this reason we must set about drawing up an effective pastoral plan that, with the help of God, should be profoundly rooted in contemplation and prayer. Ours is a time of continual movement which often leads to restlessness, with the risk of “doing for the sake of doing”. We must resist this temptation by trying “to be” before trying “to do”. In this regard we should recall how Jesus reproved Martha: “You are anxious and troubled about many things; one thing is needful” (Lk 10:41-42). In this spirit, I wish to share with you some points of meditation on the mystery of Christ, the absolute foundation of all our pastoral activity...

30. First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness... “This is the will of God, your sanctification” (1 Th 4:3)... To place pastoral planning under the heading of holiness implies the conviction that, since Baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity. To ask catechumens: “Do you wish to receive Baptism?” means at the same time to ask them: “Do you wish to become holy?” It means to set before them the radical nature of the Sermon on the Mount: “Be perfect as your heavenly Father is perfect” (Mt 5:48). The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living: the whole life of the Christian community and of Christian families must lead in this direction...

32. This training in holiness calls for a Christian life distinguished above all in the art of prayer... Is it not one of the “signs of the times” that in today’s world, despite widespread secularization, there is a widespread demand for spirituality, a demand which expresses itself in large part as a renewed need for prayer? Other religions, which are now widely present in ancient Christian lands, offer their own responses to this need, and sometimes they do so in appealing ways. But we who have received the grace of believing in Christ, the revealer of the Father and the Savior of the world, have a duty to show to what depths the relationship with Christ can lead. The great mystical tradition of the Church of both East and West has much to say in this regard. It shows how prayer can progress, as a genuine dialogue of love, to the point of rendering the person wholly possessed by the divine Beloved, vibrating at the Spirit’s touch, resting filially within the Father’s heart... Yes, dear brothers and sisters, our Christian communities must become genuine “schools” of prayer, where the meeting with Christ is expressed not just in imploring help but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion, until the heart truly falls in love... By opening our heart to the love of God it also opens it to the love of our brothers and sisters, and makes us capable of shaping history according to God’s plan.

38. There is a temptation which perennially besets every spiritual journey and pastoral work: that of thinking that the results depend on our ability to act and to plan. God of course asks us really to cooperate with his grace, and therefore invites us to invest all our resources of intelligence and energy in serving the cause of the Kingdom. But it is fatal to forget that “without Christ we can do nothing” (cf. Jn 15:5).

It is prayer which roots us in this truth. It constantly reminds us of the primacy of Christ and, in union with him, the primacy of the interior life and of holiness. When this principle is not respected, is it any wonder that pastoral plans come to nothing and leave us with a disheartening sense of frustration? We then share the experience of the disciples in the Gospel story of the miraculous catch of fish: “We have toiled all night and caught nothing” (Lk 5:5). This is the moment of faith, of prayer, of conversation with God, in order to open our hearts to the tide of grace and allow the word of Christ to pass through us in all its power: Duc in altum! On that occasion, it was Peter who spoke the word of faith: “At your word I will let down the nets” (ibid.). As this millennium begins, allow the Successor of Peter to invite the whole Church to make this act of faith, which expresses itself in a renewed commitment to prayer.