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:
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Associate Chaplain
Rev. Mr. Augustine Hwang:
hwangja@mit.edu

Assistant to the Chaplain
Brendanine Kensingter:
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617-460-5604

Office Administrator
Loni Butera: loni@mit.edu

Masses
Sun
Donuts in W11 following Mass: 9:30 AM, 1 PM, 5 PM

Mon
3
Registration Day
7:30 PM: Mass
10
Mass: 9:30 AM, 1 PM, 5 PM
Donuts in W11 following Masses

Tue
4
Classes Start
7:30 PM: Mass
5
12:05 PM: Mass
11
7:30 PM: Mass
8:00 PM Adoration and Confession
12:05 PM: Mass

Wed
5
7:30 PM: Mass
6
12:05 PM: Mass
13
12:05 PM: Mass

Thu
12:05 PM: Mass
14
7:30 PM: Mass
15
12:05 PM: Mass
16
7:30 PM: Mass

Fri
8
12:05 PM: Mass
9
7:00 PM: Spaghetti Supper

Sat

Weekly Meals will resume TOMORROW, February 4.

TCC Winter Retreat: February 15-17, 2019. TCC is planning the Winter Retreat at the Betania II Spiritual Life & Marian Center in Medway, MA. Bus transfer to and from the retreat center, lodging, and food at the retreat center are free. The bus departs MIT W11 on Friday, February 15 at 7 PM. We will leave from the Beatnik II on Saturday, February 17 at 11 AM. Space is limited! Please sign up in the back of the Chapel or email catholic@mit.edu.

Office Administrator
Loni Butera: loni@mit.edu

Music:
Choir rehearsal 1 hour before Mass
(for the 1 PM Mass, Tue 7:30-8:30PM 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: tccm@mit.edu
Receive emails about all our activities by signing up for our other lists at http://tcc.mit.edu/www/getinvolved.html#email

Worried about Meals? Weekly Meals will be served, free of charge, in the W11 Main Dining Room on Mondays from 5-6pm. Sponsored by ORSEL & Student Support and Wellbeing, with MIT Origins Club, whose members will prepare and serve the food.

Grad Men’s Bible Study: please contact Brandon Roach at roachb@mit.edu.

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 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

“What do I live for?: Revisions on February 5! 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: Elisa: elisap@mit.edu

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

FIAT: A group for single women interested in learning more about a vocation to religious life in the Catholic Church, cordially invites you to the next meeting on February 6, 2019 at 7:00 PM at the Sisters of St. Joseph Motherhouse, 637 Cambridge Street, Brighton, MA. The topic will be “Spiritual Direction.” For more information, contact Sr. Marian Batho, CSJ at marian.batho@csjboston.org or 617-746-2025. Check out the Facebook page at www.facebook.com/FiatForDiscerningWomen

Check future bulletins for the starting times for:
-Melchizedek Group for Priestly Vocations
-Grad Student Group Diner / Adoration
-Women's Discernment Group for Religious Life
-RCIA
On the One Vocation to Charity within the Different States of Life

Fr. Louis Bouyer, one of the theological experts at Vatican II, explains how the different vocations in the Church to the monastic, clerical, or lay state of life all have the same goal of growing in charity and self-gift, and increasing in detachment from things of the world and trusting in God. From his Introduction to the Spiritual Life:

The most serious error we could make would be to imagine that there might be some ways of Christian life in which the cross would be present and even overwhelming, and others in which it would have little or no place... The great majority of men are certainly called to a certain provisional settling-down in the present world, through the accept acceptance of some task in the earthly city, the establishment of a family and, throughout all this, a free development of their natural abilities. At the other end of the scale, it would seem, is the vocation of the monk: of the man who has broken his bonds with the world by poverty, severed them, as it were, in his own flesh by celibacy, and renounced himself, his own will, by obedience. Yet, sooner or later, every man must abandon his goods, his family and the freedom to dispose of himself: the sufferings, the defeats inevitable in every life drive us closer and closer to this abandonment; and death sooner or later enforces it... The priest, the cleric and anyone who has a special responsibility for the Church (by actively engaging in Catholic action), continues to live in the world; even though he is not called to marriage, he is called to the spiritual paternity which is quite as absorbing as (and perhaps even more absorbing than) natural fatherhood...

For the Christian, the circumstances in which he finds himself placed become a sign of the will of God as this is clarified by the teaching of the Gospel. And his most personal attractions are seen as transposed and transfigured by the influence of the Holy Spirit established in the most intimate depth of his “heart,” in the biblical sense of the word... Under one aspect, each person's work should be for him his special opportunity to live in all his activities that charity which results from faith, arousing in us an act of thanks giving in which the whole being gives itself to God recognized in Christ. Under the other aspect, which cannot in practice be separated from the first, his task is to introduce this charity, from the point of his own insertion in the world, into the life of other men. Under this aspect, everything that the Christian does, in the most seemingly “profane” orders of activity, must be done in such a way as to break up the present organization of the world in view of the satisfaction of egotistic lusts which cannot help secretly warring against one another even when they provisionally aid one another. For the Christian, on the contrary... his whole activity has no final purpose other than that of gathering all men, in so far as this depends on him, into the communion of God’s charity...

In marriage, the whole personality, indissolubly body and soul, perfects itself, completes itself, and so should here find its final unity, in another being... For, if marriage is to be more than the superficial and basically discordant association of two egoisms, there must be included in the possession of the other person, a radical dispossession of self. For a man thus to unite his life, his being, to another life, to another being, is to communicate all that he has, all that he is. The giving up of all one’s goods, of one’s own body and, finally, of one’s own will, which is at the basis of the monastic profession is, in a certain way, equally at the basis of the marriage pact... Christian marriage formally established on the faith and lived in the charity of Christ, requires a continual self-renunciation, a continual relinquishing of self... We have to love another being more than ourselves to discover painfully our own incapacity to love as we should love. Perhaps no revelation of our insufficiency is more humiliating, more desolating than the realization of the awkwardness, the meannesses, even of the grossness, or simply of the painful emptiness of the best of whatever we do (or believe that we do) in order to prove, to express the generosity of our love... It is by reason of all this that marriage lends itself to being a school of faith and charity which, if we have the humility to accept all its teachings, can certainly lead to holiness. And it is because of all this that the human reality of marriage is not truly attainable except in the sacrament of holy matrimony...

Fatherhood and motherhood are so essential to human development that they cannot, properly speaking, be sacrificed (in contrast to married love). Those who, in following a vocation that presupposes celibacy, renounce married love cannot for all that renounce fatherhood or motherhood. They are simply called thereby to undertake a higher form of parenthood, one not limited to the narrow circle of one particular family, but open to everyone...

Everything that the monk has renounced, the layperson must one day renounce, and everything the layperson has possessed that the monk has not will be the object of a sacrifice to that extent the greater and more painful. “One always dies alone,” says Pascal. This is true, in a sense. But the one who has contracted earthly ties can, in another sense, no longer die alone, and he or she must die more than once.