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
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Chaplain
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Assistant to the Chaplain
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617-460-5604

Office Administrator
Loni Butera: loni@mit.edu

Music:
Choir rehearsal 1 hour before Mass
(for the 1 PM Mass, Tue 7:30PM and Sun 11:30 AM - 1 PM)
Piotr Suwara: suwara@mit.edu

TCC Council Chair
John DiCarlo: joehndica@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

Tech Catholic Talk: Is there beauty in Math? What might the answer to that question have to do with God? Join us on Monday (3/18) in discussing last Friday’s TCT talk on ‘God, Beauty, and Mathematics’. We will meet in the W11 Main Dining Room at 8:15 PM. Join us, please come or eat pizza!

This Lent, consider giving God one more hour each week and join a Catholic Bible study!! In these small group communities, we read, pray with, and discuss the Word of God and its application to our lives. To get connected with a study that is best for you, please email us.

Graduate - contact: Brandon Roach-Men's study leader- roachb@mit.edu
Charolette Ong-Women's study leader- cxyong@mit.edu

Undergraduate – contact: Gregory Giangiordano-Men's study coordinator - gregory.giangiordano@focus.org
Lisa Driscoll-Women’s study Coordinator- lisa.driscoll@focus.org

March
Sun Mon Tue Wed Thu Fri Sat
Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following masses
17 18 19 20 21 22 23

Sunday 9:30 AM, 1 PM, 5 PM
Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following masses

Adoration 7:30 PM: Mass 11:00 AM: Mass 12:05 PM: Mass 7:30 PM: Mass 12:05 PM: Mass 7:30 PM: Mass 12:05 PM: Mass
6:00 PM 6:00 PM 6:00 PM 6:00 PM 6:00 PM 6:00 PM 6:00 PM
Donuts in W11 following Masses Adoration Adoration Adoration Adoration Adoration Adoration Adoration
11:00 AM 11:00 AM 11:00 AM 11:00 AM 11:00 AM 11:00 AM 11:00 AM

Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following masses
24 25 26 27 28 29 30

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

11:00 AM: Mass 11:00 AM: Mass 11:00 AM: Mass 11:00 AM: Mass 11:00 AM: Mass 11:00 AM: Mass 11:00 AM: Mass

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 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

March 17th, 2019
Second Sunday of Lent / C
see hymnal # 1021
Catholic Principles for Dialogue with Other Christians and Other Religions

From Vatican II’s Decree on Ecumenism (i.e. among Christians), Unitatis Redintegratio (#5-12): Attaining unity [among baptized Christians and their communities and churches] is the concern of the whole Church, faithful and shepherds alike. This concern extends to everyone, according to his talent, whether it be exercised in his daily Christian life or in his theological and historical research...

There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them... All the faithful should remember that the more effort they make to live holier lives according to the Gospel, the better will they further Christian unity and put it into practice. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love. This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, "spiritual ecumenism."

We must get to know the outlook of our separated brethren. To achieve this purpose, study is of necessity required, and this must be pursued with a sense of realism and good will. Catholics who already have a proper grounding in their own doctrine need to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and general background. Most valuable for this purpose are meetings of the two sides—especially for discussion of theological problems—where each can deal with the other on an equal footing...The way and method in which the Catholic faith is expressed should never become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine should be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its genuine and certain meaning is clouded. At the same time, the Catholic faith must be explained more profoundly and precisely, in such a way and in such terms as our separated brethren can also really understand. Moreover, in ecumenical dialogue, Catholic theologians who stand fast by the teaching of the Church and investigate the divine mysteries with the separated brethren must proceed with love for the truth, with charity, and with humility.

Pontifical Council for Christian Unity, Ecumenical Directory (1993) #87. Those participating in ecumenical dialogue are required to possess the following characteristics:

a) a sincere personal commitment, lived out in faith, so that ecumenical dialogue is a dialogue between brothers and sisters and not a mere academic exercise;
b) the desire to search for new ways and means for building up mutual relationships and re-establishing unity based on greater fidelity to the Gospel and on the authentic profession of the Christian faith, in truth and charity;
c) the conviction that ecumenical dialogue is not a purely private matter between persons or particular groups but that it takes place within the framework of the commitment of the whole Church and must in consequence be carried out in a way that is coherent with the teaching and the directives of its Pastors;
d) a readiness to recognize that the members of the different Churches and ecclesial Communities can help us better to understand and to expound accurately the doctrine and life of their Communities;
e) a respect for the conscience and personal conviction of anyone who expounds an aspect or a doctrine of his or her own Church or its particular way of understanding Divine Revelation;
f) a recognition of the fact that not everybody is equally qualified to take part in dialogue, since there are various degrees of education, maturity of mind and spiritual progress.

Vatican II’s Declaration on the Relation of the Church to Non-Christian Religions, Nostra Aetate (#2):
Religions… everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways," comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Of course, the Church proclaims, and ever must proclaim Christ to be "the way, the truth, and the life" (John 14:6), in whom all men may find the fullness of religious life, in whom God has reconciled all things to Himself. The Church, therefore, exhorts her children, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.