



TECH CATHOLIC
community

September 29, 2019
Twenty-Sixth Sunday
in Ordinary Time/
Year C
see hymnal # 1169

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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Office Administrator

Loni Butera: loni@mit.edu

Music:

Choir rehearsal 1 hour before Mass

(2 hours before 1 PM Mass)

Piotr Suwara: suwara@mit.edu

TCC Council Chair

John DiCarlo: johndica@mit.edu

Website

http://tcc.mit.edu

Contact: tcc-webmaster@mit.edu

Joining TCC

TCC registration go to

http://tcc.mit.edu/about-us/contact-us

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

Rite of Christian Initiation for Adults (RCIA) and Course in the Fundamentals of the Catholic Faith: Fr. Moloney will be offering a class in the fundamentals of the Catholic faith that will cover everything from the Trinity to Church history to the Sacraments, prayer, and the moral life. It is meant to be both a high-level introduction to the faith appropriate for interested non-Catholics, and a serious review of the faith for those who are Catholics. It is required for those who want to enter the Church. Classes will start in early October and run for the rest of the year.

For those interested in becoming Catholic, being Baptized, receiving First Communion, or being Confirmed, come to the meetings on Sundays @ 11:15 AM in the Small Dining Room of W11. We will discuss the process of receiving these sacraments and coordinate future meetings. Bring a sponsor or friend if you'd like. *Please reach out to Fr. Moloney to set up a time to talk individually (dmoloney@mit.edu).*

Melchizedek Group for Priestly Vocations: Fr. Moloney will lead a discussion group about the nature of the priestly vocation and how to discern if God is calling you to the "order of Melchizedek" (Heb. 5:6, 7:17) using the book *To Save a Thousand Souls*. We meet on Mondays 5-6PM. To attend doesn't mean that you are thinking about entering the seminary, or even that you're not dating. It can simply mean that you're interested in supporting others think about the priesthood. Contact mteodros@mit.edu if interested. Books are available from Father's office in W11.

Fiat Group for Women's Discernment: Fr. Moloney will lead a reading and discussion group about the nature of the vocation to celibacy in religious life, and how to discern if God is calling us to be "like the angels in heaven" (Matthew 22:30). Meeting times Wednesdays at 6-7 PM. To attend doesn't mean that you are thinking about entering the convent, or even that you're not dating. It can simply mean that you're interested in supporting others who are thinking about religious life. If interested, Contact gwynethi@mit.edu if interested. Copies of the book *Discerning Religious Life* are available in the office in W11-012

Spanish Eucharistic Adoration: Join us September 30 after the 7:30 PM Mass for an hour of Eucharistic Adoration, with hymns and prayers in Spanish!

Integrity@MIT: Do you have trouble staying chaste? Are you tired of failing to live up to your virtues? Join a peer support group of Catholic men struggling for chastity. Contact integrity@mit.edu for more information and times of weekly meetings.

Are you a Graduate Student or Young Professional interested in deepening your Catholic faith and understanding of Scripture? The grad men's and women's groups will be holding weekly Bible studies during the semester. Contact Brandon Roach (roachb@mit.edu) or Aileen Devlin (amdevlin@mit.edu) for more info.

Small Group Bible Studies: Graduate and undergraduate students are invited to join one of the many groups that meet to open the Scriptures and discuss the faith. Contact.. catherine.alex@focus.org or phillip.wullschleger@focus.org

September/October

Sun	Mon	Tue	Wed	Thu	Fri	Sat
29 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following the Masses	30 7:30 PM: Mass Confession & Span. Adoration	1 12:05 PM Mass 3 PM: Adoration	2 NO 7:30 PM Mass	3 12:05 PM Mass	4 12:05 PM: Mass 3 PM: Adoration 7 PM: Spaghetti Supper	5
6 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following the Masses	7 3 PM: Adoration 7:30 PM: Mass 8:15 PM: TCT	8 12:05 PM Mass 3 PM: Adoration	9 7:30 PM Mass, Adoration & Confession	10 12:05 PM Mass	11 12:05 PM: Mass 3 PM: Adoration 7 PM: Spaghetti Supper	12

Announcing the St. Monica Society to pray for family members who are not close to the faith. Contact tcc-pc@mit.edu for details.

Spaghetti Suppers: Join the TCC every Friday night from 7-9 PM in W11 Comm. Rm for a free spaghetti supper!

Prison Ministry in Boston: MIT Student OPS (Operation Prisoner to Soldier) is an MIT outreach program partnered with TEJI (The Educational Justice Institute). OPS meets with inmates at the Nashua Street Jail weekly to read uplifting stories and to guide inmates in making thoughtful connections with American Soldiers. (Volunteers do not need to commit to going to Nashua Street Jail every week). If you are interested in volunteering or have any questions, please contact Jacqueline Pedlow (ipedlow@mit.edu).

Fiat: For women interested in about religious life. Next meeting on Oct. 2 at 7:00 PM at the Sisters of Saint Joseph, 637 Cambridge St., Brighton, MA. More info, contact S. Marian Batho, CSJ at marian.batho@csjiboston.org or 617-746-2025. Check out the Facebook page at www.facebook.com/FiatForDiscerningWomen.

Taizé Prayer: Invitation from the Episcopal Ministry to join in the MIT Chapel on Sunday evenings at 7:30 PM for Taizé Prayer a contemplative practice of scripture, chant, and silence.

Drop-in Grief Support Group: Tuesdays from 5-6pm in W20-303. Open to students of all religious, spiritual, moral, and ethical viewpoints. See http://calendar.mit.edu/event/life_after_loss_drop-in_support_group

St. John Paul II: Hell is the State of Those who Reject God

At the General Audience of Wednesday, 28 July 1999, Pope St. John Paul II reflected on hell as the definitive rejection of God. In his catechesis, the Pope said that care should be taken to interpret correctly the images of hell in Sacred Scripture, and explained that "hell is the ultimate consequence of sin itself... Rather than a place, hell indicates the state of those who freely and definitively separate themselves from God, the source of all life and joy".

God is the infinitely good and merciful Father. But man, called to respond to him freely, can unfortunately choose to reject his love and forgiveness once and for all, thus separating himself for ever from joyful communion with him. It is precisely this tragic situation that Christian doctrine explains when it speaks of eternal damnation or hell. It is not a punishment imposed externally by God, but a development of premises already set by people in this life. The very dimension of unhappiness which this obscure condition brings can in a certain way be sensed in the light of some of the terrible experiences we have suffered which, as is commonly said, make life "hell". In a theological sense however, hell is something else: it is *the ultimate consequence of sin itself*, which turns against the person who committed it. It is *the state of those who definitively reject the Father's mercy*, even at the last moment of their life.

Hell is a state of eternal damnation

In the Old Testament the condition of the dead had not yet been fully disclosed by Revelation. Moreover it was thought that the dead were amassed in Sheol, a land of darkness (cf. Ez. 28:8; 31:14; Jb. 10:21f.; 38:17; Ps 30:10; 88:7, 13), a pit from which one cannot re-ascend (cf. Jb. 7:9), a place in which it is impossible to praise God (cf. Is 38:18; Ps 6:6).

The New Testament sheds new light on the condition of the dead, proclaiming above all that Christ by his Resurrection conquered death and extended his liberating power to the kingdom of the dead. Redemption nevertheless remains an *offer of salvation which it is up to people to accept freely*. This is why they will all be judged "by what they have done" (Rv 20:13). Using images, the New Testament presents the place destined for evildoers as a fiery furnace, where people will "weep and gnash their teeth" (Mt 13:42; cf. 25:30, 41), or like Gehenna with its "unquenchable fire" (Mk 9:43). ***All this is narrated in the parable of the rich man, which explains that hell is a place of eternal suffering, with no possibility of return, nor of the alleviation of pain*** (cf. Lk. 16:19-31). The Book of Revelation also figuratively portrays in a "pool of fire" those who exclude themselves from the book of life, thus meeting with a "second death" (Rv. 20:13f.). Whoever continues to be closed to the Gospel is therefore preparing for 'eternal destruction and exclusion from the presence of the Lord and from the glory of his might' (2 Th 1:9).

The images of hell that Sacred Scripture presents to us must be correctly interpreted. They show the complete frustration and emptiness of life without God. Rather* than a place, hell indicates the state of those who freely and definitively separate themselves from God, the source of all life and joy. This is how the *Catechism of the Catholic Church* summarizes the truths of faith on this subject: "To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called 'hell'" (n. 1033). **"Eternal damnation", therefore, is not attributed to God's initiative**, because in his merciful love he can only desire the salvation of the beings he created. ***In reality, it is the creature who closes himself to his love.*** Damnation consists precisely in definitive separation from God, freely chosen by the human person and confirmed with death that seals his choice for ever. God's judgement ratifies this state.

We are saved from going to hell by Jesus who conquered Satan

Christian faith teaches that in taking the risk of saying "yes" or "no", which marks the human creature's freedom, some have already said *no*. They are the spiritual creatures that rebelled against God's love and are called demons. *What happened to them is a warning to us*: it is a continuous call to avoid the tragedy which leads to sin and to conform our life to that of Jesus who lived his life with a "yes" to God.

Eternal damnation remains a real possibility, but we are not granted, without special divine revelation, the knowledge of whether or which human beings are effectively involved in it. The thought of hell — and even less the improper use of biblical images — must not create anxiety or despair, but is a necessary and healthy reminder of *freedom* within the proclamation that the risen Jesus has conquered Satan, giving us the Spirit of God who makes us cry "Abba, Father!" (Rm. 8:15; Gal. 4:6). This prospect, rich in hope, prevails in Christian proclamation. It is effectively reflected in the liturgical tradition of the Church, as the words of the *Roman Canon* attest: "Father, accept this offering from your whole family ... save us from final damnation, and count us among those you have chosen".