



January 19th, 2020
**Second Sunday in
 Ordinary Time / A**
 see hymnal # 1095

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 Kensingler;

bkensingler50@gmail.com

617-460-5604

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

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>.

Weekday Mass Schedule:

Monday, 1/20 and Tuesday 1/21 @ 5:15 PM

Wednesday, 1/22 @ 4 PM

Starting on Thursday, 1/23 our regular Weekday Mass Schedule resumes.

How Science Confirms and Complements Catholic Sexual Ethics: Chastity, Psychotherapy, and Neuroscience

This IAP course explores the topic of sexuality and self-mastery from classical philosophical and theological perspectives informed by evidence-based cognitive psychology and contemporary neuroscience. We will discuss how pleasure, reason, emotions, habit, will-power, commitments, love, and freedom coincide and often conflict, and will propose a framework for answering current questions. Professor: Fr. Robert Gahl, Ph.D., Associate Professor of Ethics at the Pontifical University of the Holy Cross (Santa Croce) in Rome. Five classes between 1/16-1/22, 6-8:30 pm, dinner provided. For more info, see <http://student.mit.edu/iap/ns372.html>

TCC Winter Retreat:

TCC Winter Retreat: February 14-16, 2020. 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 14 at 7 PM. We will leave from the Betania II on Sunday, February 16 at 11 AM. Space is limited! *Please sign up in the back of the Chapel or email catholic@mit.edu.*

January/February

Sun	Mon	Tue	Wed	Thu	Fri	Sat
19 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following the Masses	20 <i>MLK Holiday</i> 5:15 PM: Mass 6 PM: IAP Class	21 5:15 PM: Mass 6 PM: IAP Class	22 4 PM: Mass 6 PM: IAP Class	23 12:05 PM: Mass	24 12:05 PM: Mass 7 PM: Spaghetti Supper	25
26 Mass: 9:30 AM, 1 PM, 5 PM Donuts in W11 following the Masses	27 7:30 PM: Mass	28 12:05 PM Mass	29 7:30 PM Mass, Adoration & Confession	30 12:05 PM: Mass	31 12:05 PM: Mass 7 PM: Spaghetti Supper	1

Melchizedek Group for Priestly Vocations: *Will resume with the Spring semester.*

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 on Sundays @ 11:15 AM in W11/SDR.. It is required for those in becoming Catholic, being Baptized, receiving First Communion, or being Confirmed (who should also reach out to Fr. Moloney to set up a time to talk individually (dmoloney@mit.edu)). *Resumes with the Spring semester.*

Announcing the St. Monica Society to pray for family members who are not close to the faith.

Contact tcc-pc@mit.edu for details.

Women's Marriage Discussion Group. This group meets every other week to discuss marriage as a vocation. It is open to all women (i.e. you do not need to be married). Please email tcc.marriage.vocation@gmail.com for additional details or to be added to the group's listerv. Dinner will be served and kids are welcome!

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.wullschlegler@focus.org

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). More info and questions contact Jacqueline Pedlow (jpdlow@mit.edu).

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

Pope Francis on proclaiming the Gospel to scientists and at universities

An interesting section of Pope Francis' encyclical, The Joy of the Gospel, provides a vision for how to evangelize the university culture, which is not always receptive to the Gospel. It calls on Catholics to spread the Gospel personally, creatively figuring out how to reach this person and that person, rather than a generic approach to reach everybody. And it calls on us to be creative in our approaches. The pope also expresses optimism about evangelizing through science and reason, which should encourage us to think as Catholics about how the work we do can be related to the Gospel.

Communicating the Gospel person to person 127. Today, as the Church seeks to experience a profound missionary renewal, there is a kind of preaching which falls to each of us as a daily responsibility. It has to do with bringing the Gospel to the people we meet, whether they be our neighbors or complete strangers. This is the informal preaching which takes place in the middle of a conversation, something along the lines of what a missionary does when visiting a home. *Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place:* on the street, in a city square, during work, on a journey.

128. In this preaching, which is always respectful and gentle, *the first step is personal dialogue*, when the other person speaks and shares his or her joys, hopes and concerns for loved ones, or so many other heartfelt needs. Only afterwards is it possible to bring up God's word, perhaps by reading a Bible verse or relating a story, but always keeping in mind *the fundamental message: the personal love of God who became man*, who gave himself up for us, who is living and who offers us his salvation and his friendship. This message has to be shared *humbly as a testimony on the part of one who is always willing to learn*, in the awareness that the message is so rich and so deep that it always exceeds our grasp. At times the message can be presented directly, at times by way of a personal witness or gesture, or in a way which the Holy Spirit may suggest in that particular situation. If it seems prudent and if the circumstances are right, this fraternal and missionary encounter could end with a brief prayer related to the concerns which the person may have expressed. In this way they will have an experience of being listened to and understood; they will know that their particular situation has been placed before God, and that God's word really speaks to their lives.

129. *We should not think, however, that the Gospel message must always be communicated by fixed formulations learned by heart or by specific words which express an absolutely invariable content.* This communication takes place in so many different ways that it would be impossible to describe or catalogue them all, and God's people, with all their many gestures and signs, are its collective subject. If the Gospel is embedded in a culture, the message is no longer transmitted solely from person to person... This is always a slow process and at we can be overly fearful. But if we allow doubts and fears to dampen our courage, instead of being creative we will remain comfortable and make no progress whatsoever. In this case we will not take an active part in historical processes, but become mere onlookers as the Church gradually stagnates...

Communicating the Gospel through culture, science and education 132. *Proclaiming the Gospel message to different cultures also involves proclaiming it to professional, scientific and academic circles.* This means an encounter between faith, reason and the sciences with a view to developing new approaches and arguments on the issue of the believability of Catholic doctrine, a creative apologetics which would encourage greater openness to the Gospel on the part of all. *When certain categories of reason and the sciences are taken up into the proclamation of the message, these categories then become tools of evangelization;* water is changed into wine. Whatever is taken up is not just redeemed, but becomes an instrument of the Spirit for enlightening and renewing the world.

133. It is not enough that evangelizers be concerned to reach each person, or that the Gospel be proclaimed to the cultures as a whole. *A theology... which is in dialogue with other sciences and human experiences is most important for our discernment on how best to bring the Gospel message to different cultural contexts and groups.* The Church, in her commitment to evangelization, appreciates and encourages the charism of theologians and their scholarly efforts to advance dialogue with the world of cultures and sciences...

134. *Universities are outstanding environments for articulating and developing this evangelizing commitment in an interdisciplinary and integrated way...* even in those countries and cities where hostile situations challenge us to greater creativity in our search for suitable methods.