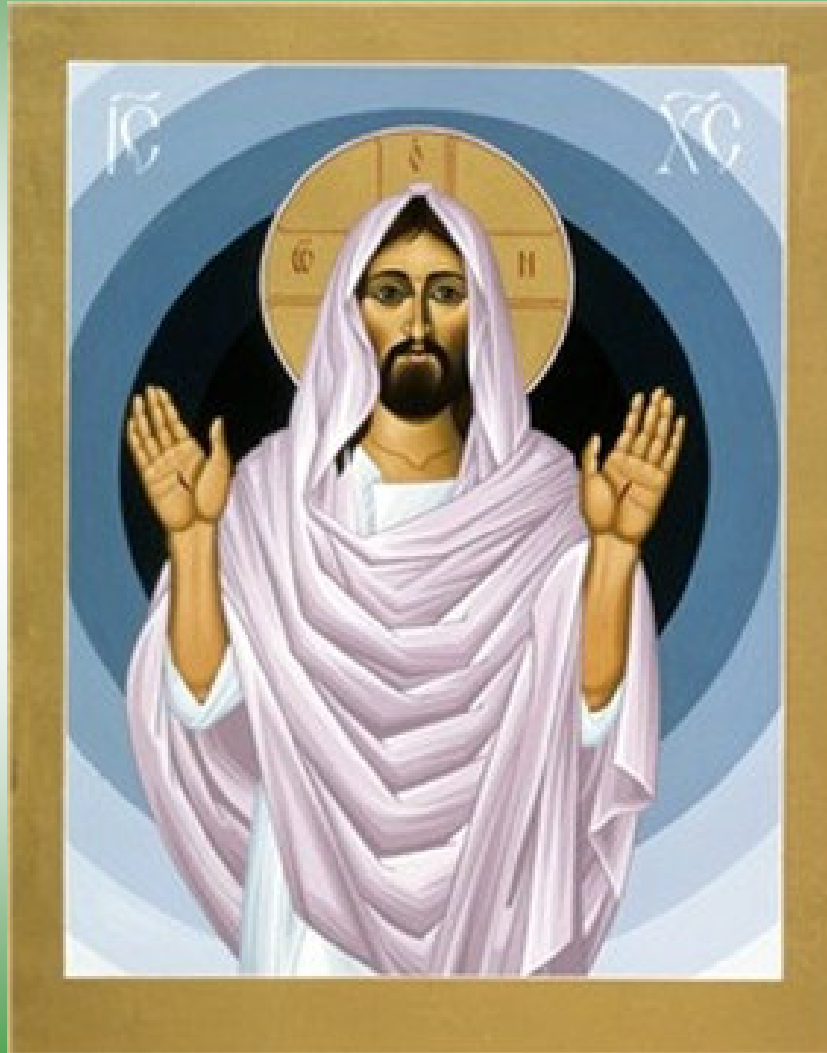


The Newman Centre

The First and Second Sunday of Easter
April 11th & 18th, 2004



"The Risen Christ" by Fr. William Hart McNichols © 2002

www.newmantoronto.com



The Newman Centre
*Roman Catholic Student Centre
 & Parish at the University of Toronto*

Sunday Eucharist: 11:00 a.m. & 7:00 p.m.
Weekday Masses: Mon-Fri 12:15 p.m.
Sacrament of Reconciliation: Wed 1-2 p.m.
Adoration of the Blessed Sacrament: Wed 1-2 p.m.
Office Hours: Weekdays 9 a.m.—5 p.m.

The Newman Centre Community, a Catholic Christian community, is especially characterized by its warmth. It provides a welcoming environment in continuity with the joyous spirit of the first Christian community described in the Acts of the Apostles. It is widely acknowledged as an enriching oasis for those seeking a significant spiritual life. It is renowned for its informed social conscience. Its pastoral team of clergy, staff, students, and volunteers ministers harmoniously together. They enable worshippers in the celebration of enlightening and relevant liturgies. They engage the community members in popular outreach and educational programs.

NEW TO THE COMMUNITY?

Each Sunday, following the 11 AM and 7 PM Mass, a member of the Pastoral Advisory Council will be on hand in the Cardinal Newman Room to welcome and assist any new members.

www.newmantoronto.com

PASTORAL TEAM

Pastor & Executive Director		Fr. Patrick O'Dea	frpatodea@yahoo.com	
Business Manager/Chaplaincy Coordinator		Patrick Dougalas	coordinator@newmantoronto.com	
Secretary/Receptionist		Joan Hogan	secretary@newmantoronto.com	
Student Campus Ministers				
Colleen Coyne	Monique Ferdinand	Sarah Goldstein	Talitha Greenwood	John Humphries
Chris Lane	Greg O'Leary	Konrad Szymanski	Clea Soare	Pablo Degatau Sada

SUNDAY SCRIPTURE READINGS

April 11th
 Acts 10:34a, 37-43
 Colossians 3:1-4
 John 20:1-9

April 18th
 Acts 5:12-16
 Psalm 118:2-4,13-15,22-24
 Revelation 1:9-11a,12-13,17-19
 John 20:19-31

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WORLD WIDE WEB
 Newman Centre: www.newmantoronto.com
 Archdiocese of Toronto: www.archtoronto.org
 Vocations Site: www.vocations.ca

Discussion, Prayer and Fellowship Groups

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TAIZE PRAYER

Clea Soare
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(RCIA)**

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MARRIAGE PREPARATION

Eileen & Larry Richard
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PASTORAL ADVISORY COUNCIL

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CHILDREN'S LITURGY

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Service & Outreach Programs

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OUT OF THE COLD

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We Are An Easter People

By Fr. Bob Williams

"Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple out ran Peter and reached the tomb first. He went down to look in and saw the linen wrappings lying there, but he did not go in.

Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. (Jn. 20:1-9)

This selection from the fourth gospel brings forward reminiscences that had been preserved for devout recalling. The story opens with the darkness of night, the small hours before the dawn. We glimpse the veiled silhouette of Mary Magdalene. She is still devoted to Jesus, despite all the horrors of his execution and the emotional shock of his hurried burial. She moves away from the rugged city wall of old Jerusalem to the newer garden of Joseph of Arimathea. The latter had obtained official authorization to bury the corpse. The great round stone had been rolled aside; the door of the tomb was gaping open and defenseless, utterly improper, and suggesting only one explanation to her shocked mind: Some people had removed the body of Jesus! She had no idea of their identity, their purpose, or their location. She takes the only course open to her; she runs in great haste to the leaders of the disciples, to *"Simon Peter and the other disciple."*

Peter and John answer the summons. They run to

the tomb to ascertain for themselves what the situation would reveal.

The Empty Tomb

John probably related to his disciples later how he out-paced and out-distanced Peter. Commentators have seen a significant symbolism in John's reaching the tomb first but yielding to the head of the Church before entering the tomb. Such thoughts were hardly present in their minds at the time. John, "the one Jesus loved" was probably overcome with emotion and preferred to wait for Peter's company to aid his judgment of the scene. He had "stooped to look in" through the low entrance of the inner chamber, and had seen something he never forgot.

Twice our text explicitly mentions what might seem to be a circumstantial detail: the burial shroud and the wrappings are lying in the tomb. A message must be contained in this deliberate emphasis, recorded many years later, and after three gospels. Would not grave robbers, intent on stealthily getting away with the body of Jesus, have left the wrappings on the body?

There is something else. There is no indication that the cloths are on the ground, on the contrary. "He saw the linen cloths lying there." Is not the evangelist telling us that the cloths were laid out, in the tomb niche corresponding to the position of Jesus' body? What is more, the cloth "which had been on the head" is not lying out in a flat position with the other cloths; it is "rolled up" in a distinctive manner, "in a place by itself." Is the evangelist telling us that the head-cloth was "rolled up" at the very spot where Jesus' head had rested?

Whatever the precise meaning of these terms, the disciples reach the conclusion that something very special has happened. They reached a different view from that of Mary Magdalene. They believed! It was not yet in a fully explicit and verbalized manner, but, they believed!

The risen Jesus of New Testament thought was also the crucified, the persecuted, the wounded, the Broken One. His resurrection was a triumph of life. For the first witnesses the resurrection was not a

remote or theoretical problem but part of the meaning of their daily living and aspiring.

The suffering, death and resurrection of Jesus are about our lives as well. The potency of the message of the resurrection lies in the fact that it shows us the way in which life itself works. Human life is fundamentally about seeing suffering and death in a new way. Every fresh step we take, from the very act of being born, to forsaking childhood, to leaving home, to choosing a career, to being pummeled with injustice - until death itself - is a form of dying to the past.

Similarly every occasion of spiritual or inner growth, from losing this or that prejudice to gaining any fresh insight into ourselves, others or the world, means a mini-death, or a rebirth. The resurrection of Jesus means that we too shall one day be resurrected. But the real power of the Easter Message is what it says about life here and now.

Paul began the process of finding words for this new meaning in life. Speaking of baptism he says: "*you have been buried with him when you were baptized; and by baptism, too, you have been raised up with him through your belief in the power of God who raised him from the dead*" (Col.2:12).

"What Does It Mean Today?"

How do we speak of the resurrection today? What does it mean for us? Is it only something in a remote past involving one person, Jesus, and in an even vaguer future, an object of our personal hopes? Would I be laughed at or written off were I to address Christians today with the words: "realize that you have been raised from the dead," or "the most important energy of my life flows from the risen Christ"?

Happily the impact of the resurrection in our lives is not tied to our capacity to talk about it, not even to our awareness of it. Would we list it among the most important remarks we would make about today's living? Let us explore but one insight into the resurrection.

The resurrection means that Jesus is forever part of the present. This means that whether I am driving a bus, changing oil in a car, cleaning windows, researching a school project, or preparing a

lecture, or cooking a meal, or whatever, Jesus, alive and well, is part of the scene.

It means that if I want to list the most important constituents of this or any moment the presence of Jesus tops the others. We are never alone whether dying of hunger in a starving ghetto or of boredom in a resort apartment gorged with luxury. In danger, in dying, in caring, in loving we are never left to our own resources. A presence links our person, our actions into the network of an unfolding creation. Nothing is insignificant. Everything is marked by the event we call the resurrection. Beautiful!

A Bread and Butter Issue

Resurrection is a bread and butter issue of the meaning of our lives. It enriches the perception of every moment, grounds more deeply the roots of hope and strengthens the risk of love. To find that wave-length we need contemplation as a very ordinary activity of living. For people who really celebrate Easter it should be like breathing out and in - living in the atmosphere of eternal life.

At the moment of his soul's returning to his sacred body, Jesus saw his now immortal body immediately clothed in robes of glory. To our eyes, it would be not unlike the Transfiguration when "his garments became glistening, intensely white" (Mk.9:3). The burial wrappings he simply left undisturbed, not opened or unwound, intact empty shells. Later that day he was to pass through the closed doors of the upper room and leave them intact too.

Jesus glorified humanity now belonged to a universe with its own laws of physics, its own systems, "a new heaven and a new earth" (Rev.21: 1). To that universe Mary in her assumption already belongs. To that universe too shall we belong, we who are "in Christ."

**"Over and over, we struggle out of the tomb.
Feet tangled in the winding sheets.
Decay just setting in;
Over and over catch the scent of clear air
As the stone yields; And over and over, turn
again To the dawn, to the new light."**

ECUMENICAL PRAYER WITH THE SONGS OF TAIZÉ

Taize services will be held at the **Newman Centre Chapel** on Friday
April 16th at 7:30 PM



Now accepting applications for the

STUDENT CAMPUS MINISTRY TEAM

for the Fall/Winter (Sept '04 – Apr '05) 2004/05 term. For more information please see our website at www.newmantoronto.com. Deadline for Fall/Winter term applications: June 30, 2004.

The Catholic Doctor's Guild

You are invited to an upcoming discussion at the Newman Center: NATURAL FAMILY PLANNING - CATHOLIC BIRTH CONTROL? - Thursday April 22, 2004. The talk starts at 7:00 pm with the Rosary followed at 7:30 pm by a discussion. ALL ARE WELCOME

Sharelife

Envelopes are attached for the first collection for ShareLife on April 25th.

Thank You

Thanks to all who volunteered to organize the Irish Spring Dinner-Dance on Mar. 20. It was a huge success and sold out. Visit our website at www.newmantoronto.com to see the photos.

Reflections on the Death of Jesus vis a vis Social Outreach and Justice

“The death of Jesus was not the end of his power and presence, for he was raised up by the power of God. Nor did it mark the end of the disciples’ union with him. After Jesus had appeared to them and when they received the gift of the Spirit, they became apostles of the Good News to the ends of the earth. In the face of poverty and persecution they transformed human lives and formed communities which became signs of the power and presence of God. Sharing in this same resurrection faith, contemporary followers of Christ can face the struggles and challenges that await those who bring the gospel vision to bear on our complex economic and social world.”

Pastoral Letter of the Catholic Bishops of the United States, *Economic Justice for All*

Catholic CoffeeHouse

Monday, April 19th, 8:00 p.m. to close, at the Renaissance Cafe, 1938 Danforth Ave. An evening of music, poetry, and spoken-word by artists of faith. No admission charge. Troy, from evening choir, is one of the organizers of this new initiative. Open to all.

Heating and Cooling Fund

The results of the heating and cooling fund will be published in the next bulletin but it appears we have met our goal! We thank all who helped us to pay off this fund in only seven collections!

Again, final details will be announced in the next bulletin!

Parenting with Joy

A workshop which helps to bring out the best in you as parent-educator for your child will take place at the Newman Center on April 30th, 7-9:30pm and May 1st, 9:00am - 4:30pm.

Will be facilitated by Myrna Aylward, PRN Educator. It costs \$50 and please pre-register before April 26th by calling Sr. Ursulaat at 416-920-6958

LITURGICAL MINISTRIES

April 10th, 10:30 PM Mass

Sacristan: Andy Filarski

Servers: Vivian Kwok, Julia Grummitt

Hospitality: **Serge Paquet**, Ana Laura Munoz, Alejandro Silva Solis, Student Campus Minister (x2)

Lectors: Fergal Nolan, John Kennedy, Sarah Hamilton, John Humphries, Julie L'Heureux, Pearl Sequeira, Talitha Greenwood, Larry & Eileen Richard

Eucharistic Ministers: Louise Grummitt, Paul Nolan, Priya Andrade, Sehne Connell, Sheila Dabu, Kim Gottfried

April 11th, 11 AM Mass

Sacristan: Margaret Dougherty

Servers: Pamela Carriere, Student Campus Minister

Hospitality: **Nancy Sidle**, Larry & Marietta Carriere, Student Campus Minister (x2)

Lectors: Doug Valentine, Peter Warrian, Joan Bedard

Eucharistic Ministers: Jacqueline Myers, Toni O'Shea, Tony Smith, Ana de Melo, Virgilio de Melo

April 18th, 11 AM Mass

Sacristan: Sr. Terry Dalla

Servers: Jordan Miliucci, Stephan Miliucci

Hospitality: **Teresa Simm**, Lucia DiIorio, Viviana Jono, Student Campus Minister (x2)

Lectors: Richard d'Anjou, Margaret Dougherty, Marie Gleason

Eucharistic Ministers: Joan Bedard, Richard Bedard, Nancy Sidle, Kevin Doran, Diane Doran

April 18th, 7 PM Mass

Sacristan: Julie Wright

Servers: Sheila Dabu, Vivian Kwok

Hospitality: **Anton de Ruiter**, Stephan Nieweler, Ren Rejante, Student Campus Minister (x2)

Lectors: Giovanna Sirianni, Claudia Petramela

Eucharistic Ministers: Sarah Hamilton, Andrij Harysymowycz, Danny Hui, Lanny Hui, Yumi Hur

Scheduling Coordinator: Patrick Douglas 416-979-2468, coordinator@newmantoronto.com

See <http://www.newmantoronto.com/litminsked.htm> for future schedules

Eastern Catholic Liturgies

The Byzantine Catholic Campus Ministry Liturgy will be having its last Divine Liturgy for this academic year on Sunday, April 11 at 4:00 pm. Liturgies will resume on Sunday September 19/04

OUTREACH MINISTRIES

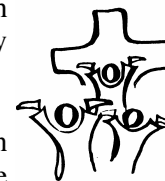
OUTREACH VOLUNTEER RECOGNITION CELEBRATION

An evening of celebration will take place on Friday, May 7th for outreach volunteers to share, reflect on and celebrate our experiences of community service of this past year.

Volunteers involved in the outreach programs listed below will receive an invitation by email during the first week of Easter to formally invite you to the recognition event.

LET'S GATHER, PRAY AND CELEBRATE TOGETHER!

St. Francis Table, Lay Pastoral Visitation to the Sick at Princess Margaret and Mount Sinai Hospitals, Out of the Cold, Street Patrol, Our Place, Screening Committee, Tutoring with Pathways to Education and Tutoring with the Missionaries of Charity



As the Psalm of Easter proclaims, "This is the day the Lord has made, let us rejoice and be glad..."

In raising Jesus from the dead, God invites us to contemplate His great love for us and to know of His plan and desire to also raise us up to eternal life. In our baptism, renewed at Easter, we are reminded of our destiny in Christ. Jesus reminds us that God's love for us never dies. That same love which raised Jesus from the dead will raise us up, too.

In this Easter season, let us take time to reflect on the gift of life itself. It is profound mystery. We see not only ourselves, but others as marvelous reflections of God's love and image. This invites us to see others as God sees them. It reminds us of our call to also serve them. In Jesus' example of the Washing of the Feet at the Last Supper, we are given a model of serving with humility, respect, and care. In the Eucharist, Jesus is with us always, and becomes a part of us so we can become more like him in service to one another.

I would like to thank all who assisted in helping to ensure our Palm Sunday and Holy Week liturgies would be as meaningful as possible. In particular, I thank the choirs, the Liturgy Committee, the RCIA Team, the Taize ministry team, and all who assisted as liturgical ministers. I am grateful, as always, to the wonderful young men and women who form our campus ministry team, and to our fine pastoral staff at the Newman Centre. I continue to be inspired by their faith and enthusiasm and service to our community.

I welcome into our community all who were baptized at Easter. They are a great witness to us all and a strong reminder of the power of God at work in our community. I congratulate them and invite your prayers for them as they continue to grow in faith.

May God bless you in this season of Easter and may its message bring you peace, joy and hope. Let us continue to pray for one another. Easter greetings to all!

Fr. Pat

