



NEWMAN CENTRE CATHOLIC MISSION

AT THE UNIVERSITY OF TORONTO'S ST. GEORGE CAMPUS



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THE TORCH

NEWMAN CENTRE CATHOLIC MISSION & ST. JOHN HENRY NEWMAN CATHOLIC CHURCH | SUMMER • FALL 2022

Moving Forward Towards Salvation

Newman Centre New Branding | Reflecting on the Past Liturgical Season of Lent
2022 Bible Parallel Project | NCSC: A Year in Review | AGM & Volunteer Appreciation Night
2021 Year-End Financial Report

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From Fr. Mark Kolosowski Our Pastor & Executive Director



Brothers and
Sisters in Christ,
After spring summer
After summer fall
After fall winter dies
what about God?
God is now.

We have watched the winter and spring semesters go by, the summer semester is upon us, and the fall semester is not far away, finding ourselves in the passing of time that Father Jan Twardowski makes mention to in the above poem titled “Is”. Father Twardowski reminds us that even though we find ourselves in a whirlwind of time, there is one thing that can slow down time and bring it to a halt. That is God. When we are in God, time does not exist, because God is not constrained by time. God being infinite is beyond time and space, that is why God simply “is now”.

We know that time is a gift given to us by God and it needs to be utilized to the best of our ability for His Glory. So here, at the Newman Centre, we got straight to work. During the winter semester, we revisited our mission and vision statements and came up with the following:

Mission: A university parish and chaplaincy providing a supportive home on campus, where students can integrate faith and intellect, and grow in community and holiness.

Vision: Empowering students to proclaim the faith.

Understanding who we are and recognizing our purpose, helped us to see the bigger picture and identify the needs of our chaplaincy and parish. Hence, at our Volunteer Appreciation Dinner, we introduced a new structure for the Newman Centre, that would promote more engagement from our students in leading the chaplaincy thus, giving the Pastor the opportunity to focus more on other major groups of our mission: Parishioners, University Professors, University Staff, and Alumni.

With a clear mission and vision, we looked at how we communicate who we are. As with any organization, our logo is an important piece in establishing our identity as a Mission

and as a presence on campus. We were blessed to have a professional design company assist us with creating something that would be recognizable and connects with our student and young adult population. This “rebranding” is explained in more detail in this edition of the Torch. Please make sure to read about it, and learn the meaning and symbolism behind it.

These exciting initiatives have only encouraged us to do more for the mission and have also set our focus on our faith formation. We have been trying to provide programming that creates opportunities for our students to encounter Christ. Such places (or times) as our Parish Student retreat, our Lenten Way of the Cross, and in engaging our students in prayer and devotions, such as the Litany of Loretto (recited in the month of May), and in our Novena to St. Joseph of Cupertino (prayed during the spring exam period) which our students received very well.

Looking forward, we have a lot of plans for the new school year and that is why with the help of a Canada Summer Jobs Grant, we were able to hire two students acting as missionaries to support us with program planning for the next school year. Matthew Black and Jacob Yap have been working diligently with our staff and have been a blessing to our team. Please enjoy their bios, along with the rest of our staff team, in the following pages.

As we quickly move towards our fall semester and anticipate the return of the bulk of the University students, please pray for our mission. Time is quickly moving forward and we have a lot to do. Our students need to encounter our Lord and Saviour Jesus Christ and may their hearts be touched in the time they are here so that they continue to deepen their relationship with Him. May this prayer by **St. John Henry Newman** help us encounter and realize that in everything that we must do “**God is now**”:

Dear Jesus, Help me to spread Your fragrance everywhere I go. Flood my soul with Your spirit and life. Penetrate and possess my whole being so utterly, that my life may only be a radiance of Yours. Shine through me, and be so in me that every soul I come in contact with may feel Your presence in my soul. Let them look up and see no longer me but only Jesus! Stay with me and then I shall begin to shine as You shine, so to shine as to be a light to others; The light, O Jesus will be all from You; none of it will be mine; It will be you shining on others through me. Amen.

Newman Centre Catholic Mission Core Staff Team



Rachelle Ezechiels, Operations Manager

Rachelle is the newest member of the Newman Centre family, joining us as the Operations Manager in March 2022. She has worked for the Archdiocese of Toronto for almost seven years. Prior to that, Rachelle had a successful career working in Finance for 15 years before switching over to working within non-profit organizations and eventually the Catholic Church, after a personal encounter with Jesus. That experience led to a deep conversion of heart, a rediscovery of the Catholic Faith, and an even deeper love for Jesus and His Bride, the Church. Today, Rachelle lives out her faith daily in her identity as a daughter of God, her vocation as a mother of two, her work for the Newman Centre Catholic Mission, her service in the Legion of Mary, and her work as a co-podcaster for the Catholic Podcast “At The Well”. Rachelle’s smile and joyful disposition is a grace that was freely given to her, so she is always willing to freely give it back to others. When you find yourself at the Newman Centre, please make sure to say “Hello!”.



Sandra Hallig, Campus Minister

Sandra is the Campus Minister of the Newman Centre and joined the team in November 2020. She enjoys reading, writing, and showing you photos of her cute niece. Sandra always had a passion for serving communities which led her to serve many years in Youth Ministry, serving in Mission trips, and pursuing a degree in Urban and Regional Planning at Toronto Metropolitan University. During her time at University, Sandra was involved with her Catholic Chaplaincy and experienced a deeper encounter with Jesus, being reminded of His personal, faithful, and intimate love for her and for everyone around her. As she approached her last year of school, she felt the Lord drawing her to the life of a missionary with Catholic Christian Outreach. It was here that Sandra served the students at Concordia University in Montreal and where her love for the Gospel and talking to others about the faith grew. Sandra strives to give students what she was so beautifully given by her mentors and student leaders in the past, someone who will encourage, and pray for and with them on their journey to Holiness. Today, you will find Sandra overseeing and implementing Campus programs, fostering a welcoming environment for all those on campus, and with a big heart to serve the students at UofT St. George. If you ever need someone to grab a cup of coffee or bubble tea with, Sandra is there!



Marie Frassica, Communications & Parish Office Administration

Marie is the Communications and Parish Office Administrator of the Newman Centre, having joined the team in September of 2021. Marie is a graduate of George Brown College - School of Design. Before joining the Archdiocese of Toronto in 2013, Marie worked as a graphic designer, production/project manager, and creative director at various design studios in Toronto. While design is Marie’s first career love, she has always wanted to serve a community of faith. She received that wish in 2013 when she joined the Archdiocese of Toronto. By bringing her design, organizational, and administration talents to the table, she was able to further her understanding of what it truly means to be a steward of the Catholic Church. Marie said, “Every day I learn more and I understand more of what it means to be fully entrenched in the Catholic faith.” Marie believes that working at the Newman Centre is a gift of God’s grace because she is able to work within her faith and for her faith alongside a team of highly intelligent, professional, and well versed individuals who live their faith to the fullest every day. Marie delights in serving the public as well as meeting the needs of the students and parishioners.

Newman Centre Catholic Mission Chaplaincy Missionaries



Matthew Black, Chaplaincy Missionary

Matthew is one of two new campus Missionaries joining the Newman Centre community in the Summer of 2022. Having volunteered in the church from the age of 7 in Catechesis of the Good Shepherd and Altar Serving, the Church and her holy service has always been a part of his life. His passion for Christ's mission was truly ignited when he entered his first sacred music choir, which he later assumed direction of as well as 3 other smaller scholas. He continued his search for Christ whilst cantoring for Holy Mass, and consequently was introduced to the Oshawa Catholic Chaplaincy which he has been a member of for almost 3 years. After answering the call to pursue vocal performance professionally at the University of Toronto, he encountered the Newman Centre, and during the academic year he quickly fell in love with the welcoming faith community and its desire to spread Christ's love on University Campus, leading him to apply for the Campus Missionary role to further the Chaplaincy's mission and impact. Today, Matthew continues to seek new ways to learn about and spread his faith through his work as a Campus Missionary at Newman, his cantoring position at his parish, and through conversations with his peers and superiors. His enthusiasm to listen and partake in conversations ranging from faith and morals to local sports teams continues to thrive at his Newman Centre missionary position, and you can often find him in conversation with the students and community at the house.



Coby Yap, Chaplaincy Missionary

Fredritze Jacob 'Coby' Yap is one of our newest members of the Newman Centre family, joining us as one of our chaplaincy missionaries at the start of May 2022. Coby is currently enrolled at the University of Toronto, studying at the Mississauga campus, in a double major for English and Religion. Through the grace of God, Coby has answered his missionary call within Couples for Christ Canada; travelling and serving across the country for the past 4 years and even taking charge of communications and media. Seeking out his vocation, Coby is actively exploring the religious life as either a diocesan priest or for a religious order. Joining our team, Coby looks to explore and expand his home by creating new relationships here at Newman as well as offer a love and trust in God from his stories and experiences to all those he encounters. Be sure to say Hi!

“God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission...”

- St. John Henry Newman

Newman Centre Catholic Mission NEW BRANDING



NEWMAN CENTRE

NC Promotional Items... Coming Soon!

The newly designed Newman Centre logo tells the Newman Centre story on multiple levels, from honouring Saint John Henry Newman, respecting tradition in Catholic iconography, to celebrating youth and representing Catholic life on campus, all presented through a modern and distinct brand mark.

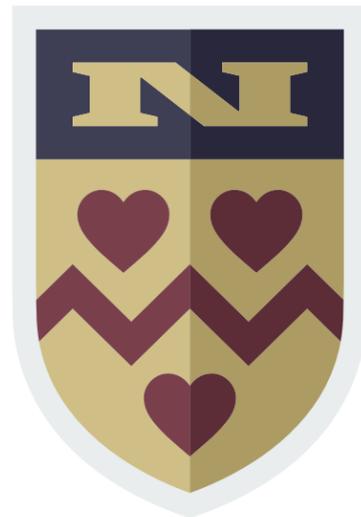
Key elements from the Newman Coat of Arms (shield, zigzag line and 3 hearts), were respectfully borrowed and reimagined in the development of the new logo. The new logo also includes a keystone cap above the shield,

containing the letter "N" to mark and identify the name Newman. The look is contemporary, but honours the original design. The design displays a rich and subtle colour palette, and also provides a clear notion of a collegiate crest - properly fitting for our position on campus and youthful audience.

The name "Newman Centre" and motto "Heart Speaks To Heart" accompany the crest, set in a classical typographical style and structure that supports and anchors the complete logo.

THE SHIELD

The shield has been used in heraldry dating back to early medieval Europe. The shield signifies protection, and also forms the main or focal element in a coat of arms.



THE ZIGZAG LINE

In ancient Egypt, the jagged (zigzag) line is the hieroglyphic symbol for the letter "N" ("N" for Newman), and also represents water, in and of itself life-giving. The zigzag line has also been described as the symbol of life, and as the path of the souls.

THE LETTER "N"

The letter "N" marks and identifies the name Newman. The large "N", also known as an "Initial cap", they are capital letters that are intended to decorate the start of a body of a text, as in an illuminated manuscript, such as a Bible. They are called "illuminated" because of the use of gold and silver which illuminates the text and accompanying illustrations.

THE THREE HEARTS

The three hearts symbolize the unity of Father, Son, and Holy Spirit (Trine God).

BLUE

Blue is the colour of spirituality, intuition, inspiration and inner peace, also represents both the sky and the sea. Blue also identifies with the University of Toronto – Blue being the school's colour. The colour blue has been associated with the city of Toronto for many years.

RED

Red, symbolic of the blood of Christ, has played an important role in Christianity and Christian iconography. Cardinals wear red robes and the colour is predominant in public-worship garments and textiles. Red also symbolizes love, strength, heart, courage, and security.

GOLD

Gold is illuminating, sacred, durable, and precious. It is almost universally associated with the sun, or the highest stage in spiritual development. The colour gold is associated with illumination, love, compassion, courage, passion, and wisdom. The golden background of the shield as referring to the glory and the mystery of the Holy Trinity. Gold was one of the Christmas gifts presented to Jesus Christ at his birth. Gold is a symbol of Christ's kingship on Earth.



Actual Items shown here may not be produced exactly as shown.

The Catholic Side of Salvation

Photo: Unsplash: Aaron Burden

Taken from Catholic Culture - an article by Dr. Jeffrey Mirus on the topic of Moving Towards Salvation. If non-Catholics can be saved, why does it matter if we become Catholic or remain Catholic, or try to convert others to Catholicism? After following our discussion here on the possibility of salvation for non-Catholics, one of our readers suggested that it would be very useful to address that question. I agree. If a person can be saved regardless of the religion (or no religion) in which he finds himself, why should we cling to our Faith and attempt to share it with others?

An Initial Catch-22

There is, of course, a Catch-22 here, because once you understand the value of Catholicism, the question is closed. It may be all very well for someone else to remain non-Catholic, but once one knows what Catholicism is, it is clear that to reject it is to turn one's back on God and His Providence. So those who understand their Faith—but who just once in a while wish it could be otherwise—have eliminated by their own conscious knowledge whatever “hope” for escape they might otherwise have had! If you're a good Catholic who is tempted by a questionable way to make money, by a romantic dalliance to which you have no right, by a wish that various charitable causes would simply leave you alone (ahem), or by the prospect of lying abed on Sunday morning after having partied all through Saturday evening and Saturday night—well, sorry, but as the saying goes, you're hoist with your own petard.

In plain English, you're blown up by your own bomb, and you know it. Ultimately you don't mind unless you're really in a personal crisis, because you already understand that the Catholic Church offers the fullness of what God the Father has made available in Christ for our salvation and that, in consequence, the Church is far and away the easiest and most certain road to eternal happiness. Finally, in knowing that, you also know two other things. First, you know that if you turn your back on the Church, you're rejecting God and the Good you know, which makes salvation impossible in any context. Second, you know that you have an incomparably valuable and wonderful gift which, if you really care about anybody but yourself, you'll want to share with others.

Turning Things Right Side Up

Now while this is the whole answer in brief, there are much richer ways of expressing it. One of the problems that prevents us from expressing this richness is our preoccupation with the question of personal salvation. I'm reminded of the evangelical Christians who used to walk up to me at college and ask me whether I was saved. Indeed, ever since sectarian divisions arose in the 16th century, even Catholics have thought more about their Faith in terms of salvation than they did before. As recently as the first half of the twentieth century, this preoccupation with the question of salvation too often took center stage in ordinary Catholic life. Thus it has often been said, including by theologians such as Joseph Ratzinger, that there was a strong cultural tendency among Catholics at that time to live the Faith prescriptively: Just give me the rules; tell me the

minimum set of things I have to do to get to Heaven; oh, and let me know what it takes to make Purgatory, too.

Yet this almost exclusive focus on the question of salvation actually looks at the Faith from the wrong end, defining it too much in terms of one ego-centric result. I don't mean to say that personal salvation is unimportant. Certainly Our Lord talked about it. But thinking about religion primarily in terms of personal salvation is an essentially Protestant idea. A religious scholar named Paul Hacker actually turned this problem into an extraordinarily perceptive book about the Protestant Reformation entitled *The Ego in Faith*. The serious Protestant wants to know if a man has accepted Jesus Christ as his personal savior. In broad terms, the purpose of religion for Protestants is to gain salvation. The essential and far richer purpose for Catholics, however, has always been to give glory to God.

Now as soon as we say this, we grasp instantly that it is true, but how often do we forget! And once we remember that it is true, we suddenly start looking at religion from the right end again; we turn the whole thing right side up. At its very core, Catholicism isn't about me, or at least not primarily. It's about God. And secondarily, it's about my relationship with God, and yours, and every human person's.

Glory, Love and Grace

God is pure being, without beginning or end, the one whose essence is existence, the only one who can truthfully call Himself “I am who am” (Ex 3:14). He is so awesomely beyond and above us that our only appropriate response is: “Glory!” He is also the Creator of everything else that exists, all of which depends completely and utterly upon Him. Again, “Glory be to God!” And He is a Trinity of burning love, by His very nature impelled to share Himself in love with others, whom He has created simply to be loved, to know what it means to be in love. Once again, “Glory!”

Finally, to draw us into this ecstasy of love, He makes Himself present to us through the Incarnate Word, Jesus Christ. And after Jesus Christ came into the world, taught us everything we needed to know about the Father, established His Church and prepared for His final act of obedience to the Father's will, what does He say to the Father about His purpose and the purpose of His disciples? He says it is all for the glory of God. Read Saint John's Gospel: I glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me in thy own presence with

the glory which I had with thee before the world was made. I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. Now they know that everything that thou hast given me is from thee; for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. (Jn 17:4-10)

An Engine of Unity

To give glory to God, we must keep His every word, insofar as we know it; and if we are so blessed as to know all His words through His only begotten Son, then we must embrace and live in the very Word of God Himself. This is not a demand so much as a gift. Remember that the central task of the Word in history is to reconcile us to the Father or, as I said above, to bring us into an ecstatic union of love with Him. To conceive of this as a burden, or to weigh it up in terms of a series of requirements, is to miss the point entirely. But we cannot be caught up in an ecstasy of infinite love merely by offering our own natural and finite love. Thus a central feature of God's plan is that He should actually share His Divine life with us, not only loving us but enabling us to love Him back with His own supernatural love, now made our own through grace.

At last we are getting somewhere in answering our question of why we should become Catholic, or remain Catholic, or bring others to Catholicism. To respond to God as He so ardently wishes, by drawing into a union of love with Him, we need all the assistance we can get: All the knowledge of Himself that He has provided; all the guidance He has given as to the attitudes and behaviors we need to modify in order to love properly; and as large a share in His very life—that is, as much grace—as we can pack in. These things come to man through Christ and His Holy Spirit operating in and through the Catholic Church—the Church Christ founded and committed to Peter and the Twelve, the leaders of the Church of whom He said so very clearly: “He who hears you hears me” (Lk 10:16).

The Catholic Church is a veritable engine of unity with God. Her structures and sacred hierarchy, her Faith and securely infallible teaching, her sacramental life of grace, and her very members—sinners in flux, with all their faults—are also Christ's mystical body, the locus of his presence on earth, and the ultimate source and font of every grace to all, even those outside her visible borders.

To enjoy the gift of God's saving love fully, to draw into the fullest possible union with Him, and so to glorify Him to the best of our ability as He wishes to be glorified, we must participate as vigorously in the Church as we know how, and we must share this immense gift with others as much as we can. For indeed it would be churlish on our part, and more than worthy of condemnation, to be willfully satisfied with anything less than all that God has offered—as if to spurn our Lover's gifts.

The Kingdom of God

This same criterion of willful satisfaction applies equally to all persons, and the Church's teaching on salvation both within and outside of the Church's sacramental system depends on this very thing: We must not turn away from whatever Good we know, and we must always seek earnestly to know more of the Good, and ultimately know the Author of all that is good. Because Catholics have the opportunity to participate more richly than anyone else in this knowledge and in the grace to grow into union with the only One who can truly be called “good” (Mk 10:18; Lk 18:19), Catholics possess incomparable blessings—blessings on which they are bound, so to speak, to capitalize. Remember the parable of the talents (Mt 25)!

So far we have been considering this matter from the personal point of view, which is valid enough, but it is also necessary to broaden it to its full scope, and ultimately to the new heavens and the new earth promised to us by Christ Himself (2 Pet 3). For Our Lord came to inaugurate the Kingdom of God, which even now through the Church grows like the proverbial mustard seed in the hearts of men. This Kingdom has, inescapably, a social dimension, an outflowing to others of the love we share with God. Indeed, since the Church worships and grows as a community, its individual members are part of a community of love, a community which extends itself to all in every need, both natural and supernatural.

The reign of God has already begun in Christ: “If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you” (Mt 12:28). It is made present each time we share the love of God that we have received, glorifying Him by keeping His words, by living in Christ—that is, by doing His will. Those of us in the West are beginning again to see, with the decline of Christian influence, what we once took for granted: The enormous decline in genuine care for one another and the immense misguidedness of human efforts to make things better. In other places which are becoming heavily Christian for the first time, people can see this from the opposite side: How much more mutual

“To draw us into this
ecstasy of love, He makes
Himself present to us
through the Incarnate
Word, Jesus Christ.”



Photo: Unsplash: Marcos Paulo Prado

help there is, and how much better-directed human effort becomes, under the influence of Christ!

The Kingdom of God struggles against the darkness, of course, and appears often to be intermingled with it. But insofar as Catholics become better and more numerous, and insofar as they invest the social order with Catholic teaching and the love of Christ, so does the Kingdom of God penetrate the world more widely and deeply in both its natural and supernatural dimensions. For grace, while it does not replace nature, always perfects it.

Sharing in the Sufferings of Christ

This matter of extending the Kingdom of God brings me to a final point. God wishes to be glorified by entering into a union of love with you and me, and He also wishes to be glorified by this union with every soul. It is for this reason that He has made His Church a font of grace, and for this reason He has also given it a missionary charge: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age” (Mt 28:19-20). This is a clarion call to make converts, insofar as we are able, for the glory of God, a process of glorification which also includes that other little result, personal salvation.

But there is a deeper mode of participation in Christ’s work than missionary work. St. Paul put it this way: “Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ’s afflictions for the sake of his body, that is, the church” (Col 1:24). By an almost incredible act of condescension, God makes us partners with Christ in doing exactly what Christ Himself claimed His supreme sacrifice would do: “I, when I am lifted up from the earth, will draw all men to myself” (Jn 12:32). This is, if you will, a stunning amplification of the parable of the talents. Indeed, to whom much has been given, from him much will be expected. We Catholics are privileged—yes, privileged—to become so intimately united with Christ that we can enhance in our own lives His very sufferings for the good of the Church. Note that the other side of this rare coin is the supremely high calling to help extend Christ’s salvific power.

We possess, then, by virtue of being Catholic, a share in the spiritual responsibility for all of our brothers and sisters, both within and outside the visible borders of the Catholic Church. We are called to make reparation for sin, to win forgiveness, and to increase the flow of grace available to all those who, in whatsoever condition, are or should be struggling to know and follow the good that must ultimately lead to God through Christ. By our own

holiness, which is a deep union with God through the effective appropriation of grace, we are invited—no, we are actually expected—to strengthen and increase the mysterious ways in which the Holy Spirit, flowing out from Christ and His Church, touches the hearts of each and every person in the continuous drama of bringing all of them closer to their Father in Heaven.

Above all we are called to do this by our intense glorification of Christ in the Church, by which we offer everything we have to Him and with Him to the Father for the sake of souls. How was it that Saint Paul described God’s method? To his saints, said the Apostle, “God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory” (Col 1:27). It is Christ we proclaim, Paul continued, “warning every man and teaching every man in all wisdom, that we may present every man mature in Christ” (Col 1:28).

Being Catholic is our glory, the glory due to God, and an incomparable potential gift to every man, woman and child whom God calls son, daughter and friend. Here we find glory upon glory. Ultimately, that is why we are to become Catholic, to remain Catholic, and to do all we can to draw others to embrace Catholicism. Ad majorem Dei gloriam. To the greater glory of God! ■

Jeffrey Mirus holds a Ph.D. in intellectual history from Princeton University. A co-founder of Christendom College, he also pioneered Catholic Internet services. He is the founder of Trinity Communications and CatholicCulture.org.

This article is from CatholicCulture.org

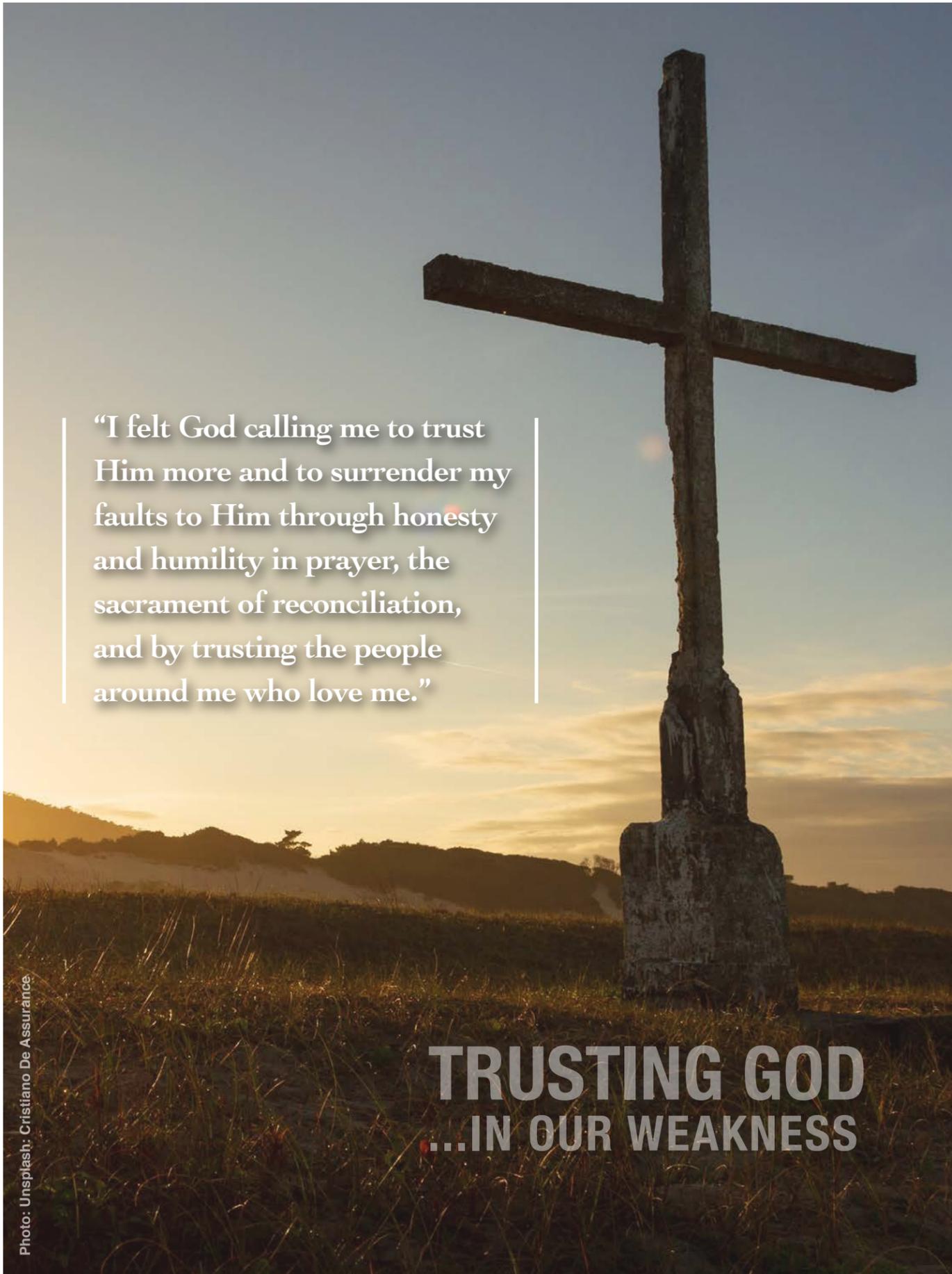


This past Lenten season, I had the opportunity to read, “The Return of the Prodigal Son,” By: Henri Nouwen. Nouwen goes into great detail about the Dutch artist, Rembrandt’s painting of the Prodigal Son, exploring the various perspectives of the Father, the Prodigal Son, and the Elder son in the Parable. It was a book that deeply resonated with me as I saw how in my everyday life, I can relate to all three characters. It was also a book that opened my eyes to how intimately Jesus speaks to us through the various Parables He preached. Today, we read the Parables and often ask ourselves, “What does Jesus mean when He says this?” Today, young people may fall into the trap of not paying attention to the details, the historical context, and most of all, they may miss the opportunity to see how it can apply to our day-to-day lives.

We at Newman felt drawn to provide an opportunity for students to dig deeper and discover the significance of the parables. Through much prayer and planning, we are pleased to present the “Bible Parallel Project” that will launch this October. The overall goal of our Bible Study is to form students spiritually and provide them with a better understanding of how to live out the gospel in their everyday lives. We desire to see students grow in understanding of the Good news. Students will have the opportunity to receive the word of God, reflect, understand, and find practical ways to apply it in their day-to-day lives. Each month, we will explore a different Parable that Jesus preached and how it draws a parallel into our personal lives. The month will begin with a reflection given by a guest speaker, who will also give

practical tips on how to live out the good news. Each week, we will take the opportunity to zoom in closer, focusing on the different passages and themes of the Parable by receiving a short reflection each day of the month. The daily reflections will be from various Catholic resources such as videos, quotes from Saints, Catholic books, or a simple reflection written by one of our staff or guest contributors.

The very beautiful aspect of parables is that Jesus speaks to us where we are, through the lens of human experience, and with a crucial reminder, that a concrete decision must be made through our gift of free will to follow Him. The Catechism of the Catholic Church, 546 states, “Jesus’ invitation to enter his kingdom comes in the form of parables, a characteristic feature of his teaching. Through his parables he invites people to the feast of the kingdom, but he also asks for a radical choice: to gain the kingdom, one must give everything. Words are not enough, deeds are required. The parables are like mirrors for man: will he be hard soil or good earth for the word? What use has he made of the talents he has received? Jesus and the presence of the kingdom in this world are secretly at the heart of the parables. One must enter the kingdom, that is, become a disciple of Christ, in order to “know the secrets of the kingdom of heaven”. For those who stay “outside”, everything remains enigmatic.” We ask for continued prayers as we plan this program, and we hope that it will bear fruit for our students. Stay tuned for updates on the Bible Parallel Project through our Social Media channels! ■



“I felt God calling me to trust Him more and to surrender my faults to Him through honesty and humility in prayer, the sacrament of reconciliation, and by trusting the people around me who love me.”

**TRUSTING GOD
...IN OUR WEAKNESS**

Photo: Unsplash: Cristiano De Assuranc

Trusting God in Our Weakness - A Reflection on the Season of Lent | By Alejandro Adames

During this past Lenten season, I had the privilege of participating in a two-day Lenten retreat hosted at the Newman Centre. It was a time full of prayer, reflection, praise and worship, spiritual direction, and fellowship, which helped to strengthen my relationship with the Lord. The overall theme of the retreat was praying in the desert and Fr. Matthew McCarthy’s eloquent explanation of the purpose of going out into the desert struck me and I have been reflecting on it ever since.

A desert is a place where our weaknesses and wounds become exposed, which leads us to cry out to God in our time of need. I find that sometimes in prayer, I am afraid of bringing my weaknesses and faults to God because of my desire to be strong, perfect, and loveable. During the retreat I was reminded that the Lord loves us in our feebleness, and He encourages us to bring our wounds to Him. When we are in the desert and are obligated to confront our fragility, there are two possible responses. The first is to hide and to continue to live in fear, keeping our flaws hidden from ourselves and others in hopes of assembling a barrier and fortress to keep ourselves safe. The second choice is an offer from Jesus himself - to trust in Him and ask Him to walk alongside us throughout our journey. Jesus understands our pain, our suffering, and our wounds; fully human and fully divine, He experienced everything except sin, and He can personally relate to our suffering.

In his letter to the Corinthians, St. Paul speaks of a thorn in the flesh that was tormenting him, which he prayed to have removed. However, the Lord replies to him — "My grace is sufficient for you, for power is made perfect in weakness". This is a striking paradox; when we try to overcome our flaws by burying them deep within and pretending that they don't

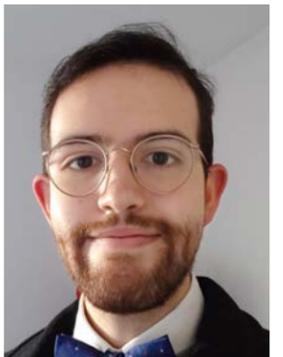
exist, we do not get stronger. Rather, if we surrender our flaws to God and rely on Him and His grace, He can help us grow in holiness. He may not remove them entirely, He never promises that, but by depending on Him and not ourselves, we can grow in strength. Ultimately, the desert reminds us to lean on God as we are fragile if we rely only on ourselves. I am so thankful for the opportunity to participate in this Lenten retreat as it provided a chance for me to reflect on this theme and helped bring to light the wounds and weaknesses that I hide from myself.

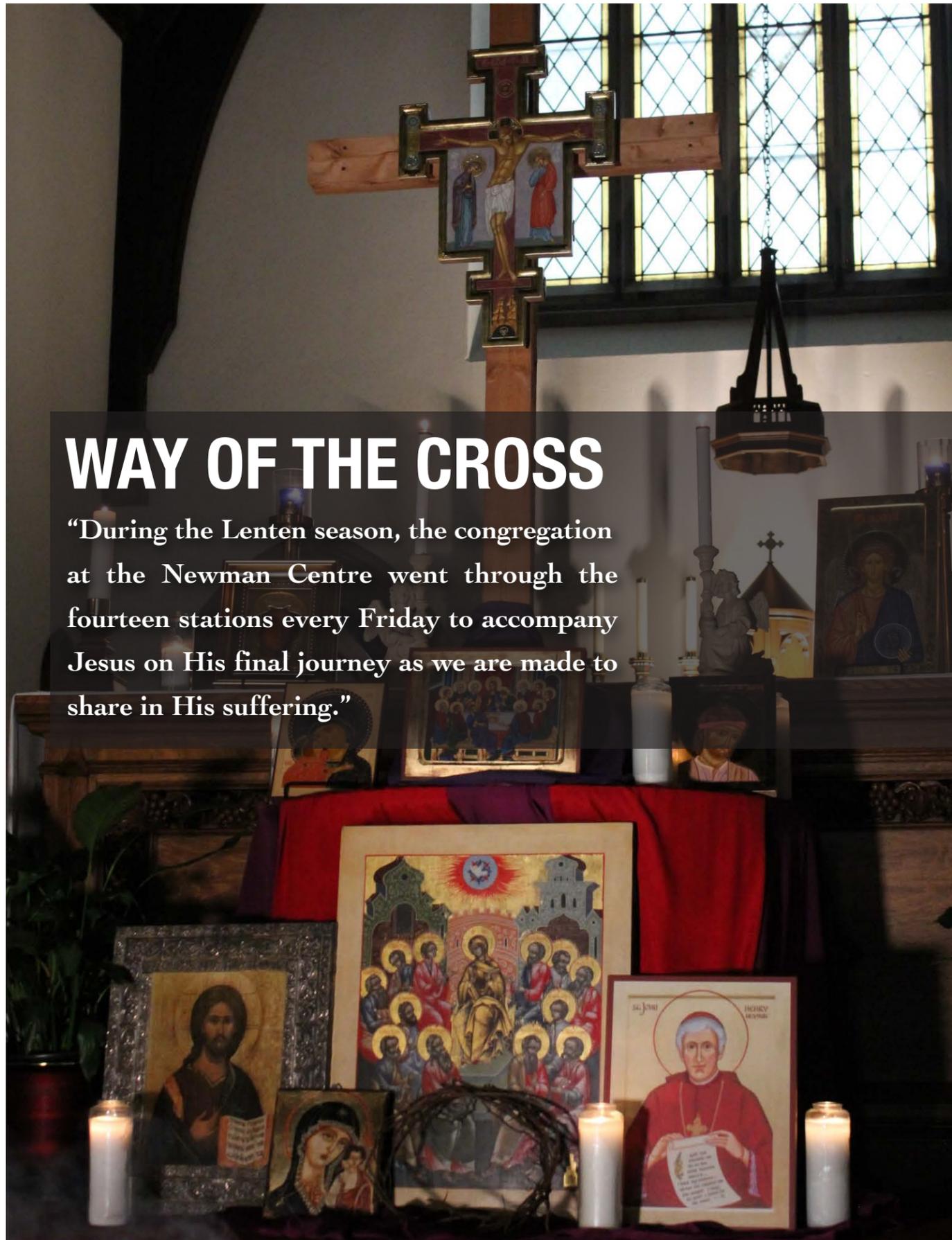
I felt God calling me to trust Him more and to surrender my faults to Him through honesty and humility in prayer, the sacrament of reconciliation, and by trusting the people around me who love me. The retreat was a very fruitful experience. By taking advantage of wonderful reflections paired with silence in prayer, I was able to walk alongside Jesus Christ in the desert with his guidance, and I was able to have a personal conversation with God throughout this journey of spiritual renewal. ■

Alejandro Adames:

Master of Science student in mathematics at the University of Toronto.

Alejandro is also a volunteer and a member of the Newman Catholic Students' Club (NCSC) in the position of Liturgical Spiritual Affairs Coordinator.





WAY OF THE CROSS

“During the Lenten season, the congregation at the Newman Centre went through the fourteen stations every Friday to accompany Jesus on His final journey as we are made to share in His suffering.”

Way of the Cross I By Jeanne Fredette

The Way of the Cross, or the Stations of the Cross, is a series of fourteen stations portraying the events of the Passion of Christ; (1) Jesus is condemned to death, (2) He is made to bear His Cross, (3) He falls for the first time, (4) Jesus meets His Mother, (5) Simon of Cyrene is made to bear the Cross, (6) Veronica wipes the face of Jesus, (7) He falls for the second time, (8) Jesus meets the women of Jerusalem, (9) He falls for the third time, (10) Jesus is stripped of His garments, (11) He is nailed to the Cross, (12) Jesus dies on the Cross, (13) He is taken down from the Cross, (14) Jesus is laid in the tomb.

During the Lenten season, the congregation at the Newman Centre went through the fourteen stations every Friday to accompany Jesus on His final journey as we are made to share in His suffering. Through the readings about the events leading to His crucifixion and prayers, we learned about the meaning of the Cross and the purpose behind Jesus's death. We also reflected on the impact of each station on our own lives.

The Romans viewed the Cross carried by Jesus as an object of torture, suffering, and execution. Now, we may not be on our way to death, but everyone still bears their own personal cross. But, why? What does it mean to carry your cross? This is something that we talked about and reflected on during the Way of the Cross. Carrying your cross means that even through the storms and battles of your life, through your suffering, you must fully entrust in God. Jesus did not die on the Cross to end human suffering, but to make our reconciliation with God possible. He sacrificed Himself for us on the Cross to bear our sins; He was the ultimate sacrifice—the Lamb of God. The present world is still suffering; there are starvation, natural

disasters, crimes, wars, and many horrible things. However, even in these dark moments or just in everyday struggles, Jesus is there with us. Just as He willingly took up His Cross for us, we must take up our cross for Him. By trusting in Christ through our suffering, our pain is not in vain.

Through this Lenten season, being able to draw hardships and wisdom from the stations have made a lasting impact on me. Every week, despite going through the exact same fourteen stations, there have been multiple ways of integrating them to our daily lives. There were three stations that have stayed with me; when Jesus meets His mother (4) and when Simon of Cyrene (5) and Veronica (6) were introduced. Simon helped physically carry the Cross whereas Veronica wiped the face of Jesus. These acts showcase how a little help can go a long way. Help does not always mean taking the Cross of someone else and carrying it for them, but just relieving some of the pain of another may ease their burden and suffering.

Lastly, as Mother's Day recently passed, I believe it is befitting to remind ourselves of the hardships that all mothers go through and how much love they give their children. To any mother reading this, I commend you and thank you for all that you have done for your children so that they could feel a resemblance of Mother Mary's love through you.

I want to express my sincere gratitude to Father Mark Kolosowski, Steadfast Worship, as well as every reader and volunteer that have taken part in this year's Lenten season. ■



Jeanne Fredette:
Undergraduate
Studies - working
towards a Bachelor of
Science in Psychology
at the University of
Toronto.

**Jeanne is also a
volunteer at the
Newman Centre.**

Newman Centre 2021 Year-End Financial Report

INCOME	2021 Actuals	2021 Budget	Budget Variance (\$)	2020 Actuals
Church Receipts (Incl. Sunday Offertory)	\$110,853.92	\$126,000.00	-15,146.08	\$137,081.09
Other Donations	\$7,840.00	\$11,300.00	-3,460.00	\$5,260.00
Rental and Interest Revenue	\$39,707.02	\$66,000.00	-26,292.98	\$112,156.86
Parish/Chaplaincy Programs Receipts	\$5,299.64	\$8,000.00	-2,700.36	\$6,778.55
Sundry Income	\$25,784.29	\$30,250.00	-4,465.71	\$18,221.45
Newman Foundation Grant	\$90,838.57	\$170,000.00	-79,161.43	\$160,000.00
Archdiocese/CEWS Subsidy/HST	\$388,419.07	\$382,000.00	6,419.07	\$490,164.96
Investments Redeemed	\$0.00	\$0.00	0.00	\$16,627.40
TOTAL INCOME	\$668,742.51	\$793,550.00	-124,807.49	\$946,290.31
EXPENSE				
Salaries & Benefits	\$389,930.03	\$471,100.00	81,169.97	\$456,412.83
Office Services/Supplies	\$33,318.94	\$35,000.00	1,681.06	\$36,406.20
Church and House Expenses	\$172,101.34	\$124,000.00	-48,101.34	\$123,255.88
Parish/Chaplaincy Program Payments	\$11,899.51	\$24,950.00	13,050.49	\$15,432.44
Sundry Payments	\$132,421.60	\$71,500.00	-60,921.60	\$66,686.58
Furnishings and Equipment	\$22,039.35	\$32,000.00	9,960.65	\$98,551.66
TOTAL EXPENSE	\$761,710.77	\$758,550.00	-3,160.77	\$796,745.59
NET INCOME	-\$92,968.26	\$35,000.00	-127,968.26	\$149,544.72

Notes on COVID-19 Lockdowns and Impact to Chaplaincy and Parish:

- 2021 began in a COVID-19 Lockdown which was lifted on March 5th for Toronto and schools remained closed and continued remote learning
- The Ford government announces a 3rd State of Emergency and province-wide Stay-At-Home order on April 1st, 2021
- Vaccine Policies and Mandates at the University of Toronto were implemented in 2021 and some students took a gap year or stayed online
- In late November 2021, the Omicron variant appeared and restrictions returned again shortly after

Notes on Rental Income:

- In Spring 2021, the Student Campus Minister (SCM) Program was cancelled and students were no longer residing at the Newman Centre
- OCY (Office of Catholic Youth) offices relocated to a new building early Summer 2021
- The previous Pastor moved out of the Rectory in late Summer 2021, and the Newman Centre remained unoccupied for the remainder of the year, until January 2022, when Fr. Mark moved in.

Notes on Major Expenses:

	Special Funds	
1. Remaining amount owing for Water Proofing	Newman Leadership Formation Bursary Fund	
2. Replacement of Chapel Condenser	Jan 1, 2021 Balance	\$1,092.00
3. Roofing Repairs	Newman Foundation Grant	\$0.00
4. Installation of Alarm System	Awarded to Students	\$0.00
5. Addition of Maintenance Team	Dec 31, 2021 Balance	\$1,092.00

Other Notes:

- Includes \$11,217 collected and disbursed to the Archdiocese for Special Collections, ie. World Mission Sunday, ShareLife, & Shepherds' Trust
- Includes funds received from donors to the Centre
- Includes fees from events & rentals
- Includes flow-through items, HST, CEWS, training, and social events
- Includes Chaplaincy Programs & Retreats

The expenses associated with operating the Newman Centre and the St. John Henry Newman Parish are significant, and it takes a great amount of prayer, hardwork, and charitable contributions to keep our Mission going. While the Archdiocese of Toronto has continued their support, your contributions are vital to our ongoing operations. Your Sunday Offertory and Daily Offerings are greatly appreciated. However, with rising costs, we humbly ask that you consider increasing your weekly offering, and consider using our pre-authorized giving methods which will enable us to budget and allocate our funds accordingly, to continue to care and maintain the beautiful "home" and church, we are blessed with. We also encourage you to support our Campus Ministry Program and Bursary Fund by donating to the Newman Foundation. (To learn more about how you can support our Mission, or to make a donation to the Newman Foundation, please visit our website: www.newmantoronto.com.)

Many thanks to all our donors, volunteers, students, parishioners, University of Toronto professors and staff members, and the staff of the Newman Centre who make all this possible. Special thanks to our Finance Council, consisting of John Finley, Catherine Pawluch, Nick Pawliwec, and Jessel Subero for all their diligence and input. If you have any questions or comments, please contact our Operations Manager, Rachelle Ezechiels via email at rachelle.ezechiels@newmantoronto.com.

PUT YOUR FAITH INTO ACTION... BY SUPPORTING THE NEWMAN CENTRE!

Dear friends, parishioners, and supporters of the Newman Centre,

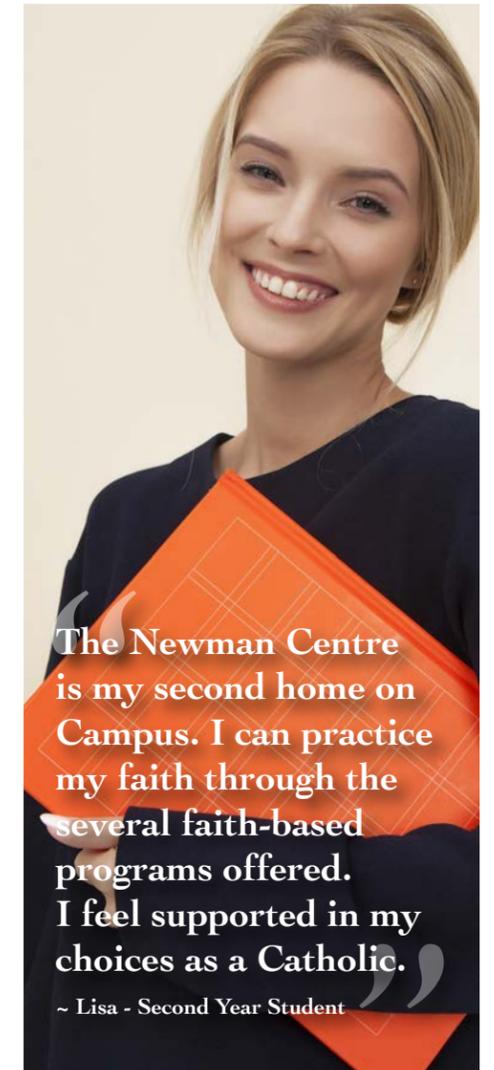
We are very grateful for your prayers, well wishes, and ongoing support towards our faith-based programs for the Newman Centre Catholic Mission. As loyal parishioners and friends of the Newman Centre, we ask you to consider making a donation to either the **Newman Centre Foundation of Toronto** or to the **Newman Centre Catholic Mission**.

When you donate to the **Newman Foundation of Toronto** you are supporting our Campus Ministry's faith based programs.

When you donate to the **Newman Centre Catholic Mission** you are supporting our monthly overhead costs for the Centre and the St. John Henry Newman Catholic Church.

Your financial support will create a pool of funds to make our budgeting easier and more importantly, will help us to provide unique and one-of-a-kind programming to the University of Toronto students who are an integral part of our Centre. It will also enable us to successfully continue our Faith & Reason lectures, Liturgical seminars, student and adult retreats, Bible study programs, the Way of the Cross, Pray & Play, student pilgrimages, sacramental preparation programs, stewardship training, and much more.

Did you know that if you sign up for the Monthly Pre-Authorized Giving Program (P.A.G.), you will be invited to a friends and family wine and cheese event at the Newman Centre. You will enjoy a special Newman Centre gift of recognition, and an invitation to a special annual Mass.



The Newman Centre is my second home on Campus. I can practice my faith through the several faith-based programs offered. I feel supported in my choices as a Catholic.

~ Lisa - Second Year Student

How to Make a Donation | For your convenience, we have enclosed a donation slip.

By Mail: Please make your cheque payable to either: **The Newman Foundation of Toronto** or the **Newman Centre Catholic Mission: 89 St. George Street, Toronto, ON M5S 2E8**

In Person: Our Centre is open Monday to Friday from 9 am to 5 pm. You can drop by anytime during our hours of operation to offer your donation (cash or cheque) to our Parish Office Administrator.

Online: You can make a donation online through our website at: newmantoronto.com and select 'Donate' from our menu.

Pre-Authorized Giving (P.A.G.): You can sign up for P.A.G. through our website at: newmantoronto.com and by downloading and completing our donation registration form. Once complete, you may drop it off at the Parish Office or you may email it to: office.administrator@newmantoronto.com

GRACE + HUMILITY

by Mafe Angeles, NCSC President (2021-2022)
and new Vice President (2022-2023)

At every Newman Catholic Students' Club (NCSC) meeting this year, the team prayed for the grace of humility to center our events and programs around Christ, not themselves. They understood that it is only through Christ that all things become possible, and they wanted their ministry to be used as an instrument of God's love in the university. *Continued on page 22*

Photo: Unsplash: Anthony Tori



Coffee House 2021-2022



Having fun after Pray & Play

Continued from page 20

This humility proved to be quite relevant during the several transitions between in-person and online learning. It was important for the team to cater to all comfort levels and to make events like the weekly Pray and Plays and bi-weekly Newman Nights hybrid. Constant modification was difficult but it pushed the team to truly trust in God's will for the community.

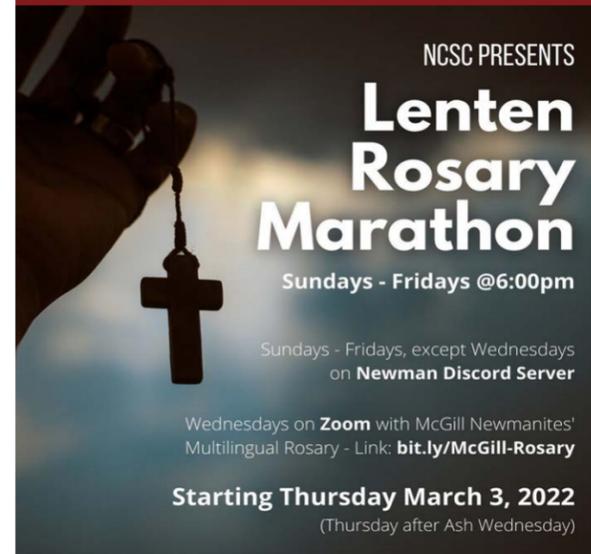
Nearly every event that was continued this year from previous years had to be modified. As I mentioned, Adoration was often live-streamed for those who could not attend in-person Pray and Plays. They also offered a Zoom option for our Newman Nights where a team member led an activity with Zoom attendees and our guest speakers used a headset to clearly communicate their talks. Additionally the Fall Coffeehouse had to be pre recorded and the watch party was held in the Oak Room in late November. For spiritual nourishment, the team organized a virtual Advent calendar with daily videos, reflections, and challenges. Additionally, they led a consecration to St. Joseph with a group of students.

The winter semester brought forth even more challenges. Starting the semester in full lockdown meant that social media presence needed to grow much stronger. The team began using the YouTube channel (@Newman Catholic Students' Club U of T) to reach a wide audience in different ways. There you can find vlogs, music, book reviews, and more.

When the University of Toronto reopened, the NCSC joined several other student leaders to lead a weekly Stations of the Cross reflection during Lent. Online, the team ran a Lenten Rosary Marathon where they would lead a daily rosary with other Newmanites. Finally, they ended the year with a successful glow-in-the-dark formal: "You Are the Salt of the Earth, and the Light of the World." The NCSC was overjoyed to see such a strong presence in the house once again as they look forward to what the next group of leaders will accomplish next.

The NCSC extends their thank you to the many volunteers who have helped at every event. They are also grateful to everyone who participated in the Tiny Saint Keychain fundraiser. They are not sold out yet; if interested please contact Sandra Hallig. ■

2021-22 NCSC Faith Based Events



NCSC PRESENTS
Lenten Rosary Marathon
Sundays - Fridays @6:00pm
Sundays - Fridays, except Wednesdays on Newman Discord Server
Wednesdays on Zoom with McGill Newmanites' Multilingual Rosary - Link: bit.ly/McGill-Rosary
Starting Thursday March 3, 2022 (Thursday after Ash Wednesday)



TUESDAY APRIL 5
PASTA, PRAY & PLAY
6 PM - PASTA DINNER
7 PM - ADORATION
8 PM - SOCIAL



NCSC PRESENTS
"YOU ARE THE SALT OF THE EARTH, AND THE LIGHT OF THE WORLD"
A FORMAL EVENT
DATE: SATURDAY, APRIL 30, 2022
TIME: 5:30PM - 11:00PM

Newman Catholic Students Club (NCSC) 2021-2022 Events At A Glance





Easter Vigil 2022



Student Lenten Retreat - Praise & Worship



Student Retreat - Sandra & Christian



Student Retreat - Aimee & Marianne



Way of the Cross



Way of the Cross



Student Lenten Retreat with Steadfast Worship



MENTAL HEALTH SUPPORT FOR STUDENTS

For students (18 - 35 years old) experiencing stress, isolation, or struggling with school-life or work-life balance.

Local: (647) 249-9059 | Toll free: (877) 794-8373

Hours of Operation: Every Wednesday
3:00 pm to 10:00 pm | This is a Free Service

Catholic Family Services of Toronto & Newman Centre Catholic Mission



Chaplaincy Updates

By Sandra Hallig, Campus Minister

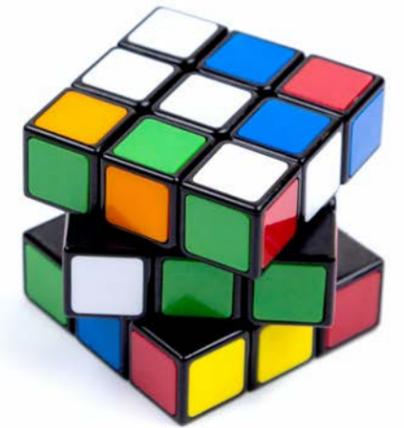


Photo: Unsplash: Volodymyr Hryshchenko

“Another COVID-year has passed by here at the Newman Centre. Though there were still restrictions and obstacles to face, we are grateful for all the efforts from our student leaders and volunteers to ensure that our Newman community stayed connected throughout this time.

Last year, given the changes in our student programming, we had the intention of implementing a new Chaplaincy structure. Though we saw some benefits of this structure, we witnessed the impacts on our students from the COVID-19 policies and procedures put forward by the Province of Ontario and the University of Toronto. Areas such as students taking on an online or hybrid approach to their learning and how students experienced campus life were some ways that life at the Centre was impacted. After many observations, we took the time to reflect on what worked and what we desired to improve on. The following are the new changes we have made to our Chaplaincy structure as announced in this year’s AGM.

Firstly, we are excited to announce our plans for onboarding of part-time Campus Ministry Aids for Fall 2022. Their primary roles will be to support the pastoral and relational ministries here at the Centre. They will provide administrative support and foster strong relationships as mentors with our students. An important part of Campus Ministry is leadership formation and collaborating with our student leaders. This year in our structure, we introduce the Chaplaincy Board. Under the spiritual direction of Fr. Mark, the Chaplaincy Board’s main purpose will be to ensure that the mission and vision of the Newman Centre Chaplaincy is carried out in everything that we do. The Board will ensure that all voices within our community are being heard and have a voice in chaplaincy matters. The Board, along with the Campus Ministry team and other student leaders, will encourage a spirit of stewardship amongst the student community here at Newman.

In addition to our existing student leader positions, we introduce new roles such as: Liturgical Student Lead, Student Formation, Evangelization, and Student Music Coordinators. Each student leader this year will guide a team of student volunteers that will assist with various Newman Campus Ministry events and programs. The Student Liturgical team lead will seek out opportunities for students in the Newman community to see the beauty of the Catholic Church, the sacraments, and the different ways students can serve in Liturgical Ministries such as Lector, Sacristan, Greeter, Usher, Altar Servers, and more. The Student Formation team lead’s main role is to assist in nurturing the gathered students within our Chaplaincy. They will focus on assisting the Campus Ministry team in the planning and implementing of the various programs and events we host. Our Evangelization team lead will partake in outreach efforts to welcome new students to the Chaplaincy and seek opportunities to engage students in sports and social activities. Finally, our Student Music Coordinators will focus on building a culture of praise and worship within the Chaplaincy. They will work towards showing their fellow students how beautiful the gift of music can be in personal prayer and in proclaiming the Gospel of Jesus Christ.

This past year was one filled with many obstacles. However, it was a testament to how creatively courageous our students are when they use their God-given gifts to bring their fellow classmates closer to Christ. With this new structure, our Chaplaincy teams hope to further unify our community and collaborate more closely with our student body. Please keep us in your prayers as we prepare and plan for our next academic year.” ■



LEGION OF MARY

By Rachelle Ezechiels, Newman Centre's Operations Manager

When asked if they ever heard of the Legion of Mary, some parishioners mentioned a small group of elderly women praying the rosary in the basement of their church. Now, although the Legion of Mary does promote prayer, this explanation would be far from an accurate depiction of what the Legion of Mary is, who these legionaries are, and what they are called to do. Firstly, there are men too! Secondly, it is not just for the seniors of the parish, in fact, there are junior legionaries too!



But to provide some context, let us go back to a time when the Legion of Mary first began on September 7th, 1921, on the eve of the Feast of the Nativity of Our Lady, over 100 years ago...

During this period in history, Our Lady had just given us the instructions on how to make reparation for the world's sins and how to pray for the conversion of sinners through her apparitions at Fatima in 1917. WWI just ended in 1918 leaving families torn apart by death and destruction. The world was forever changed because of it and, while men were mobilizing their worldly armies to inflict violence on one another out of pride, greed, and other deadly sins, Mother Mary, with the help of her army of angels, was mobilizing her own army of soldiers to bring salvation to the world, in the Church Militant.

It is not surprising that during this time, some of the more recognizable and influential figures of our time, were being inspired by the Holy Spirit. Archbishop Fulton Sheen was just ordained a priest in 1919, St Faustina was receiving her Sacrament of Confirmation in 1920, and St. John Paul II was born in the same year. St. Francisco and St. Jacinta, two out of three, of the children that Mother Mary visited at Fatima, joined her and Jesus in heaven respectively in 1919 & 1920, building up the Church Triumphant. Back on earth, St. Maximillian Kolbe began a worldwide Catholic evangelization movement around this time, the Militia Immaculatae. St. Teresa Benedicta of the Cross, also known as St. Edith Stein, converted from Judaism to Catholicism and was baptized on January 1st, 1922 after reading an autobiography of St. Teresa of Avila the summer of 1921. G.K. Chesterton also joined St. Edith Stein in converting to Catholicism from the Anglican church in 1922. This time was a period in which many great saints and holy men and women emerged from the wreckage of the world war.

We can now see that what began on September 7, 1921, in a small room in Dublin, Ireland, initiated by a lay person by the name of Frank Duff (now a Servant of God) and a few of his friends, (both male and female), was not by chance and was in fact, inspired by the Holy Spirit. Gathering around an altar, with Our Lady of Grace at the centre of the table, they started off their meeting with an invocation to the Holy Spirit and praying the Holy Rosary. This led to that divine and supernatural inspiration, becoming a reality, which has now grown to over 4 million active members, approximately 5 million auxiliary members worldwide, and is found in over 142 countries. The Legion of Mary

is the largest Catholic global lay apostolate, and it continues to "be fruitful and multiply". In 2018, Cardinal Collins visited with the senior officers of the Legion of Mary in Toronto, (the Toronto Senatus), and asked them to spread the Legion of Mary to all the parishes across the Archdiocese of Toronto. Legionaries are both men and women, and range from the age of years old (in our Junior Legion of Mary praesidia), to teens, young adults, adults, and seniors, who have promised to be a soldier for Christ and His Mother.

As legionaries their role is simple, through a special devotion to the Blessed Mother and the Holy Spirit, they bring glory to God in 3 ways: through prayer, continually learning and being formed in the Catholic Faith, and by carrying out apostolic work every week. Through their own 'yes' to serving Our Lord Jesus Christ, under the guidance of the Holy Spirit and the ecclesiastical authority to which they are bound, they seek to bring as many souls to Jesus as possible, and thereby their own, by living out their Christian lives in accordance with the teachings of the Catholic Church and frequent reception of the Sacraments. Legionaries do everything in union with Our Blessed Mother.

To learn more about the Legion of Mary, or how you can become a legionary in Mother Mary's army, (as a part of the new praesidium being formed at the Newman Centre), please contact **Rachelle Ezechiels, Operations Manager** at: (416) 979-2468 ext. 230, or at rachelle.ezechiels@newmantoronto.com.

We encourage you to prayerfully consider the call to join this global lay apostolate and deepen your devotion to Our Lady, which will lead you to deepen your relationship with Jesus Christ. ■

"We never give more honour to Jesus than when we honour his mother, and we honour her simply and solely to honour him all the more perfectly. We go to her only as a way leading to the goal we seek – Jesus, her son." ~ St. Louis Marie de Montfort

ANNUAL GENERAL MEETING

A Spiritual Home on Campus | By Fr. John Meehan, SJ

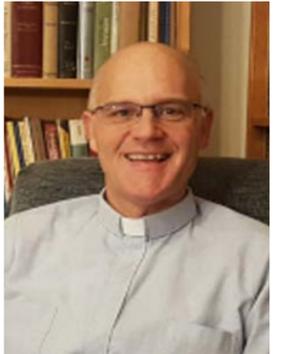
“Cor ad cor loquitur” (“Heart speaks to heart”) is the motto of St. John Henry Newman, one of my favourite saints. Bringing together faith and reason, this beloved saint has been the inspiration behind Newman Centres across North America. Campus ministry is such a crucial ministry in the Church as this is a time in young people’s lives when many will either grow in their faith or lose their faith. Newman’s inspiration was very much present on May 17, when we gathered at the Newman Centre for the Annual General Meeting (AGM) and Volunteer Appreciation Dinner. How blessed I was to be with students, parishioners and others as we heard Fr. Mark and his team share their vision, mission and plans for the Newman Centre, including a bold new logo. It was an unforgettable evening of fellowship, fun and faith. The year ahead promises to be full of many graces as the Newman Centre lives out its mission of proclaiming the Good News on campus, helping people find God in their midst.

Over the past year, I have been blessed to serve at the Newman Centre whenever a priest was needed for Mass, confessions, retreats or talks. I first got to know Newman Centres while an undergraduate at McGill University, then getting involved with the Newman Centre here in 1995, when I began a doctorate in History at the University of Toronto. I enjoyed helping in various capacities: as a choir member, piano accompanist, reader, server, coordinator for RCIA and – and then a few years after joining the Jesuits in 2000 – as a deacon and then priest. Newman has always been my spiritual home on campus, as it is for many students and professors, and I found my vocation here. I will never forget getting a special blessing at

Mass at Newman just before I entered the Jesuits. Years later, I was blessed to serve as deacon at Newman, later saying my first Mass here on the Solemnity of the Most Holy Body and Blood of Christ. These were grace-filled moments that I will always cherish.

It is consoling to see that the Newman Centre continues to provide a spiritual home for so many students, faculty, staff, parishioners, alumni and others. In fact, it was encouraging to see how Fr. Mark and his team have discerned the needs of each of these communities as we live out our vocation to be Christ’s presence on campus. Despite the great challenges of our time, the faith is very much alive on campus through the Newman Centre and how inspiring it was to meet the many volunteers responsible for the good work being done through the Centre. Like others present, I was grateful to receive a “Hands and Heart of Service” volunteer recognition certificate, inspired by the words of John 13:14, “Now that I, your Lord and teacher, have washed your feet, you also should wash one another’s feet.” That is a beautiful image of servant leadership, the example of Christ that God calls all of us to imitate as we serve the needs of those who come to the Newman Centre seeking meaning and community. May God continue to bless this important ministry in the years ahead. ■

Please refer to pages 32 and 33 for some of the photos taken at our AGM and Volunteer Appreciation evening. You can view more photos by visiting our Facebook Page at: <https://bit.ly/3u7hrDB>



Fr. John Meehan, SJ is a Canadian Jesuit priest, historian and academic. He is Director of the Bill Graham Centre for Contemporary International History at Trinity College, University of Toronto. He was president and vice-chancellor of the University of Sudbury in Sudbury, Ontario.

2022 Annual General Meeting and Volunteer Appreciation Night



Sandra



Fr. Mark

- Agenda**
1. Welcome & Opening Prayer
 2. Re-cap of 2021-2022 School Year
Communications
 3. Financial Report
 4. New Structure
 5. Upcoming Programs
 6. Newman Centre Rebranding
 7. Question & Answer



Matthew & Ben



Coby & Rachelle



Marie



Alvin, Marianne & Para



What's Happening...Newman Centre Campus Ministry



TABLING AND ORIENTATION

Student volunteers needed!

Register through the google form! For more information contact Sandra Hallig

<https://bit.ly/NewmanOrientation>




NEWMAN NEWBIES

looking for 3rd and 4th year students to help mentor new students!

Register through:
https://docs.google.com/forms/d/e/1FAIpQLSc_qGhcZuGy1WYw1qUNEGpRypfZV2NHazBnxgUdUJLXS9EXQ/viewform?usp=send_form

Contact Sandra: sandra.hallig@newmantoronto.com




BIBLE PARALLEL PROJECT

COMING SOON IN OCTOBER...



NEW NEWMANITE SUPPER

September 23
September 30
5PM ET

Meet and connect with us over a meal at Newman!



NEWMAN CENTRE CATHOLIC MISSION

Thanks to our anonymous donor, the Newman Centre continues to offer **FREE** access to **Formed - The Catholic Faith. On Demand.** **Formed.org** has developed a technology platform for the delivery of award-winning Catholic content, children's programming, audio talks, e-books and more, attracting over 1,000,000 users across 5,500 parish communities. Sign up and share with your family and friends: <https://formed.org/signup>.



Newman Centre Catholic Mission: Contact List

CORE OFFICE STAFF

Fr. Mark Kolosowski
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