



# THE TORCH



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# A MESSAGE FROM THE PASTOR



Dear brothers and sisters in Christ:

I am writing this reflection while casting the occasional furtive glance onto the empty streets outside of my office. It is an eerie thing to see the entire city shut down in response to the COVID

-19 pandemic, which has spread rapidly across the globe. It will be interesting to see which predictions regarding the containment of this virus, and a return to normalcy, will hold true a few months from now.

We are truly blessed to have many brave and hardworking medical professionals at the forefront of this crisis, some of whom belong to our own community. Several doctors and nurses have expressed a profound distress in not being able to provide adequate care for all those requiring hospitalization. In a recent Facebook post, a young nurse described the deep anguish she experienced in being forced to decide which patients would be eligible to receive the required medical equipment needed to help them breathe.

This brings to mind the stress that many health care professionals who oppose euthanasia also experience. Rightly so, they state that they entered the healing professions to heal and not kill patients. Just prior to the arrival of the coronavirus in Canada, the tabling of Bill C-7 was in the spotlight. This bill seeks to expand access to physician-assisted suicide and euthanasia, further removing “safeguards” that were put in place when these medical acts were de-criminalized in 2016. If passed, vulnerable people could be euthanized on the same day of their request, even if not terminally ill. Physicians are told they must provide an “*effective referral*” which obliges them to connect the patient with another medical professional who will eventually euthanize the patient seeking it. This puts the conscientious objector in the causal path of the patient’s death. Ontario is the only province in Canada which requires physicians, who are asked to do legal medical acts that go against their consciences, to refer to a non-objecting physician, or to do it themselves in cases of perceived urgency. Those who refuse to do so

can find themselves in serious trouble with the College of Physicians and Surgeons of Ontario (CPSO).

This moral dilemma raises a very difficult question. Do they acquiesce to the demands of their patients, or do everything possible to resist a practice that is objectively evil despite the fact that its practice is now legal?

Blessed Franz Jagerstatter, whose stained-glass image graces our chapel, can serve as an example to those who refuse to go against their consciences. He was a simple Austrian farmer, husband and father who was martyred for having refused to swear an oath of loyalty to Adolf Hitler. His life story is beautifully portrayed in Terrence Malick’s recent film entitled “*A Hidden Life*.” In it, the viewer is drawn into the increasing anguish he experienced in knowing that his refusal to go against his conscience would cost him his life. He knew he would never again see his beloved wife and three young daughters. Some encouraged him to take the oath so as to preserve his life. Franz refused. His conscience was well-formed with the light of the Gospel and purified and strengthened through his regular participation in the holy sacraments. On the day before he was executed, he wrote to his wife, “Do you believe that all would go well for me if I were to tell a lie in order for me to prolong my life?”



# A MESSAGE FROM THE PASTOR

While healthcare professionals are not at risk of physical death for failing to provide an *effective referral*, they do risk losing their licences to practice medicine and in turn, their livelihood. Moreover, it is a well-known fact that prolonged emotional stress can have deleterious effects on our mental and physical health. No one should be forced to go against his/her conscience. Every Catholic has a moral responsibility before God to speak out against the ever-encroaching culture of death that seeks to eclipse the fundamental right of freedom of conscience that belongs to each citizen. Adolf Hitler was able to commit much evil, in part, because many people were afraid to oppose him. Many people are unaware of the fact that Hitler was a big promoter of euthanasia. Nobel laureate Elie Wiesel presents these chilling facts in “*Without Conscience*,” an article he published in the New England Journal of Medicine on April 14, 2005. He states that instead of helping to cure and comfort their patients, doctors “became their executioners” (p.1511).

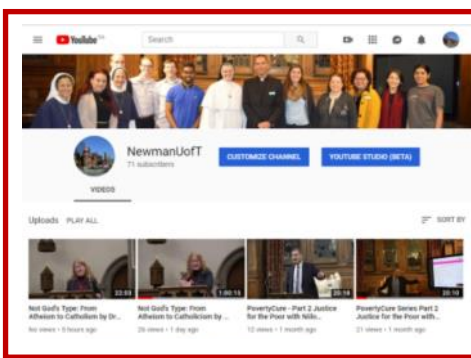
Weisel writes, “in October 1939, several weeks after the beginning of hostilities, Hitler gave the first order concerning the Gnadentod, or “charitable death.” On the 15th of that month, gas was used for the first time to kill “patients” in Poznań, Poland. But similar centers had already been created in Germany three years earlier. Now, psychiatrists and other doctors collaborated in a professional atmosphere exemplary for its camaraderie and efficiency. In less than two years, 70,000 sick people disappeared into the gas chambers. The Gnadentod program was going so well that the head of the Wehrmacht Hospital psychiatric ward, Professor Wurth, worried, “With all the mentally ill being eliminated, who will want to pursue studies in the burgeoning field of psychiatry?” The program was interrupted only when the bishop of Münster,

Clemens August Graf von Galen, had the courage to denounce it from his cathedral’s pulpit. Protest, in other words, came not from the medical profession, but from the church” (p.1511).

If this pandemic has taught us anything, it has re-affirmed the sacredness of human life. Social distancing, frequent hand washing and wearing of masks are meant to protect both ourselves and others from sickness and possible death due to exposure to the virus. In particular, we are called to be especially careful around the elderly and most vulnerable among us; *the same two groups of people at greatest risk of being euthanized*. The distress experienced by both the medical professionals having to decide who gets treatment and those who are being forced to help end the lives of the patients assigned to them, is a normal reaction because it goes against the natural law written in the human heart to want to preserve and defend life.

We Catholics, and people of goodwill, have a moral responsibility before God to denounce and actively reject every form of evil that emerges in our society. Shortly after being sentenced to death in Berlin, Blessed Franz wrote these words to his wife, “God gives so much strength to those who love Him and who do not give priority to the world rather than to eternity. Neither prison, nor chains, nor sentence of death, can separate me from the love of God, can rob a man of his faith and his free will. The power of God cannot be overcome.” May Blessed Franz inspire us to remain united to the Lord because he is forever faithful (cf. 2 Thess 3:3).

God bless, Fr Peter Turrone



## WATCH PAST LECTURES AND TALKS ON NEWMAN’S YOUTUBE CHANNEL

<http://bit.ly/NewmanYouTube>

# REVIEW: GENOME EDITING WITH CRISPR

*Star Trek* imagined our present era as a series of unrelenting conflicts over human genetic engineering. A worldwide coup by genetically enhanced “supermen” sparks the Eugenics Wars, a mere prelude for World War III, ending with over 600 million dead and what remained of civilization plunged into decades of post-atomic horror. Far too late, Earth’s scientists learned a terrible lesson: “Superior ability breeds superior ambition.”

Although human genome editing would have seemed a remote possibility to television audiences in the 1960s, when *Star Trek* first aired, it feels shockingly real now. Fr. Nicanor Austriaco, O.P., Ph.D., S.T.D., in his Angelic Doctor Lecture at the Newman Centre, aimed to enlighten his audience about CRISPR, the technology responsible for shepherding human genome editing out of the realm of science fiction.

Fr. Austriaco wasted no time informing the audience about the implications of CRISPR, opening with: “We’re talking here about designer babies.” Following this, he reviewed basic genetics in order to build a foundation to explain this wondrous new technology. He uses the metaphor of the human genome as a multi-volume encyclopedia and CRISPR as a tool capable of editing individual letters at precise locations in the books. By altering specific letters in our DNA, we are able to change the proteins our DNA encodes.

Throughout the lecture, Fr. Austriaco did a remarkable job keeping the science accessible, speaking quite literally at the level of his audience—one hand on the front row of pews—rather than from behind the raised lectern. Only occasionally did he slip into extraneous detail, a temptation common to every scientist enchanted by their field of study.

The second half of Fr. Austriaco’s lecture asked the audience to consider human dignity, the ethical principle anchoring the debate surrounding human genome editing. Sources both secular and sacred affirm the primacy of this principle in remarkably similar language, from the “recognition of the inherent dignity [...] of all members of the human family” in

the Universal Declaration of Human Rights to the “dignity of a person [...] recognized in every human being” in the Vatican’s *Dignitas personae*. This notion flows from the intrinsic value of human beings, summarized by the philosopher Immanuel Kant as “dignity [...] raised above all price”.

It is in how we choose to operationalize this commitment to human dignity that the conflict lies. Fr. Austriaco laid out four concerns regarding dignity for human genome editing: safety of persons, commodification of persons, marginalization of persons, and just access for all persons. The spectre of eugenics (“the temptation to think that imperfect means inhuman”) looms large over this discussion.

Fr. Austriaco concluded his lecture by defining a moral framework for the acceptability of human genome editing. He distinguishes four categories defined by two axes: somatic versus germline and therapeutic versus non-therapeutic. Somatic editing targets specific types of cells within a living person (e.g., retinal cells), whereas germline editing (of sperm, egg, or embryo) affects all of the resulting person’s cells. The essential difference is that germline edits are heritable (thus affecting future human beings), whereas somatic edits are not.

Therapeutic editing is intended to preserve and to promote health and well-being, whereas non-therapeutic editing is intended to preserve and to promote personal and social opportunity. In this



# REVIEW: GENOME EDITING WITH CRISPR

framework, germline editing is impermissible because we cannot adequately assess the risks and benefits to future generations to obtain informed consent, a prerequisite for experimentation derived from the Nuremberg Code.

The contrast between therapeutic and non-therapeutic deserves closer scrutiny. Fr. Austriaco's formulation of this dichotomy is more subtle than the standard concept, which distinguishes therapeutic from enhancement. In fact, Fr. Austriaco argues in favour of what he calls "therapeutic enhancement", such as using gene editing to lower LDL (bad cholesterol) below "normal" levels, since abnormally low LDL protects against heart disease. Indeed, using drugs (statins) to lower LDL in people with "normal" levels is commonplace and uncontroversial. Such therapeutic enhancements are in line with the principles set out in *Dignitas personae*, affirming the human being as a finite creature (prone to illness and disease) and unlikely to promote a eugenic mentality leading to social stigma (just like LDL-lowering drugs do not today). Fr. Austriaco makes the case that this sort of therapeutic enhancement—making people "healthier than healthy"—is morally permissible.

Much more difficult are questions that blur the line between therapeutic and non-therapeutic. For genetic treatment of severe short stature, what height should the therapy target? As tall as possible? Average height? Average for which population?

Similar ethical questions are playing out today with drug therapies. Human growth hormone treatment is currently available to children with very short projected heights, even if they have no underlying medical issues. Affluent parents have even begun to demand this (expensive) treatment for their children who are only a shade below average height. For now, these ethical questions have largely been left up to individual doctors. With the extraordinary potential for human genome editing to entrench existing inequalities, a more rigorous regulatory framework will be required.

Supposing the ethical use of human genome editing triumphs in the West, the more troubling question of



how this technology will be used by potential geopolitical adversaries remains. And even if a global standard can be enforced worldwide, there is little prospect of halting non-state actors ranging from resourceful bio-hackers to international terrorist groups from exploiting this technology for their own ends.

The grim consequences of human genetic engineering have been explored by science fiction writers for the better part of a century. While this technology undoubtedly offers great promise for the alleviation of suffering, it also presents a dark temptation to cleanse humanity of imperfection through science. The Catholic Church played a pivotal role in countering the atrocities of the eugenics movement of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries.

The Church must once again call upon her faithful to ensure the application of justice, rooted in the equality of all human persons, to the emerging field of human genome editing.

You can watch the full lecture video on Newman's YouTube channel: <http://bit.ly/NewmanYouTube>

**Jean-Paul Soucy** is a doctoral student in the Dalla Lana School of Public Health at the University of Toronto.



# CHRISTIANS IN THE MIRROR

*“Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.”*

These words of Jesus in Matthew 5:11 reflect the experience of Christians, whose stories of intense suffering and unimaginable persecution were poignantly brought to life in a documentary, *Christians in the Mirror*, which was screened at the Newman Centre on February 27<sup>th</sup>. Jordan Allott, the filmmaker, was on hand to answer questions about his journey in making the film.

The documentary chronicles individuals who have survived the devastation and persecution of Christian communities in Iraq, Syria, Sudan, India and Egypt. The film is Christ-centered and portrays persecuted Christians of all denominations, raising awareness among those of us in the West who enjoy religious freedom. It captures haunting images of Christians being persecuted simply because they are believers in Christ, regardless of denomination.

The widow of one of the 21 Coptic Christians beheaded by ISIS on the beach in Tripoli in 2015 was among those who told their stories. The mother of three young children, she said that she and others were “flooded by joy” that those who were beheaded did not deny Christ when they sacrificed themselves “in the name of Jesus.” Jordan Allott described his meeting with her: “The message of joy resonates...It takes us back to the core of Christianity and the joy and peace that come with giving your life to Christ—even her message about how the community has come together after the killings reveals this.”

Remarkably, one could easily relate to the likeable Antoine, a young Syrian photographer, who spoke with dramatic flair and sincerity. He and his family, like thousands of Christians, made the decision to stay in their home despite intense persecution in Aleppo, the city that experienced the most devastation during Syria’s civil war. They suffered, but persevered. Their strong faith and optimism kept them there. Antoine said at the end of the interview, “We’re fighting the jihadists, not with guns ... but with civilization.”

There was a sense of sadness, but also of hopefulness,



as an elderly Iraqi woman tearfully recounted how her family desperately fled their homes to safety, leaving everything behind except one thing: “We took this Rosary to pray on the road- it was important to us.”

The screening was co-sponsored by the Equestrian Order of the Holy Sepulchre of Jerusalem. Hugh MacKinnon, Lieutenant of the Toronto Lieutenancy, spoke about the work of the Order. Supporting the Christian community in the Holy Land, the members of the Order provide funds that build schools, convents, rectories, and parish centres, and that support orphanages, clinics, the Patriarchal Seminary and Bethlehem University, which is the only Christian university in Israel.

*Christians in the Mirror* portrays the courage and sacrifice of Christians around the world and the need to stand in solidarity with them – through our daily prayers offered for the Christian Church.

***Deus Lo Vult*** (*God Wills It!*) Motto of the *Equestrian Order of the Holy Sepulchre of Jerusalem*



To screen this film in your parish/organization or connect with Jordan Allott, please visit <https://christiansinthemirror.com/> Watch the movie on Amazon: <https://www.amazon.com/Christians-Mirror-Jordan-Allott/dp/B0812BRJNZ>

**Dame Catherine Pawluch DHS** was honoured to be invested as a Dame of the Order of the Holy Sepulchre of Jerusalem in 2019. She serves on the Parish Finance Council and on the board of the Newman Foundation of Toronto.



# SHARING MORE THAN JUST BLOOD: THE STORY OF MY “DE-LIVERANCE”

*“This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends.”*  
(John 15:12-13).

This was the verse that kept running through my head, and I knew at that moment that God was calling me to give of myself in a way that I never believed I could.

As the eldest of four, I have always felt a sense of responsibility towards my sisters. In 2011, my sister Alicia was diagnosed with primary sclerosing cholangitis, an autoimmune liver disease. We were told that she would eventually require a transplant, but to me, the idea never seemed real. Over time, her disease progressed, and in August 2019 she was referred to the transplant clinic and was placed on the transplant list. Unfortunately, with the way the healthcare system is set up, she would likely have to wait a couple years to receive an organ, at which point her health would have deteriorated to the point of hospitalization. Her best option would be to find a living donor. Due to the liver's capacity to regenerate, it's possible for someone to donate 70% of their liver, and the remaining 30% can grow back to 80-100% within three months.

I decided to get tested to see if I was eligible to donate and underwent a wide range of medical tests to examine my liver and overall health. Since the focus of my research is on fat metabolism within the liver, I was really excited by how much I was learning about my own liver! I also spent the time praying about the advantages and disadvantages of donating. Despite the many disadvantages and how scary it seemed, I felt drawn to be a donor. After a long month of medical tests, I found out that I was eligible to donate. This news came like a flood of relief and of dread, all at the same time. I realized that throughout that month, I had been hoping and praying that I would be a match, but now the reality of the sacrifice I was about to make truly became real.

On January 13, 2020, I donated 68% of my liver to my sister. My journey following surgery has had its



difficulties and I have been challenged in ways that I have never been before, but through God's grace, many of the obstacles that were placed in my way were knocked down. While there's uncertainty about what the future will hold for Alicia, we continue to pray that this gift will cure her of liver disease.

As a dutiful scientist, I will end off with this, currently only 34% of Ontarians are registered organ donors, and one donor has the ability to save eight lives. This was always a scary thought for me, but after seeing the impact that this transplant has had on my sister's life, as well as hearing other recipients' stories, I would like to encourage you to register.

**Danielle Alvares** is a Student Campus Minister at the Newman Centre and is currently completing her doctoral studies within the Faculty of Medicine at the University of Toronto.





# FAITH AND REASON LECTURES

The Newman Centre presents an outstanding line-up of speakers for our 2020-2021 Faith and Reason Lecture season. All our lectures are open to the public and free to attend. Retreats are \$30 per person.

## Reason, Faith, and the Struggle for Western Civilization

- Dr Samuel Gregg

Thursday, September 10, 2020 | 7 PM | Newman Centre

Register here - <https://faithandreasonlecturedrsamuelgregg.eventbrite.ca>



## Cardinal Newman Lecture: The Idea of a University

- Rev. Dr. Peter Gittens

Thursday, October 8, 2020 | 7 PM | Newman Centre

Register here - <https://newmanlecture2020.eventbrite.ca>



## Angelic Doctor Lecture: Anthropic Principles

- Rev. Dr Robert Spitzer

Thursday, January 28, 2021 | 7 PM | Newman Centre

Register here - <https://angelicdoctorlecture2021.eventbrite.ca>



## Tolkien: Faith and Imagination

- Dr. Holly Ordway

Thursday, March 18, 2021 | 7 PM | Newman Centre

Register here - <https://faithandreasonlecturebydrhollyordway.eventbrite.ca>



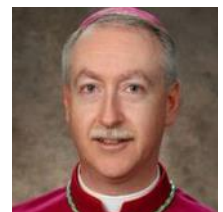
## RETREATS AT NEWMAN

### Advent Retreat

- Archbishop Richard Smith

Saturday, December 5, 2020 | 9 AM - 3 PM | Newman Centre

Register here - <https://adventretreat2020.eventbrite.ca>



### Lenten Retreat

- Fr. David Belusci, O.P.

Saturday, February 20, 2021 | 9 AM - 3 PM | Newman Centre

Register here - <https://lentenretreat2021.eventbrite.ca>



# TRUSTING IN GOD TO GUIDE YOUR WAY

My first experience of the Newman Centre was on a spring campus tour of the University of Toronto. As the tour guide was leading us through the centre of campus and touting the peacock-shaped library across the street, the words “Catholic Home on Campus” along the side of the beautiful red brick house caught my eye. After the tour I went to investigate this mysterious church and chaplaincy. Although the house was closed at the time, I was able to step into the chapel. Sitting in the stillness of the high-arched wooden structure I felt an overwhelming sense of peace; a peace which contributed to my decision to begin my undergraduate degree at U of T.



Fast forward one year and I was an exhausted engineering student who had been burnt out after a very difficult first year and longed to reclaim the Catholic identity that he had in high school. I took a chance and applied to the Student Campus Minister (SCM) program that the Centre offered where one can minister to the university community while residing at the Centre. When I applied, I was not sure how I could balance the responsibilities I had as an SCM with my demanding program, but I decided to place that year in the hands of the Lord and trust that He would provide if it was His will - and **He made it**



*abundantly clear that it was.*

I would describe the decision to commit myself to the Newman Centre that year as a significant turning point in my entire university career. After my decision, I was able to serve the Centre in several capacities, but more importantly I was blessed with the programs and services I needed to continue to grow in my faith. For instance, when I yearned to serve the church I was offered numerous clubs and ministries that I could join and give of myself. When I desired community, I was offered the kindest, most welcoming Catholic community I could have asked for. It was at Newman that I formed the best and most lasting of friendships. Most importantly when my heart longed to know the Lord, the Centre offered me a quiet chapel and hours of Adoration where I first heard in the stillness a small voice saying, “you are loved”. I am forever thankful for all that the Newman Centre has provided me and to the staff for their hard work in facilitating the chaplaincy.

For any students who are beginning their university career or are teetering in their involvement with the Centre, my advice would be to jump right in. As St. John Paul II said, “*Man cannot fully find himself except through the sincere gift of himself*”. Whether that be applying to be an SCM, joining the Newman Catholic Students’ Club or giving an hour a week to a faith study, you will receive so much more than you can ever give.

**Nathan Fernandes** is a Civil Engineering graduate from the University of Toronto



# WHERE FAITH AND SCIENCE MEET

What does it mean to be a Catholic scientist?

These dual identities – that of a Catholic and that of a scientist – are frequently presented as being at odds with each other. Christianity has a long and storied relationship with modern science, but in media portrayals this is often shown as the unnecessary stalling of scientific progress by religious traditions. Contrary to that, the attitude of many early Christian scientists was one of gratitude to God for being able to study His creation in all its beauty and wonder, an attitude that is carried forth by generations of scientists of faith.

This perspective of integrating these identities in one's intellectual and spiritual life is the mission of the Society of Catholic Scientists (SCS), an international organization of scientists who are joined in fellowship and in support of each other as witness to the harmony between science and faith. In the past year, the Society has created the infrastructure to support local chapters, and this past semester Newman's faith and science discussion group, Genesis, has rebranded as Toronto's local chapter of the SCS.

Since before the SCS, faith and science discussion has had a place at Newman Centre. Some of my first memories at the Newman Centre were with the faith and science discussion group, where I began to consider more intellectually the questions around the common hot-button topics such as evolution and free will.

More fundamentally, these discussions showed me one important aspect of modern science that it will not admit itself: the scientific method cannot answer questions that are not about the natural world. Meeting regularly with students and scholars of the natural sciences also helped us form lasting relationships with each other, relationships that have personally supported me in my academic career as well as in my personal and spiritual life.

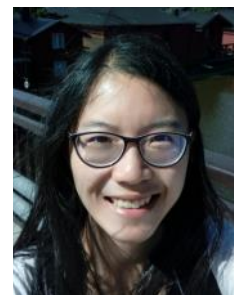
When the Society first formed and I heard of it, its goals and mission were very much like what I had experienced in my discussions with fellow Catholic



scientists. I was encouraged to see that there were so many like-minded scientists around the world who were interested in sharing their experience and mentoring the next generation of scientists in light of the Catholic intellectual tradition. So when the SCS began the organization of local chapters, it was an easy transition for Genesis, since much of its basis already resided in the mission of the Society.

In the past semester, we have had several engaging discussions such as understanding artificial intelligence in light of the Catholic perspective on personhood, and the relationship between pro-life activism and environmental stewardship as understood by our call to care for nature. Each meeting, people from a wide variety of backgrounds and expertise bring their experience and their knowledge to encourage thoughtful discussion. This unique environment continues to enrich my life not only in the way I think, but also in the way I pray and admire God in the work that I do – how I can be a Catholic scientist.

**Vanessa Chan** is a doctoral candidate in the Department of Psychology at the University of Toronto, studying auditory cognitive neuroscience, interested in the integration of science education with the Catholic intellectual tradition. She will be joining the Department of Psychology at the University of Notre Dame as an Assistant Teaching Professor in the fall.



# OVERCOMING SPIRITUAL DISCOURAGEMENT

Fr. Timothy Gallagher OMV was due to give the Lenten retreat at the Newman Centre this March. He is a member of the Oblates of the Virgin Mary a relatively young order founded in Italy in 1816. The order is a group of priests and brothers founded by Venerable Fr. Pio Bruno Lanteri, a priest from Northern Italy.

Fr. Tim arrived in Toronto for the retreat, but unfortunately, it became clear the day before, that it would not be possible for it to take place due to the necessary restrictions in response to the Covid19 virus pandemic. Undaunted, Fr. Tim agreed to tape his talks and make them available to those who had signed up for the retreat.

His theme for the day was "Overcoming Spiritual Discouragement" and he gave a series of four talks utilizing the letters of his founder Venerable Bruno Lanteri to certain 'spiritual daughters'. Father Tim's style is both attractive and easy to listen to. In the advice of Fr. Bruno to his spiritual daughters Fr. Tim helped us to see the ever gentle, encouragement Fr. Bruno offered to assist the onward movement of the spiritual life.

It is the reality of all our lives, that we are weak and fragile and that we sin, but the call is always to get up from such falls, to avail of the assistance of the sacrament of reconciliation and of spiritual guidance, and always to proceed forward. Aware of the love of God for us, we can always begin again. Fr. Tim helped us to see that it is important always to be open to begin each day anew and to enter more and more into the vocation we have received from God.

There are always new depths for us to discover in our relationship with God, and a sure guide to assist our faithfulness is to remember to abandon the past into the Lord's mercy and the future to his Divine providence. Fr. Tim stressed the unique and unrepeatable nature of each person, who also has a unique mission from God to fulfil. He also shared with us, via video link, some of the most important and consoling words of his founder **"Even if I should fall a thousand times a day, a thousand times I**



**will get up again and say *Nunc Coepi* - Now I begin again."**

We are grateful to Fr. Tim for coming to Toronto and for leaving behind such encouraging words of hope. In our times of confinement and in the darkness of sickness and death, these words encourage us also not to be discouraged but, trusting in that love of God, to be ourselves a small light of encouragement that can be a source of hope and encouragement for others.

Here are the links to the 4-part Lenten Retreat recorded at Newman Centre on March 14, 2020:.

Part 1 - <https://youtu.be/VJzySR3KXIIs>

Part 2 - <https://youtu.be/UyVIA5ZPy3I>

Part 3 - <https://youtu.be/PjJw1WWRHD4>

Part 4 - <https://youtu.be/ZcZgyoUBPW4>

**Sr. Gill Goulding CJ** is Professor of Systematic Theology at Regis College, the Jesuit Graduate School of Theology at the University of Toronto. She was appointed by Pope Benedict XVI as a theological expert to the 2012 Synod of Bishops in Rome. She is, at the request of the CCCB, a Vice President of the Canadian Council of Churches and a member of the Theological Commission of the Conference of Religious in Canada. She is currently finishing a book on Pope Francis and the Dynamic Imperative of Mercy. Also, she is member of Newman's 11am choir.



# STAFF PROFILES



**Lenita Lopes**  
Stewardship and  
Program Coordinator  
Newman Centre

## **When did you join the Newman Centre?**

Much of my life has been spent in three places - “the school, the church and the skating rink”. I joined Newman during my undergraduate studies. I studied French/Spanish and Education at the University of Toronto, worshipped at Newman and worked at the skating rink, praying the Leafs would win a Stanley Cup. The Newman Centre played an integral role in living my Catholic faith while at University and continues to be a place that nourishes me and allows me to further grow in my faith through its many rich learning opportunities. I officially joined as a staff member in February 2020.

## **What do you do at the Newman Centre?**

I share my love and gift of teaching as the Coordinator

of the First Sacramental & Confirmation Programs. I am the new Stewardship and Program Coordinator and hope to support and provide others with opportunities to use their gifts to glorify God.

## **How does the Newman Centre inspire you?**

The Newman Centre has done great things for me and it is inspiring to be part of doing that for future generations of students.

## **What is your favourite quote from the teaching of St. John Henry Newman?**

“A university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society...It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them and a force in urging them.”

The Idea of a University

**Words you live by...** “Be who you were created to be, and you will set the world on fire.” St. Catherine of Siena, Pray for us.



**Linda Ward**  
Bookkeeper  
Newman Centre

## **When did you join the Newman Centre?**

I joined the Newman Centre team in September 2019.

## **What do you do at the Newman Centre?**

I provide accounting services such as payroll, payment of bills, budgeting and filing of reports on a timely basis for the Archdiocese of Toronto and Revenue Canada.

## **How does the Newman Centre inspire you?**

I am inspired by the wonderful energy and hope that emanates from all the individuals who work here and the students who find the Newman Centre to be a

fountain of inspiration and peace. I truly enjoy seeing how alive and enthusiastic everyone is.

## **My favorite quote from St. John Henry Newman:**

“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”

Each of us have a mission and we are all saints in the making! I am paying attention to what the Lord wishes me to do and I feel very blessed to serve Him.

**Words I live by:** I love this quote by Martin Luther King - “The time is always right to do what is right”. I strive each day to do my best, with all my heart, to be a good steward of the gifts God has bestowed upon me. As I have been given a helping hand to arrive here at this place, at this time, I also extend a helping hand to those around me. A rising tide raises all ships!!

# NEWMAN CATHOLIC STUDENTS' CLUB

## Year in Review

Each year, the mission of the Newman Catholic Students' Club (NCSC) is to gather and support students as they grow to witness the goodness of God and the living tradition of the Catholic Church. NCSC organized many events for the Newman community this year, which brought about great fellowship, formation and service.

NCSC kicked off the year with the free Welcome BBQ, where they met many new and returning students who were eager for the start of the new school year. In October, the club welcomed over 300 people to Nuit Bénie, their all-night Adoration that occurred during Toronto's Nuit Blanche.



Visitors were invited into the chapel to place carnations in front of the Blessed Sacrament for their intentions. Confessions were heard all night by several priests, and many musicians provided accompanying praise & worship music. Continuing the music bug, November brought their first Winter Coffeehouse right before the start of the Advent season. Students were able to showcase their amazing musical talents while enjoying their peers' delicious treats!

In the winter semester, NCSC hosted their highly-anticipated semi-formal dance, the Grand Massquerade. Mass was celebrated by Fr. Rob Van Alstyne SJ, followed by dinner and dancing. The night was absolutely unforgettable! Street Patrol, NCSC's initiative to make and bring sandwiches to those in need in downtown Toronto, also continued monthly.



These were very well-attended this year, and many new Newmanites enjoyed their first experience of it, learning much from each other and from the people they encountered. The students made over 700 sandwiches, and bagged hundreds of juice boxes, granola bars, and items of warm clothing to distribute.

NCSC is grateful for all the volunteers and attendees who made this year a memorable one, and they look forward to serving the Newman community again in September!



**Marie Gamboa**, Christianity and Culture B.A. student, and **Marta Thorpe**, Doctor of Dental Surgery candidate, provided a year-end report as 2019-2020 Newman Catholic Students' Club president and vice-president, respectively.

# EVENTS AT NEWMAN



Our new Toonie Tuesday Lunches began this year with an aim to provide various religious communities and groups with a platform for vocations, and for students and members of our community to discern their lives. We were pleased to welcome the Daughters of St. Paul, Madonna House, the Jesuits and Debbie and Vito Carnovale, our parishioners.

# NEWMAN CENTRE 2019 YEAR-END FINANCIAL REPORT

	2019 Actuals	2019 Budget	Budget Variance	2018 Actuals
<b>Income</b>				
Church Receipts (incl. Sunday Offertory)	135,528	135,800	(272)	142,664
Other Donations (1)	43,121	2,000	41,121	40,089
Rental and Interest Revenue (2)	108,010	140,500	(32,490)	159,608
Parish/Chaplaincy Programs Receipts	17,043	18,800	(1,757)	30,424
Sundry Income (3)	49,454	45,049	4,405	104,456
Newman Foundation Grant (4)	162,000	151,068	10,932	112,400
Archdiocese Subsidy	276,000	275,999	1	281,672
Investments Redeemed (5)	32,660		32,660	60,000
<b>Total Income</b>	<b>823,816</b>	<b>769,216</b>	<b>54,600</b>	<b>931,313</b>
<b>Expense</b>				
Salaries and Benefits	421,379	425,923	(4,544)	495,993
Office Services/Supplies	28,229	27,591	638	32,949
Church and House Expenses	172,318	162,337	9,981	206,082
Parish/Chaplaincy Program Payments (6)	38,172	55,975	(17,803)	64,201
Sundry Payments (7)	149,352	152,890	(3,538)	153,110
Furnishings and Equipment	14,109	10,500	3,609	46,685
<b>Total Expense</b>	<b>823,559</b>	<b>835,216</b>	<b>(11,657.00)</b>	<b>999,020</b>
<b>NET INCOME</b>	<b>257</b>	<b>(66,000)</b>	<b>(65,743)</b>	<b>(67,707)</b>

**Notes:**

1. Funds received from donors to the Centre
  2. Includes fees from events and rentals
  3. Includes unbudgeted flow-through items, HST
  4. Balance of 2018 grant was transferred in 2019
  5. Includes flow-through for Church renovations, and other repairs
  6. Weekday chaplaincy programs and mission trip/retreats
  7. Includes flow-through items, HST, training and social events
- \$9,969 raised in Special Collections (includes ShareLife, Shepherd's Trust etc.) passed on to the Archdiocese and not included in income and expenses above.

<u>Special Funds</u>	
<b>Newman Leadership Formation Bursary Fund</b>	
January 1 2019 Balance	60
Newman Foundation Grant	17,900
Awarded to Students	(17,881)
December 31 2019 Balance	<u>79</u>

The expenses associated with running the Newman Centre are significant and we work very hard to contain expenses and to generate revenue. While the Archdiocese has continued their support, your contributions are vital to our ongoing operations. The Sunday Offertory contributions are an important support to our church expenses, so please consider increasing your weekly offering, and consider using our pre-authorized giving methods. We really do depend upon and appreciate your support. I also encourage you to support Newman's mission in a direct way by giving to our Campus Ministry Program and Bursary Fund through the Newman Foundation. See how the Newman Foundation has been a vital help to the Centre in the past year on page 17. My thanks for the diligence and input of the Finance Council, consisting of John Finley, Catherine Pawluch, Nick Pawliwec and Jessel Subero. If you have any questions or comments please email them to me at [frpeterturrone@newmantoronto.com](mailto:frpeterturrone@newmantoronto.com).— *Fr Peter Turrone*



# NEWMAN FOUNDATION OF TORONTO

## MESSAGE FROM THE PRESIDENT AND EXECUTIVE DIRECTOR

Dear Friends of Newman,

The Newman Foundation of Toronto's 2019 fundraising initiatives were very successful!

The Foundation supports the work of the Newman Centre Catholic Mission which offers programs to help Catholic students grow in their understanding of their faith, to draw back those Catholics who have left the Church, and to reach out to those who do not yet know Jesus Christ both on campus and beyond.

The Foundation is pleased to report its success. In 2019, we raised \$182,000. Here is the breakdown of your support:

- An anonymous donor contributed \$50,000 to the St. John Fisher Fund
- We received a generous bequest of \$20,627.56 from a friend
- We received 41 new donations from friends and parishioners; some of them attending our lectures and events
- We recruited five new monthly donors; some of them are current students and alumni
- Several anonymous donors generously "matched" donations during the Christmas appeal
- A number of donors gave more than once
- Parishioners and friends generously supported the Care Package initiative during the Thanksgiving Monday campaign where we partnered with Aid to Women.

We have transferred all funds in the St. John Fisher Fund, and we are happy to report that the Newman Foundation has contributed a grant of \$161,000 in support of the Newman Centre Campus Ministry

Programs and the Leadership Formation Bursary Fund.

Now as we turn our focus to 2020, we calculate that the Newman Campus Ministry Programs requires **\$253,000** to maintain its operations. The Foundation has been asked to raise **\$206,000** in support of this budget, and we firmly believe that we will succeed in our fundraising efforts with the continuing generous support from individuals and companies, like you, who believe in our mission.

On behalf of the Newman Centre, we thank you for your generosity. It is because of supporters like you that we will continue to provide a vibrant Catholic home to help nurture our students' faith.

The 2019/2020 academic year included events and programs such as the Faith & Reason Lecture Series, PovertyCure in Action Series, Mentorship events, the Pray & Play sessions, Advent and Lenten Retreats, Newman Young Adult Ministry (NYAM) Faith Formation Series, and many other daily activities. Apart from this, hundreds of hours have been spent accompanying students and adults in spiritual direction.

On behalf of the Board of Directors, thank you for sharing our mission of bringing Christ to the world!

Yours sincerely in Christ,

**James Milway**  
President

**Fr. Peter Turrone**  
Executive Director

Newman Foundation of Toronto



# DONORS MAKE A DIFFERENCE

We recognize the donors of the Newman Foundation of Toronto for their wonderful generosity. We are truly grateful for your support. We also wish to thank those donors who have chosen to remain anonymous.

## **Benefactor**

**\$10,000 +**

ANONYMOUS (1)  
Catherine Pawluch  
Estate of Eva Gulbinowicz  
Gordon and Patricia Gray  
Knights of Columbus Council #1388  
St. John Fisher Fund

## **Sponsor**

**\$5,000 to \$9,999**

John and Sandra Murphy  
Lloyd and Marie Barbara

## **Guardian**

**\$1,000 to \$4,999**

ANONYMOUS (3)  
Bosco Tang  
Bryan Colangelo and Barbara Bottini  
Fr. Frank Portelli  
Jackman Foundation  
James and Winifred Magee  
Joan MacDonald  
Kwong and Jessie Yiu  
Matthew Hoang  
Matthew Marquardt and Lisa  
Melanson  
Natalie Maggisano  
Nathan Fernandes  
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Patrick Jordan  
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Serra Foundation of Canada  
Stanley MacLellan  
Teresa Chew  
The Lamb Foundation  
Theresa Marchie  
Tom Thomas  
Vivian Pachecos

## **Advocate**

**\$500 to \$999**

ANONYMOUS (2)  
Dr. Edward & Stella Rzakki  
Hayley Dilazzaro  
Henry Wong and Samantha Koon

James and Helen McGee  
James and Sheila Milway  
John Humphries  
Larry Murray  
Michelle Dickinson  
Serra Club of Downtown Toronto  
TD Bank Community Relations

## **Supporter**

**Up to \$499**

ANONYMOUS (4)  
Adam Pantaleo  
Adele Ryan  
Alain Latour  
Anahathan Canagasuriam  
Anne Chang  
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Anne Savidge  
Anne Taylor  
Belinda Fernandez  
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Ted Fleming  
Veronique Viellerobe  
Vui Do

**Put your faith into action and lead  
our youth to the Church.  
Contact: Samantha Koon,  
Development Officer  
Newman Foundation of Toronto  
samantha.koon@newmantoronto.com**

# NEWMAN EVENTS AT A GLANCE

Tear off this quick reference guide to events at Newman and put it on your fridge.  
For more details, visit our website: [www.newmantoronto.com](http://www.newmantoronto.com) or social media links.

EVENT	DATE
Faith & Reason Lecture Reason, Faith, and the Struggle for Western Civilization - Dr. Samuel Gregg	Thursday, September 10, 7:00 pm
New Newmanite Suppers	September 24 & 26 4:30 - 8:30 pm
Cardinal Newman Lecture: The Idea of a University -Rev. Dr. Peter Gittens	Thursday, October 8, 7:00 pm
Ending Poverty Together Workshop	Saturday, November 14, 9:30 am
Advent Retreat - Archbishop Richard Smith	Saturday, December 5 9:00 am - 3:00 pm
Angelic Doctor Lecture: Anthropic Principles Rev. Dr Robert Spitzer	Thursday, January 28, 2021, 7:00 pm
Lenten Retreat - Fr. David Belusci, O.P.	Saturday, February 20, 2021 9:00 am - 3:00 pm
Tolkien: Faith and Imagination - Dr. Holly Ordway	Thursday, March 18, 2021, 7:00 pm

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## CONNECTING WITH NEWMAN CENTRE

The Church and Centre are closed until further notice due to the COVID19 pandemic.

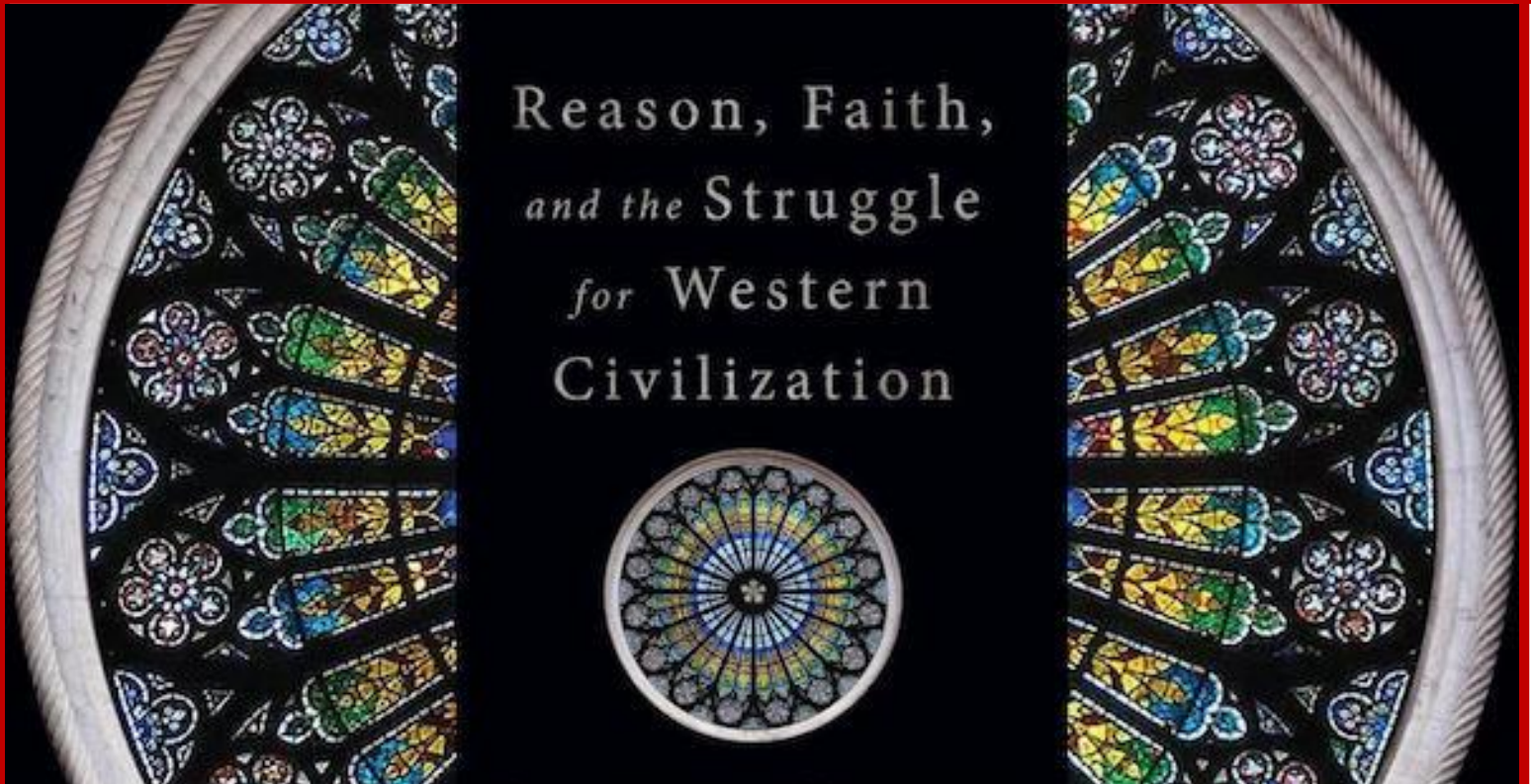
Please visit our website and social media channels for regular updates.

Newman Centre Catholic Mission  
(Charitable Registration Number: 10791 0259 RR0021)  
89 St. George Street, Toronto, ON M5S 2E8 | 416-979-2468

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Interested in receiving Newman Centre's bi-weekly event updates? Email: [maria.dasilva@newmantoronto.com](mailto:maria.dasilva@newmantoronto.com)

# FAITH & REASON LECTURE



**Dr Samuel Gregg, D. Phil. (Oxon.)**

Research Director, Acton Institute

Thursday, September 10, 2020 | 7 PM | Newman Centre

Registration:

<https://faithandreasonlecturedrsamuelgregg.eventbrite.ca>

All are welcome.