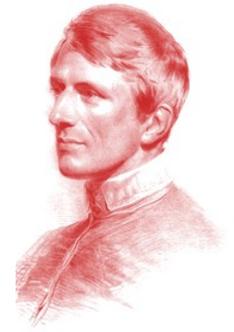




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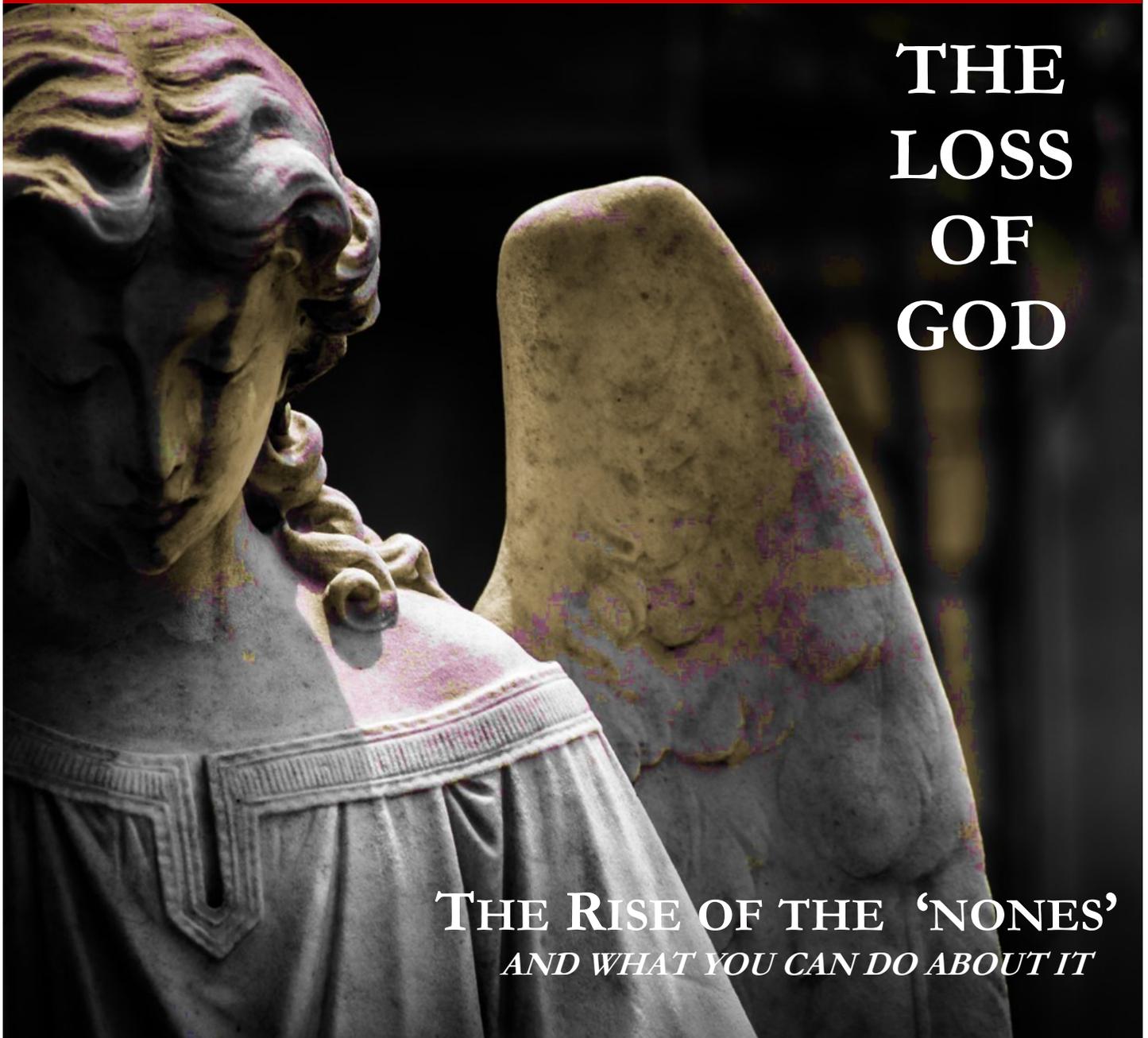


Newman Centre Catholic Mission Newsletter

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Issue 2



## THE LOSS OF GOD

THE RISE OF THE 'NONES'  
*AND WHAT YOU CAN DO ABOUT IT*

[newmantoronto.com](http://newmantoronto.com)

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For Mass times, visiting hours and social media links, please see page 19

# A MESSAGE FROM THE PASTOR

## “I burned for your peace”

A speech given by Fr Peter Turrone at  
St. Augustine's Seminary and The Toronto School  
of Theology Convocation Address  
on Thursday, November 5, 2018

It is an honour to have been asked to address you all this evening!

When trying to figure out what to say this evening, I tried to go back in my memory with the hopes of recalling speeches that I heard from previous convocation ceremonies. It was very difficult to recall much, not because of their quality, but, like many of you graduates, I found myself fully immersed in a new chapter of my life.

It was by reflecting on my early years of theological formation that I remembered a quote I had read in vol. 1 of von Balthasar's *Explorations in Theology*. It left a mark on me which I hope will do the same for each of you graduates. Balthasar wrote: *“In the whole history of Catholic theology there is hardly anything that is less noticed, yet more deserving of notice, than the fact that, since the great period of Scholasticism, there have been few theologians who were saints.”*

So what advice can be offered to a group of men and women with vastly different life experiences yet sharing a common interest in the study of God? Immerse yourselves in the writings of the theologian saints so that you too *“can become perfect, as your heavenly Father is perfect.”* (Matt 5:48).

In particular, I would like to offer some insights derived from the life of St. Augustine, the patron of this seminary. His own life experiences allowed me, and countless others, not only to come to believe in God, but to learn to kneel in awe before Him.

I was an atheist during the early years of my undergraduate degree in the psychological and natural sciences. In God's Providence, the professor for the humanities course I had enrolled in placed St. Augustine's *Confessions* on the required reading list.

Little did I know that opening that little Penguin paperback book would throw me into a deep existential crisis! Weren't Christians supposed to be naïve and unintelligent? Wasn't the Christian faith supposed to be a crutch for those who cannot deal with reality? Augustine's elegant prose began to shatter all my illusions regarding the Christian faith.

*“...You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you, now I hunger and thirst for more. You touched me, and I burned for your peace.”*

What remarkable words from a remarkable man! Like many people today, I had uncritically embraced the prevailing narrative that faith and reason were at odds with one another. This is the a priori belief that many are expected to maintain prior to beginning university, at least for those enrolled in the sciences. Not a week goes by when I meet with new students at the Newman Centre who either believe this or are being encouraged to do so.

We are told that science alone is based on objective reality that can be tested. As one of my former neuroanatomy professors stated, with all the solemnity of an ex cathedra pronouncement: *“we are nothing more than a bunch of firing neurons. Once they die there is nothing left”*. Religious faith, we were told, was something subjective and had no basis in the reality. It was either harmless, or, worse, a cause for suffering and an obstacle to happiness.



# I BURNED FOR YOUR PEACE

Stephen Hawking, the deceased physicist, was well known for his scientific work, and also for his atheism. In his last book, *Brief Answers To The Big Questions*, he affirms that there is “no possibility of God’s existence and His work as Creator of the universe”. His Excellency Scott McCaig, Bishop of the Roman Catholic Military Ordinariate of Canada, tweeted out a splendid response. He tweeted, “This would be valid if we professed Zeus or Thor, but we don’t. God is “ipsum esse” the very source and ground of being – Being itself, not something in the system.” Who would have thought that Twitter could be used to do philosophy or theology? Our God is wholly Other and cannot be reduced to some caricature produced in a philosophically and theologically untrained mind.

I wish all introductory science and philosophy courses would require incoming undergraduate students to read St. John Paul II’s Encyclical *Fides et Ratio*. This outstanding work eloquently addresses the general relationship between faith and reason. Perhaps many more students would feel better equipped to challenge this enduring myth.

By the grace of God, St. Augustine’s *Confessions* revealed an entirely new way of thinking. Like a good philosopher, he asked lots of questions. For the first time in my adult life, I was able to get a sense that there was something much greater here than the study of science alone could not satisfy. After all, the sciences can only help us understand one aspect of the reality in which we live. Some of Augustine’s questions to God are those that many of us have pondered in our own lives. This might even be the reason why you decided to study theology to begin with. As experience has taught me, people from all over the world have and continue to seek and ask these questions, regardless of age, class or cultural background.

Everyone is looking to understand the reason for the existence of the world, and their place within it. I have had the privilege of ministering in various parts of Italy, the GTA and Mongolia. Bayra, the 12-year-old orphan who attended my catechism classes taught in mediocre Mongolian in our little yurt in the Gobi

Desert had the same desires as the 80-year-old illiterate widow living in Southern Italy, or the 18-year-old teenager beginning their studies at U of T. We all have the same desires because we are all made by God for God!

Having then returned to the faith of my childhood, the desire to know God began to burn within me.

As time passed, it became apparent to me that this unexpected journey towards God was analogous to that of climbing a big mountain. While all analogies are limited, perhaps this one might resonate with at least some of you here.

The sciences are useful in helping us determine what is happening at the base of the mountain. We can look around us and examine things close up, often times much closer than the naked eye can see.

Philosophy, however, helps us to get a sense of what is happening higher up the mountain. Some philosophies lead us up to the crest of the mountain, and others draw us very close to the top. Other philosophies are just plain wrong. For a time, even St. Augustine, believed the irrational Manichean philosophy to be true. Our professors slowly helped us to recognize the importance of reason within the Catholic Tradition. Consequently, the Faith was becoming increasingly satisfying on an intellectual level as well.

The Catholic Church affirms that the human mind can come to know, through the study of nature alone, that there is a Transcendent Being. The study of philosophy involves asking and answering the most fundamental human questions. Being higher up on the mountain made it easier to see intellectually the connection between the human sciences, and how they fit into a unifying vision of the human person within the cosmos.

While the Church holds reason in high regard, the reality is that it can only lead us to God but not draw us into intimacy with Him. Original Sin has left a mark on our minds and hearts making us see and experience everything dimly (c.f. 1 Cor 13:12). Revealed religion

# I BURNED FOR YOUR PEACE

provides the answers to the questions that many people are asking.

You have all had the privilege of studying theology. I pray that it has helped you get, if only briefly, to the top of the mountain, where you have been able to see the vastness of the Heavenly Father's creation and our role within His Divine Plan "*to unite all things in him, things in heaven and things on earth under Christ*" (Eph 1:10). Good theology makes it possible to see the interconnection between all things, visible and invisible, and the ultimate end for their existence.

Moreover, it also helps us see how each of our own lives is being carefully guided by the Lord. At times this is rather obvious, many times it is not at all clear. However, it is prayer, and lots of it, that will help us all gain a deeper love for God and neighbour, and insight into your unique calling.

Augustine himself gained much wisdom through prayer. In his *Letter to Proba*, a Roman noblewoman, he encourages her to devote herself wholeheartedly to it.

He writes: "*It is neither wrong nor unprofitable to spend much time in praying, if there be leisure for this without hindering other good and necessary works to which duty calls us, although even in the doing of these, as I have said, we ought by cherishing holy desire to pray without ceasing...For even of the Lord Himself it is written, that He continued all night in prayer (Luke 6:12)....*"

Why so much emphasis on prayer?

As we all know, academic qualifications in theology are no guarantee that we will know God, in the biblical sense of the word. The devil knows theology well, but he has no love for its subject. There is no surrender and intimate sharing between him and the Blessed Trinity.

Moreover, knowledge can become an obstacle to this intimacy. "*Theology is useful only insofar as it leads to communion with God in humble prayer and in adoration. Theology is at the service of love.*" (cf. In Sinu Jesu, p.219).

St. Paul reminds us of this in his First Letter to the Corinthians where he writes that "*knowledge has no value apart from love, knowledge puffs up but love builds up*" (1 Cor 8:2)

I encourage you all to reflect deeply on the reason why you chose, or were chosen, to study theology. God allowed this to happen. Try to see its deeper meaning. What has been the end result of your efforts? Do you love Him more, do you love your neighbour more than yourself? Does your heart still burn to know Him? Or has that initial desire waned with time. Ask God to reveal these answers to you as he did to St. Augustine. In theology, we come to study God. In prayer, we allow ourselves to be studied by God! Allow Him to look at you with His merciful gaze and to heal you of your sin and woundedness so that you can experience the salvation Jesus Christ offers each of you through His Paschal Mystery.

Go on a yearly spiritual retreat! Ask the Holy Spirit to rekindle within your being the fire of His Divine Love. Ask Him to grant you a heart like that of the Virgin Mary, one that is entirely open to God, and capable of pondering in your hearts, all the wonderful things that have been revealed to each of you (cf. Lk 2:51).

And when you study, try it while kneeling. St. Thomas Aquinas spent hours studying theology on his knees. One of the most memorable moments from the last academic year was when one of our students took these words to heart. I found him kneeling in front of the tabernacle surrounded by about half a dozen philosophy and theology books! If only, he took everything else I said more literally!

Be of good cheer, Christ has overcome the world! (cf. Jn 16:33) Many in the West want us to believe that people are becoming less interested in religion. They have told both themselves and others that the insights of faith are irrelevant to the study of the world and the human person.

.....*Continued on page 7*

# THREE TO GET MARRIED

PRESENTED BY  
**ANNIE FLAHERTY**  
&  
**LESLIE GYULAY**

*“This is the paradox of love between man and woman: two infinities meet two limitations, two infinite needs to be loved meet two fragile and limited capacities to love. Only on the horizon of a greater love do they not consume themselves in pretension and do not resign themselves, but walk together toward a fullness of which the other is sign.”*

- Julian Carron’s talk at the Pastoral Theological Congress, *“The Transmission of Faith inside the Family,”* on the occasion of the fifth World Meeting of Families with Benedict XVI. Valencia, Spain, July 5, 2006.

## Where did you meet?

**Annie:** Leslie and I officially met three years ago at our dear friend Sr. Beata Victoria’s birthday party, formerly known as Marlena Loughheed. Immediately following the party, all of our mutual friends, including Sr. Beata tried to set us up.

## Where did you go on your first date?

**Leslie:** It just so happened that Jazz Fest was going on in the Beaches at the time, so I suggested we go there. It’s a pretty cool experience and definitely eased some nervousness having an event to go to rather than constant one-on-one time.

## What drew you to Leslie?

**Annie:** What initially drew me to Leslie was his authentic masculinity. I liked that Leslie wasn’t afraid to be himself, fairly confident, funny, laid back, a little rough around the edges, yet deeply committed to following Jesus and living in the fullness of the Catholic faith. I was in search of God, the source of all goodness and I was praying about the state of life and the man that would keep me closest to Him, and that’s when I met Leslie.



## When did you know you were called to marry Annie?

**Leslie:** I knew early on that getting married was a definite possibility and that I didn’t want to waste my time or Annie’s. Of course, prayer played a big role, but I knew I wanted to make sure the love that had grown between us was something consistent and not just a feeling in the moment. Simply put, Annie makes me *want to be a saint*. I can’t really describe a specific “eureka!” moment. I just woke up one day in the summer and felt a confidence and peace about getting married and started looking for rings as soon as possible.

## What’s one thing you’ve learned from your relationship?

**Annie:** That Leslie and I are not responsible for each other’s happiness, but we are responsible for each other’s holiness. Dating has taught Leslie and I that we will never fully satisfy one another. Ultimately, only God can quench our infinite need to be fully loved and known. We’ve also learned that for love to deepen and be authentic, we must allow ourselves to be wounded by Love. We do this by walking together; listening, being present, saying sorry, showing mercy, dying to self, daily, and continuously guiding each other’s gaze back to the Lord, whose perfect love is infinite, unconditional, and always freely offered.

## How did you propose?

# THREE TO GET MARRIED

**Leslie:** This is a MUCH longer story, but essentially, I wanted to propose in front of the Blessed Sacrament (which Fr. Peter exposed and set up beautifully for us). I told Annie I wanted this vocation to start in the same place I pray it will end - in front of Jesus. St. Thomas Aquinas chapel also has special meaning for our family as both Annie's parents and my grandparents were married there.

**What are you looking forward to most about marriage?**

**Annie:** Having a sleepover with my best friend every single night and neither of us having to go home! I'm also looking forward to striving for holiness, growing, learning, and raising a family of missionary disciples together.

**What's one resource you would recommend to couples who are engaged?**

**Leslie:** Fulton Sheen's *Three to Get Married*. It's a profound read about the importance of placing Christ at the center of any Catholic marriage. Without God, it wouldn't be possible to live out our marital vows to their fullest. Also, listen to Otis Redding's music. That guy really understands longing and the beautiful ache of love.

**What is your favourite quote from *Three to Get Married*?**

**Annie:** In his book, Sheen writes, "*In all human love it must be realized that every man promises a woman, and every woman promises a man that which only God alone can give, namely, perfect happiness.*" This is precisely the paradox of marriage. *Three to Get Married* reminds us that the goal of dating is not the wedding day. The purpose of life is far more than an earthly marriage. The final destination for each individual soul is Heaven, so, marriage is both a sign and a pathway towards the fullest, freest, most total, faithful communion of persons that is to come...

**Resources:** Julian Carron's talk at the Pastoral Theological Congress, "*The Transmission of Faith inside*

*the Family*" on the occasion of the fifth World Meeting of Families with Benedict XVI, Valencia, Spain, July 5, 2006.

"*Lady, Your Beauty Seemed to Me Like a Divine Light in My Mind*" (G. Leopardi)

*Three to Get Married* by Archbishop Fulton Sheen

## *I burned for your peace*

.....*Continued from page 5*

That is not true! If people are losing interest in religion, it is often due to the fact that they are not being given deep answers to the profound questions that are stirring within their hearts. Radical secularism is a weak ideology that fails to provide meaningful answers. However, concrete concern for our neighbour, coupled with well-articulated responses to perennial questions will always do so. Many non-Christian men and women have told me that they are surprised to identify more closely with Christians than with the prevailing secular culture that is in a state of rapid moral and intellectual devolution. They have been able to look beyond the scandals caused by some evil clerics and recognize, at least, dimly, the voice of God emerging from within them.

Just last week, I received yet another email from someone in search of God. In it, the young woman wrote: "*I recently started my PhD at the University of Toronto and was reconsidering some of the questions I never really found answers to. I thought it might be time I started looking for those answers again.*"

You are called to help them! Use what you have learned to help others come to know and love God.

There is a good chance that you will not remember a single thing from tonight's address, hopefully, not because of its quality! However, if there is only one thing, may it be this: ask yourself this one simple question each night before going to bed. Jesus Christ's heart burns with love for me, what did my heart burn with love for today? I pray that, above all, it will always burn with love for Him! God bless you!

# REVIEW: HOW THE WEST REALLY LOST GOD

Listening to a Christian scholar who can explore reality in a profound way is a rare pleasure in a contemporary academic environment saturated by political agendas, intolerance, superficiality, emotional manipulation and pseudo-science. With an expansive vision and backed with historical and empirical evidence, Dr Mary Eberstadt, who presented a Faith and Reason Lecture at Newman Centre, slices away the layers of secular myth-making that have hoodwinked popular opinion in recent decades.

Framing the question in a proper manner is crucial in exploring the causes of declining religious belief. Instead of examining religion as if *it* were the sick patient, Dr Eberstadt rightly identifies the pathology as secularization. How did such an oppressive force that squelches basic freedoms and discourages authentic charity prowl its way into the Western mind?

One conventional myth trotted out to explain this phenomenon is that prosperity and education lift people out of the delusion of religion, causing them to adopt the allegedly superior secular values. Empirical evidence, however, indicates that education levels and religious belief are in fact positively correlated. Dependable studies on religious practice from 1870-1914 show that poorer working-class people were

markedly less religious than the wealthier and better educated; recent data from the US General Survey indicates that the 20% best educated and wealthiest Americans are substantially more likely to believe in God and attend religious services than the poorest and least educated deciles.

Another conventional myth for the decline of religious practice in the West has been that the great horrors of the 20<sup>th</sup> century caused the West to reject a God who does nothing to prevent such atrocities. This myth fails, according to Dr Eberstadt, for two reasons. Many countries in the West which were untouched by the horrors of the world war – like Spain, Switzerland and Argentina – also saw a collapse of faith. If war was a factor in the decline of religion, presumably it would have affected only those populations which were thus traumatized. The myth also runs counter to the empirical reality that in countries affected by the wars there was enormous growth in religious practice in the immediate aftermath of war.

So, what is the real reason for the decline? Dr Eberstadt identifies one social unit throughout history that has always moved in tandem with the rise

.....*Continued on page 9*

## LENTEN RETREAT

Fr. Michael Knox, SJ, DPhil (Oxon)  
Director, Martyrs' Shrine

Saturday, March 9, 2019  
9:00 am - 3:00 pm

Tickets: \$30 only. Registration:  
<https://lentenretreat2019.eventbrite.ca>



# REVIEW: HOW THE WEST REALLY LOST GOD

.....*Continued from page 8*

and fall of religious practice: *the family*. As the family has suffered disintegration, the familial character of Christianity has become alien. The boy with only his mother's abusive boyfriend to form his image of fatherhood will be unable to imagine the loving paternity of the Christian God. And so an identity crisis of the family causes an identity crisis of faith.

As it all unravels, Christians are driven out of the top professions, excluded from universities and even discouraged in their countless efforts to alleviate the suffering of the poor and sick. Governments force their values on their subjects and seek to eradicate Christianity from the public square. A new world order based on power has emerged.

The solution is to recover the identity and substance of the family out of which authentic faith and charity thrive. Historically, such recoveries have produced religious renewals that have beaten back the culture of totalitarianism and death. The same can happen again.

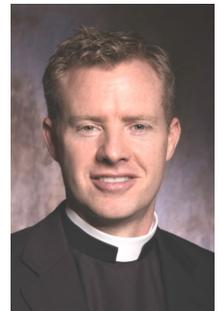
Dr Eberstadt's scientific approach to understanding the social pathology of secularism is of great

importance if we are to bring about a religious renaissance. Implicit in her analysis is the deleterious effect of contraception, abortion, divorce, pornography and other assaults against the family. *What attacks the family attacks the faith.*

But do we need to investigate a prior cause to explain the decline of religious practice? Dr Eberstadt gave no clear argument to answer an obvious question: is the decline of the family a correlative or causative factor in the decline of religious practice?

Obviously, it is not possible to answer such complex questions in a one-hour talk, the details being left to her book on the subject. Dr Eberstadt nevertheless delivers a new and provocative analysis of a serious threat to the future of goodness and truth in the West.

**Fr Alexander MacDonald** was ordained in May 2018 for the Archdiocese of Toronto and now serves as an Associate Pastor at St Michael's Cathedral Basilica.

An advertisement for Student Campus Ministry. The background is a photograph of a group of diverse young adults (men and women) smiling and leaning on a balcony railing. To the left, a brick building features a mural of Jesus with a Sacred Heart. The text is overlaid on the image.

**STUDENT CAMPUS MINISTRY**  
*INTERESTED IN LIVING AT NEWMAN CENTRE*  
*IMMERSED IN A LIFE OF FAITH, FELLOWSHIP AND SERVICE?*

APPLICATIONS OPEN FEBRUARY 1, 2019  
Email Erin Kinsella, Director of Campus Ministry,  
Newman Centre at [erin@newmantoronto.com](mailto:erin@newmantoronto.com) for details.

# 17 FRUITFUL YEARS OF SERVICE

Dear Newman Community,

It is with mixed emotions that I share with you that after more than 17 years working with the Newman Centre as the Director of HR and Operations, I have accepted a position in the Archdiocese of Toronto's Office of Formation for Discipleship as the Associate Director of Family Life and Special Projects.

My new role within the Archdiocese will offer me the opportunity to help parishes develop grateful missionary disciples in the context of building up families and the culture of life. For me this is a natural progression of the vision we have here in campus ministry. Newman has prepared me well for this new endeavour.

I will always have a special affinity for Newman in my heart. I remember when I first came to know the Newman community by attending a weekend winter retreat. I was warmly welcomed and became involved right away with the World Youth Day team preparing for St. John Paul II's visit to Toronto.

As I became more involved in the ministries that Newman offered over the years (of signal interest, the Theology of the Body reading group), **I realize how necessary it was to have a community of young people passionately in love with Christ and committed to love and serve each other in order to fully understand, embrace, and live out my faith.**



**Newman continues to offer this to a new generation and I hope to continue to support this mission.**

I've been blessed with the joys of what God has done in my life through Newman, especially by introducing me to my vocation to marriage and fathering twelve beautiful children (to date). I've been privileged to work alongside and learn from highly qualified professionals through our mentorship program, strategic planning initiatives, and capital projects.

I look forward to continuing the friendships formed with staff, parishioners, and students – we will always share a special bond through our Newman connection and prayer.

Last but not least, I'd like to thank the pastors I have worked for over the years (starting with Fr. Pat O'Dea (who hired me), Fr. Michael Machacek, Fr. Chris Cauchi, and Fr. Peter Turrone) for modelling faithful leadership, personal support, and most importantly, feeding me with Jesus in the Eucharist.

Your brother in Christ,  
Patrick

L to R: Fr. Peter Turrone, Patrick Douglas, Carissa Douglas and Fr. Pat O'Dea at Newman Centre's Advent Dinner where Patrick was bid a fond farewell.



# INTERIOR FREEDOM

Beginning in September 2018, a group of young adults began to gather regularly at the Newman Centre to participate in the Interior Freedom: Spiritual Guidance Workshop. Through the wonderful guidance and leadership of Fr. Peter Turrone, the workshop takes place over seven sessions, where we meet monthly to prayerfully journey and dialogue about how we can live in the true freedom of God, who liberates our hearts from within.

These monthly sessions delve into the text of *Interior Freedom*, a book by Fr. Jacques Philippe that explores the question of how a person can experience interior freedom. This is a freedom from within that is only possible by living out the virtues of Faith, Hope, and Love; it is a freedom so liberating, that no external force or circumstance that reality presents can dissolve it.

For myself, I was immediately attracted to what the spiritual guidance workshop proposed: to journey together in friendship over the course of the year, while reading the text of Fr. Jacques Philippe. Together as a group, we strive towards a deeper understanding of what interior freedom means, and seek tangible ways to live out this radical interior freedom.

One aspect of the workshop that resonates with me is the fruitful discussions that take place during our small group breakout sessions. We discuss questions from

the study guide book, which sparks a rich dialogue about our experiences and unveils much wisdom to reflect upon. Coming together as brothers and sisters in Christ, we share in our desire to live as children of God.

This experience has been a breath of fresh air, especially through the beautiful companionship of friends whom I met at the workshop. I have encountered incredible people who redirect my gaze to Christ. Walking together on this path, supporting one another, and praying for each other, as we continue to grow and mature in our relationship with God.

My name is **Vanessa Lentini**, I am a recent graduate from the University of Toronto receiving a Bachelor of Arts in Christianity and Culture with a double minor in History and Medieval Studies, and Bachelor of Education degree through C.T.E.P at St. Michael's College. Newman Centre has played a major role in my faith formation throughout my university experience.

Currently, I am an occasional teacher with a Catholic School board, working towards a permanent position as a Religious Educator. In my free time I enjoy baking, traveling and checking out cool places to eat or visit in Toronto.



## MISSION TRIP

KINGSTON, JAMAICA  
APRIL 29 - MAY 8, 2019

Serve with the Missionaries of the Poor  
C\$650 per person  
(Plus a donation of US\$200 to the brothers to cover food and residence)

Only 20 spots available! Bursaries are available for U of T St. George students.  
Registration packages are available by emailing:  
[sasha.hellwig@mail.utoronto.ca](mailto:sasha.hellwig@mail.utoronto.ca)



# POVERTYCURE SERIES

CHALLENGE YOUR APPROACH TO CHARITY & MISSIONS

PovertyCure Series - Part 2

## Charity that Hurts

Wednesday, February 6, 2019 | 7:00 PM

**Niilo Edwards**, Executive Director, First Nations Major Projects Coalition

**Walid Hejazi**, Associate Professor, Rotman School of Management

Doors open at 6:30 pm

Questions: [alexandra.whittle@newmantoronto.com](mailto:alexandra.whittle@newmantoronto.com)

Registration: <https://povcure2.eventbrite.ca>



PovertyCure Series - Part 3

## Justice for the Poor

Thursday, March 28, 2019 | 7:00 PM

**Obianuju Ekeocha**

**Obianuju Ekeocha** is an internationally acclaimed pro-life speaker and strategist. She is the founder and president of **Culture of Life Africa**, an initiative dedicated to the promotion and defense of the African values of the sanctity of life, beauty of marriage, blessings of motherhood and the dignity of family life.

Newman Centre is profoundly grateful to the anonymous donor who sponsored the last series for the academic year. Don't miss the very inspiring Obianuju in Toronto.

Doors open at 6:30 pm

Questions: [alexandra.whittle@newmantoronto.com](mailto:alexandra.whittle@newmantoronto.com)

Registration: <https://povcure3.eventbrite.ca>



# RENEWED BY HIS LOVE

I had the privilege of attending Renew Toronto, a Catholic Young Adult conference hosted by the Archdiocese of Toronto, along with 500 participants. The speakers at Renew were Katie Prejean McGrady, Dr. Edward Sri, Fr. Allan MacDonald, CC, Fr. Frank Portelli, Cardinal Thomas Collins, Fr. John O'Brien, SJ and the worship was led by Sarah Kroger. The theme of Renew was, "*Do not be conformed to this world, but be transformed by the renewing of your minds*" (Romans 12:2).

Two messages I received were about what our role is in the church, and how we can follow Jesus.

The speakers addressed the issue that many youth don't feel at home in churches because they don't feel they have a role. They argued that youth should be flocking to churches as places of belonging and fellowship. They should volunteer and get involved and tell the Church what they need. At the same time, this is reciprocal because the Church is meant to challenge us to live for Someone greater and call us to greatness.

To become involved we need to respond to our personal invitation to imitate Christ. We should let Jesus find us by receiving the sacraments, and then radiate that love to others. No one else will fulfill the personal mission entrusted to us because only we can love the way God created us to love.

To be active agents of change we can be a saint in the everyday such as the classroom, the workplace or at the

movies with our friends and those who also passionately love the Eucharistic Lord.

Dr. Sri challenged us to go a step further and engage our friends about moral relativism. He said we can't just be polite and live in fear of offending people because tolerance is not love. He differentiated between judging a person's soul and judging someone's moral actions. Friendship accompanied by prayerful discernment is the key ingredient which opens another's heart to listen to the truth spoken in love. Dr. Sri emphasized the importance of asking people questions to open up dialogue, so they feel respected and free to explore another framework of thinking.

I attended Renew TO because I wanted to learn how to live out my faith as I transition to the working world. I left with the desire to be bold in every area of my life. The conference really challenged me to ask the question: *How can I be an extension of Christ's hands and feet in the world?*

**Anne Mienkowski** is a Bachelor of Kinesiology Honors graduate from the University of Toronto currently working as a Kinesiologist.

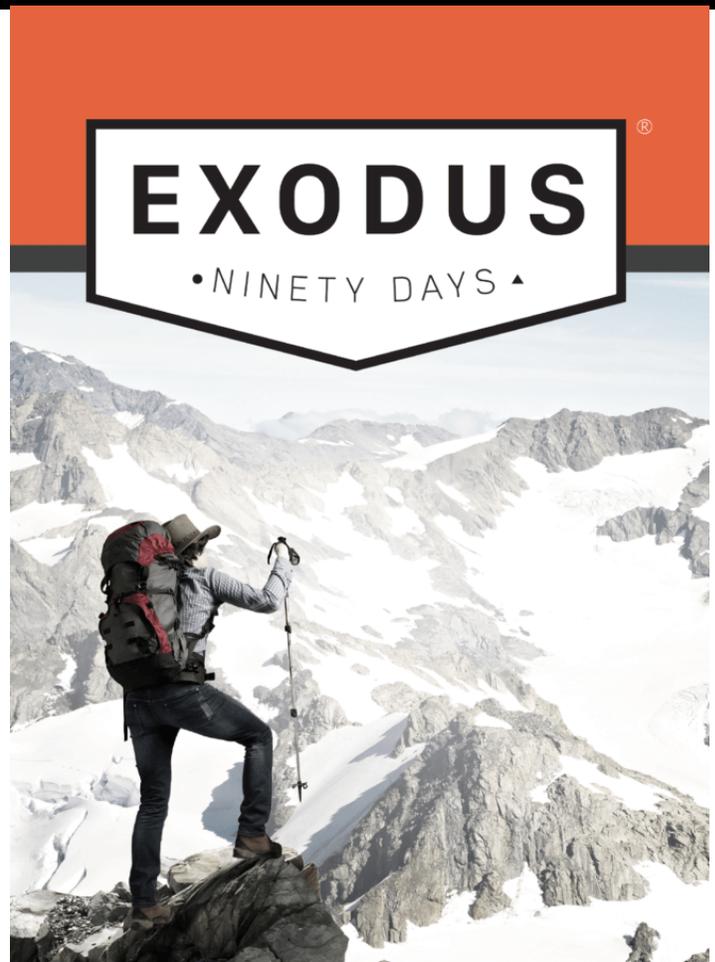


# REBUILDING OUR DAY FOR GOD

What is your daily routine like? If you're like me, maybe you spend the first few minutes of your day browsing social media, or catching up on news articles. Then you get some breakfast, have a nice hot shower, get dressed and go to class. In between classes you have a free hour maybe you watch an episode or two of your favourite show on Netflix, or you grab a pop and a chocolate bar to pass the time. At the end of the day you want to wind down so you grab a beer with some friends, or watch the Leafs game. Or maybe you do all of the above. Have you ever paused to think how much time these things take from us every day? For the past 90 days I took on a challenge called Exodus 90 that required me to give up all of these comforts in order to grow in my faith.

Exodus 90 is a great training ground for growing in faith because it constantly challenges our free will. As Catholics we have so many choices in life, and we are called to abide by the ten commandments. While the secular world portrays the Ten Commandments as restricting, we know that by following these commandments we are free to love as God designed us to love. The same is true for the disciplines of Exodus 90. Yes, at first they seem restricting, and sometimes frustrating. However, once given an honest chance, the disciplines are very freeing because we are no longer enslaved to our social media feed, our dependence on food or alcohol as a coping mechanism, or mindlessly staring at a television – to name a few. The disciplines of Exodus 90 train us to say no to these little things so that it is easier for us to say no to the many bigger issues we face these days.

In a nutshell, Exodus 90 is a challenging spiritual program designed to strip us of our worldly comforts and distractions in order to better use the time and talents God has given us. Since beginning this journey I have been more attentive to those around me, have spent significantly less time on my phone / social media / binging on Netflix / and have been getting better sleep and exercise. There have been days where I felt like giving up, as is to be expected when denying the body from its normal comforts. However, these disciplines offer a daily opportunity to say “Yes” to God and to grow closer to Him through these minor inconveniences.



The great thing about Exodus is that you're not going through it alone. You have a group of men who are going through the same disciplines, so you can share your joys and sorrows, strategies for success, and intercessory prayer. Growing and journeying with these men has been an incredible experience that I am grateful for and I hope to continue these Christ-centered friendships that are focused on growing in holiness.

**Tom Garrick** is a second-year Masters student at the University of Toronto studying Trombone Performance. He is a Student Campus Minister at Newman Centre and hopes to enter teacher's college in September so he can share his love of music and faith with students.



# FREEDOM AND A FOOLISH FISH

“If the Son of Man sets you free, you are really free” (John 8:38). We’ve all heard the joke about the fish who asks his fellow fish ‘How’s the water?’, to which the latter replies: ‘What is water?’. I wouldn’t exactly call it a knee-slapper, but the joke makes a fair point: we often can’t recognize what is most important precisely because it is always there for us. The poor fish in our joke was at a loss precisely because he failed to know himself and the world around him.

This is often how we stand in relation to God, in whom we “live and move and have our being” (Acts 17:28). In fact, few of us would come off very well if we carried this analogy much further, for I fear the foolish fish would have the last laugh. After all, he’s clearly no scientist, but he can at least boast that he never cherished hopes of jogging on the beach or riding a bicycle, while we—very often and very foolishly—seek freedom apart from God, even when we know better.

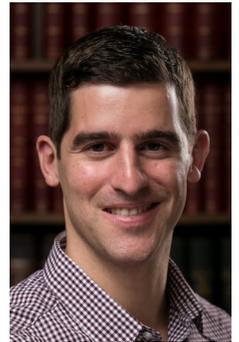
The mission of the Newman Centre is, so to speak, to learn how to feel comfortable in the water again. The sacramental life of the Newman Centre ensures that the faithful are nourished and spiritually alive in Christ, while the various ministries, study groups, and social events give the students and families of Newman a place to put God’s charisms to good use. The purpose is nothing other than to glorify God, for as Athanasius puts it: “*The glory of God is a man fully alive.*”

I know for myself, Newman has been a welcome refuge amid the pressures of doctoral studies at a large university. Coming from the United States and not knowing many people here, it would have been easy for me to feel isolated apart from a Catholic community.

Fortunately, Newman stands between my residence and Robarts library, which means that in the heart of a bustling metropolitan university, I always know there is a small little house where you can hang your hat for a while and beside it, a small chapel where Christ is truly honoured. I think that’s no small achievement, especially in today’s day and age.

So, whether you are rocket-scientist or a neuroscientist (like the pastor, Fr. Peter), or you want to be a teacher or a lawyer, or you are just a freshman feeling like a small fish in a big pond, drop by the Newman Centre and let somebody remind you of the obvious: God loves you and wants you to be happy.

**Anthony Antunes** hails from Connecticut in the United States and is currently finishing his second year of a PhD program in Classics at the University of Toronto. His research focuses on Platonic poetics and metaphysics. He is a member of the Pastoral Advisory Council at Newman Centre.



## VOLUNTEER RECOGNITION: Lead Kindly Light Award

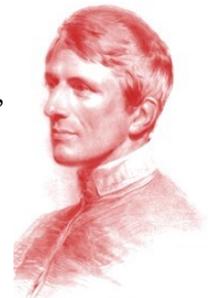
*Newman Centre volunteers provide a special witness to the action of God in their lives and in the community.*

To recognize their contributions, the Newman Centre has re-established the "**Lead Kindly Light Award**" in honour and in memory of our dear friends Nancy Sidle and Dr. John Kennedy, whose legacy of love and service left an indelible mark on the Newman community.

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**The award will be presented at our Annual Volunteer Appreciation event on Thursday, May 16, 2019.**

To find out more about the criteria, please visit our website: [www.newmantoronto.com](http://www.newmantoronto.com)



# ST. ÓSCAR ROMERO

It is impossible to do justice to the life of St. Óscar Romero within such a short space. It's easy to find inspiration in the way in which San Romero died, and that inspiration is eternal, however, I truly believe that part of the reason why God in his providence has waited until now to formally allow San Romero to reveal himself to us as a saint in heaven is intimately related to the difficult times that the Church is going through right now.

It is no secret that the tragic events of the past few months have created, or perhaps more accurately brought to light, a kind of factionalism within certain areas of the Church, which is a major problem since as our Lord has noted “*a house divided against itself cannot stand.*” (Mark 3:25)

Fortunately for us, however, He has also made it clear that He is faithful and that He makes “*all things work together for the good of those who love him.*” (Romans 8:28) I am convinced that one way that God, in His faithfulness, has done this in His current crisis is by providing us not only with the example of San Romero's death but also calling us to reflect on the witness of his life.

As I'm sure many are aware Romero lived in a time not only of political struggle in Latin America but also ecclesial struggle. When he was made Archbishop of San Salvador he became the head of a Church which, much like the Church today, was divided on ecclesial lines between those who equated orthodox theology with Conservative politics and those who practiced what San Romero called the materialist vision of Liberation theology which equated the social gospel with Marxist ideology.

Romero rejected both of these visions choosing instead to preach against the divided Church. Instead he made it clear these positions were “a form of demagoguery and I will never admit to a division of the Church. There is only one Church, the Church that Christ preached, the Church to which we should give our whole hearts. There is only one Church, a Church that adores the living God and knows how to give relative value to the goods of this earth.”



For San Romero, true liberation theology, which consists of working for justice by “*being one with the Church incarnated in this people which stands in need of liberation*” cannot be separated from what he called the “*most profound social revolution*” the one that takes place within the “*supernatural interior realm.*”

We would do well to turn to San Romero for inspiration with moving forward in the Church in its current state. His life and spirituality show us how the hunger for legitimate socio-cultural reformation through practical transformation and the desire for legitimate socio-cultural reformation that comes about via supernatural reparation which are advocated by the various factions are not contradictory but necessary co-requisites which will help bring God's healing hope to our one undivided Holy Church. Maranatha!

**Liam A. Farrer** is a PhD Student at Regis College at the Toronto School of Theology at the University of Toronto. He is also a Junior Scholar of the Lonergan Research Institute.



# THE NEWMAN FOUNDATION OF TORONTO

## DONOR PROFILE: THE KNIGHTS OF COLUMBUS #1388

The Knights of Columbus Council #1388 (KofC) is the oldest council in Toronto. Founded in 1909, they are part of an Order that upholds its founding principles of charity, unity and fraternity.

Part of the mandate of this fraternal organization is to support the needy within their communities. Over the years, KofC has supported charities such as the Good Shepherd, Sisters of Life, Catholic Missions in Canada, St. Augustine's Seminary, Covenant House, Rosalie Hall and many more.

According to their treasurer, Paul Kennedy, the Knights of Council #1388 began supporting Newman Centre's mission because part of their own mission is to promote Catholicity in youth and Newman played a pivotal role as a university chaplaincy.

The Newman Foundation of Toronto works with the KofC to determine the best impact of their gift. For the past several years, the KofC donations have been directed towards the Catholic Leadership Bursary Awards. The Bursary helps students with financial constraints to attend and participate in programs and

conferences that contribute to their spiritual, intellectual and personal formation. Students benefit through the strengthening of their faith throughout their university years. This goes a long way in nurturing future Catholic leaders.

*"Our goal is to help increase the faith among young Catholic adults during the most important formative time of their life. Supporting the Newman Chaplaincy helps us to promote the mission of Christ and the importance of his teachings in today's world,"* says Paul Kennedy of why they continue to support the Newman Centre.



## MENTORSHIP SERIES AT NEWMAN

### How to Deal with Uncertainty and Transition from Studying to Working

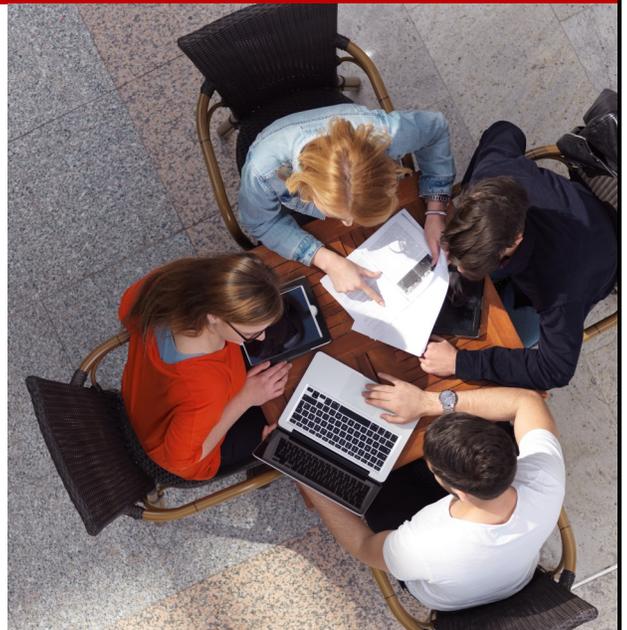
Thursday, January 17, 2019  
6:30 pm

Guest speaker: Quentin Schesnuik  
Associate Director, Parish Vitality and Stewardship,  
Archdiocese of Toronto

**RSVP:**

<https://mentorship3.eventbrite.ca>

For questions, contact:  
[alexandra.whittle@newmantoronto.com](mailto:alexandra.whittle@newmantoronto.com)



# SPECIAL EVENTS AT NEWMAN



Top: Mother Miriam of the Lamb of God gave a marvelous Advent Retreat on Saturday, December 8, 2018. She was Jewish before accepting Jesus as the Messiah and was baptized in 1995. She presented on “*Mary - Mother of God*”. You are invited to view the two-part talk on Newman Centre’s YouTube channel: <http://bit.ly/2A0Xq6g>

Bottom left: (L to R) Fr. Peter Turrone, Catherine Pawluch, Dr. Mary Eberstadt, Erin Kinsella, Cardinal Collins and Alexandra Whittle at Dr. Eberstadt’s Faith and Reason lecture: “*How the West Really Lost God.*” Watch the lecture online on our YouTube channel: [@NewmanUofT](https://www.youtube.com/@NewmanUofT) Newman Centre organizes four Faith and Reason Lectures annually.

Bottom right: St. Nicholas visited Newman Centre at our third annual Advent community dinner and delighted the children and the adults. We bid a fond farewell to Patrick Douglas, Newman Centre’s Director of Operations and HR for 17 years. He will be missed. The event included Vespers, caroling and a buffet. We are thankful for all our parishioners, students and volunteers who shared in the goodwill and Christmas cheer of the season.



# 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
Northern Bridges Information Session	Thursday, January 10, 7:00 pm
Vespers and Pray & Play begin	Tuesday, January 15, 2019
Mentorship Series: How to Deal with Uncertainty and Transition from Studying to Working	Thursday, January 17, 6:30 pm
Angelic Doctor Lecture: The Beauty of God's Creation through the Eyes of a Molecular Biologist - Dr. Stephen Patrick, O.P., Ph.D.	Thursday, January 24, 7:00 pm
Student Campus Ministry - Applications Open	February 1, 2019
Poverty Cure Series - Part 2: Charity that Hurts	Wednesday, February 6, 7:00 pm
Newman Young Adults Ministry: Murder Mystery Night	Friday, February 15, 7:00 pm
Faith & Reason Lecture: Not God's Type: An Atheist Professor's Journey to Faith - Dr. Holly Ordway, PhD	Thursday, March 7, 7:00 pm
Last Mentorship Session of the Series	Monday, March 18, 6:30 pm
Poverty Cure Series- Part 3: Justice for the Poor	Thursday, March 28, 7:00 pm
International Mission Trip to Kingston, Jamaica	April 29 - May 8, 2019
Annual General Meeting and Stewardship Appreciation Dinner	Thursday, May 16, 6:00 pm
Save the date: Faith and Reason Lecture with Mother Dolores Hart, OSB	Thursday, September 19, 7:00 pm

## NEWMAN CENTRE MASS TIMES AND VISITING HOURS

### Mass Times:

Monday - Friday 12:15 pm  
Saturday 9:30 am (Rosary 9 am)  
Sunday Mass 11 am & 7 pm

Mass on statutory holidays: 9:30 am

### St. Thomas Aquinas Catholic Church Visiting Hours:

Monday - Friday 8:00 am - 8:30 pm (Fall/Winter)  
House Hours: 9:00 am - 9:00 pm (Fall/Winter)

### Confession: Confessions are heard before every Mass.

You may also book an appointment with Fr. Peter:  
[frpeterturrone@newmantoronto.com](mailto:frpeterturrone@newmantoronto.com)  
416-979-2468 ext. 223

### Newman Centre Catholic Mission

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

[Facebook.com/newmanchaplaincy](https://www.facebook.com/newmanchaplaincy)

Twitter @NewmanUofT | YouTube NewmanUofT

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

## FAITH AND SCIENCE LECTURES

# The Beauty of God's Creation through the Eyes of a Molecular Biologist

Thursday, January 24, 2019 | 7:00 PM | Newman Centre

**About the Lecture:** As Catholics, our faith allows us to use the truths of scientific knowledge to encounter God through the beauty of His creation at the molecular level. Sr. Stephen Patrick will attempt to apply the teachings of St. Thomas Aquinas to the world of molecular biology in order to facilitate an encounter with our loving Creator by describing the structure and function of DNA and its relationship with other molecules that are essential for life.



**Sr. Stephen Patrick  
O.P., Ph.D.**  
Scientist and  
Teacher

Doors open at 6:30 pm, reception follows lecture.

**Questions:** alexandra.whittle@newmantoronto.com

**Registration:** <https://newmanjan24.eventbrite.ca> All are welcome.

# Not God's Type: From Atheism to Catholicism

Thursday, March 7, 2019 | 7:00 PM | Newman Centre



**Dr. Holly Ordway**

Writer, Editor  
and Academic

**About the Lecture:** Dr Holly Ordway once thought she was “not God’s type” - an atheist professor hostile to Christianity - but she discovered that following the truth led her on an unexpected journey. In this talk, she shares her journey of faith, from atheism, to becoming a Protestant, to encountering the fullness of the truth in the Catholic Church.

Her story shows what it’s like to move from outside the Faith to inside, and provides encouragement and insights for those who are helping others to “come home” to the Church as well.

Doors open at 6:30 pm, reception follows lecture.

**Questions:** alexandra.whittle@newmantoronto.com

**Registration:** <https://fromatheismtofaith.eventbrite.ca> All are welcome.