

# STM Newsletter

*St. Thomas More College & Newman Alumni/ae*

Volume 13 Number 1

Spring 1993



*STM as you always remember it ??*

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***. . . and all our regular features!***

# Notes from the President



This Spring we celebrated an early Easter, just as classes were ending and examinations beginning. Students have now completed their examinations, and convocation has brightened the faces of many students, even in the face of difficult job prospects.

This issue of the *STM Newsletter* marks several transitions. Sister Mary Loyola, Margaret Dutli, and Father Joe Penny, CSB have completed many years of service as members of the STM English Department. Jean-Guy Quenneville is taking early retirement at the end of June after twenty-three years in the STM Political Studies Department. Sister Mary T. Kane is returning to the Saskatoon Catholic School Board after a four and one-half year leave to serve as chaplain at STM. We wish them all the best and express our gratitude for their dedication and friendship. We welcome Father Leo Campbell, CSB who begins as Priest chaplain on July 1.

Like many provincially funded institutions, post-secondary education in Saskatchewan is facing further cuts in funding, with serious consequences for the University of Saskatchewan and STM. From a 1991-92 base grant, we had a 1% cut this past year. We have a 2% cut for

the upcoming academic year, and a further 4% cut for 1994-95. In effect STM's provincial grant funding for 1994-95 will be 7% below the 1991-92 level, without taking into account the cost of living. This is a reduction to STM's grant of more than \$140,000: the equivalent of three full-time positions.

Your generosity during STM's FOR ALL SEASONS Campaign has helped buffer the College against these cuts. STM continues its fund raising efforts through our newly established Development Office with Don Gorsalitz as director in order to overcome the decrease in Government funding. Such financial cutbacks, however, should also be seen as an opportunity and a challenge for STM to discern more carefully and collaboratively our Mission. How can we find new ways to serve our students and Catholic constituencies with reduced financial resources?

Over this year, STM has been engaged in conversation aimed toward formulating a Mission statement. As most of you know, the University of Saskatchewan has also been developing a Mission Statement, a version of which was published earlier in *The Green and White*. Although many organizations have been writing Mission statements, and doing so

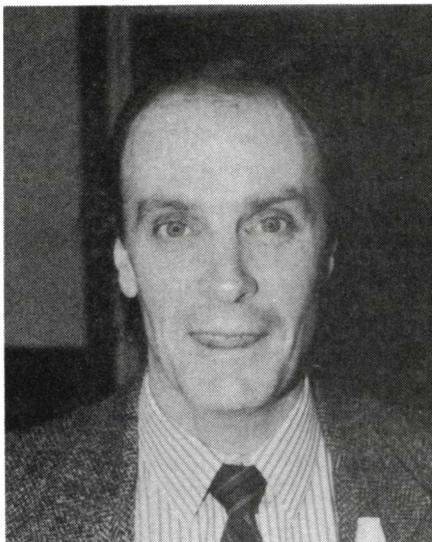
appears to be 'trendy', STM undertook this effort at the request of the Board of Governors in its concern for renewing the College and better serving our constituencies, especially our alumnae and alumni. Developing a Mission statement takes time if it is to make a real difference. Dr. Brian Noonan, Superintendent of the Saskatoon Catholic Schools, advised us that the process itself is integral to the effectiveness of a Mission statement.

Last Fall, we sought and received suggestions from the Alumnae/i Executive. We hope to publish a draft of the Mission statement in the Fall 1993 *STM Newsletter*. Sharing that draft will be part of our holding meetings with different groups and in different centres to solicit comments. We need your involvement as Newman and STM alumnae and alumni. Many of you strive to live out the ideals of STM and Newman from your days here, and know what you expect of us as a Catholic liberal arts college today. We need to hear your voices.

As we rightfully share in the difficult financial and resource decisions facing our province with its high debt and continuing deficit, we can well remember the spirit of those who founded STM in the Depression and drought of the 1930's. Their clarity and singlemindedness of purpose enabled them to focus on essentials — educating future generations of Catholic leaders. For Father Carr, our work is "a trust... for the good of the human race." It is in trying to live up to this trust — our Mission — that we continue to seek inspiration and courage from our founders and your collaboration as alumnae and alumni.

John Thompson  
President

# From the Dean's Desk



Greetings to all alumnae, alumni, and friends. Academic life is traditionally divided into three areas: teaching, scholarship, and community service. Since STM has been committed to the development of all areas in the life of the human being, we have always emphasized excellence in all three areas. Let me say a few words about each area in relation to the coming, and the last, year.

First, teaching. It is my pleasure to congratulate Dr. Ernie J. McCullough in his final year at STM for being the first winner of the University of Saskatchewan Students' Union award for teaching

teach Creative Writing for our English department next year, and that Rabbi Pavey will teach two upper-year courses in Jewish religious thought for our Religious Studies department. We welcome both of them warmly to our faculty.

Second, research. I mentioned the publication/co-authorship of nine books by our faculty in the last *Newsletter*. One statistic is worth pointing out; of the Social Sciences and Humanities Research Council of Canada (SSHRC) Research

## Research Grants 1993-94

<i>Institution</i>	<i>App.</i>	<i>Awards</i>	<i>SR/TS</i>	<i>\$Requested</i>	<i>\$Awarded</i>	<i>SR/TS</i>	<i>Rank</i>
Saskatchewan	16	5	31.3%	1,052,523	175,303	16.7%	31
Regina	8	2	25.0%	553,404	91,693	16.6%	39
STM College	1	1	100.0%	53,400	25,200	47.2%	58
Luther College	2	0	0.00%	51,575	0	0.0%	64
Sub-Total	27	8	29.6%	1,710,902	292,196	17.1%	

excellence. It is very fitting that an STM professor should be the first recipient of this award, and it is an honour for our College to have had the dedication of such a fine teacher and person as Ernie over the course of his career. We shall miss him sorely.

It is also my pleasure to tell you that the well-known Canadian writer, Guy Vanderhaeghe, will

We are also delighted to be able to offer two courses in Eastern Christianity, at the request of Bishop Filevich, and we hope that this will become a regular part of our Religious Studies program in the future. Our academic program for the coming year looks to be one of the most promising and balanced programs we have ever been able to offer.

Grants won by universities in the province of Saskatchewan, there were a total of 8 successful projects out of 27 total applications. STM applied for and received one award for about 9% of the total research grants obtained. If we consider the relative size of STM in contrast

*contd. on p. 7*

# Forgiveness replaces Blame: Sentencing

*On the day following her last exam, Dee-Anna Bryson agreed to an interview about an important new judicial process being tried in Saskatoon. The 'interview' was more an extended reflection by Dee-Anna of her experience in the Circle; the following article is an inadequate reconstruction of her thoughts and impressions. The major details of this case have been reported in the media.*

This past April, STM student, Dee-Anna Bryson participated in a unique and experimental judicial process in Saskatoon -- the Sentencing Circle. For the first time in Canada this procedure was pioneered in an urban setting. The theory behind such a practice assumes that the community will become involved, take responsibility, and participate actively in the rehabilitation of the offender. In small, cohesive and

familial communities in the north, community involvement has been an assured and effective component in the Sentencing Circle process. In an urban centre, assuring the success of Sentencing Circles is more complex and uncertain because of the size, diversity and disconnected nature of urban society.

In our Euro-Canadian courts, the past is examined through an adversarial and confrontational process to determine guilt or innocence. Once guilt is established, sentences are imposed. Although sentences are intended to rehabilitate the offenders, to deter others and to protect society, the overall approach tends to be punitive. In a society of guilt, like ours, punishment is the general means through which we control behaviour and socialize our children. On the other hand, in traditional aboriginal society, mechanisms to settle disputes are consensual and communal. The focus is on the future rather than the past, on the person rather than the deed. The primary purpose of sentencing is rehabilitation or restoration of harmony within the individual and within the community. Forgiveness is



Dee-Anna Bryson

foremost; rehabilitation, the primary goal, can be approached and achieved through counselling and healing. In a society of shame, gossip or loss of the welcome of one's community is the social control mechanism. With this approach what was done is overlooked in favour of zeroing in on the personal dysfunction that caused the problem in the first place.

Considering the disproportionate number of people of aboriginal ancestry in our prisons, it seems wise and judicious to try new approaches that consider the aboriginal perspective and to listen to their suggestions.

Almost one year ago Ivan Morin and Brian Janzen robbed a gas station of \$131.00 and assaulted two attendants on duty. Because Dee-Anna called 911 during the robbery, the offenders were quickly apprehended by police and charged with "Robbery with Violence." Janzen pleaded guilty to the offence

and received a 3-year jail sentence. Ivan Morin, who had spent 18 of his 34 years in prison, initially pleaded not guilty, but later changed his plea and, because he is Métis, requested a Sentencing Circle. Justice J.D. Milliken agreed, and on April 15 the innovative process of a Sentencing Circle took place. Following a full day of careful consideration from many perspectives, Justice Milliken indicated that he would follow the recommendations of the Circle if he considered them to be reasonable.

For Dee-Anna, April was a strenuous and exhausting month. The Sentencing Circle, initially planned for February, was delayed until April. Dee-Anna was very busy in rehearsal for, and performance of, the role of Martha in *Who's Afraid of Virginia Woolf?* As well, final essays and exams loomed and became fact during the same month. In spite of these pressures, Dee-Anna graciously agreed to an interview about the Sentencing Circle process.

Sentencing is not an end in itself, but a means to an end -- namely restoring harmony within the

## Circle experiment in Saskatoon

individual and within the community; consequently, all those affected or involved in some capacity with the case are included in the Circle. Since Dee-Anna was a victim of the crime -- Ivan Morin had choked her -- she and her mother agreed to participate in the Circle. Justice Milliken mediated the process. Going in a clockwise direction from the judge were the participants in this order -- Ivan the offender, the defence attorney, two sisters of the offender, his common-law wife, four Métis leaders (two men and two women), a Métis Elder, a Métis lawyer, the arresting officer, a Métis police officer, the gas station owner, mother of Dee-Anna, Dee-Anna herself, the prosecuting attorney, and back to the judge. Inside the circle were the social worker evaluator, the parole officer, the Police Commissioner, and a psychologist.

The Circle process involves looking at the accused and assessing whether he/she is a good prospect for rehabilitation. It also includes an assessment of the offender's community and family context to determine if they wish to accept the responsibility of assisting in the offender's rehabilitation. Finally, through a consensual process, the group determines a suitable sentence.

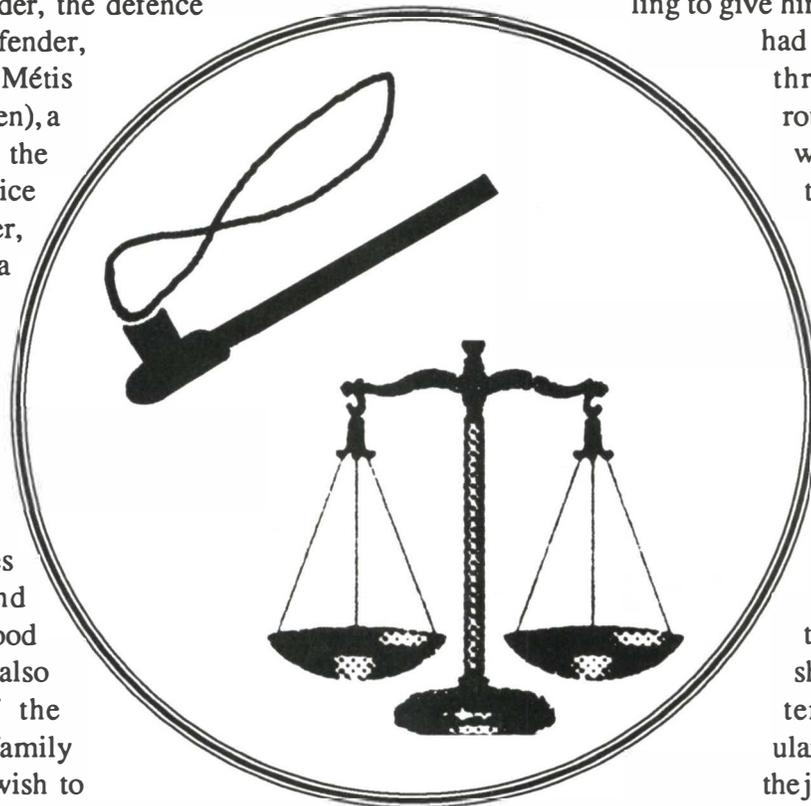
Justice Milliken began by requesting that all be open and honest, and behave "with respect" towards each other throughout the process. The configuration of the "circle" is appropriate for it denotes the equality of all; it is a symbol of harmony and the goal for all present is the same. To begin, the prosecutor outlined the facts of the case. Following this, the defence attorney told of Ivan's life as a victim himself. The next person to be heard was the offender, Ivan Morin, and it was his choice as to whether or not he would speak. He apologized to Dee-Anna, talked about his life and his desire to turn things around. Following

Ivan's testimony, the four representatives of the Métis community and the Métis Elder described the difficulties and hardships faced by Métis children and adults in our society that stem from a very real racism. They also indicated their willingness to support Ivan in his reformation. They felt that incarceration would not help him. The Métis Elder was wil-

ling to give him a job for he had known Ivan through his rough times, but was convinced that he was a decent fellow and that alcohol caused him and others a lot of grief. Many in the Circle felt to some extent that Ivan should get a jail term, particularly officials of the justice system.

The Métis officer challenged Ivan as to what HE intended to do about his own rehabilitation. The gas station owner felt that Ivan had done wrong and should be incarcerated.

For Dee-Anna, the process of that day was intense and complex. Many layers of emotion and point of view required a draining concentration. She felt no anger and sympathized with the difficulty in the lives of Métis. With regard to Ivan, Dee-Anna indicated that he was a very intelligent man, that he had worked as a reporter for a newspaper. She also indicated that he appeared remorseful. She also perceived that he resented authority and feared a white court. It was very



## Sentencing Circle

*contd. from p. 5*

apparent that he had a very serious problem with alcohol; during the period of time in his life when he was attending AA and not drinking, he had been successful, productive and happy. She felt that he was evading action and the issue of his crime. For his rehabilitation to work, Dee-Anna felt that it was marvellous that his community was committed to supporting him, but that he himself must make the commitment to reform. She was frustrated for a time because the Métis representatives offered no alternative suggestions if he didn't go to jail. She also recognized the risk that faced the Métis community. The success of this initial experiment with a Sentencing Circle will be the measure for its reputation and future use. Dee-Anna herself did not participate in the sentencing aspect of the Circle. As mother of the victim, Dee-Anna's

mother was able to express her anger at Ivan Morin for the injury he had inflicted on her daughter who was an innocent bystander. Dee-Anna suggested that the process was probably therapeutic for her mother.

For the best chance to turn his life around, the Sentencing Circle recommended that Ivan Morin serve an 18 month jail term; should he be released early, he would be subject to electronic monitoring or house arrest for the balance of time to be served. Following release from prison, he would also be required to participate in a drug and alcohol rehabilitation program. After serving his sentence, he should also be on probation for one year. To compensate the community and to make atonement, it was also recommended that he be required to provide 140 hours of community work that would include 100 hours for the victim (which might be served at the Métis Community Centre) and 40 hours to the owner of the gas station. Such a sentence seems to concentrate upon the rehabilitative aspects and is designed to restore a sense of personal responsibility to the offender and harmony to the community. Justice Milliken has not yet

registered his written decision.\*

For Dee-Anna the process was wide-open. Individuals could express themselves freely and emotionally. Some challenged the offender, and the offender had to face his victims and the consequences of his action. It worked, and from Dee-Anna's perspective it would be desirable to use it again in similar circumstances, although she felt that some crimes would be too overwhelming for Sentencing Circles.

The process was long and intense, requiring "careful" listening, but through a process of distillation, consensus was achieved. The essentially wise element of trying to assure rehabilitation of the offender was critical; such a practical goal holds the promise that reformed offenders will not become repeat offenders. When asked if she was confident

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*Only time will tell whether the offender will be restored to himself and his community. Certainly, Sentencing Circles offer a new approach to the rehabilitation of offenders . . . .*

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in the rehabilitation of Ivan Morin, she indicated that she could not "see into his heart." Uncertain as to whether he was motivated by a true desire to rehabilitate himself, she said she couldn't be sure, but that she fervently hopes that he will be successful in turning his life around.

Only time will tell whether the offender will be restored to himself and his community. Certainly Sentencing Circles offer a new approach in the rehabilitation of offenders; surely, this must be the most important goal of our justice system. In attempting to weave traditional practices into our judicial process, this innovative approach is evidence of the flexibility of our system of justice and its capacity to evolve in accommodating new needs.

*\*On June 15, Justice Milliken agreed with all the recommendations of the Sentencing Circle, with the exception that he extended the period of probation to 18 months rather than the suggested twelve months.*

Mary Miller

## From the Dean's Desk

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with the rest of the University of Saskatchewan and the University of Regina, this is a remarkable achievement. In the previous year STM had a similar record.

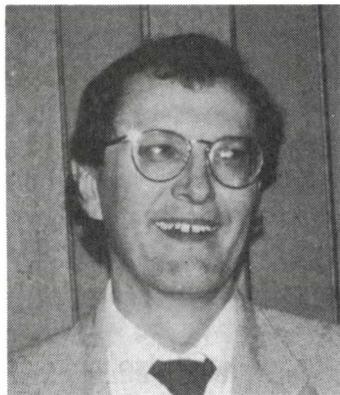
Finally, community service. In my previous letter, I made mention of some of the many services our faculty, staff and students perform in the community. Here I shall single out one experiment conducted at the College this year, the *Theory Application Project*, a project developed to help students unite volunteer or hobby work with their academic studies. Fifteen students from Psychology and Sociology classes (thanks to Tammy Marche and Dodi Poelzer) have completed essays (under the direction of Tory Hoff) in which they applied course concepts toward an understanding of events they observed as a result of volunteer work in the community. Four assisted in a school setting, three worked with autistic children, another helped a brain-injured young adult, another observed behaviour in

the Sunday School Class he taught, another reflected upon his experience as a referee for kids' hockey, and three more chose to explore their volunteer work with residents in senior citizen facilities. The quality of the essays was remarkable, and the reflective writing process not only enhanced the quality of the students' academic experience, but also helped to unite theoretical perspectives with the ordinary concerns of practical life and a sense of responsibility for others.

My thanks to all involved in this project and my best wishes to you and to all faculty and staff (especially Wilfrid Denis who will be Acting Dean next year) as I prepare to go on sabbatical. I shall be a visiting research fellow at London University for part of the year; for the rest I shall be completing a book on Plato and one on Plotinus too in my study at home, as well as spending some time with my family.

Kevin Corrigan  
Dean

### A new appointment . . .

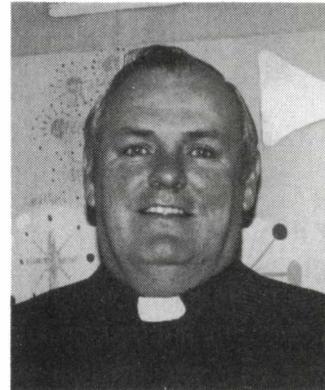


*Dr. Wilfrid Denis*

**Dr. Wilfrid Denis**, Professor of Sociology, will take on the responsibility for the academic program of the College, as Acting Dean in 1993-94.

### A new arrival . . .

Come July 1st, STM welcomes Fr. Leo Campbell as a new chaplain. Originally from Dominion, Cape Breton -- "the industrial heart of the Maritimes"--Fr. Campbell brings with him a guitar and gift for music, particularly "Country and Western." As a Basilian, he has served in Calgary, Windsor, Sault St. Marie, and most recently in Toronto where he guided St. Michael's High School through a turbulent transition. Fr. Campbell is very excited about his move to Saskatoon and, prior to settling in, he will be attending the National Chaplains'



*Fr. Leo Campbell*

Conference and attending a course in Boston. While visiting the College recently he has already delighted many at the coffee houses. We anticipate that he will be very busy with students here at the College, but also that he will enjoy his association with young people, colleagues and friends at STM.

# 1943 STM Grads then and now

**Mrs. Donalda Muriel Boreskie  
(née McCarthy)  
Bachelor of Arts Degree**



**From the 1943 Greystone:**

Babs has been an active worker on the Pente Kai Council '40-41. Was on the *Sheaf* staff '40-42; appeared in College Nights '40-41, and was on S.T.M. executive '41-42. Dancing, an airman friend and V-mail take up all her spare time.



**Now in 1993:**

Originally from Melfort, Saskatchewan, Donnie is married to a family physician and has lived in Gretna, Manitoba for over 40 years. Her children, three sons and one daughter, went to St. Paul's at the University of Manitoba and now live in Montreal, Ottawa, and Winnipeg. She also boasts two grandsons. For a number of years Donnie has run the administrative side of her husband's office.

**Miss Margaret Louise  
Mahoney  
Bachelor of Arts Degree**



**From the 1943 Greystone:**

Marg's faithful work and generous enthusiasm in her first two years gained her the vice-presidency of the W.A.S.A. and Newman Club this year. Also served on the W.A.D. and *Greystone* Staff as W.A.S.A. representative. Her sporting activities culminated in being the captain of S.T.M.'s basketball team this year.



**Now in 1993:**

For many years Margaret worked as a social worker in Saskatoon with the Family Service Association. In 1951 she moved to Vancouver where she worked for the Catholic Children's Aid Society and was later Executive Director of Catholic Charities for the Archdiocese of Vancouver. For her work in the Archdiocese, she was awarded a papal "Pro Ecclesia et Pontifice." She retired in 1987, loves to travel, and has fond memories of "great Newman years in the White House."

**Mrs. Marie Grace Mann (née Taylor)  
Bachelor of Arts Degree**



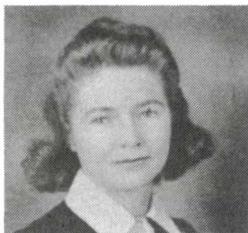
**From the 1943 Greystone:**

Quiet and unassuming, Marie majored in English and was a member of the Newman Club. One of the Varsity's outstanding

swimmers, she won great distinction on the swimming team for three years; managed the team in '42-'43 and was awarded her silver fish in '42-'43. Marie won the W.A.D. in '41-'42-'43 and also took part in tennis, basketball and skating.

Originally from Outlook, Saskatchewan, she later moved to California where she lived much of her life. Marie is now deceased.

**Mrs. Mary Irene Turton (née Cronk)**  
**Bachelor of Arts Degree**



**From the 1943 Greystone:**

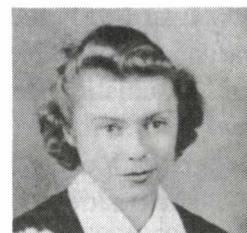
Irene's ready smile and genial disposition have made her a favorite with everyone. She was on the S.T.M. Council and Newman executive in '42-'43. Being Women's athletic Director for S.T.M. she played basketball, tennis and ping-pong. Won a scholarship and intends to specialize in Chemistry next year.



**Now in 1993:**

Mary Irene has raised seven children (4 boys and 3 girls). She enjoys 10 and looks forward to 11 grandchildren. Recently she retired from Ottawa Civic Hospital where she had worked as a Chemistry Lab Tech for many years. She enjoys good health and lives with her husband in Arnprior, Ontario and spends winters in Barbados.

**Mrs. Justine Mary Rita Lips**  
**(née Dantzer)**  
**Bachelor of Arts Degree**



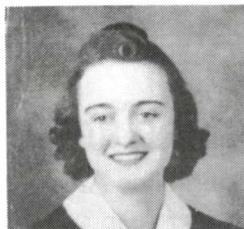
**From the 1943 Greystone:**

Pretty and charming, Justine's popularity on the campus was inevitable. She took H.Sc. in first year and then switched to Arts, where she majored in English. In '41-'43 Justine was vice-pres. of S.T.M and a member of Pente Kai Council. Her interest in sports lies in fencing, skating, tennis and swimming.

**Mrs. Doria Yaroslava Shack (née Bubniuk)**  
**Bachelor of Arts Degree**

**From the 1943 Greystone:**

Honouring in French and History this year, Doria has had a brilliant University career. Entrance scholarship; First Year Arts scholarship; and a French Honours Bursary this year. Co-chairman of Current Event Club; on executive of Morton Historical Association; member of the Choral Society; Social Convener of Alpha Omega '42-43. Also played Badminton and bowled.



We were unable to contact Doria. If you know of her whereabouts, we would appreciate receiving this information.



**Now in 1993:**

Justine has lived in Ottawa since the war. She had three daughters and two sons, and enjoys three grandchildren.

## Students' Association establishes The Heart of St. Thomas More College Award

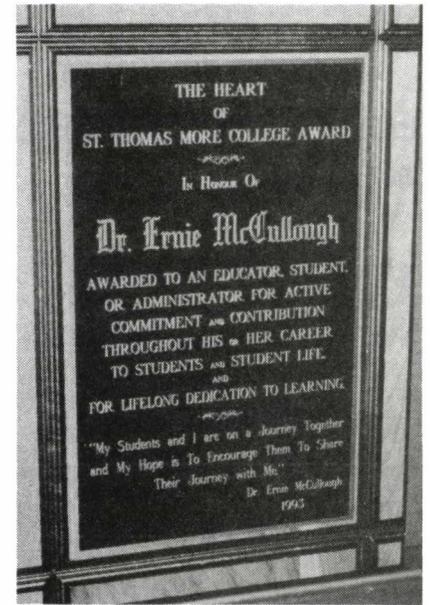
A new award was established this year at STM. The STM Students' Association dedicates this new award to Dr. Ernie McCullough who, over 25 years at STM, has made a unique contribution to STM through excellence in teaching and learning, involvement with the university and the community, and through his religious, humanistic and humanitarian values. Ernie has worked hard for student involvement and input into all aspects of university life. He has assisted students in achieving goals and in creating programs for themselves. He has been a friend to all and confidante to those who needed him.

This Heart of St. Thomas More College Award is an award of Merit that may be awarded to an Educator, Student or Administrator for active

commitment and contribution throughout his/her career to students and student life, and for lifelong dedication to learning. Future recipients will receive a keeper award and the Heart plaque will be retained by the students of the College. This special award is not necessarily an annual award.

At a recent banquet for faculty and staff at STM, Jack Hoffart, STM Student Association President, presented Ernie with the first Heart Award in recognition of his considerable contribution to the College and its students over the years. Warmest congratulations Ernie.

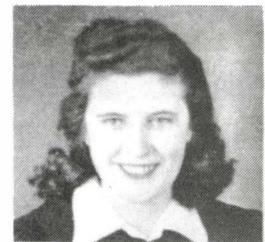
Ernie McCullough, a philosophy professor at STM was doubly honoured this year when the University of Saskatchewan Students Union recognized him with a 1992-93 USSU Teaching Excellence Award.



### 1943 STM Grads

*contd. from p. 9*

**Mrs. Mary Ellen Boyd  
(née Hayes)  
Bachelor of Arts Degree**



**From the 1943 Greystone:**

Sure, and Regina College was proud to send us their lovely Vice-Pres. who has endeared herself to a certain red-haired engineer's heart!

**Now in 1993:**

Mary Ellen lived for many years in Edmonton, Alberta raising eight children (5 boys and 3 girls) before retiring with her husband, Dr. J. Angus, to Vancouver Island in 1984. They have nine grandchildren and live just out of Sidney.

### Alumni/ae Art Show: Looking ahead

In our last *Newsletter* our request for Alumni/ae Art received very good response. In planning ahead for next year, we wish to invite alumni/ae to contact us should they have work they would like to show in our Gallery.

Anyone wishing to submit work should contact Nancy Yakimoski our curator at (306) 373-2679 or write to her via the College address. Work submitted (drawings, water-colours, paintings, photography) must be ready to hang (i.e. framed).

We had a very good exhibition in April and May of this year, and look forward to showing the works of our graduates again next year.

## **WHERE ARE THEY NOW AND WHAT DO THEY DO?**

TO EACH WE BOW, AND IT COULD BE YOU.

**Beechinor, Ronald L.** '62, '64.

Father Ron is a Catholic priest and works in the Diocese of Saskatoon.

**Belcourt, Emile.** '49.

Emile operates the store Lafleche Pharmacy in Lafleche, Saskatchewan.

**Chui, Daniel.** '91.

Daniel graduated with honours. This past year he pursued graduate studies. In the fall, he will be at St. Joseph's College in Edmonton, Alberta. He has joined the Basilian Fathers and will be ordained five or six years from now.

**Freistadt, Lynn-Patrick.** '83.

Lynn is assistant to the Dean here at STM and charged with counselling and administration of Academic Affairs.

**Kachur, Christine.** '84.

Christine teaches at St. Thomas More College and is a member of the Religious Studies Department.

**Kasun, Robert M.** '72.

Fr. Robert is the Western Canada Representative for the Basilian Fathers and is stationed in Calgary, Alberta. He was ordained to the priesthood in 1978.

**Lang, Claude M.** '72.

Claude is responsible for student services here at the College. He is married to Judy Brad, and in the next few years we anticipate welcoming his daughter and son as students here.

**Trottier, Marc.** '92.

A year ago, Marc was the Grand Knight of Columbus at STM. He is now studying and preparing for the priesthood in Edmonton, Alberta.

**Witkowicz, Linda Carol.** '85.

Linda is now Mrs. Donaldson. She and Brian were married in August '90. They reside in Calgary, Alberta where they both work for A.C.T.C. Technologies Inc. Linda works in the Computer Software Department while her husband is a consultant.

**Zimmer, Norm, '86 & Lisa (née Pek), '88.**

This happy pair recently welcomed the arrival of their son, Daniel Norman. STM extends warmest wishes to all and looks forward to increased enrolment in about 18 years.

### Call for Nominations: Distinguished Alumnus and Alumna 1993

All alumni/ae are asked to think about and put forward the names of alumni/ae who have made a significant contribution to their community and thereby deserve our recognition and approbation.

Please call, fax or mail your nominations to the College by early September.

# Greetings from the Chair of STM's Board of Governors

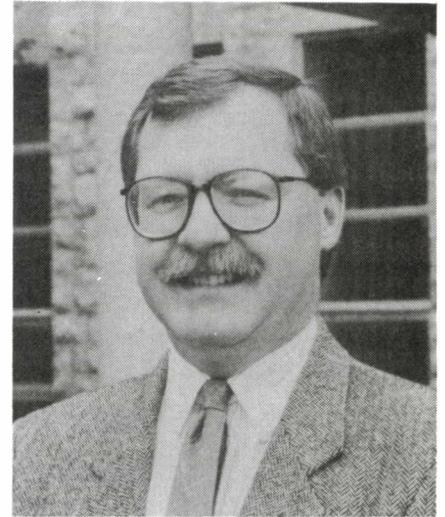
As Chair of the Board of Governors, it gives me great pleasure to be able to introduce an institution in the College which has been in existence for over twenty years -- the Board of Governors. Although the Board of Governors has served the College since 1972, the role of the Board often remains a mystery. This is understandable since the decisions of the Board can only be carried out by the people charged with the administration and management of the College. In this article I will give a brief historical perspective of the role of the Board of Governors.

St. Thomas More College was created as a corporate entity by an Act of the Legislature of the province of Saskatchewan on April 1, 1943. At that time the College became a "legal person" with the power to:

*establish, maintain and conduct at the City of Saskatoon a college in affiliation with the University of Saskatchewan where students may obtain a liberal education in the arts and sciences or in any other useful branch of learning, and to promote the study, practice and knowledge of such arts and sciences, and*

*for such purposes formulate courses of study and rules of discipline for the students and provide for the delivery of lectures and the holding of exhibitions, classes and conferences calculated directly or indirectly to advance the cause of education whether general, professional or technical; to award entrance, undergraduate and graduate scholarships, as well as certificates and diplomas for merit and efficiency and to appoint such professors, associate professors, lecturers, instructors, and other officers and servants as may be necessary for carrying into effect the objects and purposes of the corporation, and to cancel or rescind such appointments at pleasure, and in conjunction with the said college to provide a church or chapel for those of the Roman Catholic faith attending the said University.*

The objects of a corporation are carried out through its managerial branch, and in 1943 this was done through the Council of Management.

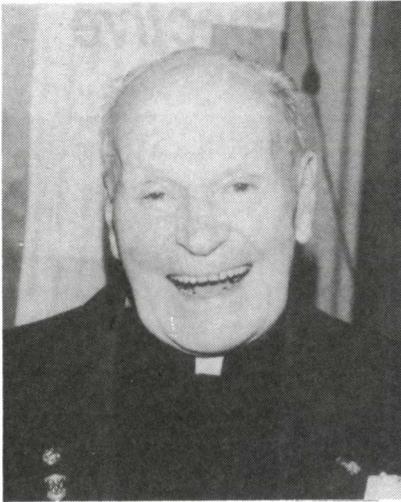


On April 21, 1972, another statute was brought into law concerning St. Thomas More College. This Act removed the Council of Management and gave the management of the College to the Board of Governors. Section 5 of this Statute provides in part as follows:

*There shall be a Board of Governors of the corporation which shall, subject to the bylaws, manage the affairs of the corporation and exercise all such powers of the corporation as are not by this Act or by the bylaws required to be exercised by the corporation at a general meeting.*

The responsibility for the management of the College lies squarely with the Board of Governors. To be able to exercise this responsibility in the best interests of the College it is essential that the Board represent all elements of life at the College. This is guaranteed not only through the

*contd. on p. 13*



## ***Your Director plays the role of Lector to send you this letter***

What an inspiring and challenging thought it is to realize that out there are some five thousand STM - Newman Alumni/ae. I am certain that we all enjoy reminiscing about the days of yesteryear. I hope, trust and pray that your

dreams and aspirations have proved to be fulfilled and highly rewarding. Certainly, I constantly wish that I could share with you your thoughts, your rewards, your joys. Your former professors, some of whom are still here on the campus, vividly remember you and can clearly see you now, there in the classroom as you were years ago. Would that we all were blessed and favoured with

the gift of mental telepathy.

I want you to know that this *Newsletter* is *your* brochure, *your* newspaper too! Articles which you submit will be granted a warm, happy, royal welcome, emphatically. Your classmates will be overjoyed to hear from you, I'm sure. You may ask, "What is the purpose of our *Newsletter*?" Basically, it is a vehicle, an opportunity to inform, to assist, to aid, to help, to inspire each and everyone of us, for we are all Family Members! Your participation will prove to be most beneficial to all of us indeed.

Where are we going? We all are heading in the same direction, aren't we? We all have the same goals. We all aim to achieve. So, let us all work together to be winners. Let us all aim to be graced for our efforts. So, we assemble as a unit. There is much that each one of us can do. Please reach out to extend a helping hand. Each and everyone of you can help as we forge ahead. St. Thomas More College and Newman will thank you profusely for your goodness.

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### **Greetings . . .** *contd. from p. 12*

Legislation, but also through the Bylaws which have been passed through the years. These rules have ensured that the various constituencies which St. Thomas More College serves and which in turn serve the College are adequately represented in the management of the College. When the Board makes a decision which affects the College in a significant way we may all take comfort from the fact that that decision was by a Board with representation from the teaching staff, administration, student body, alumni/ae, Diocese and Basilian community.

As a member of the Board of Governors, I have witnessed the thoughtfulness and concern which are brought to bear upon the decisions made by the Board. Regardless of the issue being discussed, all facets of the College are represented, and through discussion and sometimes vigorous debate, the Board strives to reach the decision which is in the best interests of the College as a whole.

*Mr. Brent Gough, Chair  
Board of Governors  
St. Thomas More College*

Fr. Oscar Regan  
Director of Alumni/ae

## The Women and Moses: A Feminist Perspective

*In our last Newsletter, we advertised the upcoming visit of Dr. Phyllis Tribble to our campus.*

*In three public lectures entitled A Mosaic for Miriam, The Odd Couple: Elijah and Jezebel and The Pilgrim Bible on a Feminist Journey, Professor Tribble explored women in Scripture, creating for packed audiences new insights that enlightened our understanding and inspired us to reread many biblical passages with an eye to women. Often these women remain unnamed, denigrated and violated, but have a role to play that will enlarge and enhance our understanding. I cannot do justice to all the avenues of exploration raised by Professor Tribble so I will limit myself to one, in order to allow you to glimpse the impact that her visit had.*

As a little girl, I vividly recall hearing the story of the baby Moses. I remember the anxiety I felt as the story unfolded, my anger at the mean and tyrannical Pharaoh, my relief and joy that Moses was assured survival and nurturing, but also the nagging doubt that lingered until I encountered Moses again as a man. I remember too, the emphasis on the baby Moses. In Phyllis Tribble's lecture *A Mosaic for Miriam*, she adjusts the camera to focus on the women in the story.

Pharaoh's edict of death for Hebrew male infants, if successful, would have assured assimilation (genocide) of the Hebrews in Egypt, but his plan did not succeed. Why? In the case of Moses, we know.



*L to R: Carol Schick,, Margaret Dutli, Phyllis Tribble, Kathy Storrie*

Upon pain of death for defiance of the law, two midwives named Shiphrah and Puah maintained a silence about his birth. His mother hid him for three months risking death for herself and her family if he was discovered. She formed a hazardous plan to assure his survival by fashioning a crib of bullrushes and placing him in the river. His sister Miriam was in grave jeopardy when she watched over him and later when she approached the daughter of Pharaoh to offer to find a nurse to look after him. Knowing the infant to be Hebrew, the princess defied her father when she adopted Moses. Her serving women acquiesced in her crime.

Without the successful, inadvertent conspiracy of all these women, Moses would not have survived to lead an exodus. Miriam is the "mother of deliverance" as

Mary in the New Testament is the mother of the Messiah and another Mary, Magdalene, is the first to proclaim the resurrection.

All of these women lived in patriarchal societies, yet each in her own quiet, yet effective manner, defied authority, risked all and played a crucial role. But, the overriding view has been that they were background support players. Because Phyllis Tribble has woven together the story fragments of biblical women, they emerge as essential and pivotal characters in their own right. These women were guardians, strategists, and yes, subversives too. They were women of conviction, strength, courage, intelligence and love.

I sympathize with their situation in a patriarchal society, for similar attitudes plague, frustrate and enrage me in my own. Yet, I can celebrate, for little girls today

will hear a more balanced account of baby Moses, and know in their hearts that Miriam and the women of Exodus are heroines and worthy role models. These women were not victims to whom things were done; they successfully resisted, not by overt, aggressive means but by being true to their calling as

mothers and caregivers.

In her final conversation with an audience, Phyllis Tribble related a number of experiences that shaped her path of investigation as a feminist biblical scholar, but one particularly stays with me. She recalled a Bible Study Class in which the Baptist Minister asked,

"Girls, everything God created got better and better. What was the last thing God created?" With enthusiasm and vigour, the group responded in unison, "MAN." She corrected by countering, "No, WOMAN." Although Phyllis does not now espouse the precise exegesis of her early tutor, she is grateful for her insight. It "resonated deeply within," possibly to trigger in some mysterious way the questions she has been grappling with as a biblical scholar. Professor Tribble's refreshing focus on women and her ongoing examination of their roles will bring continuing fruitful revelation. Her conscientious methodology, her creative insight, the clarity of her interpretation and her passionate, captivating delivery succeeded in relieving the generally demoralizing view of women in Scripture. Those in the audience who anticipated that she would harangue as an abrasive feminist were sorely disappointed, and had to exult in the magic of her stories and the depth of her analysis.

Mary Miller

For further reference:  
Phyllis Tribble, *God and the Rhetoric of Sexuality*.  
(Philadelphia: Fortress Press, 1978)  
*Texts of Terror: Literary-Feminist Readings of Biblical Narratives*.  
(Philadelphia: Fortress Press, 1984)

## Keenan Memorial Lecture 1993

If you are interested in and concerned about education and social change, you will want to hear Parker Palmer's seriously considered views on holistic knowing and its implications for all educational institutions. You should mark your calendars *now*.

Sunday, October 31 at 8:30 pm in STM Auditorium

### **Parker J. Palmer**

*Writer, Teacher, Activist concerned about  
Education, Community, Spirituality and Social Change*

Author of

*The Promise of Paradox*  
(Ave Maria Press, 1980)

A collection of essays on community, education  
and the inner journey.

*The Company of Strangers*  
(Crossroad/Continuum, 1981)

About the renewal of our "public life" and  
the role of religion in that task.

*To Know As We Are Known*  
(Harper and Row, 1983)

As an alternative to "knowledge [that arises] from a passion for power and control," that allows us to use creation and other persons for our own ends, Parker Palmer proposes a knowledge rooted in love and compassion that "will implicate us in the web of life will wrap the knower and the known...in a bond of awesome responsibility as well as transforming joy; ... will call us to involvement, mutuality, accountability."

*The Active Life* (Harper Collins, 1990)

An inquiry into the spiritual dilemmas of work, creativity and caring.

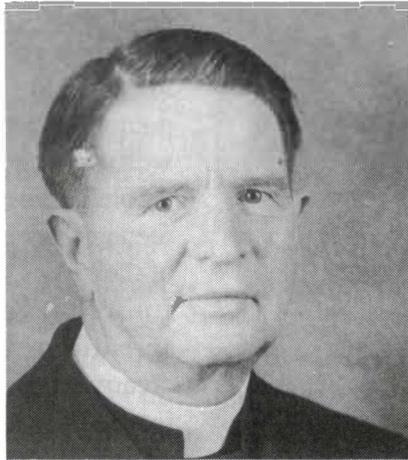
*The Courage to Teach* (forthcoming)

# 1936: Negotiating with "great

*In this article, Part 2 of a series on the origins and early history of St. Thomas More College, STM archivist and historian Margaret Sanche describes the process of negotiations and some key elements in the agreement worked out between Fr. Henry Carr on behalf of the Basilians and President Walter Murray on behalf of the University for the establishment of a Catholic federated college in Saskatoon.*

For over two decades prior to 1936, the founding of a Catholic college at the University of Saskatchewan had been just an idea -- a dream kept alive by the efforts of the Catholic people of Saskatoon over the years. Now, with the approval of the Catholic bishops

of Saskatchewan, coupled with the desire of the University President to "get on with it" before he retired, and the Basilian Congregation's interest in the project, this idea -- this dream -- began to become a reality. First, however,



*Fr. Henry Carr, CSB*

there were details to be discussed, relationships to be worked out, conditions to be agreed upon.

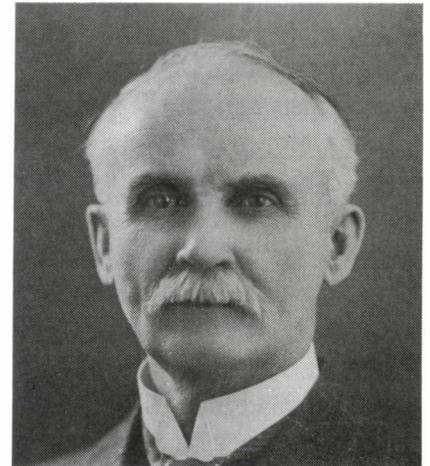
The negotiations for the establishment of the Catholic college, to be named St. Thomas More (and soon nicknamed "STM"), took place through an initial series of meetings in Saskatoon -- followed by a number of letters -- between Fr. Henry Carr, Superior-General of the Basilian Congregation of Toronto and Walter Murray, president of the University of Saskatchewan, during the early months of 1936. The correspondence between the two eventually formed the documentation upon which the University Senate and Board of Governors based their approval of the establishment of a federated Catholic college at the University of Saskatchewan.

In a letter to Bishop Gerald Murray dated January 27, 1936, Fr. Carr had given the following advice regarding the groundwork required in the coming months:

*In all probability the conditions and privileges accorded a Catholic college now by the*

*University of Saskatchewan will endure indefinitely into the future. Once the contract is completed it is very doubtful if any further advantages will ever be conceded to the Catholic college. . . . Whatever agreement is entered into now will settle for the future what kind of education the Catholics of Saskatchewan are going to receive. There is no need for me to call attention to the great preparation and care that should be put upon these conditions.*

It is to Fr. Carr's credit and to the long-term benefit of St. Thomas More College that his negotiations with the University were carried out with such preparation and care. Just as he predicted, the conditions and privileges accorded in 1936 have remained essentially unchanged and now, after many years, can be seen as having formed a strong founda-



*President Walter Murray*

tion for the College within the University's structure.

What were the key elements in the negotiations? Well, first of all, the Catholic college was to be modeled on St. Michael's College in Toronto and on the federation of St. Michael's with the University of Toronto. According to the federation model developed by the Basilians in Toronto, the college would be able to maintain a distinctive Catholic character and teach courses which would include elements of Catholic scholarship and thought while also meeting the academic standards set by the University. The new college would be independent in its hiring of faculty and could offer courses similar to those offered in Arts

## preparation and care"

and Science at the University. Eligible Catholic students would be able to register through St. Thomas More, take courses from STM and/or College of Arts and Science professors, and receive their degrees from the University of Saskatchewan. This arrangement would allow STM to offer a wide range of liberal arts courses in which any eligible student in the University would be welcome to register. As well, Catholic students studying in the professional colleges of the University could choose STM elective courses as their programs permitted. The financial aspects of the negotiations involved decisions about the way payment of tuition and fees would be carried out and what proportions would go to college and university; in most aspects these agreements were also based on the pattern set by St. Michael's College.

Looking back over the years, it seems that one of the elements of the 1936 agreement which has most often been misunderstood is that which dealt with departments and department heads. Fr. Carr had insisted, and President Murray had agreed, that, according to the federation model, professors of St. Thomas More College would not come under the authority of the University department heads. STM faculty would establish their own College departments with their own department heads, thus forming a parallel structure of STM departments with counterparts in Arts and Science.

The matter of what courses would be taught in the new college was agreed upon as follows:

*The University will recognize the instruction given by St. Thomas More College in Classics, French, German, English, Economics, History and Philosophy now offered by St. Michael's for recognition for the B.A. of Toronto, and such other subjects as may from time to time be agreed on.*

This clause left STM free to negotiate the offering of other classes in the future, which it did in the case of Sociology, Psychology,

Political Studies and Religious Studies. The main limitation was that St. Thomas More would only be able to teach Arts classes in subjects also offered by the University.

Students and alumni/ae who are familiar with other institutions of higher learning will perhaps have noted some characteristics unique to St. Thomas More College and its community. Much of this distinctiveness can be traced directly or indirectly to the difficult economic situation in Saskatchewan at the time of the College's founding in 1936 and to provisions in the agreement between Carr and Murray. For example, it

*contd. on p. 20*

### Your youth has become nostalgia and is now historically significant!

*A request from*

*St. Thomas More College Archives*

In our library holdings we have an almost-complete set of the University of Saskatchewan *Greystone* yearbooks, from 1927 to 1969. We are missing the volumes for 1931 and 1949, however, and would appreciate it very much if some of our alumni/ae would be willing to donate these. STM and Newman Alumni/ae usually enjoy looking at the yearbooks when they come to visit the College. Note: Please write before sending, so that we don't receive more than we require.

We are lacking Newman/STM alumni/ae minutes, newsletters and such for several years. (In particular, the archives has no alumni/ae records from 1953-1956; 1968-1972, and 1977 on, and is missing some records from other periods as well.) If you were a member of the Alumni/ae Association and still have minutes or other materials in your attic or memorabilia files, please consider donating them to the College Archives, or, if you wish to keep them, please let me know what materials you have, for I would very much like to work out an arrangement whereby the College could copy your material and then return it to you.

We would also like to build up our archival collection of photographs. If you have photographs related to STM, Newman or the Alumni/ae Association, please write or phone and perhaps we could either receive them as donations or arrange to have copies made for our archival holdings.

*Many thanks for helping us to build up the records on the history of St. Thomas More College and Newman Centre.*

Margaret F. Sanche, STM Archivist (306) 966-8914

# Friendly faces of STM 1943



*Fr. Joe McGahey, CSB*



*Newmanites on steps of White House.  
Front row (l to r): Margaret Mahoney, Ruth Fleming, gentleman unknown.  
Back row (l to r): Irene Cronk, Joe Franz, Donalda McCarthy*

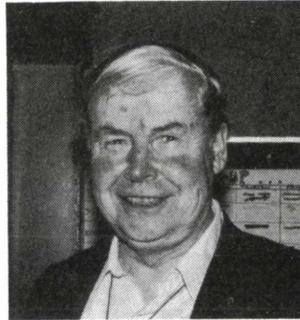


*What pre-Vatican II requirement is evident? Check the hats.*



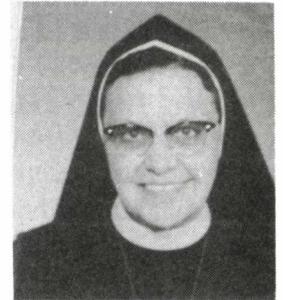
*L to r: Donalda McCarthy, Margaret Mahoney, Mary Ellen Boyd*

# Not really farewells . . .



## Fr. Joe Penny, CSB

Father Joe has been teaching English at STM for many years, and although he is officially retiring from one profession, he is taking up another; next year he will continue the challenging work of chaplaincy in hospitals and long-term care homes. Having experienced his gentle care and endearing grins, we know that he will bring sunshine and hope to all whom he encounters in his new career.



## Sr. Mary Loyola, RNDM

Sister Loyola has been a professor in our English department for many years and has made a considerable contribution with her work as Managing Editor of the *Chesterton Review*. Her warm and gracious demeanour and incredibly blue eyes reflect her genuine and genial regard for all. Although she is retiring from teaching, she will be with us in a new capacity as she continues her work with the *Review*.



## Margaret Dutli

Margaret, has enriched the lives of many of our students not only as their English instructor, but also through her work with chaplaincy over the years and her commitment to the students of the College. She has been dedicated in her work with the Chelsea Program and has forged close and abiding relationships with many generations of young people who have passed through our halls. We anticipate that she will continue in this genuine care in a less formal manner, for we expect to see her regularly next year.



## Sr. Mary T. Kane, IBVM,

Sister Mary T. has been with us at the College in Chaplaincy for four years. She is returning to the St. Paul's RCSS Division to resume her teaching career along with a chaplaincy role. Her open smile and infectious laugh will be sorely missed around the College, but we expect her to visit us often and remain a part of STM.

## Securing Saskatchewan Catholic Historical Records

During the past two years St. Thomas More College has become involved in a project to help preserve the historical records of the Catholic Church in Saskatchewan. As a result of discussions in 1991 by a "core group" -- STM President John Thompson, Jean-Guy

Quenneville (STM Associate Professor of Political Studies), Margaret Sanche (STM archivist) and Duncan Robertson (retired Saskatoon librarian and historian) -- a dozen or so interested Catholics from the Saskatoon diocese were invited to form an Ad Hoc Catho-

lic Heritage Committee to share ideas and concerns about Catholic Church history in Saskatchewan. A number of Catholic historians and archivists from other parts of Canada were also invited to be associated with the committee in an advisory role.

In the fall of 1992, in response to a request by the newly formed Ad Hoc Catholic Heritage Committee, Bishop James Mahoney appointed Duncan Robertson as the diocesan archivist of the Diocese of Saskatoon. In addition, arrangements were made to house the diocesan archives temporarily in the Saskatoon Catholic School Board Office facilities and the records were moved there from the Catholic Centre in January, 1993. The next step in the process will be that of finding a suitable permanent location for the diocesan archives -- a project which is underway at the present time. In addition to the diocesan archives project, the Ad Hoc Committee has begun to form a supportive network of those interested in or responsible for the archives of dioceses, religious orders and Catholic organizations in Saskatchewan.

The formation of the Ad Hoc Catholic Heritage Committee can be seen as one of many ways in which St. Thomas More College is strengthening its relationship with the Catholic community in the Diocese of Saskatoon. It also complements STM's past support of scholarship in Canadian Catholic Church history through such means

### 1936

*contd. from p. 17*

was customary at that time for colleges to have their own student residences, though of course, in 1936 in Saskatchewan, this was out of the question for the new Catholic college in Saskatoon. A similar situation involved classrooms -- there was just simply no money in 1936 for the construction of separate classrooms for a Catholic college. The classroom problem was given a temporary solution which later became a permanent policy, at the University's request -- President Murray offered to let the STM faculty teach in the university's classrooms "until [the college] is in a position to provide sufficient accommodation for its lecture courses." Because it had no residences and its students all lived off-campus, the College became a gathering place, a "home away from home" for many Catholic students at the University. In addition, there developed a closeness and sense of community between and among students and faculty as they shared ideas and discussions with one another in the informal setting of the College kitchen or Newman clubrooms in "the White House." With their classes held in university buildings, STM students and faculty could not easily become isolated from the rest of the University; for this reason they tended to participate in, and feel part of, both the small College and the larger University. Thus, what were regarded as difficulties and liabilities in 1936 were later found to have been beneficial for the development of the College and its role within the University.

In his January 1936 letter to Bishop Murray, Fr. Carr had noted that, in the long run, the success of the college and its federation with the university would require a cooperative spirit and a sense of respect and goodwill -- that it would be a case of people "living and working together with mutual confidence in each other rather than parties to a legal bargain who stood upon their rights." Nevertheless, it is clear that, by negotiating with "great preparation and care," Fr. Henry Carr and President Walter Murray provided St. Thomas More College with a strong constitutional framework for a relationship with the University of Saskatchewan which has enriched both institutions over the years.

*Part 3 of this series, which will focus on the coming of the Basilians and the early years of St. Thomas More College, will be published in the Fall issue of the STM Newsletter.*

*contd. on p. 28*

## FOR ALL SEASONS FUND CORPORATION

The funds raised through the FOR ALL SEASONS Campaign are directed to the various endowments such as student scholarships and bursaries, chaplaincy, faculty enhancement, building maintenance, and the John Stack lecture series in Ethics; in order to generate interest and growth, these monies must be invested. To separate the accounting of these funds from annual government grants and tuition fees, and to insure clear accountability to contributors, a separate non-profit corporation has been established: the FOR ALL SEASONS Fund Corporation. Members of the Board of this corporation have been appointed by the STM Board of Governors. In essence, this new corporation will act as an Investment Committee for the College, but will operate at arm's length.

Disposition of the income from investments will be based on the priorities established by the STM

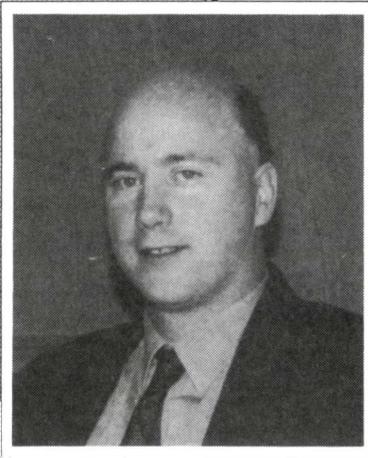
Board of Governors and according to the intentions of the contributors to these endowments.

A second responsibility of the FOR ALL SEASONS Fund Corporation is the establishment of a Development and Alumni/ae Office. The Director of Development is employed by the FOR ALL SEASONS Fund Corporation. It is anticipated that the Development Office will generate funds to meet the costs of the office, to provide additional funds for the endowments and capital needs as specified by the Board.

The third responsibility of this new corporation is the public relations work of STM to strengthen our efforts in reconnecting STM to the community through the campaign and to increase STM's visibility within the community.

### *STM welcomes new Director of Development*

Last January, Mr. Don Gorsalitz joined the Development Office here at STM. A native of Saskatoon, Don will be working diligently to augment our financial resources so that we are able to provide the spiritual, academic, and social programs essential to a well-rounded university education for our students.



*Welcome, Don!*

### ***For All Seasons Fund Corporation Membership***

All have been appointed by the STM Board of Governors for a 2-year term that is once renewable.

Urban Donlevy, Sr.

Leslie Dubé

Michael Maher

Mary Miller

Roly Muir

Howard Stensrud

Sr. Marie Raiwet, NDC (*ex officio*)

Representative of Religious Women

Fr. Joe Penny, CSB (*ex officio*)

Local Basilian Representative

Bob Lemke (*ex officio*)

STM Controller

John Thompson (*ex officio*)

STM President

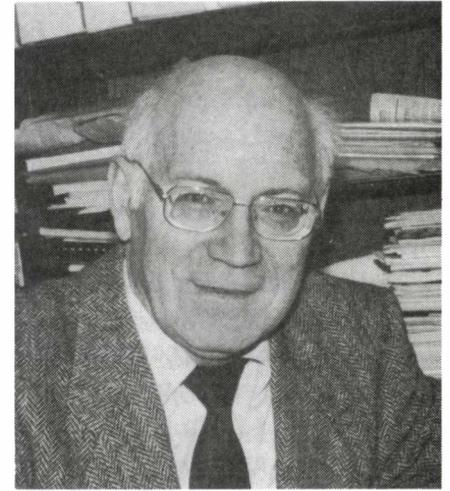
# Profile:

## Jean-Guy Quenneville

This summer STM will say "adieu" to Jean-Guy Quenneville who has been a loyal and productive contributor to the College for the last 23 years. In June, Jean-Guy retires and will be moving to Vancouver Island with Mary his wife, but he will be leaving behind his daughter Louise who is in second year medicine and Jean-Paul who is a student of history here at the University. I believe that Jean-Guy has lived in every region of Canada and just about every province, but British Columbia will complete his moves

west since the mid 1960's.

Jean-Guy was born one of fourteen in the family, in Castleman, Ontario, but a move shortly thereafter to Dundee, Quebec initiated his adventurous spirit. He attended Classical College in Valleyfield, Quebec, and in 1951 joined the Air Force and was trained in Portage La Prairie. Having studied electronics in the Air Force, he worked on the District Early Warning System (the DEW line) on Baffin Island in the Arctic for three years. While there, via radio he played chess regularly



with a friend in Greenland. From the north he moved to the far east, that is Gander, Newfoundland, where he taught the British system of microwave electronics to the Americans. He met his Irish wife Mary while there and just recently they celebrated their thirtieth wedding anniversary. It was at this time that Jean-Guy decided to return to University. He completed a double honours program at Steubenville, Ohio. Following immensely successful Graduate Record Exams, he was offered a full scholarship to Notre Dame in Southbend, Indiana. There he completed his Master's and Doctoral degrees in Government and International Studies. In 1970 he came with his family to Saskatoon and St. Thomas More College.

Jean-Guy has been a very active member of the Catholic community here in Saskatoon. He has been heavily involved in education, contributing from the beginning to the establishment of the Saskatoon French School. He is an active member of St. Philip Néri Parish and most particularly of the Knights of Columbus.

### Courses in Eastern Christian Thought

In the fall, Lesya Nahachewsky will be offering two half classes through St. Thomas More College.

RELST 315.3, Eastern Thought in the First Millennium  
(half-class, 3 credit units, fall term)

Section M01, Term 1, Tuesdays 7:00 - 10:00 pm  
Room 108 Arts Building, Maximum enrolment 20

This class is a survey of individuals and movements that shaped and influenced the development of Eastern Christianity during the first millennium.

RELST 316.3, Later Eastern Christian Thought  
(half-class, 3 credit units, winter term)

Section M02, Term 2, Tuesdays 7:00 - 10:00 pm  
Room 108 Arts Building, Maximum enrolment 20

This class is a survey of individuals and movements that shaped Eastern Christianity from the conversion of the Slavs to the present-day diaspora.

If you are interested in registering in, or auditing these classes please call Lynn Freistadt or Claude Lang at 966-8900. Registering for credit requires a 200 level prerequisite class in Christianity. There is no prerequisite for auditing a class.

*The Carr Foundation has provided a grant to fund these classes.*

## Stratified summers

Late June each year, intrepid students bundle themselves into a plane on the tarmac in Saskatoon and emerge some twenty-two hours later into the intense heat of the Israeli coastal plain. Their final destination -- the archaeological excavation at Tel Dor. Tel Dor is the remains of an ancient port city bound by harbours in the time of David and Solomon, and surrounded by a malarial swamp in later Roman times. Currently Dor is the site of one of the more important archaeological exca-

most students' initial experience is one of confusion. The first morning is devoted to orientation. Staff members explain a bewildering succession of details concerning the site's history, excavation and recording techniques, daily and weekly living schedules, all as if someone was expected to remember this material. It all seemed so clear during those pre-departure meetings over food and drink back in Saskatoon!

As with a good mystery novel, expectation and anxiety intensify



vations under way in Israel. St. Thomas More College participates in the excavation as a member of an international consortium headed by the Institute of Archaeology of the Hebrew University of Jerusalem. Students may obtain academic credit for their work at Dor through the Classics Department.

Upon recovering from jet-lag,

during the introductory encounter with the site, a 30 acre mound of soil, building stones and other assorted debris some 15 to 18 meters high. "So we are supposed to make sense of this jumble of earth and rock, are we?" My enthusiastic explanations as to the significance of this "pile" of stones here and that "obviously" early Iron IIA period



*Dr. Chris Foley*

wall fragment over there elicit glances which range from mystification to pleasant bemusement. To the uninitiated, archaeology does resemble at times a creative art. Yet within the first 10 days, any given student may be overheard explaining confidently to interested comrades the implications of her locus and why the pottery unearthed therein serves to clarify last season's most perplexing issues. The ability of our volunteers, both young and old, to transform themselves from anxious novices into "seasoned" dirt archaeologists is a matter of ongoing wonder and tremendous satisfaction for those of us who engage in this work professionally.

Working on an archaeological excavation is a cross between summer camp for adults and playing on a competitive hockey team, combining the full range of joys and tribulations of both. The physical work is hot, dirty and varied, at times requiring the care and precision of a surgeon, and on occasion the strength and energy appropriate to a construction site. Field staff members constantly are



interrupting your work, changing your agenda, and asking questions which cannot be answered by those possessing mortal wisdom. Patience is a prerequisite. Yet at the same time, standard distinctions between student and teacher dissolve, as both participate as colleagues in the quest to piece together evidence reflecting our common ancestry and the origins of our spirit. Within two weeks, individuals who barely knew each other share deep, genuine friendships, forged by the intensity of the challenge which Dor presents. As the Tel Dor Excavation is an international project composed of four major consortium members, our students have an opportunity to work and interact with people from Israel, Europe and the United States. The respites between excavating and attending lectures, stratigraphy meetings and pottery "readings" provide ideal opportunities for cards, conversation, refreshments, or a swim in the sea or pool.

Not every moment of the six weeks spent in Israel is devoted to

archaeology. Weekends provide opportunities to sample the historical and religious experiences of Jerusalem, the shops and cafés of Tel Aviv and Haifa, and a meal of St. Peter's fish at one of



Tiberias's many restaurants on the shores of the Sea of Galilee. There is no shortage of people of similar interests with whom one may tour the country. The Canadian staff organizes both formal and informal sojourns to various points of

interest. Before departing from Saskatoon, our volunteers are encouraged to suggest places which they would like to visit and activities which they would find interesting. From the white chalk caves of Ros Hanigrah in the north to off road archaeological sites in the Negev, and from the moving shrines of the three great monotheistic religions in Jerusalem to the shores of the Dead Sea, Canadian Tel Dor participants develop a solid understanding of Israel --its history, cultures, and yes, its difficulties. And despite what flashes across the screens of newscasts in Canada, with reasonable precautions travel in Israel is safe --much safer than in major North American cities!

Some seven weeks after first passing through Saskatoon's airport security, a group of weary though well-tanned individuals are reunited in the airport's arrivals and departures lounge with family and friends. While muscle tone and skin colour may be to the eye the most

obvious results of excavating at Tel Dor, these are by no means the significant effects of the experience. Several former students have developed into

*contd. on p. 26*

## A Bar Stool in West Berlin

# A director looks back at his plays

*And the West, encumbered by crippling alliances, and burdened with a morality too rigid to accommodate itself into the swing of events, must eventually fall (174)...when people can't abide things as they are, when they can't abide the present, they do one of two things, either they turn to a contemplation of the past or they set about to alter the future. And when you want to change something, you bang! bang! bang! bang! (178)...History will lose its glorious variety and unpredictability...the surprise, the multiplexity, the sea-changing rhythm will be eliminated. There will be order and constancy and I am unalterably opposed to it. I will not give up Berlin!...There is a saloon in West Berlin where the barstools are five feet high. And the earth, the floor is so far below. I will not give up things like that. (pp. 67-68)*

These are key lines for me from *Who's Afraid of Virginia Woolf?* that remind me how great the play is, how much I love it, and how much I enjoyed directing it this past year. The lines indicate an aspect of the play that has and I hope will continue to excite, motivate and support me.

I believe that society, church and family are in various stages of deconstruction where we are indeed "encumbered by crippling alliances and moral burdens" that are utterly unbendable, unaccommodating. They must fall. They will fall. They are falling. It's hell.

Society, family and church structures "can't abide the present" disintegration; they can't abide the failure of the systems that are occurring so that persons in the systems "either turn to contemplation of the past" or "set about to alter the future (the "simple" liberal-conservative tension). However, in this *fin de siècle*, the conflict is heightened. The alliances do seem more crippling; the morality does seem astoundingly rigid and self-righteous; the past seems truly real and right; the future is absolutely frightening. It's hell.

However, the variety and multiplexity of history, of the past, if seen as the truly surprising, unpredictable,



*Curtain call: (l to r) Dave Sidloski, Dee-Anna Bryson, Kristyn Walker, Jim McNeil*

*Photo compliments of Fr. Ed Heidi's sister*

sea-changing rhythmic series of experiences that it was, then such malleability needs to continue into the future course of events, and history continues to be made as varied, complex, unpredictable. The present also must be seen as complex, varied, unpredictable, rhythmic. It's confusing. It can be hell...or heaven.

The example of the Berlin bar stool highlights the fact that this unpredictability, this sea-changing rhythm, this surprising multiplexity depends on any and every unique person, thing, or experience. It's heavenly. The importance of the specific, the individual, the particular is highlighted by the absurdity of this bar stool example.

Were these two plays *Who's Afraid of Virginia Woolf* and *No Exit* two versions of hell? Maybe not. Maybe two versions of heaven, if I look at them differently. If "hell is other people" then so is heaven. If these are two versions of hell, they are two versions of heaven. I am so glad I produced them. I am happy to have gotten to know and work with the ten wonderful young people who took the parts. It was one of those experiences that one treasures. A moment. It was heavenly.

However, now, in the present, I can't take refuge in a contemplation of the past. I let go of any crippling

*contd. on p. 26*

# Madeleine L'Engle To Visit Saskatoon

This fall, STM College and the Bookworm's Den, the children's bookstore at Saskatoon's Grosvenor Park Centre, will co-host a visit to the city of author Madeleine L'Engle. Does her name ring a bell? Have

you read her works? Have your children?

Highly acclaimed author of novels for both adults and children, 1918 New York City-born Madeleine L'Engle is better known for her fantastical, though realistic, fiction for children: the best known is probably the Newbery Medal



Photo credit:  
Copyright 1989 James Phillips

winner, *A Wrinkle in Time* (1962). But her writings, for readers of all ages, span nearly fifty years and include her autobiographical trilogy, *The Crosswicks Journal* (1983-86) and *Two-Part Invention* (1988), a memoir of her 40-year marriage to the late actor, Hugh Franklin. Her most recent novel, *Certain Women*, was published in 1992.

One work in L'Engle's dossier that will be of special interest during her visit is *Journey with Jonah*, her one-act morality play based on the Biblical story.

## *Journey with Jonah*

To celebrate Madeleine L'Engle's visit to Saskatoon, her one-act morality play *Journey with Jonah* will be performed at St. Thomas More College on a number of occasions.

### Premier Performance

Thurs., 14 Oct. '93

7:30 pm STM Auditorium

### Other Performances

Sat., 16 Oct. '93

2:00 pm matinée STM Aud.

Sunday, 17 Oct. '93

2:00 pm matinée STM Aud.

8:30 pm evening STM Aud.

Sun., 24 Oct. '93

2:00 pm matinée STM Aud.

8:30 pm evening STM Aud.

During the week of October 18-22, the play will be offered during the afternoons to schoolchildren. For further information or to book a performance, please call the College at 966-8900.

Fr. Ed Heidt, CSB, of STM's English Department, is the producer; STM's premiere will take place during Miss L'Engle's visit.

## Tel-Dor

contd. from p. 24

extremely competent archaeological field supervisors and researchers. All return with a greater understanding of the social, political and cultural world beyond Canada, and as a result with a clearer cognizance of and appreciation for Canada itself. Moreover, the experience of living and working in a foreign environment imparts a personal confidence and quiet assertiveness, a heightened maturity. Perhaps most rewarding of all are the friendships developed and nurtured by the shared experience of working at Tel Dor. Frequently former students --now friends-- who participated in the archaeological excavations will write, phone, or "drop by." While the topic of archaeology may never arise formally, we share an appreciation of the the context within which our friendship was forged.

*Professor Chris Foley of our Religious Studies Department is Director of the Canadian Tel Dor Archaeological Excavation. He leaves again in late June with some students for a summer of research in Israel.*

## Bar Stool

contd. from p. 25

alliances to these plays and swing enthusiastically into the surprise, multiplexity, unpredictability, and sea-changing rhythm of Madeleine L'Engle... her *Journey with Jonah*... the Saskatoon Fringe Festival... summertime... Madeleine's visit this fall...

Fr. Ed Heidt, CSB  
Producer/Director of the plays.

# Hell is what we make it

*The mind is its own place, and in itself  
Can make a Heaven of Hell, a Hell of Heaven.*

John Milton, *Paradise Lost*

When Ed (Heidt, director for the Newman Drama Club) approached me about writing an article for this *Newsletter* about "my experiences within the Drama Club", and, when I likely appeared to him to be confused about the nature of the article, he suggested that I work from the above quotation. I happened upon it when I was searching frantically for something witty to place in the program, and found that my



## Cover Story

Scene: from *No Exit*

Dramatis Personae: (l to r) Luc Bussiere, Fr. Ed Heidt,  
Rhonda Shinkewski, Janet Brownlee

creativity had escaped my brain. Actually, it was probably vacationing after working overtime on an essay for Darlene Kelly's English 110 class. But I digress. If I have a point, it is that the above excerpt from Milton's poem forced me to take a closer look at Sartre's philosophy as he wrote *Huis Clos*, and, I think eventually enabled me to achieve a better understanding of the play through which I was better prepared to play one of its characters.

Sartre was a strict atheist. I gathered from my reading that he believed the existence of a God to be actually impossible, because God would be responsible for His own existence, or creation. This is by definition impossible; how can one who does not yet exist create himself? Sartre also believed that people's *raison*

*d'etre*, their purpose in life, was to achieve self-fulfillment by ultimately becoming responsible for their existence. Sartre saw this as an attempt by individuals to achieve godhead. He reasoned that these attempts were futile, and that human existence was therefore pointless. Life on earth is therefore, in Sartre's eyes, an actual and inescapable hell. The hell he describes in *Huis Clos* is thus an earthly hell, and not the fiery furnace described to me in my youth.

What is troubling about Sartre's depiction is that it is very difficult to disprove, or even disbelieve. I found my beliefs being challenged by a dead French philosopher, and I couldn't mobilize convincing arguments to contradict Sartre's suggestions.

As I learned my lines, and rehearsed scenes of the play, I found myself quoting passages in day-to-day situations, and thinking to myself that I had become obsessed, or perhaps possessed by obsession with this figment of a corpse's imagination. I was in fact attributing what seemed to be repeated allusions to Sartre's philosophy in T.S. Eliot's *The Cocktail Party*, which I was by coincidence studying in my English

class during our performance run, to this preoccupation with the play. It was only when I came across the following lines that I realized Eliot was intentionally making reference to Sartre and specifically, to *Huis Clos*:

*What is Hell? Hell is oneself,  
Hell is alone, the other figures in it  
Merely projections. There is nothing to escape from  
And nothing to escape to. One is always alone.*

This of course was a direct contradiction to the key line in *Huis Clos*: "Hell is other people." Sartre suggests that others will drive us into madness; Eliot, however, offers that relationships, that other people, are the source of inspiration that can lift one out of a living hell. I had found a literary source of ammunition

with which to fight Sartre's views! Eliot describes those without religion as "Hollow Men"; where Sartre cannot accept God because he cannot explain God, Eliot cannot accept a lack of God, for a much more concrete reason--that people without God can never achieve the fullness they seek. Perhaps the reason Sartre thought self-fulfillment impossible was that he never had God to fill up his hollowed self.

I was not, of course, able to understand fully Sartre's philosophy; nor completely Eliot's. I was able, however, to put more enthusiasm and feeling into our production of *No Exit*, which is *Huis Clos*'s English translation. I was also better able to relate to Milton's discussion of the mind's

role in its own state.

Whether one agrees with Sartre or not, *Huis Clos* remains a good work. At once, it offers opportunity for self-examination, fuel for debate, or if nothing else, a thought-provoking look through a Scrooge's eyes at three distinctly different ghosts. Is Sartre warning us of

future doom even if he thinks it inevitable? Only God can tell. Maybe.

*The author, Luc Bussiere, an STM student, played the role of Joseph Garcin in No Exit and has just completed his first year of studies at University.*

## Records *contd. from p. 20*

as the establishment of the Anglin Collection of Canadian Catholic Church History as a special collection within Shannon Library, the ongoing support of the work of the Canadian Catholic Historical Association, and the addition of a professional archivist to the college staff in 1991. As the Ad Hoc Catholic Heritage Committee continues its work, it is hoped that it will bring together more individuals and groups interested in working for the preservation of Catholic historical records and that it will contribute to a better understanding of our Catholic heritage in Saskatchewan.

## New Instructor in Judaism

This coming academic year 1993-94 St. Thomas More College will be welcoming Rabbi Roger Pavey who will be offering two Religious Studies credit courses through STM. Anyone who has met Rabbi Pavey will know that his courses promise an absorbing encounter with a profound and rich religious tradition. He will bring with him a wealth of knowledge and experience which he can communicate with clarity, passion and wit.

RELST Course 227.3, INTRODUCTION TO JUDAISM  
(half class, 3 credit units, autumn term)

Section M01, Term 1, Mondays 2:30 - 5:00 pm

Room 108 Arts Building, Maximum enrolment 50

This course will provide an introduction to basic Jewish ideas, beliefs, and practices from biblical times to the present.

RELST Course 228.3, JEWISH RELIGIOUS THOUGHT  
(half class, 3 credit units, winter term)

Section M02, Term 2, Mondays 2:30 - 5:00 pm

Room 260 STM, Maximum enrolment 50

This course will provide an introduction to Jewish theology and the treatment of the concepts of God, Torah and Israel by major Jewish philosophers.

If taken for credit, these courses have a prerequisite of RELST 110 or 30 credit units at University. If a person wishes to audit the course, there is no prerequisite.

For further information about registration, please call Lynn Freistadt or Claude Lang at 966-8900.

## Students in the Spotlight

## The Chelsea Program

"Chelsea" was the home of St. Thomas More. When a person encounters uncertainty, conflict or challenge, the place one turns to for security, peace and contentment is "home".

The transition for first-year students -- from high school to university, from home to 'away from home', from a supportive, familiar and caring

atmosphere to an indifferent, demanding and sometimes hostile environment, from dependency in many ways to the condition of virtually total self-reliance -- requires considerable adjustment that can often overwhelm, especially in the first few months when new students are vulnerable.

The Chelsea Program at STM is there to ease this abrupt and sometimes frightening change. 'Chelsea' attempts to provide a supportive yet challenging context in which students will find a secure and supportive place. Through their involvement in the program, students will develop an initial social circle, identify and practice skills essential to academic success at university, encounter and get to know faculty in a less formal context than the classroom, be challenged by exposure to concepts and ideas that transcend subject disciplines, and consequently secure the foundation for a university experience that is comfortable, exhilarating, rewarding and successful.

We hope that our students see STM as their spiritual and cultural home, in the same way that Thomas More viewed Chelsea as his intellectual, social, familial and religious retreat.

## How are we doing?

Here are some candid comments provided in student evaluations of the Chelsea Program:

*Keep the friendly carefree atmosphere and it will always be worthwhile.*

*It was a great way to meet and make new friends.*

*Different formats could be used in the workshops to add some variety; maybe we could have a debate.*

*First years' two major distractions are their new freedom, which leads to excess, and loss of security. These two factors make it difficult to "buckle down." Teach them how to handle the real problems. First years don't need Chelsea to hold their hand all year. They just need that initial support and training. Give them the tools; don't build them a house.*

*It gave us the opportunity to actually talk to our professors and see that they are **ACTUALLY PEOPLE TOO!***

*Group discussion was excellent.*

*The opportunity to discuss topics within small groups has been great as opposed to the largely passive learning done in other first year classes.*

*You begin to feel that you aren't really drowning in the first year of University and that your professors are approachable for help.*

*I think that before the teachers in the program give their views on a subject, the students should be able to come up with their opinions on the matter first.*

*I would like to see more grad students involved in this program.*

*If background material is needed, sometimes videos can do the trick.*

*I would have liked to have worked on my writing skills a lot more.*

# They are honored and we are proud

Nancy Yakimoski received her double Honours B.A. degree in Art and Art History this spring.



As an accomplished photographer, Nancy has contributed generously to the College. Besides being our unofficial photographer, she is the curator of St. Thomas More Art Gallery and has been active in the STM Student Association.

Gwen Schmidt finished her double Honours B.A. degree in French and English this spring.



At our graduation banquet in April, Gwen received the Father Carr Award, recognizing outstanding academic achievement as well as valuable contribution to life in the College. Next year, Gwen travels to Dalhousie University in Halifax to start a Master's Program in Library and Information Science.

Sharon Gauthier was awarded the Father Mallon award recognizing her significant contribution to the life of the



College and community at STM. Sharon was an active member of the Phoenix Club for mature students, was energetically involved with the chaplaincy group Circle of Holy Women, a prayer and Gospel reflection group, and contributed significantly to the liturgical life of the College as a eucharistic minister. Sharon received her B.A. in Religious Studies at spring convocation.

## Newman Centre Awards 1992-93

*Newman Spirit Award*  
**Sarah Murphy**

*Outstanding Graduate*  
**Patrick Morris**

*Newman Centre Award of Distinction*

**Dr. Ernie McCullough**  
*Rookie of the Year*

**Jaquie Shand**  
*Ulcers' Ulcer of the Year*

**Karen Revoy**  
*Most Active Woman*

**Carlene Kusch**  
**Sarah Murphy**

*Most Active Man*  
**Scott Heathe**

**Jason Cody**  
*Most Helpful Woman*

**Celene Sidloski**  
*Most Helpful Man*

**Blair Witzel**  
**Lyle Skrapek,**  
**Warren Lasiuk**  
**Murray Kuemper**

## St. Thomas More Students' Association Awards 1992-93

*STMer Award* for overall contribution to College Life

**Madeline Murphy**  
*Rookie of the Year*

**Brooke Heintz**  
*Executive Award*

**Jack Hoffart**  
*Outstanding Female Athlete*

**Lara Murphy**  
*Outstanding Male Athlete*

**Dean Wiebe**  
*Women's Sports Rookie*

**Nadine Fichter**  
*Men's Sports Rookie*

**Doug Medernach**

## Chaplaincy Awards

**Charlene Kusch**  
**Tom Egan**

## Drama Awards

**Dee-Anna Bryson**  
**David Sidloski**

## McReavy Award

**Patricia Borus**

## Anne Phelan DeCoteau Bursary Endowment

As a memorial to alumna Anne Phelan DeCoteau '59, the family has established a bursary endowment at St. Thomas More College. Born on Long Island, N.Y., Anne moved to Canada with her parents in 1950. While at University, Anne was a talented actress in many plays. Anne was an active volunteer in both the Catholic and Saskatoon community. She was a board member of Catholic Family Welfare and St. Anne's Senior Citizens' Village. Other volunteer activities included the United Way, Cancer Society and Parkridge Centre.



Those eligible for this bursary program are **upper year students who are pursuing a humanities or fine arts undergraduate program of studies at St. Thomas More College at the University of Saskatchewan and demonstrate a need for financial assistance.**

Based on the yield of this endowment, at least one bursary of \$2000 will be made available annually to an eligible candidate.

## Nicholas Lucyshyn Bursary Endowment

In honour of the wishes and memory of Nick Lucyshyn, a bursary endowment has been established at St. Thomas More College. Nick was an active member of the Catholic community of Saskatoon. He held numerous positions with the Knights of Columbus, including Chief Agent for the K of C in Canada. Nick served as Bishop Mahoney's representative for the Diocese of Saskatoon on the St. Thomas More College Corporation and the College's Board of Governors. He also served as a Catholic School Trustee for 12 years.



Those eligible for this bursary program are **upper year students who are pursuing a program of undergraduate studies at St. Thomas More College at the University of Saskatchewan and demonstrate a need for financial assistance.**

Based on the yield of this endowment fund, at least one bursary of \$1000 will be made available annually to an eligible candidate.

## Rose Voytilla Scholarship Endowment

In honour of the wishes and memory of Rose Voytilla, a scholarship endowment has been established at St. Thomas More College. Born in Omaha, Nebraska in 1900, Rose Voytilla lived in a number of states before settling in Regina. She then homesteaded at Kenaston, Saskatchewan. Later on she lived in Edmonton, Toronto, and Vancouver where she retired.



Those eligible for this scholarship program are **students who have entered a program of undergraduate studies at St. Thomas More College at the University of Saskatchewan in preparation for the Catholic Priesthood.**

Based on the yield of the endowment fund, at least one scholarship of \$500 will be made available annually to an eligible candidate or candidates.

### **FYI...**

Inquiries about these scholarship and bursary endowments can be made through the Student Services Office, Room 219 at St. Thomas More College. Application forms and the specific documentation required to accompany an application can be obtained from this office.

The deadline for applications to all three funds is 30 September of each academic year. Scholarships and bursaries will be awarded at the annual scholarship Mass and breakfast late in the Fall.

## The Shannon Library at STM: A great place to visit

Alumni/ae enjoy the privilege of using our College Library. This is, of course, most useful to former graduates in and around Saskatoon, but alumni/ae beyond our city and province may also access our collection by making arrangements for interlibrary loan through your local library.

Our library collection includes a wide variety of materials for areas such as English, History, Philosophy, Psychology, Religious Studies, and Sociology. Most of our holdings are not duplicated in the Main Library on campus.



### Shannon Library Hours

*Academic Term  
September through April*

Sundays

1:00 pm to

10:45 pm

Mondays through

Thursdays

8:30 am to

10:45 pm

Fridays

8:30 am to

5:30 pm

Saturdays

10:00 am to

5:00 pm

*Summer Hours*

*May, June, July, August*

Mondays through

Fridays

10:00 am to

12:00 noon

1:00 pm to

3:00 pm

Current novels, material on current issues within the Church, recent publications on social justice topics, medical ethics, ecumenism, books for inspirational reading and over 180 periodicals and newspapers are just some of the materials you can access.

Our computers are very friendly as are the student desk assistants and our librarians should you require assistance in accessing

general or very specific materials.

Shannon Library is located on the second floor of STM. We boast a bright and congenial reading room for academic or leisure reading. Since periodicals do not leave the library, we provide a photocopier at reasonable cost for your use.

Those who wish to have borrowing privileges are required to fill out a user card. Be sure to check us out!

## STM Alumni/ae Newsletter Staff

Coordinating Editor: Mary Miller

Layout and Design: Jack Skrip

Photography: Nancy Yakimoski

Circulation: Terry Wickenheiser-Garchinski

Printer: St. Peter's Press

## Book Reviews

*Our reviewer, Phyllis Thompson, teaches English at the U of S.*

### ***But When You Are Older . . .***

by Donald X. Burt, OSA

The Liturgical Press: Collegeville, Minn.

1992 paperback: 110 pp., \$5.95(U.S.)

Fr. Burt's book is subtitled "Reflections on Coming to Age." At sixty he writes caringly and challengingly about what are euphemistically labelled "the golden years." He draws on Scripture and the writings of St. Augustine to reflect on his own life: to rejoice in the potential, authenticity, and hope his *future* years can have if he's realistic about unfulfilled dreams of the past, impossible fantasies of the future, and the genuine need to "face death with equanimity."

The book is full of delightful, earthy images: all become analogies for the phases, the pluses and minuses, of human life. From these Burt makes it clear that life can be full of "faith, hope, and kindness even into old age."

Burt doesn't ignore the downside: the wearing out of the body, the attendant inability to do as much as before. However, he believes that as one ages the spirit gets younger, "more busy and perceptive." And since God is "more perfectly imaged" in one's spirit, even an old

body is still good and can still walk with God in its decrepitude. Facing aging head-on allows Burt to face death head-on. Combined with faith, this can bring a peace that is freeing, enlivening.

Golden years? Burt's faith tells him *eternity* is the truly golden time. Especially here, he's realistic. Using the colour imagery of a rainbow, Burt sees that golden timelessness, when God will enfold us totally, as being determined by whether we let God touch us *now* in the mottled blend of years. Old age is an opportunity to be open to that touch however faded, lustreless, or skewed one's rainbow. Because Fr. Burt's book addresses this, it is a welcome text.

### ***May I Have This Dance?***

by Joyce Rupp, OSM

Ave Maria Press: Notre Dame, Indiana

1992 paperback: 182 pp., \$8.95(US)

Sr. Joyce Rupp's newest book, *May I Have This Dance?*, is a worthwhile venture into reflection and prayer. Chapters focus on the twelve months of the year and so have a seasonal, cyclical rhythm. Each contains

### ***STM Merchandise available to alumni/ae***

Clipboards Deluxe w/pad	\$ 7.25
Regular	\$ 4.00
STM Baseball Shirts	\$ 36.00
STM Travel Coffee Mugs	\$ 6.00
STM Stick Pin	\$ 1.00
STM Lapel Pin	\$ 2.00

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Shipping and handling are extra.  
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Order by calling 1-800-667-2019 or  
write to*

STM Merchandise  
c/o Lynn Freistadt  
1437 College Drive  
Saskatoon, Sask. S7N 0W6



an opening poem of Rupp's and a Scriptural passage: around these Rupp creates a meditation, questions for personal reflection, intercessions, and a closing prayer. The book ends with an Appendix of suggested Scriptural passages for daily reading and meditation throughout the year, all based on the themes in the twelve chapters.

It is the overall theme which engages the attention. With an initial focus on Ezekiel 37:1-14, each chapter becomes a variant of God's enlivening words, "I will cause breath to enter you [these dry bones], and you will live." Rupp links this to the delightful image of God as dance partner, the One Who everyday offers His hand and says to us -- in whatever our joys or griefs at a particular moment -- "May I have this dance?"

Rupp's poems and choices of Scripture advance the healthy option of our saying "yes" to this request. Rupp's sense of dancing with God involves dancing *inward*, in prayer, so that God can be a constant companion Who leads us through the tangos, mazurkas, and adagios of everyday life.

Rupp is very aware of the harried, unfocused, "dry bones" times in her busy life; this speaks to any who are aware of their own dry, brittle days. *May I Have This Dance?* combines Joyce Rupp's work and Judith Veeder's moving illustrations to form a graceful pattern which opens a reader's awareness to the beauty of life when we let God quicken our steps and hearts.

## Bridge Night

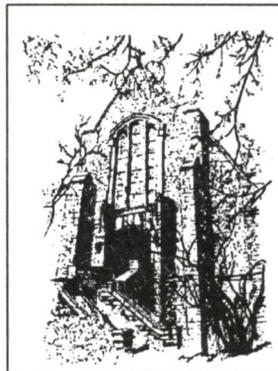


Come the autumn, the STM Alumni Association will be sponsoring a Bridge Night for students, faculty, alumni/ae and friends one night per month from September through May. This will be a strictly social event for good conversation, card skill and fun. If you would be interested please call the college for details regarding dates, place and time in early fall.

## STM Hasti-Notes now available!



WHITE HOUSE



CHAPEL - FRONT



CHAPEL - WEST SIDE

Package includes six different views of the College, including the "White House." Illustrations are reproductions of original drawings by Claudine Audette-Rozon, '75.

Just \$5.00, including GST and PST (add \$1.00 per package for mailing).

To order yours today, call (306) 966-8900 or write to

**Hasti-Notes, St. Thomas More College, 1437 College Drive  
Saskatoon, Saskatchewan  
S7N 0W6**

# ***In the Steps of More, Erasmus and Newman:***

## **STM-Sponsored European Tour**

*Saturday, May 14, through Thursday, June 2, 1994*

Enjoy a time travel opportunity to visit the places and significant haunts of St. Thomas More, Desiderius Erasmus and Cardinal John Henry Newman. An interesting, knowledgeable and entertaining interpreter will accompany the travel group throughout the tour.

This 20-day planned, yet leisurely excursion leaves Saskatoon for London on May 14 and departs from Paris for Saskatoon on June 2. Extension of one's stay can be arranged at the end of the tour. London is the base for jaunts in and around the city with day trips to Oxford, Stratford, Littlemore, Hampton Court and Canterbury. On May 24 the group will leave London for Dover and the Channel crossing to Ostend and then on to Bruges by motor coach. A Tour Guide will accompany the group while on the continent. Visits to Antwerp, Anderlecht, Brussels, Louvain, Cologne, Bonn, Munster, Basel and Reims and the scenic drives through the Black Forest region of Germany, and the Lorraine and Champagne regions of France assure a most enjoyable trip in late spring.

It is anticipated that the cost per person of this tour will be circa \$3687.00 Canadian. The price includes flights, all transfers and sightseeing tours in England, 9 nights at the Onslow Hotel including all taxes and continental breakfasts, the Channel crossing by steamer, private motorcoach from Ostend to Paris, roadtolls, parking fees, daily breakfast and dinner while on the continent (no drinks), tour guide services on the continent. Ample free time is planned for personal shopping, sightseeing and evening entertainment during the stays in London, Brussels, and Cologne.

In order to reserve a space, a non-refundable deposit of \$100.00 per person is required. For further information and the full itinerary, please contact the college. In order for this tour to be viable, a minimum of 30 persons is required.

STM/Newman Alumni/ae Association  
1437 College Drive,  
Saskatoon, Saskatchewan  
S7N 0W6

Ms Mary-Ellen Donnan  
Rm 248  
STM College U of S



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***Can you help us?***

There are many ways in which you can help us. We are always looking for “lost” Alumni/ae. Your fellow graduates are interested in hearing your news: births, marriages, moves, career changes and bereavements. Please let us know. As well, we would like to receive nominations for the “Distinguished Alumna and Alumnus 1993” that will be awarded at the Corporation Weekend Banquet. Letters to the editor, commentary pieces, suggestions for the *Newsletter* and articles that would be of interest to your fellow alumni/ae, would be most welcome.

Please send us name and address changes by mail to

STM/Newman Alumni/ae Association  
1437 College Drive,  
Saskatoon, Saskatchewan  
S7N 0W6

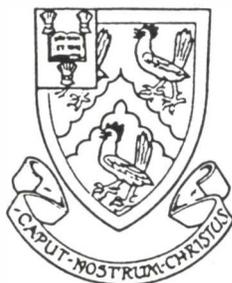
Feel free to phone (1-306-966-8900) or FAX (1-306-966-8904). Thank you for your help!

Name \_\_\_\_\_ Degree(s) \_\_\_\_\_ Grad Date \_\_\_\_\_  
Address \_\_\_\_\_ City \_\_\_\_\_  
Province/Country \_\_\_\_\_ Postal Code \_\_\_\_\_  
Telephone (home) \_\_\_\_\_ (business) \_\_\_\_\_  
Previous Address \_\_\_\_\_  
Maiden name, if applicable \_\_\_\_\_

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**St. Thomas More College -- Newman Alumni/ae Association**

1437 College Drive  
Saskatoon, Saskatchewan  
S7N 0W6



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