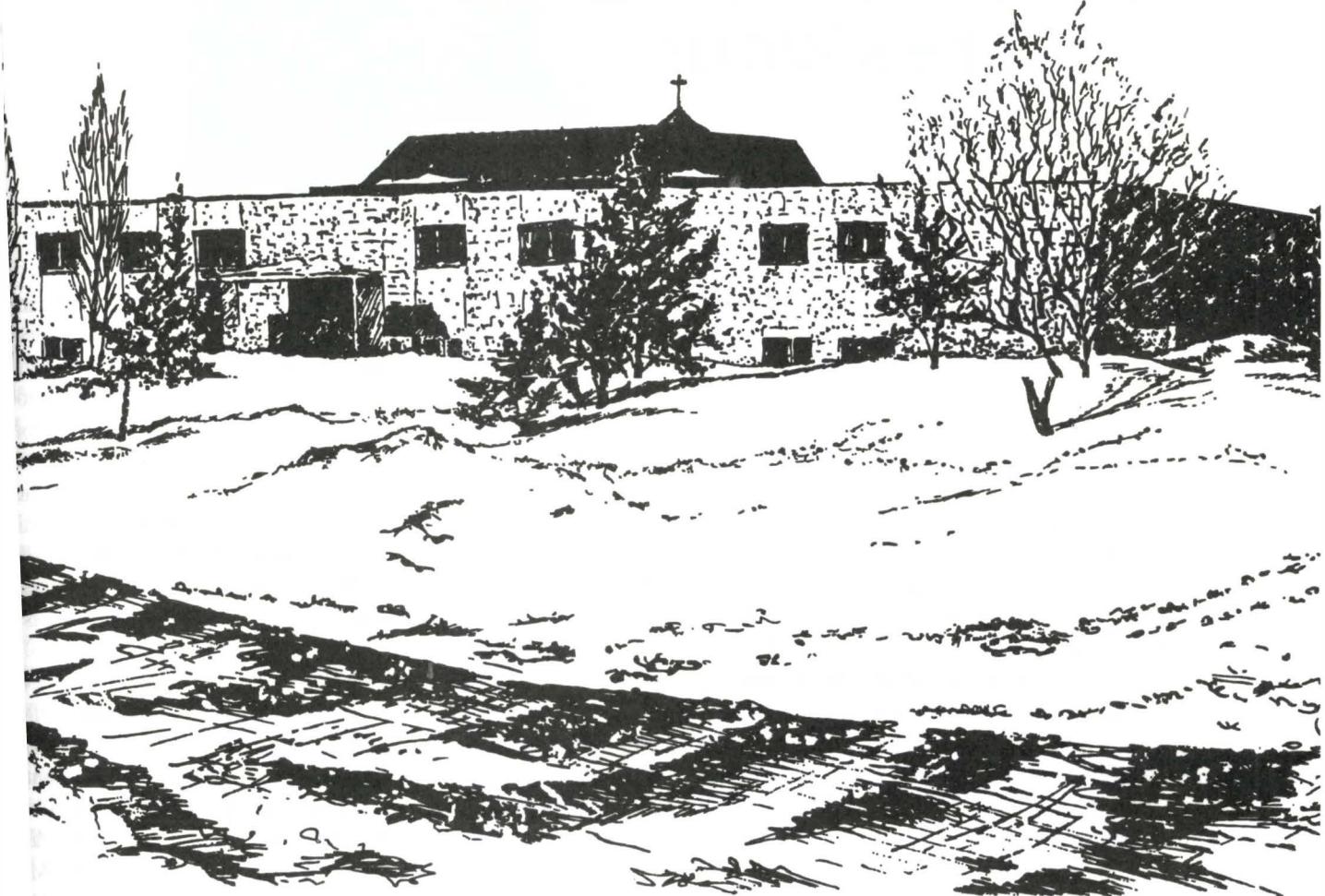


STM Newsletter

St. Thomas More College & Newman Alumni/ae

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Winter 1995



St. Pius X Residence

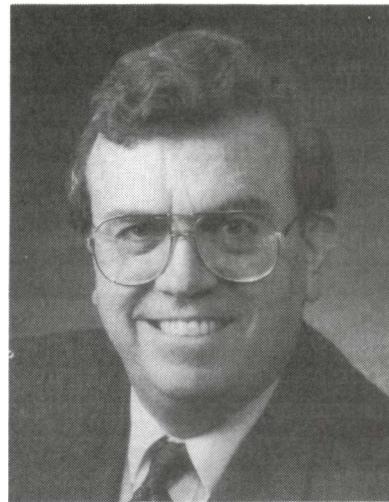
this issue . . .

Looking Back: The Advantages of Limitations *by Fr. Ian Boyd, CSB*
Religions on the eve of the 21st Century:

The Emergence of Global Consciousness *report on Ewert Cousins' Lecture*
1995 Distinguished Alumnus and Alumna
Talking Circles: Holistic Encounters *by Mary Miller*

. . . and all our regular features!

Notes from the President



President John Thompson

This past June, Mr. Urban Donlevy, Sr. died. Mr. Donlevy was a major leader in the Catholic community, in the Saskatoon business community, and a longstanding friend of STM. He directed the STM choir for years. He attended St. Mary's High School in Calgary where one of his classmates was Bob Finn whom many of you would have known as Father Finn CSB, at STM from 1949 to 1968. At 70, when most are retired, Mr. Donlevy generously agreed to chair the FOR ALL SEASONS Campaign. His infectious energy and strong leadership allowed STM to be reconnected to the Catholic community. He personally brought most of the leadership to the campaign, including his good friend Mr. Howard Stensrud as co-chair. He urged that STM establish the Development Office. He would phone to tell me how much he enjoyed each issue of the expanded STM Newsletter. Mr. Donlevy believed in the STM/Newman alumni and alumnae as persons who made a difference in our Church and society. To his wife, Helen, and to their children — Urban Jr., Father Paul, Rod, Kent, Marty Jo, and Mary — we offer our condolences and prayers. We will miss "Urb" very much.

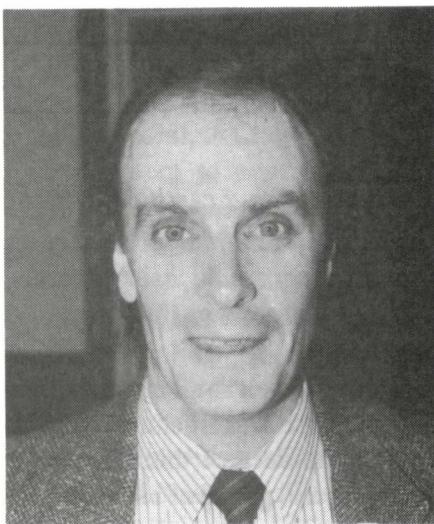
On November 12, Mr. Justice Emmett Hall died less than a month short of his 97th birthday. In his column as Chair of the Board, Mr. Brent Gough will speak about Mr. Hall's life and many contributions. As Catholics and Canadians, we are deeply grateful for Mr. Hall's many contributions. With Dr. Francis Leddy, Mr. Hall co-chaired the 1952-55 campaign to build STM's fieldstone chapel and building. Mr. Hall served on the STM Corporation since 1972.

I am pleased to welcome our two new Bishops in Saskatchewan: Archbishop Peter Mallon in Regina and Bishop Raymond Roussin in Gravelbourg.

The cover of this issue pictures St. Pius X Seminary building, now the STM Catholic Student Residence on campus. Through the support of Very Reverend Len Morand, Administrator for the Diocese of Saskatoon, and the initiative of Don Gorsalitz, STM Director of Development, an agreement was worked out between the Diocese of Saskatoon and STM to open St. Pius X as a Catholic Student Residence. In early September thirty-four students moved in. We are delighted to have a Catholic residence associated with STM. An excellent spirit has developed. Father Ron Griffin, CSB is the Dean in residence.

Again this year, STM has high enrolments. Well over 1,200 students have registered with the College, and more than 7,000 students are enrolled in STM classes. Your personal efforts as alumni and alumnae in encouraging students to take STM classes allows us to reach so many students. With the proposed cuts to the Federal transfer payments, the University and STM still face the prospects of significant cuts to post-secondary funding for 1996-97.

With the double February-May Special Issue, *The Chesterton Review* celebrated its 20th anniversary. I offer our congratulations and appreciation to Father Ian Boyd, CSB for his extraordinary work as editor of *The Chesterton Review*, to Sister Mary Loyola who has been Managing Editor and to Jane Morris who has been Business Manager. In his introduction to the Special Issue, Father Boyd recalls that "Chesterton once said that the most important thing about a birthday is that it is a way of affirming 'defiantly, and even flamboyantly, that it is a good thing to be alive.'" Congratulations to *The Chesterton Review* on being alive for 20 years. Ad



Dean Kevin Corrigan

From the Dean's Desk

Greetings to all alumni/ae and friends. We live in "interesting" times, times of major transition, uncertainty, even upheaval; and so all the good news we have can remind us to count our blessings and think anew creatively for the future as we approach the closing years of the century.

In the present academic year 1,246 students are registered through the College (up a little over 10 from last year), and more students than ever are taking our classes. When one considers the decreases in student enrolment that Manitoba and much of the rest of the country have seen, one can appreciate the remarkable phenomenon this really is. We are grateful the University of Saskatchewan is an attractive proposition for prospective students.

What about the quality of students' life? Apart from the academic program itself, STM has a vibrant and committed Student Union (STMSU) and Newman Centre, an excellent amateur drama program (Newman Players will stage 4 productions this year) and a popular coffee house series (over 130 people turned out to the latest in the series). We have been experimenting with mentoring, buddy and voluntary community service programs this semester and over 10 workshops (on everything from remedial writing skills and advanced essay writing skills to time management, computer skills and interdisciplinary ventures) have been offered free of charge to our students. Over 70 people attended one of the interdisciplinary evenings, which will give you some idea of the need for and the success of such a service which is entirely voluntary and non-credit.

In addition, the beautifully situated St. Pius X seminary was opened as an STM residence in cooperation with the

Diocese of Saskatoon, and D'reen's Campus Café now provides breakfast, lunch and dinners for those residents as well as the residents of Emmanuel and St. Chad's. All of this tends to make the ground floor of STM a vital and interesting place to be.

What are we working on in the Dean's Office.? We are busy working through some of the recommendations of the External Review of the College. I am particularly involved at the moment in developing a plan for International Students since I have just returned from a major conference in the Philippines on the future of Liberal Arts in Asia and making an exchange agreement with the University of Asia and the Pacific. The Philippines is a Catholic country, and we by definition are an International Catholic College. Overseas students and exchanges for our own students and faculty will help to pull us through the financial difficulties which block-transfer payments to the provinces threaten; they can also serve to revitalize us in these times. In addition, we are working together with the University to increase STM's support for aboriginal students. Indeed, our first aboriginal course will be offered in the second semester by Professor Michael Pomedli: Native Philosophy. Michael, you will recall is the recipient of a Rockefeller Fellowship for Aboriginal Studies which he will take up next year at Lakehead University in Ontario.

These then, are some of the happenings at your Alma Mater from the Dean's perspective. In tough times there is much that we can be glad of. Above all, we need your constant support to help us all fulfil the potential STM offers to Saskatchewan, Canada and the World.

A blessed Christmas to you all and best wishes for the New Year.

Looking Back: "The Advantages of Limitations"

Chesterton Review: A Personal Retrospective

Recently at STM's Corporation Banquet, Fr. Boyd was honoured with a certificate of appreciation for his able and dedicated work as editor for 20 years of *The Chesterton Review*.

Any journal is likely to reflect the strengths and the limitations of the people who produce it. In looking back over twenty years of editing *The Chesterton Review*, I am increasingly conscious of this truth. The *Review* is devoted to promoting a critical interest in Chesterton's thought and works. Yet in the effort to achieve that purpose, it was important that the journal reflect a Chestertonian complexity and balance. Perhaps the most curious feature of our attempt to do so was the discovery that our very limitations had certain advantages.

Chesterton's career was rich in contradictions. Consider only a few of them. One of the best-known religious writers of his day, a surprisingly large portion of his writing says nothing directly about religion. A champion of the Catholic Church, he remained an Anglican for the greater part of his life. A favourite of Conservatives, he was as critical of Conservatism as he was of Socialism; and although he always insisted that he was a Liberal, he also described "liberalism" as the name of the enemy. Though he was a proponent of social and economic ideas that are often dismissed as romantic escapism, a good part of his writing is a sustained criticism of those who seek to escape urgent contemporary problems by a flight to an unreal mediaeval past. An impressive social critic and philosopher, his verse, novels and detective stories are the most effective statements of his philosophy. Even great religious and social treatises such as *Orthodoxy*, *What's Wrong with the World*, and *The Everlasting Man* are as much works of imagination as they are of philosophy. A journalist, his best writing functions as a highly elaborate symbolical art—a reminder of his early training at the Slade—and an illustration of the truth that the work of this anti-mediaeval writer is more like mediaeval allegory than modern journalism. Yet the political and social concerns of a journalist are never absent from his work. A Father Brown story is always a modern parable as well as a detective story, and *The Ballad of the White Horse* has more to do with contemporary England than it does with

the England of King Alfred. At the same time, throughout all his writing, one always remains conscious that he is a thinker as well as an imaginative artist. He may think in pictures; but as Etienne Gilson once said, he remains one of the deepest thinkers who ever lived, because every bit and parcel of his enormous journalistic output is likely to contain an intellectual revelation.

A journal attempting to do justice to such rich complexity would face serious problems. But the circumstances leading to the publication of *The Chesterton Review* presented special problems. The *Review* was founded at Spode House, the former Dominican retreat centre in Staffordshire, at a conference organized in order to celebrate the centenary of Chesterton's birth. The idea, discussed informally by a group of people attending the conference, was that there should be a Chesterton Society and a Chesterton journal. Since no one else agreed to edit the journal, I accepted an invitation to do so, even though my limitations for undertaking the work were obvious. A few years earlier, I had written a doctoral dissertation on Chesterton's novels for the University of Aberdeen, and I was spending a year at St. Benet's Hall in Oxford, turning the dissertation into a book. Since Chesterton was above all a journalist, it seemed absurd to make him the focus of a journal edited by someone whose training was largely devoted to literary criticism. It was strange that the work should be undertaken by a Canadian who understood so little about the national tradition of which Chesterton was the spokesman. Even my status as a Roman Catholic priest presented difficulties. Although Chesterton was a great teacher of Catholic truth, he was also a writer who spoke directly to people of all faiths and to people who had no apparent faith of any kind. Moreover, the central point about his writings was to teach people to recognize the religious significance of the side of life which seemed to be profane. His sacramentalism rested on a conviction that God was present in the ordinary events from which He seemed to be totally absent. One of the obstacles to recognizing

Chesterton's greatness as a writer and a thinker was the wide-spread impression that he was simply a propagandist for a narrowly sectarian viewpoint. A Chesterton journal edited by a priest would seem to confirm all these misunderstandings.

But in a curious way these limitations turned out to be advantages. The Chestertonian philosophy, after all, implies that there is an advantage to being outside a situation, because those who see the overly familiar from an unusual angle of vision have a better chance of seeing it for the first time. The principle can be applied to understanding Chesterton. An outsider finds it easier than a compatriot to understand certain aspects of his greatness. There were, moreover, some unexpected Chestertonian elements in my Canadian background. In the 1920's and 1930's, my father subscribed to Chesterton's magazine, *G.K.'s Weekly*, and, in the previous century, my grandfather and his brother had edited a newspaper in Nova Scotia, a weekly founded by them and published continuously since 1852 for the people who formed the Highland Catholic Diaspora — an example of one of the little and forgotten national communities of faith about which Chesterton liked to remind his readers. Western Canada may have seemed an improbable home for a Chesterton journal, but the farms and small towns of the Canadian prairies were one possible embodiment of Chesterton's social vision of a property-owning democracy. And, the village and district in which I grew up was settled by "Doukhobors", members of a Russian religious sect whose anti-statist Tolstoyan convictions and rural anarchist life bore a certain resemblance to Chesterton's Distributist ideas. Moreover, the Basilian Fathers of Toronto, the religious community to which I belonged and the community who were then in charge of the small Catholic College at which I taught, had a tradition of sympathy for Chesterton: they were his hosts when he visited Toronto in the early thirties, and they regarded a journal devoted to a study of his thought as a welcome extension of our educational apostolate.

The confused and ill-defined relationship between the *Review* and the Chesterton Society was another difficulty, but it also had its advantages. The Society's first president, John Sullivan, author of invaluable Chesterton bibliographies, used to explain the relationship in simple enough fashion: the *Review* was the Society's journal, and membership in the Society entitled a member to receive the *Review*. Yet this implied that there was no

Society apart from its journal, and that was hardly true. The Society's seminars and conferences were real enough, even though they were usually organized by the *Review*, with a view to publishing at least some of the conference papers in subsequent issues. Local and national groups of the Society were also organized. In the United Kingdom, the Chesterton Society members always received the *Review*, although they also elect their own Committee, publish their own newsletter, and organize an annual lecture in London. But over the years, other groups have also developed which have no connection with the international Society, and many of them also publish newsletters. Such a confused situation is Chestertonian in its very lack of highly centralized control. A federation of all groups interested in Chesterton may be desirable. If such a federation is ever to take place, an International Chesterton Society would be the obvious vehicle for achieving that purpose.

It was understandable that most of the readers of the *Review* were likely to be Roman Catholics, but that was an incentive to pay close attention to readers who came from other religious backgrounds. Something was done to make sure that the Editorial Board reflected a Chestertonian inclusiveness. William Blissett, a distinguished Anglican scholar and former editor of *The University of Toronto Quarterly*, was invited to join the Board. John Coates and Gertrude White were also invited to become editorial board members, and they came from solidly Protestant families which were not unlike Chesterton's own Liberal Unitarian family, although their family traditions were more Quaker and Congregationalist than Anglican. An effort was also made to commission articles from writers who were not Catholics and who were likely to be critical of the standard political and social views that were often attributed to Chesterton. A certain unChestertonian critical bite to the writing was a good antidote.

But the best example of the advantage of limitations is provided by the small group of people who actually produce the *Review*. The day to day work is done by a handful of people who lack the usual support that should come with editing a journal. Chesterton always insisted that the important work

of the world is done by little communities. The three people who edit the *Review* form such a community, and their work on the journal must be adjusted to accommodate a full-time schedule of teaching and of caring for a College library. A good part of the work is done by Sister Mary Loyola, a member of an international missionary community known as the Congregation of Our Lady of the Missions, and, for many years, a Professor of English Literature at the College. Sister Loyola and I do all the copy-editing, and nothing is included in the *Review* which we have not discussed. The business side of the work is looked after by Jane Morris, who is also Librarian at our College. Jane, a native of Edinburgh, brings to her work the energy and efficiency associated with that city. Perhaps the very difficulty in publishing a journal in such circumstances gives the *Review* a Chestertonian down-to-earth quality. Though fragile, such a small group has

a cohesion and strength which a much larger editorial staff might lack. In any case, it is appropriate that a Chesterton journal should be essentially the work of a small group of people.

In casting a retrospective eye upon our experience with the *Review*, one gains an awareness of how apparently adverse circumstances can be intrinsically advantageous.

Fr. Ian Boyd, CSB

In our next issue of the Newsletter, Father Boyd will explore prospects for new initiatives for both the Society and the journal. Should you wish to subscribe to The Chesterton Review, please mark the Expression of Interest Form on the bottom of p. 28 and return to the College in the envelope provided. Thank you.

New non-credit course

Byzantine Iconography

**Monday Evenings
6:30 - 8:30 pm**

January 15 through March 18, 1996

**Room 260
St. Thomas More College
University of Saskatchewan**

Fee: \$75.00

Instructor: Lesya Sabada-Nahachewsky, BA, BEd, MA

Byzantine iconography is often referred to as "Theology in Colour." Iconography is much more than a form of art that deals with religious themes because the content and technique are directly related to and regulated by ecclesiastical concerns. This course will explore iconography from the perspectives of art history, Byzantine doctrine, spirituality and liturgy. The basic objective is to provide response to the following questions: *What is an icon? How is it made? What does it depict? What is its historical and/or theological context? How are icons used?*

*For further information about the class, you may call the instructor at 966-8929.
To register, please call 966-5574, the College of Extension for a registration form.*

We are delighted to have



Elena Glaszov-Corriago
(English)



Alan Reese
(History)

joining the English and History departments respectively, in tenure-track positions. You will recall from past Newsletters that Elena and Alan have held sessional appointments at the College. Both are splendid teachers and productive scholars. We are pleased to welcome them and look forward to their special contributions as more permanent members of faculty.

INTRODUCING OUR NEW HIGH SCHOOL LIAISON OFFICER



Sarah Murphy, a recent graduate of STM has accepted the recruiting challenge for our College this year. Sarah hails from Calgary where she attended St. Mary's School and Bishop Carroll High School. STM is becoming a family tradition. Both of her parents, a sister and three brothers have come to the College. As number ten of twelve siblings, Sarah has developed excellent salesmanship and public speaking skills that will serve us well as she travels the school circuit in the province, promoting the benefits of a university experience in a small college where the congenial milieu enhances close friendships and a sense of community. Sarah works with a team composed of representatives of all post-secondary institutions in the province — U. of S., U. of R., the four SIESTA campuses, and federated colleges including STM, Luther College and Campion College. For Sarah the camaraderie of the team makes "not being at home" OK. Sarah hopes that her future will include working in schools as a teacher and possibly also in the guidance area. As a recent student at the College, following involvement with student organizations and social life, Sarah is an ideal person to promote the benefits of STM to future students.

1995 Distinguished Alumna and Alumnus

At our Corporation Weekend banquet held at the College on Saturday, October 14, the College again honoured the contributions of two of our graduates to their community. Last year's Distinguished Alumnus and Alumna, Bernard and Mae Daly introduced this year's honoured recipients, Grant and Vivian Maxwell. Unfortunately, Vivian was unable to be present for as a grandmother she was "on call" waiting for the arrival of a new Maxwell baby, but also as friend, she was compassionately caring for a dear friend and neighbour who is succumbing in her struggle with cancer.

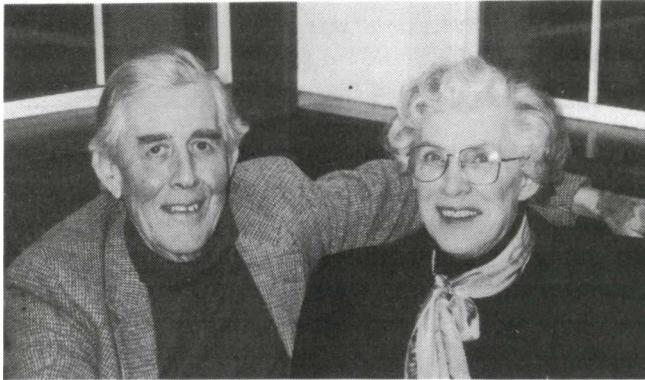
Grant Maxwell '44

Grant nears his 50th year as a journalist, editor, author, and social-policy researcher. He was a News announcer at CFQC Radio. He moved through the ranks of reporter, feature writer and editorialist at the *StarPhoenix*. He became lay director of the Saskatoon Catholic Centre. Over the years he has been a weekly columnist for several Catholic papers, as well as a weekly panelist for CFQC-TV. He spent eight years as Social Affairs co-director for the Canadian bishops in Ottawa. He was founding editor of *Compass*, a Jesuit magazine. Between 1972-75 he acted as Canadian consultor to the Pontifical Commission, Justice and Peace in Rome. Along the way he also found time to research, write and/or edit three books for Scarborough Missions, for the Diocesan Synod of Victoria, BC, and for an aboriginal addiction counselling centre on Vancouver Island.

Together

Grant and Vivian met at a weiner-roast night at Devil's Dip in October of 1945. Of this occasion Grant says "I was smitten then, and I'm smitten still." Married in 1947 with Fr. Joe O'Donnell CSB officiating, they parented eight children, five of whom survive. They proudly boast of six grandchildren and anticipate with joy the imminent arrival of two more before year's end.

As a team, between 1959 and 1966, Vivian and Grant represented Canadian couples on the international program committee of the Christian Family Movement and were also a CFM leader couple in Saskatoon.



Grant and Vivian Maxwell

Vivian Maxwell '47

Vivian has been busy as homemaker, parent, and social activist. Following are only a few of her many contributions to her community. She was a member of the Executive of the Home and School for St. Francis School in Saskatoon. She was a cataloguer at Murray Memorial Library, U. of S. for two years. After a family move to Ottawa, she was a pioneer member of the ecumenical "Ten Days for World Development"

program there. For ten years she was a social-work member of the Outreach Community Service team in the Ottawa-Carleton Municipality. Throughout, while in Saskatoon, Ottawa and now Victoria, Vivian attended various classes, seminars and workshops, and served on multiple work-related committees.

For Vivian and Grant the mention of STM brings forth a wellspring of happy memories. "St. Thomas More College changed our lives forever. Basilian giants named Carr, McCorkell, McGahey, O'Donnell, Sullivan *et al.* opened new doors to faith, the arts and social sciences. Lifelong friendships were made with other students. And here we discovered one another!"

At present, Grant and Vivian are working on a family history, an intended legacy for descendants. They are enjoying a busy retirement in Victoria, and each summer some quiet days at their Emma Lake cabin.

STM undergoes External Review

Today post-secondary institutions face challenges and dilemmas, shrinking budgets and as a consequence, very tough decisions with regard to down-sizing, examining programs and maintaining student services. Trying at the same time to discern the ever-changing expectations held for higher education, measure performance and maintain an effective public image further complicate a process of revisioning. Such changing contexts and circumstances in an institution require an "outside view" as a necessary input into the process of enhancing the community of learning and faith at our College.

The Board initiated the process of an external review and determined the Terms of Reference for the Reviewers by seeking advice and counsel from faculty, the student body, the Board of Governors and the larger Catholic community. Following an intense process of self-study, it was determined that the external reviewers should address the following: 1. provide a benchmark as to where STM is as a College; 2. identify areas and activities of strong performance; 3. identify areas and activities of weaker performance; 4. identify the questions to be asked on an ongoing basis to achieve objectives; and, 5. indicate some order of priority for action.

Initially self-reports by departments and units, faculty discussion, individual submissions, a student survey regarding aspects of student life, and the gathering of statistical information were completed and given to our reviewers prior to their visits. In choosing the reviewers who would take on the task, it was suggested that a number of factors be considered. That they have experience at the rank of full professor or equivalent was deemed appropriate. That they be familiar with the features and functioning of a "federated" Catholic College was necessary for them to understand the nature of our relationship with the broader University. That they be familiar with the

objectives of post-secondary Catholic education also made sense. It was further agreed that women should be appropriately represented, and that one member should be from the University of Saskatchewan. Most importantly it was necessary that all external reviewers be considered at arm's length from the College to assure a broad and impartial appraisal of our operation. Dr. Howard Tennant, President of the University of Lethbridge, Dr. Gwenna Moss, Extension Division, University of Saskatchewan, and Dr. Teresita Kambeitz, OSU, Newman Theological College in Edmonton visited STM as external reviewers last spring.

In their final report in June the external reviewers put forth an extensive document that analyzed the workings of the College and made 41 specific recommendations with a forty-second directing that "the Board and President initiate a process of implementation of the recommendations contained in this Report."

Recommendations dealt with Mission and Philosophy, Student Life, Faculty and Staff, Governance and Structure, Finances and Operation, Physical Plant, and finally Process for Implementation.

Currently the College is engaged in the consequent process of renewal in reviewing, evaluating, and implementing the recommendations made by the External Reviewers.

As many of you in government, education and business will know, this process of self-examination, coupled with an external point of view, is most helpful in examining what is being done and in providing a blueprint for realizing a renewed vision.

We extend our thanks to the reviewers, Dr. Kambeitz, Dr. Moss and Dr. Tennant for their careful analysis, their conscientious and thoughtful recommendations and for the time and effort they expended so graciously on our behalf.

"Talking Circles" : Holistic Encounter

The success of our conference was in many ways directly related to our experience of "talking circles." In Aboriginal spirituality, the symbolism of the "circle" is paramount. The circle, shape of the sun and earth encompasses within it the ideas of harmony, interdependence, inclusion and solidarity — community, which was the theme of our exploration. If you glance briefly at our Conference Program (see p. 12); you will notice two features that connect to the theme of this article. First, the unifying focus for our conference was "community," and second, "talking circles" were the context for reflection on the papers presented in each session.

At the follow-up meeting of the organizing committee of the Conference to examine what worked, what didn't, and what the highlights were, we discovered that possibly the experience of talking circles was most positive. From beginning to end they had evolved as a process, with a dramatic change in acceptance and appreciation as the conference progressed.

It is this feature of our conference that I wish to explore briefly.

THE THEORY

At our opening session, Lenore Stiffarm, a professor in the Indian and Northern Education Program at the College of Education on campus, described how talking circles worked and where and how they might be used successfully. She indicated that they are a useful means of promoting reflection with topics that don't have a 'right' answer. A facilitator is needed, not so much to determine what happens, as to set the mood of inner relaxation and inner exploration. In terms of structure, the circles work best with 10-15 persons. With larger groups, inner and outer circles may be used, or a number of small circles can be employed for discussion around a theme or issue. It is better if the group sits in a circle without a dividing object, such as a table, separating participants.

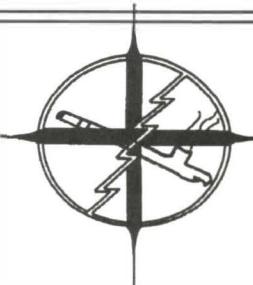
GROUND RULES

To assure successful and comfortable functioning of the circle, Lenore indicated that there are some basic rules that everyone must follow. *No one jumps on anyone else. No killer statements. Only one person talks at a time — the one holding the object. There are no "right" or "wrong" answers. Changing one's mind is a sign of growth. No self put-downs. Pass anytime you like.*

OUR ORGANIZATION OF FOUR CIRCLES

Since we weren't quite sure about what we were doing, our organizing committee determined the structure of the talking circles, while maintaining a random membership. Let me explain. We decided that each of the four circles should have one member of our organizing committee as a facilitator. In this way, someone was responsible for ironing out difficulties, answering questions about the conference, looking after the tape recorder and other housekeeping problems that arise at any conference. We also had 12 guest presenters and over 45 participants. We

Despite being designed by committee, we believe the multiple symbols used in our Conference logo express the complexity of the issues we hope to address.



The circle, shape of the sun and earth, expresses best the idea of community for it encompasses the ideas of harmony, interdependence, inclusion, solidarity. The sacred hoop embraces those within the community.

For religion we used two symbols — one Eurocentric, the cross — and the other Aboriginal, the pipe. While a symbol of belief and community the cross can also be a symbol of pain and division. As well, you will notice that the four points of the cross extend to represent the four cardinal directions symbolizing natural seasons as well as North/South and East/West — terminology that signals our need for sharing, understanding and community.

To represent Aboriginal spirituality, we chose the pipe, symbol of relationship between our world and the spirit world, and also symbol of harmony and peace. The shape of the pipe bowl being that of an eagle is also the symbol of the Creator, a benificent power, as well as the symbol of unity with nature.

Modernity was the most difficult concept to express visually. Because fragmentation and alienation seem to be dominant characteristics of current times, we chose the jagged sharp lines breaking the inner circle to represent brokeness, a lack of a sense of belonging, a diminished experience of community.

Our conference attempted to explore the paradoxes presented as we considered "Community, Modernity and Religion."

decided to break the presenter group of 12 into four groups of three, with each group having at least one First Nations person and a mix of genders. In order for all participants at the Conference to have first-hand contact with the experts, we decided that the presenters would float, attending each of the four circles over the two days. The participants were randomly assigned a letter which appeared on the back of their name tags indicating to which talking circle they should go. This core group of each circle, i.e. the facilitator and the participants, would stay the same throughout the conference, but fresh faces and ideas would be provided by the floating presenters. Then we crossed our fingers.

HOW DID THEY WORK?

Very well. In fact, they were eminently successful for they established "community" among participants and allowed the merging of both objective and subjective knowledge.

In his paper, Kenneth Westhues of the University of Waterloo explored the meaning of two words — *savoir* and *connaitre* — both French verbs for the concept "to know." *Savoir* generally refers to a rational, empirical process in acquiring knowledge, or enlightenment that comes from reflective and abstract thought. *Connaitre* is distinctively



"A talking circle in progress."

different in that awareness comes from direct involvement or experience. *Savoir* tends to be contemplative, whereas *connaitre* tends to be activist. Either way, both are legitimate ways of knowing and are complimentary to each other. Most academic conferences tend to focus on the *savoir*. Talking circles however, guaranteed that our conference integrated *connaitre* with *savoir*. The attitude of critique emanating from *savoir* was balanced by the social concern coming from *connaitre*. Talking circles became the vehicle for the blending of both ways of knowing.

WHAT DID WE LEARN?

First of all, we discovered that the requirement of passing an "object" — in our case we used fist-sized rocks — was essential. Participants described how the rock felt — it was warm, it fit the palm of my hand nicely... Handling the rock while speaking provided a tactile comfort and reassurance. The passing of the rock permitted contribution all around the circle. People faithfully observed and respected that the person holding the rock had the floor until s/he relinquished it to someone else. Nobody abused this rule by monopolizing the time available.

We also discovered that initially women were much more comfortable with the process. They felt free to express feelings. Hierarchy was flattened in the talking circles. It was also very obvious that some male academics who were comfortable with and had expected aggressive scholarly debate were frustrated. If another participant was



Dr. Lenore Stiffarm

voicing an opinion or thought with which they disagreed, the participants had to wait their turn for rebuttal, or decide whether they wished to use their turn for this purpose. By the time the rock got passed to them, the focus could have shifted irretrievably away. In fact, some groups chose to use 'one round' for going around the circle and then opening up the group for discussion and debate — an interesting "Aboriginal/Eurocentric approach."

We discovered that talking circles encourage "careful listening," not merely impatiently waiting for one's turn. Feelings, emotional response, speculation, and even dreaming added valuable and significant dimensions to the exploration. The level of involvement was virtually 100% — rather unique for most conferences. Few participants chose to "pass." The comfort level in such a group was high as people got to know and reflect upon the perspectives and body language of others in the group. There is also an integrative aspect that evolves, and a growing respect for the wide range of response to the presentations of each session. Attentiveness and the revelation of inner

dispositions reflected careful listening and acceptance, without the need for agreement. Despite the respect manifested, strong and very different points of view were revealed passionately. However, intellectual debate was balanced and sometimes superceded by the experiential learning that was occurring.

The last session of the conference was running overtime, yet participants were adamant that their talking circle time not be cut short. The camaraderie grew exponentially with each talking circle with the result that the fellowship established was literally palpable. Many of the academics, having experienced the magic of a talking circle, were convinced that for their students, this process would be very worthwhile. It would provide an atmosphere in which even the most shy, self-effacing or insecure could be comfortable. Over a semester or academic year, students would grow confident, become good listeners, learn to

credit rather than discredit, come to express questions or ideas motivated by the desire to understand rather than to score points, and establish significant friendships as the trust developed and they learned to know each other well — their strengths, their vulnerabilities, and their feelings over time.

In Aboriginal community, talking circles are most often used for “healing.” Surely the most important component in that process must be “community.” Our experience demonstrated that talking circles effectively establish a sense of belonging and mutual respect. Talking circles encourage not just intellectual repartee, but encounter with the whole person. In this way the sacred hoop really does embrace those within the community.

Mary Miller

COMMUNITY, MODERNITY AND RELIGION: EUROCENTRIC/ABORIGINAL CONVERSATION

A. Opening Session

Theme: Conceptions of Community: Eurocentric/
Aboriginal Conversation

1. Macro Perspectives on Community: The Canadian Context
Harry Hiller, Political Studies, University of Calgary
2. Feminist Perspectives on Community
Kathy Storrie, Sociology, U. of S.
3. First Nations' Perspectives on Community
Marie Battiste, Indian and Northern Education Program, U. of S.
4. Talking Circle Demonstration and Experience
Lenore Stiffarm, Northern Education Program, U. of S.

B. Panel Discussion

Theme: In Search of Community: Paradoxes and Promise of Religion and Modernity
Robert Bellah, Gregory Baum, Norma-Jean Dubray-Byrd, Samuel Oliner
Talking Circles

C. Theme: Community: Voluntarism/Obligation

1. The Working Centre Experiment, 1982-1994
Kenneth Westhues, Sociology, University of Waterloo
2. Filling the Cracks, Exploring the Margins: Co-operatives in Saskatchewan's History
Brett Fairbairn, Centre for Study of Co-operatives, U. of S.
3. The Circle Project in Regina
Norma-Jean Dubray-Byrd, Project Manager
Talking Circles

D. Public Lecture:

Title: Community, Modernity and Religion
Robert Bellah, Sociology, University of California at Berkeley

E. Theme: Community: Altruism/Healing

1. Christian Rescuers of Jews and a Legacy of Moral Courage
Samuel Oliner, Sociology, Humboldt State University
2. Journey to Wholeness: Reflections on Healing and First Nations Communities
Lenore Stiffarm, Indian and Northern Education Program, U. of S.
3. Altruism as an ‘animating morality’ for community building.
Frank Van Hesteren, Educational Psychology, U. of S.
Talking Circles

F. Theme: Community/Kindness and the Canadian State: Fragmentation/Harmony.

1. Fears and Hopes for Canadian Society
Gregory Baum, Religion and Sociology, McGill University
2. “Kindness” as unifying experience.
Sakej Youngblood Henderson, Director, Native Law Centre, U. of S.
Talking Circles

G. Concluding Reflections

Greetings from your Association President

This time of year is approached by almost everyone with mixed feelings. For students it means the challenges of exams or papers combined with the expectation of a much needed break, return to familiar surroundings, and a time with family. For those of us who have left the world of academia and cope with the realities of the workplace, it is a time where the balance between our professional and personal lives is stretched to the limit. It is in the context of this time of year that the importance of alumni/ae involvement in the College becomes very clear to me.

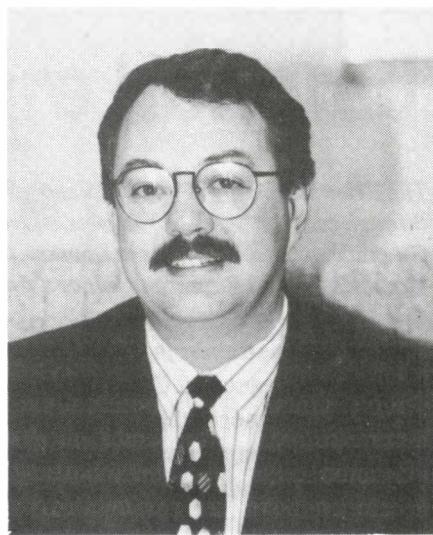
Christmas season is really about "connections." Reaffirming our connection to the Father, to the spirit of Christ, to our families, and our friends. We make a special effort to consider all those connections that are important to us and to take the time to show our appreciation. We

realize that it is these "connections" that have taken us this far in life and are still there for us when we feel isolated, alienated or just overwhelmed.

When we reflect on our relationship with STM, we recognize yet another source of strength from our past.

Our connection to STM is not only a link with the past but also a link with the future. The students who attend the College are not only shaping their futures, but ours as well. These are our employees, our co-workers and our leaders of tomorrow. We can be a part of their growth and future while we renew our relationships of the past. Over the next year we will be looking for your support to help us connect the past with the future. Job shadowing, career mentoring, summer employment, public lectures and presentations are a few ways our fellow alumni/ae have identified for us to participate.

May you and your family enjoy a peaceful Christmas and may it be filled with many opportunities to renew relationships.



1995 Alumni/ae Golf Tournament Champions (l to r)
Dennis Dorgan, Duane Tomporowski, Glen Delorme,
Myron Arsenie

Jerome Konecsni
President
STM and Newman Alumni/ae Association



Congratulations!

This academic year, one of our students, **Crystal Beliveau**, is spending her fourth year of studies in French at the University of Montreal on a full scholarship. She is one of six Canadian students in Canada awarded a **Queen Elizabeth II Scholarship**. Crystal has been a scholarship student at this University as well. We are very proud of her and offer her our best wishes for the future. One of her professors here at STM indicated that Crystal is an exceptionally talented student and an accomplished actress yet, a modest and congenial young woman.



The Friends of Sophia, an interdenominational group of women on campus, dedicated to nurturing Christian feminist spirituality through educational opportunities, shared experience and liturgical celebration, and St. Thomas More College will welcome Aruna Gnanadason to our campus in January. Other supporters of this visit include: the Theological Union, the Humanities Research Unit, Women's Studies Research Unit and the Department of Women's and Gender Studies.

Aruna Gnanadason is the Coordinator of the Women's Programme for Unit III (Justice, Peace and Creation) within the World Council of Churches. Aruna was also convener of the Geneva consultation which established the Ecumenical Decade for Churches in Solidarity with Women. Her work with the women's movement in India and her association with the Centre for Development and Women's Studies in Madras enrich her ecumenical experience. Aruna has campaigned to end all forms of violence against women, most recently as initiator of the visiting team to victims of rape in war-torn Bosnia and Herzegovina. Aruna has written many articles for Christian and secular journals, especially on topics related to women and to North-South relations. She edits the newsletter the *Decade Link*, the publication of the Ecumenical Decade for Churches in Solidarity with Women. She is also author of the book *No Longer a Secret: The Church and Violence Against Women* published by the World Council of Churches in the Risk Book Series. As a member of the Ecumenical Association of Third World Theologians, she has been actively involved in its Women's Commission.



EVENTS

A THEOLOGICAL REFLECTION

"Violence against Women — Women against Violence"

Room 239, St. Andrew's College

Sunday, January 21, 1996

2:30 - 4:30 pm

PUBLIC LECTURE

"Earth, Our Mother, Source of Our Strength"

The integrity of creation.

Auditorium, St. Thomas More College

Monday, January 22, 1996

7:30 pm

SEMINAR

"Motherhood, an Asian Perspective"

A theological concept reclaimed from patriarchal roots.

Room 299 Murray Building

Tuesday, January 23, 1996

11:30 am - 12:45 pm

For further information, please call 966-8900.

Aruna will be travelling to a number of cities in Canada. As Alumnae/i please keep an eye out for publicity on her talks in Edmonton on January 18, 19; in Fort Qu'Appelle on January 24,25; in Winnipeg on January 29 and 30.

9th Annual Keenan Memorial Lecture, October 29, 1995

"Religions on the Eve of the 21st Century: the emergence of global consciousness."

by Dr. Ewert Cousins

Director of the Center of Contemporary Spirituality at Fordham University

General Editor of the 25 Volume Series

World Spirituality: an encyclopedic history of the religious quest



In the plains culture of North American Aboriginal societies it was very common for a young man to embark upon a "vision quest." It was a personal and spiritual initiation into adulthood that involved going into the wilderness, often to a high place, for a number of days. During this time, fasting from food and other physical deprivation would encourage the transformative experience that would provide personal guidance for the future. Often his vision would alter his identity and name. For Professor Ewert Cousins, humanity is in need of and in the process of a "vision quest" which is transforming our consciousness on the eve of the 21st century. In his lecture to a packed auditorium at STM, he explored a prophecy for us that is rooted in a profound understanding of religious history, and yet, is integrated with current observations that envision a hopeful resolution of the grave issue of the survival of earth and its inhabitants.

In order to understand the significance and breadth of the current transformation, we must cast back in history. In the era before the first millennium B.C.E., the dominant consciousness was "cosmic, collective, tribal, mythic, and ritualistic." This consciousness of tribal cultures was intimately connected to the cosmos, to fertility, to life and death cycles in nature. Primal peoples lived in "creative harmony" with the world of nature. Their relationship with the natural world was explored, expressed and celebrated in myth and ritual. They believed that they were part of nature and bound to their tribe. This organic connection to their environment and their group was paramount in their culture and essential for survival. The most severe punishment within the tribal community was banishment. This *primal consciousness* was characterized by intimate interdependent relationships.

In the period between 800-200 B.C.E., a striking transformation of consciousness occurred, apparently simultaneously in three distinct and separated geographic regions. The change in consciousness was so profound that this period is referred to as an "Axial period" i.e. a time when human consciousness changed so dramatically that it has had a defining impact on history since that time. The German philosopher, Karl Jaspers first pointed out the

significance of this period in his book *The Origin and Goal of History*. In China the wisdom of Lao-tze and Confucius laid the foundation of Chinese philosophy. In India, the cosmic and ritualistic Hinduism of the Vedas was being transformed by the Upanishads, while at the same time, the Buddha and Mahavira ushered in two new religious traditions. In the Eastern Mediterranean, the Hebrew prophets—Elijah, Isaiah and Jeremiah—called for a new moral awareness; while in Greece, Socrates awakened moral consciousness in Athens with his questioning "What is virtue?" Confucius laid out the behavioural standards for the individual. The *atman*, the transcendent centre of the self in the Upanishads focused on the individual. Buddha taught the way of individual enlightenment. The Jewish prophets awakened individual moral responsibility, later to be absorbed into Christianity and Islam. *Individual consciousness* displaced the tribal, and from this "flowed a self-reflective, analytic, critical consciousness" that has been dominant in the world since. Remnants of primal consciousness survived with Aboriginal peoples and surfaces primarily in dreams, literature and art.

This dominant individual consciousness that is the product of the First Axial period has provided many benefits, but also has some critical liabilities. Individual consciousness produced a cerebral focus that reached its pinnacle in the Renaissance and the Age of Enlightenment. Science has probed the mysteries of matter, and expanded knowledge that can be discovered through the empirical method, but ignores the visceral. Matter and spirit, earth and heaven diverged.

Having described with broad strokes the change wrought in human consciousness during the first Axial period and briefly sketching its definitive impact on subsequent history, Professor Cousins went on to describe the transformation he discerns in our contemporary world. Our era he labels the "Second Axial Period." He believes that a new *global consciousness* is emerging which will shape the future. Dr. Cousins acknowledged his indebtedness to the work of Pierre Teilhard de Chardin in stimulating his own thoughts. Chardin's recognition of a shift from divergence to convergence in the human community over

the last one hundred years is essential to the analysis. Early humans gathered in family and tribal units, developing their own group identity and remaining separate from other tribes; thus, humans diverged, created separate nations and many cultures. Recently, the tremendous increase in population and the explosive developments in communication have assured that groups can no longer remain apart. Consequently in this century the "forces of divergence have been superceded by those of convergence." The various cultures are being drawn into a single global community at the same time as people are discovering their dependence upon ecological systems and the factors that threaten the integrity of those life support systems for humanity. Interdependence is inspiring a global consciousness. Through this converging process, Cousins cautions that religions must avoid both "a narrow fundamentalism and a bland universalism." Each religion must remain true to its spiritual heritage, the source of its power and gift to the world. While remaining grounded in their own traditions, however, they must open themselves to other traditions and through dialogue seek to establish a global spiritual consciousness — a global ethic. Ecumenism, he offers as evidence that this is beginning.



John Thompson with Ewert Cousins

For Dr. Cousins, *global consciousness* sees humanity as a single tribe dependent upon the earth for survival. In this way we reintegrate the benefits of *primal consciousness* — an understanding of our dependence on the natural world and our need for community to survive — with the benefits of *individual consciousness* that have provided much progress, yet threaten to run amok. Pollution, the depletion of natural resources, and the

stockpiling of nuclear weapons threaten the biological support system for life on our planet. Dr. Cousins understands that we must recapture the spiritual dimensions of primal peoples, "rooted in the earth and their community." He foresees cultures and religions entering into creative encounters that will produce a collective consciousness and at the same time reconnect us with earth, so that stable sustenance and development can be assured.

Many developments appear to verify Dr. Cousins' speculation on the direction of the transformation he perceives. The fruits of individual consciousness have spawned our empirical rational mindset, industrialization and technology, free market economies, and the political ideals of individual human rights and democracy -- all beneficial to humanity, but out of tilt. For how does morality relate to social structures? Individual consciousness, the spiritual gift of the First Axial Period, must be balanced with a regard for the collective well-being, respect for and humility before nature, tolerance of difference, and celebration of its contributions and value, as well as the understanding that earth and its beings must live in harmony. The gulf between mind and heart, matter and spirit, individual and group must be bridged if creation is to survive and flourish. Who are the prophets of this new age? Dr. Cousins sees the poor, the racially oppressed, the feminists, the ecology movement as the seers of this ongoing transformation.

As human beings we have been privileged to see our earth, our home, from beyond, thanks to the journeying adventures of astronauts. Via satellites and television we have a panoramic view of our beautiful, blue planet against the black background of the universe. It is an organic whole, oceans and continents, and most especially, no boundaries or divisions are visible. Its spherical form promises encounter no matter which direction its inhabitants choose to travel. Floating in the vastness of space, we also perceive its fragility. The fire of magma at its centre is symbolic of a spiritual core. Humanity can determine its destruction or renewal. Such a responsibility to creation and our neighbour is indeed awesome. For Ewert Cousins, this image of earth with no limiting horizons, powerfully symbolizes the emergence of a global spiritual consciousness that is our hope on the eve of the 21st century.
Mary Miller

COVER STORY: The serenity and calm captured by the artist in this pen and ink drawing of St. Pius X displays the feeling experienced when one is in the immediate vicinity. The artist, Al Bauche, a well known Saskatchewan artist, was born in Manitoba, raised in Saskatchewan and taught school in Saskatchewan until his retirement in 1979. Al studied at the Banff School of Fine Arts, and at Fort Qu'Appelle; he earned his B.A. and B.Ed. from the University of Saskatchewan; and he has participated in many artists workshops. Al has had five solo exhibitions and six group exhibitions, receiving special recognition for a number of his watercolours. His "Harvest Shadows" was selected by S.T.F. for the official opening of the Saskatchewan Teachers' Credit Union Building in Saskatoon. We anticipate that the tranquility of the setting at St. Pius X will enhance contemplative reflection within the students who live there.



Founding Fathers' Humanities Scholarship

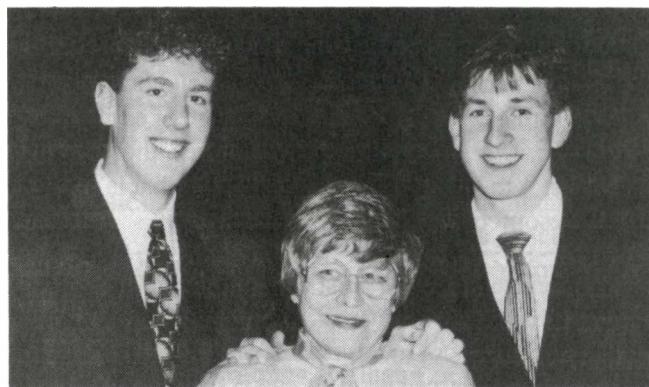
Bernard and Mae Daly, recipients of our 1994 Distinguished Alumnus and Alumna honour are of the opinion that the kudos should be reversed. For them "the priests of STM who had helped and inspired them should be rewarded." This led to the thought of establishing a scholarship in honour of all the Basilian priests who in effect were the "Founding Fathers" in the early years of St. Thomas More College. They are seeking financial donations to establish the funding for this scholarship to be given each year to a St. Thomas More College Student in the Humanities who demonstrates not only academic prowess, but especially that distinctive quality that is known as "STM spirit."

Alumni/ae who wish to contribute to the establishment of this scholarship should send their donations directly to the College, specifying "Founding Fathers Scholarship." A charitable donation receipt will be sent to you and the funds earmarked for this scholarship. (Please see Expression of Interest Form - bottom p. 28).

The Founding Basilian Fathers will be the following priests who served at the College between 1935 and 1950, namely: Fr. Gerald Anglin, Fr. Francis Burns, Fr. Henry Carr, Fr. Eugene Cullinane, Fr. Robert Finn, Fr. Leonard Kennedy, Fr. Eugene LeBel, Fr. Paul Mallon, Fr. Edmund McCorkell, Fr. Joseph McGahey, Fr. Robert Miller, Fr. Leo Munnelly, Fr. Joseph O'Donnell, Fr. Leonard Quinlan, Fr. Leonard Rush and Fr. Basil Sullivan.

Au revoir, but not good-bye...

Sr. Dolores Poelzer, of STM's Sociology Department is leaving us at the end of the current fall term to be with her mother in B.C. Dodi has been a very active member of College faculty for the last number of years and we will miss her dearly. Known as a person who does not mince her words, she has been a guiding force and ally of students. As an advocate and activist she has worked tirelessly with the students of STMSU as they reenvisioned and reorganized student government at the College. Her hearty greetings, her sense of humour, her passion for justice, her compassion and caring, and strong conviction, have profoundly affected the lives of many young people. It is altogether likely that Kamloops will have a stream of visitors and all will be warmly welcomed. Thank you Dodi for your vibrancy, hard work and good will. Your openness has assured the growth of trust and commitment in our community.



Dodi, flanked by two of her favourite bodyguards,

Jason Aebig on the left and

Jeff Froelich on the right.

Atkinson/Bodnar Forum

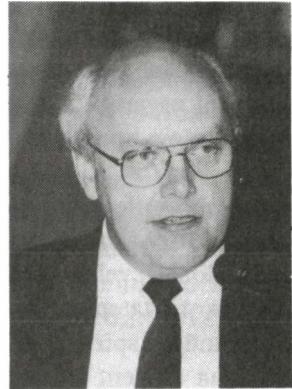
On Friday, November 17 Pat Atkinson, Minister of Education in our province and Morris Bodnar, Liberal Member of Parliament came to our College for a noon-hour forum on the issues facing post secondary education in the province.



*Pat Atkinson, MLA and
Minister of Education*

Many people, senior administrators, faculty and students from all sectors of the University were in attendance. Despite the politicking by the MLA and MP in which each charged the other with failing in their responsibility, and tossing the federal and political football of responsibility back and forth, we did learn that the anticipated cuts that will come with block funding will be severely detrimental to post-secondary institutions. Block transfer payments from Ottawa cover in "one envelope" the areas of health care, post-secondary education and social welfare programs. Obviously all services in these areas are crucial, but the provincial government will decide how the pie is to be sliced. Tough questions and personal stories of hardship for students were put to both politicians. While both expressed sympathy, neither had concrete suggestions nor the promise of help. Since

post-secondary institutions have experienced very deep cuts recently, further cuts promise devastating effects to programs along with greater student debt. This all at a time when it is apparent that not maintaining the investment in our youth will have detrimental effects on all our futures. The doom and gloom scenario took hold despite Pat Atkinson's claim that we can be very "creative" with less. It's unfortunate that politicians suffer from next election myopia, when what is desperately needed is long-term vision.



Morris Bodnar, MP



A large and seriously concerned crowd



*Adena Waffle, President of STMSU poses hard
questions and expresses dismay*

Notes from the President contd. from p. 2

multos annos! This issue of the *STM Newsletter* contains the first instalment of a two-part article by Father Boyd.

Homecoming is being moved up from mid-September to the fourth weekend in June. STM will celebrate its 60th anniversary and Newman its 70th on the University of Saskatchewan Alumni/ae Weekend. Look for details in the *Newsletter*.

Next August, Newman Centre will host the national Canadian Catholic Students Conference here at STM. We expect more than 130 students from across Canada to attend. This national conference will begin our celebration of the 70th anniversary of Newman on the University of Saskatchewan campus, begun under the leadership of Father Basil Markle. This past August, six Newman members and Carol Tosczak, STM's Chaplain, attended the CCSA Conference at Memorial University in Newfoundland.

I hope you enjoy this issue of the *STM Newsletter*. As we approach Advent and preparation for Christmas, I share this beautiful blessing with you.

May the Lord bless and protect you. May the Lord's face radiate with joy because of you. May the Lord be gracious to you, show you favour and give you peace.

Numbers 6:24-26.

NEWMAN CENTRE'S NATIONAL CONNECTION

In Canadian Universities, groups of Catholic students gather to organize, share ideas, socialize and worship together. These groups, who are or were once called Newman Clubs, continue to thrive on our campuses. A national organization evolved from these clubs in the 1980's. Now known as the Canadian Catholic Students' Association (CCSA), this national framework of support and communication unifies local Catholic student communities and represents them at national and international levels—Catholic, ecumenical and interfaith. The vision statement reads, "Rooted in the Gospel of Christ and the spirit of Vatican II, CCSA works to nurture Christian student leadership and to support prayerful, prophetic and pastoral action within the context of Canadian higher education."

Each year the CCSA holds a national conference. In August 1995 six students and a Chaplain from St. Thomas More College attended the national conference at Memorial University in Newfoundland. The theme of social justice combined with the metaphor of the conference logo "Dancing on the Edge" assured an enlightening and exciting week. As Keynote speaker, Janet Conway, Director of the Social Planning Council of Metropolitan Toronto,

challenged students and chaplains to move beyond their own "edges" to help create a more just society. Facilitator, Dolores Hall, PBVN led participants in both large and small group discussion to explore the ideas and questions that emerged. During these discussions, students and chaplains were given the opportunity to personalize the issues presented and develop ways to contribute a new awareness at their individual campuses and communities. STM students took these ideas home, and chose a Social Justice theme for their first Liturgical Supper this academic year. They are also planning a social justice network on campus.

Workshops were a key component at the 1995 Conference. Presenters were social activists who are engaged in promoting social change in their daily working lives. Students and chaplains had a choice of interacting with seven different speakers: Bill Yynd, Regional Coordinator for OXFAM Canada in Newfoundland; Vivienne Kuester, who is involved locally and nationally with associations working for the integration of physically and mentally challenged persons into mainstream society; Kathleen Kefeldt, Chair of Child Protection at Memorial University; Jennifer Mercer, Provincial Advisory Council on the Status of Women as co-ordinator of the Inter-agency Committee on Violence Against Women; Mary Ann O'Connor, a lay missionary with Scarboro Foreign Missions; and Marie White, advocate for the disabled.

The social aspect of the conference was outstanding. Newfoundland hospitality is second to none. A "whale watching" event was the highlight for many. There was also a trip out onto the Atlantic Ocean to Cape Spear, the easternmost point of Canada ending the evening with a weiner roast on the beach. As guests of the conference we enjoyed our introduction to the many traditions and customs of Newfoundlanders.



Our chaplain, Carol Toscak, makes acquaintance with a special "Newfoundlander" on the high seas.



**Warmest wishes to each of you
for a healthy, happy
and prosperous 1996.**

STM will host the CCSA Conference in 1996.

In August 1996 the CCSA Conference comes to Saskatchewan. Students of St. Thomas More College and the Newman Centre will be enthusiastic and gracious hosts. A team of twelve people has been meeting once a week since the beginning of October to plan the Conference. "Spirituality" will be the theme. The visual symbols of "fire" and "prairie" will be incorporated into our Conference logo. Keynote speaker, Fr. Eric Riechers, SAC, from Red Deer, Alberta, will inspire and facilitate our understanding of the multi-faceted concept of spirituality. What is it? How do we live a healthy spirituality? Students will also meet and listen to people who have lived a unique Spirituality. For example, a trip to St. Peter's Abbey in Muenster will provide opportunity to explore Benedictine spirituality. An afternoon at Wanuskewin Heritage Park will introduce students to North American Aboriginal Spirituality. A Ukrainian Supper and Vespers will provide an experience of Eastern Christian Spirituality. Bishop Ray Roussin, Bishop of Gravelbourg, will lead students into an understanding of Small Christian Communities and Margaret Dutli will be the spokesperson who has lived Christian Feminist Spirituality. We are excited at the variety of our program.

While students interact with several people who have lived different spiritualities, they will also have the opportunity to contemplate their own spirituality and share with other students from across Canada, their own faith experience, ideas and hopes.

To encourage a sense of community and warm fellowship, a full program of social activities is planned. Local talents will be displayed at the ever-famous Newman Coffeehouse and a trip to a Saskatchewan farm during harvest will showcase the unique flavour of our province.

About 120 students are expected to attend the Conference. The planning committee will be reaching out to many in the STM, Newman, Alumni/ae and diocesan communities to assist in this national event. The students of Saskatchewan extend a hearty welcome to all students and chaplains from across Canada. It is their hope that many will come and experience the warmth, hospitality and profound spirituality of our prairie landscape.

Carol Tosczak
STM Chaplain

Our new Sacristans

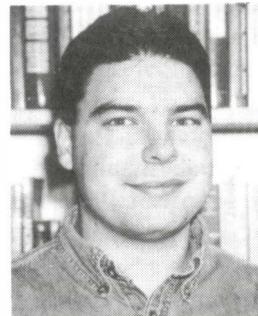


Celeste Lepage

Celeste, a bilingual, second year student majoring in Psychology comes from Hague. She wants to counsel little children eventually. She loves crafts, and volunteers with Circle K - Help, an organization that coordinates volunteers for a number of non-profit organizations.

John Sanche

John Sanche, President of Newman Centre this year, is studying Computer Science and Philosophy. He also plays trumpet and bass guitar, often entertaining at Coffeehouses. As well, John plays soccer year-round, likes to cook — his specialities being home-made pasta and cheesecake.



This year two sacristans take turns preparing the Chapel before mass. Together they are responsible for supplies (candles, hosts, wine, linen etc.) They also recruit and schedule liturgical ministers to serve as Eucharistic ministers, lectors and hospitality ministers. So far the new arrangements are working out smoothly. Celeste tells me that this term, John is responsible for the laundry and has discovered that starch assures a professional finish to the linens. Celeste has been responsible for scheduling. Next term they will switch responsibilities, so that each is experienced in all aspects of the sacristan's duties.

CCSA Student Conference

This past August, I attended my third Canadian Catholic Students' Association Conference at Memorial University of Newfoundland in St. John's. Renewing old friendships from previous conferences was a high priority. At the time, I was finishing my second year as Prairie Regional Representative and Secretary on the National Coordinating Committee. I arrived a few days early for meetings.

The theme was Social Justice viewed from the vantage point of "Dancing on the Edge." As we discovered, the title "Dancing on the Edge" was mysterious and left us unsure of our position in life and with regards to Social Justice. Were we fully developed and mature enough to walk on the edge of life decisions, or were we unready for what life has to offer us? It was through trying to answer these questions that we were able to realize how prepared we were. Some discovered that they were not as ready as they thought.

One afternoon participants attended concurrent sessions that explored a vast expanse of concerns, from violence towards women and children to HIV/AIDS. I attended the session on Violence and the Abuse of Children. Kathleen Kufeldt who works in St. John's as an advocate to prevent the abuse of children, was our facilitator. She told us stories of how the justice system works, and many stories about how the justice system does not protect these children at all. It is amazing how a system, that is set up to protect the citizens of this country, sends innocent children back to homes where the abuse continues. The counselling sessions offered to the parents and guardians are rarely effective and so the cycle continues.

So many things happened that week, but one memory stands out in particular. On this particular day we had a "heavy rain warning." Being from Saskatchewan, I thought to myself, "How bad can a heavy rain warning be? During our summer storms, it can rain fairly hard, so being on the coast, it will be a little heavier." It sounded good to me; however, I was a little bit too cavalier. Did it rain!!! As it turned out Tropical Storm Felix was heading up the coast from the United States.

Every year a different site is chosen as the location of the conference. The conference rotates between regions (West, Central, Atlantic). In 1996 the conference "goes West." STM will host in 1996 with the consequence that we are busily planning. I look forward to seeing many friends again.

I have been privileged to be a member of the CCSA and its executive for it has given me the opportunity to travel throughout my country. I have seen both oceans, met many good friends, and learned more about myself and who I am. These experiences have enriched my life and I will never forget them.

Stacee Dale
Student Delegate
CCSA Conference 1995



*Back Row left to right: Greg Borysko, Mark Fabbro
Front Row left to right: Cara Dorgan, John Sanche,
Warren Lasiuk, Stacee Dale, Carol Tosczak.*

If it was solely a vacation, it was a great time. We explored St. John's and found great food and very friendly people. We went on a sailboat tour where we spotted whales. And all this happened before the conference even started.

The conference itself was even more incredible. The discussion within our "small group" was definitely something I will not forget. There were about ten of us from all parts of Canada, telling each other some of the most personal and secret parts of our lives without any hesitation. It is a wonderful feeling to be with people who you know will completely accept you regardless of what you say. It was so refreshing to speak my mind without being worried about what others might think or say.

The conference brought me very close to other Canadian Catholic students very quickly. It really helped me to realize where I am in my faith, and why I believe what I do.

Warren Lasiuk
Student Delegate
CCSA Conference 1995

While in Newfoundland, we experienced drastically different scenery and culture. We were treated to "Newfie Night," an evening of Newfoundland culture. I was impressed by the enthusiasm of the crowd and the pride of Newfoundlanders in their culture and history. The entertainment was fantastic—traditional Celtic songs, dances and stories. It was exciting to have our hosts share their heritage with us.

Cara Dorgan
Student Delegate
CCSA Conference 1995

Welcome to our new Chaplains



Carol Tosczak

Carol was born and brought up in Tribune Saskatchewan (just south of Weyburn). She worked at Ft. St. John in northern B.C. till 1981. She acquired her credentials as a Certified Dental Assistant and worked in the field for eight years. During this time she became involved with RCIA in St. Vincent de Paul Parish, which in turn led her to the Lay formation Program in the Archdiocese of Regina. She completed the three year program and had also come to St. Thomas More College to pursue further studies. She completed her BA in Religious Studies and then worked for the college as High School Liaison Officer for two years. Carol is truly gifted as a spiritual leader and confidante for students at the College. She has a warm and welcoming, yet non-judgmental personality. We know that she is up to all the challenges and multiple tasks dictated by the position. We are confident that her commitment and energy will serve all of us well.

Roma De Robertis, SCIC

Roma is a Sister of Charity of the Immaculate Conception. She was born and raised in Scarborough, Ontario. She earned her BJ (Bachelor of Journalism degree) at Carleton University in Ottawa. Afterwards she worked in Edmonton as a reporter for the *Western Catholic Reporter*, a weekly paper of the Archdiocese of Edmonton. She joined the Sisters of Charity and did her novitiate in Edmonton, studied Theology at Newman, was active in social justice ministry and ecumenical concerns at the parish level. Following her vows she went back to the paper as a journalist. From 1989-91 she did her Masters in Theology at Marquette, Wisconsin and later taught Christian Social Ethics at St. Joseph's. In 1993 Roma came to Saskatoon as Diocesan Correspondent to the *Prairie Messenger*. She also does some free lance writing for *Our Family* magazine as well as a monthly column for the *Western Catholic Reporter*. Roma has taken on chaplaincy tasks on a part-time basis. Her strong and beautiful voice and her skill in playing the flute have been instrumental in establishing our Taizé Prayer liturgies each week.



Taizé Prayer Liturgies

Tuesday and Thursdays

4:30 - 4:50 pm



Since 1940 Taizé, a tiny village in the hills of Burgundy, France and not too far from Cluny has been the home of an ecumenical community of brothers whose prayer seeks reconciliation among Christians split apart into different denominations. The style of singing at Taizé has evolved. Originally it included Chorales and Psalms from the sixteenth century. Other forms were added, including Joseph Gelineau's psalmody and a number of liturgical pieces for Christmas. The idea is to encourage the participation of all in the prayer of the community. Taizé uses short musical phrases set to simple melodic units that can be easily memorized by everybody. In addition to these elements other parts can be added—cantors, choir, instruments. Simple latin phrases came to support the music and themes of prayer. Since people of many languages and nationalities came to Taizé, it seemed only fair to teach the words of a response in Latin so that everyone had to learn it, rather than favour the language of one group. This solution seemed appropriate, for Latin does not belong to a particular group and its pronunciation is not difficult.

We have a small ecumenical group at the moment and three instruments — organ, recorder and guitar. This form of prayer can lead to successive stages of interior meditation as well as the jubilation of joyous praise and celebration.

We still need more instruments and some strong voices for verses to be sung over the repetitive responses. All are welcome and encouraged to experience the dignity and contemplative spirit of Taizé Prayer.

St. Pius X Student Residence

Last spring negotiations occurred between the Saskatoon Diocese and the FOR ALL SEASONS Fund Corporation (St. Thomas More College) for use of the St. Pius X Seminary building as a Catholic Student Residence.

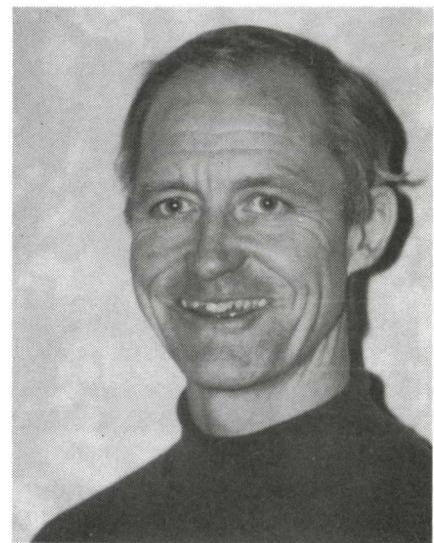
A three-phase plan was developed based on projections of occupancy, especially for this current academic year. Phase I has exceeded expectations and the College anticipates that the realization of Phases II and III will unfold according to plan.

The St. Pius X building is located on the campus riverbank overlooking the Meewasin Trail and the South Saskatchewan river. The residence offers a quiet and clean environment with spacious living and study areas, a Chapel, recreation room, garden quadrangle, dining facilities and a beautiful community room overlooking the riverbank.

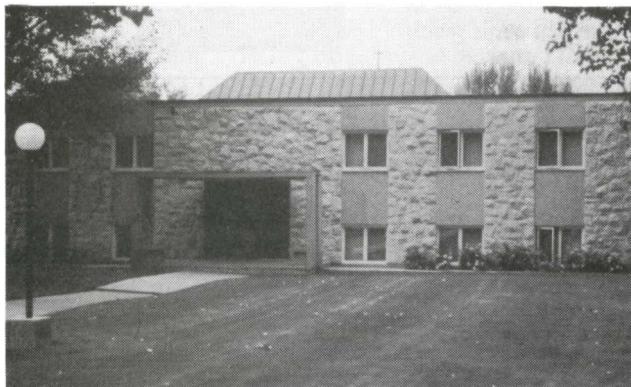
Our new Dean of Residence, Fr. Ron Griffin, CSB, lives in the building and has the responsibility of ensuring compliance with all residence rules. More importantly however, Fr. Ron is a friend, ready to provide counselling and help in a number of areas. He recalls that the biggest difficulty encountered by students in the first few weeks was inadvertently locking their keys in their rooms. The pass-key resolved these dilemmas easily.

As with any who have experienced living in residence, meals are a significant measure of success. The College was very lucky to be able to have D'reen who is a successful restauranteur and caterer to our College cafeteria agree to cater to the residence. D'reen, as a gourmet chef provided many sumptuous and exotic dishes. After a surfeit of taste delights however, a number longed for plain old hamburgers and a little more ordinary fare.

So far all the glitches have been minor and easily resolved. A sense of community, camaraderie and mutual support has developed among the residents so that Pius X has truly evolved into a "home away from home."



*Fr. Ron Griffin, CSB
Dean of Residence*



St. Pius X Residence



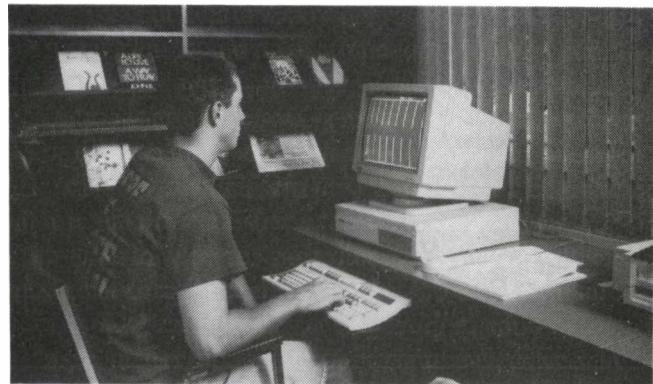
Back yard - what a view!



Rear view of the building



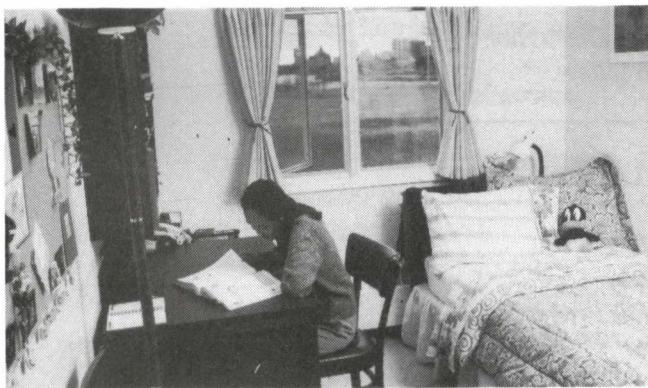
Dining Hall



Doug checking out the computer provided for student use in the library of St. Pius X



T.V. Lounge and Common Room



Amanda's trés-neat room



WINDOWS TO THE EAST '96

The successful "Windows to the East" lecture series will again be hosted by St. Thomas More College. This year the theme of the lectures will be "prayer" in Eastern Christianity.

ALL ARE WELCOME

*Thursday, February 8, and Friday, February 9, 1996
from 7:00 - 10:00 pm in St. Thomas More College Auditorium*

GUEST SPEAKERS

Father Thomas Hopko is Dean at St. Vladimir's Orthodox Theological Seminary in Crestwood, New York where he teaches Dogmatic Theology. His books, The Lenten Spring, The Winter Pascha, All the Fulness of God: Essays on Orthodoxy, Ecumenism and Modern Society and Women and the Priesthood, encompass all aspects of the Orthodox Church's faith and practice. Like his father-in-law Father Alexander Schmemann was, Father Hopko is spiritual father, teacher, pastor and friend to many. He lives with his family in Crestwood.

Father Andriy Chirovsky is currently the Director of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, a part of the Faculty of Theology at St. Paul University in Ottawa. As an Associate Professor he teaches Eastern Christian Theology and Spirituality. He is a founding member of the Kievan Church Study Group a group of theologians and bishops from the Greco-Catholic Church and the Patriarchate of Constantinople. He has written both scholarly and popular articles and books and is managing editor of Logos: A Journal of Eastern Christian Studies. He is also the current President of the Canadian Association of Eastern Christian Studies, a Canadian Learned Society. Ordained to the priesthood in 1980, he lives in Ottawa with his wife and two children.

THURSDAY EVENING LECTURES

"Prayer and Church Unity"

Fr. Chirovsky

"Prayer and the Liturgy"

Fr. Hopko

Questions and Informal Discussion

Refreshments to follow.

FRIDAY EVENING LECTURES

"The Body at Prayer"

Fr. Chirovsky

"Practising Personal Prayer"

Fr. Hopko

Questions and Informal Discussion

Wine and Cheese Reception

There is no charge for attending this lecture series. For further information contact STM at 966-8900.

Neil Simon's

THE ODD COUPLE (Female Version)

directed by Luc Bussière

St. Thomas More Auditorium

Evening Curtain Time: 8:00 pm

March 8th, 9th, 10th

March 15th, 16th, 17th

March 22nd, 24th, 1996

Matinée Performances: 2:00 pm

Sundays, March 10th, 17th, 24th

Tickets:

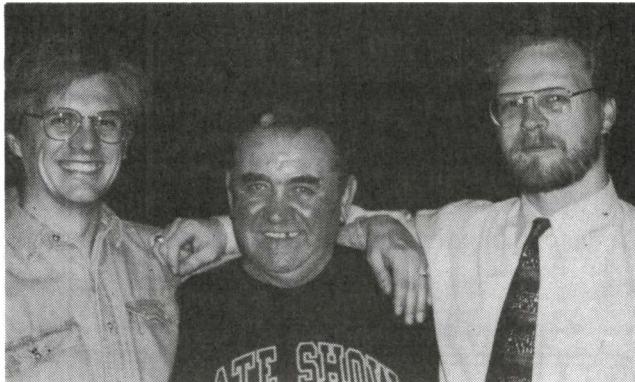
Adults \$8.00

Students and Seniors \$6.00

Newman Members \$5.00

*For further information or to reserve tickets,
call 244-1275.*

It's all in a name!



Byrad Yyelland, Dick Assman, Greg Yelland

Recent and short-lived celebrity, Dick Assman, of late-nite Letterman fame, visited two of our sociology classes in November. In the Sociology of Collective Behaviour class, students were examining fads and fashions, and were able to encounter a living example of a recent fad. Mr. Assman, a genuinely nice guy and no fool, talked about how his recent notoriety has been very lucrative for him and for the charities to which he contributes. In the Sociology of Mass Media in Canada class, students were exploring the power of the media to create social reality. Mr. Assman indicated that prior to his experience, he had not thought the media to be powerful; however, after experiencing the power of media personality David Letterman to create a celebrity, he is very respectful of the awesome power of the media. His visit certainly provided insight and issues to ponder.

Romeo and Juliet

The Montagues as Hippies and the Capulets as Military types set this version of the star-crossed lovers in the 1960's.

directed by Catriona Shinkewski

St. Thomas More Auditorium

Evening Performances at 8:00 pm

February 9th, 10th, 11th

February 14th

February 16th, 17th, 18th

Matinée Performances at 2:00 pm

February 11th and 18th

Tickets:

\$8.00 adults

\$6.00 students and seniors

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ANNIVERSARY CELEBRATIONS in 1996 - 1997

***STM's 60th
Newman's 70th***

Early Kick-off Events

May 25, 1996 St. Thomas More College Golf Tournament

June 21 - 23, 1996 University of Saskatchewan Alumni/ae Weekend

Planned events: *Friday Evening June 21 Reception*
Saturday Morning Tours of the Campus and/or College
Saturday Afternoon
 i) "Catholic Higher Education"
 Lecture and Discussion Forum at STM
 ii) Tour of Wanuskewin
 iii) U. of S. Alumni/ae Association Meeting
Saturday Evening STM Cocktail Hour
 Alumni/ae Banquet
Sunday Morning 11:00 am Mass in STM Chapel
 12:00 Brunch - STM Cafeteria

Other celebration events are being planned for next year. Look for details in our next Newsletter.



EXPRESSION OF INTEREST

So that we are sure to send you further information please indicate your interest in any of the following:

May 25, 1996 STM Golf Tournament

Chesterton Review Subscriptions

June 21, 22, 23, 1996 Alumni/ae Weekend

I may have a summer job/jobs for your students in 1996

"Founding Fathers Scholarship Fund"

\$5.00 donation towards cost of Newsletter

Name: _____

Address: _____

Comments: _____

Please use the envelope enclosed

Thanks for your assistance

Summer Jobs!!



With the anticipated cuts in federal transfer funds, we are all concerned about students being able to come to or return to University. If you have a business that needs to hire help in the months of May, June, July or August, perhaps you could let us know so that we can direct students to contact you. Please put a check mark on the Expression of Interest Form (bottom p.28) so that we can follow-up. Thank you for your serious consideration of this opportunity to assist young people trying to get as much education as they can. Be sure to use the envelope enclosed to send it to us.

Golf Tournament Information:



Saturday, May 25, 1996

at Moonlake Golf and Country Club

Tee off time : 11:30am

Golf Fee: \$30.00

Golf and Dinner: \$50.00

Dinner Only: \$20.00

Please indicate your interest by putting a check in the appropriate space on the Expression of Interest Form, and use the enclosed envelope to send it to us.

STUDENT AWARD WINNERS SPRING 1995



Back Row (l to r): Warren Lasiuk, Cara Dorgan, Luc Bussière,
Blair Wützel, Sarah Dawson, Mark Fabbro, Lyle Skrapék
Front Row (l to r): Sarah Murphy, Chantelle Washenfelder,
John Sanche, Jason Cody, Greg Borysko,
Jeff Lockert, Marc Darbellay

Applause for Andrej Vasilevich Hnatov Recipient of the University President's Medal

Andrej was born in Kiev, Ukraine where he completed two years at the Medical State University prior to emigrating to Canada in 1991. After learning English, he enrolled in Arts and Science through STM in 1992 and completed two years as an Anatomy major. He earned two undergraduate scholarships and was named to the Dean's Honour List in 1993 and 1994. During the summer of 1994, Andrej was awarded an NSERC Summer Student Award and worked in the area of developmental biology in the Anatomy Department. In his spare time Andrej is a chessplayer and participates in sports. He began studies in the College of Medicine at U. of S. in 1994. At fall convocation, Andrej received his three-year Bachelor of Science degree in Anatomy with Great Distinction. The President's Medal is awarded to the undergraduate student achieving the highest academic standing at Fall Convocation.

STM welcomes its new faculty . . .



Daniel Poulin is teaching one class in French for us this year. Daniel was born and raised in Makwa. For high school he attended College St. Jean in Edmonton and stayed on to earn his BSc (Honours Chemistry) and MSc in 1974 from the University of Alberta. Immediately after he spent

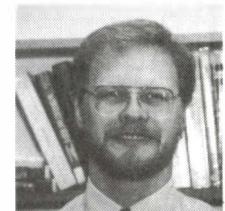
two years in Nice, France continuing with post-grad work in chemistry. Daniel spent twenty years at a number of careers in Edmonton. As a teacher he worked with the Edmonton Separate School Board and worked for a number of years as Social Development Officer for the Secretary of State. At this job he was responsible for the Official Languages Minority Program. For the past 5 years he has lived in Saskatoon and is a French language teacher for the Federal government. Daniel's wife Mary Pato is a Professor of Bio-Chemistry at our university. When you meet Daniel, you know that he could only be an excellent teacher for his personality exudes energy, passion and humour. He assures me that he is an avid sports fan and loves to travel.



Carl Still holds a term position in Philosophy here at the College. He teaches Introductory Philosophy, a course in Mediaeval Philosophy and another 200 level class in Environmental Philosophy. Carl earned his BA with honours in history at the University of South

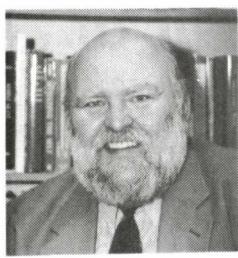
Carolina in 1988, his MA in Mediaeval Studies at University of Toronto in 1989. He also was awarded his MSL (Licentiate degree in Mediaeval Studies in 1993) and is currently working on his doctoral degree through the Centre for Mediaeval Studies at the University of Toronto. The title of his dissertation is "Thomas Aquinas on Human Self-knowledge: A Critical Study." He likes Saskatoon and said that in many ways, other than weather, it reminds him of Columbia, South Carolina where he grew up. Carl is engaged to Krystyna Hajdukiewicz, a piano and English teacher in Toronto. They plan to be married next year. Like many talented and well-qualified young people, Carl is looking for a permanent academic appointment.

Greg Yelland is teaching Communications classes for the Department of Sociology at the College. He also teaches an extension course in Prince Albert for the School of Human Justice, University of Regina; in the new year he will be teaching a section of this same course in Saskatoon. Greg has worked in a variety of businesses including sales in computers, vending machines and insurance. In 1989 he earned his BA (Honours in Sociology) and is currently finishing up his MA thesis. His Master's thesis deals with a qualitative study of the growing phenomena of nurses starting their own businesses as a way of resisting rationalization in Alberta. Greg is also hoping to begin Doctoral Studies at Waikato University in New Zealand. He would like to do an interdisciplinary doctorate by examining the New Zealand model of economic restructuring that Canada is emulating, to discover its impact on Health Care Workers. In effect, his inquiry would seek to answer the question "Is rationalization of health care violent to the workers and what are the effects on the quality of care for patients?" Greg has been married for eight years and his wife, Bernie, works as a nurse at Royal University Hospital. He has two daughters, Tannara, 7 and Megan, 5.



Ram Padwal is teaching a number of Psychology classes both at STM and for the College of Arts and Science. Adolescent Psychology, Abnormal Psychology, the Psychology of Personality, and Clinical and Counselling Psychology demonstrate the breadth of his knowledge. Ram earned a BA (Economics, History and English) and a BT (Bachelor of Teaching) from Punjab University in India. Later from London University he obtained an MA (Economics) and Postgraduate diploma in Education. He has also acquired an MEd in Administration from Ottawa University, an MEd in Educational Psychology from the University of Regina and a PhD in Psychology from California Coast University. Following many years teaching with the Radville School Division, Ram has taught as a sessional both at the University of Regina and at the University of Saskatchewan for a number of years. Ram lives in Saskatoon with his wife Surinder. They have two grown sons Rapinder and Rajdeep, and look forward to the coming of their adopted daughter, Inderprit, from India in the near future.



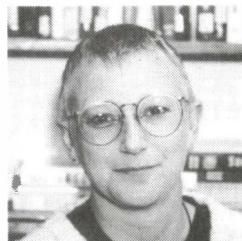


Rev. Robert Schwab is working concurrently in fast forward at two careers. Robert earned his BA (Honours Political Science) at Trent University, his MA in Political Science from McGill and in 1973 his PhD in Political studies. His interest in political party factionalism in the state of Haryana in India took him to India on a Commonwealth Fellowship. He taught at St. Francis Xavier university and then returned to Calcutta as a volunteer. In 1977 he entered Emmanuel Theological College in Toronto. He was ordained a United Church Minister in 1981 which gets me to his primary career. With his wife Betty Lynn, also an ordained United Church Minister they share ministry at Meewasin Valley United Church. Betty and Robert have two children -- David, 15 and Andrew, 13. Prior to their latest move to Saskatoon, they had charges in Yellowknife, Cardston, Alberta, Kitimat, B.C. and Winnipeg. Robert teaches two sections of the introductory Political Science, a course on the Government and Politics of South Asia and is TV Moderator for the Introductory Distance Education Course in Political Studies.

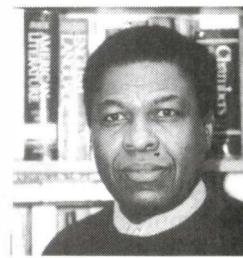


Solange Chauvet is teaching French 120 at the college this year. Solange was born and raised in France, earning her Baccalaureate in Biology from the University of Nancy in Lorraine. Solange has an adventuresome spirit. She taught Biology in Tunisia for three years. She lived in the bush in Zaire with her geologist husband. She returned to France before setting off again to Gabon, Africa where she taught high school for eight years. Following a short sojourn in France again, she moved to Saskatoon with her family in 1980, returned to France for three years in 1989 only to come back to Saskatoon in 1992. Her children are both grown -- Nicholas, a chemist works for Cameco and her daughter Anne, a veterinarian lives in Madison, Wisconsin. Solange has taught French to civil servants and judges, and through the Centre for Second Languages here at the University. She loves teaching and delights as she observes the progress and growing success of her students. She and her husband enjoy Saskatoon and consider it "home."

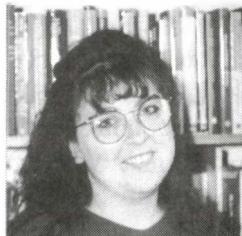
Wendy Wilson is teaching Sociology 110 at our college as well as a number of classes for the College of Arts and Science. Wendy received her BA and MA in Sociology from this university. For her Master's thesis she examined the changing world of male parents between the 1960's and the 1990's. A native of Saskatchewan, Wendy has two sons Timothy and Daniel, both 17 and in Grade 12, and one daughter Amanda, 15 who is currently a student in grade 10. A heavy teaching load and family responsibilities make for a very busy life, but Wendy readily acknowledges the help and support she receives from her children.

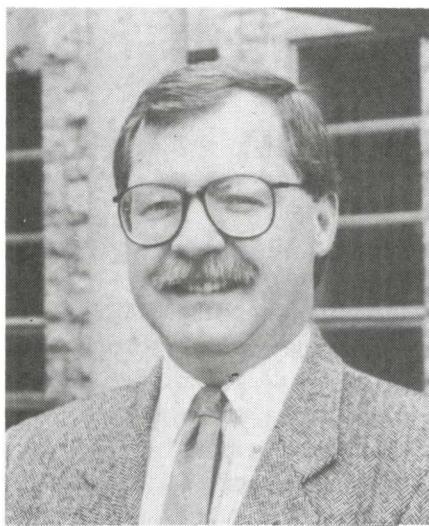


Ivan Wilson is teaching one introductory class as a sessional in our Religious Studies Department. Ivan has to his credit a BA in Arts from the Open University, Milton Keynes, U.K., a diploma in Theology from London University, a Post-Graduate Diploma in Philosophy from the University of Surrey, a Master of Systematic Theology from St. Andrew's University and in 1991 he was awarded his PhD in Philosophy of Religion at Exeter University. As the minister of Knox United Church in Saskatoon he keeps very busy, but indicates that he truly enjoys the stimulation and change of pace of teaching. Ivan came to Saskatoon in 1989, is married to Zandra, legal editor and publication manager of the *Canadian Native Law Reporter*, a journal published by the Native Law Centre. He has two grown sons: Philip is working in England and Alistair is a student at University.



Renée Torgerson is teaching one introductory Sociology class at STM and also other courses for the College of Arts and Science. She earned her Honours BA in Sociology at the University of Regina and in 1994 her MA in Sociology from the University of Saskatchewan. Her thesis "On Discursive Changes in Saskatchewan Sexual Assault Trials" examined language in the courts to determine how rhetoric related to reality. Renée loves teaching, and having established funding for a doctoral degree through the PECOS project, she is in the process of waiting for acceptance into the PhD program here. She and husband Thomas live in Saskatoon.





Mr. Brent Gough

Honourable Emmett Hall died in Saskatoon on November 12, 1995, just short of his 97th birthday.

Although the Honourable Emmett Hall fulfilled many professional roles during his lengthy career, most Canadians know him for his role as a Royal Commissioner. In the early 1960's he chaired a commission which recommended the implementation of Medicare across Canada. He also co-chaired a commission investigating education in Ontario. His last major Royal Commission was an investigation he did into rail transportation in western Canada. He was a tireless worker for the good of all Canadians.

We at St. Thomas More College were truly blessed with not only his generosity, but also his skills as a lawyer and fund raiser. In Margaret Sanche's book *Heartwood, A history of St. Thomas More College and Newman Centre at the University of Saskatchewan*, very few names span the history of St. Thomas More College and the Newman Centre, as does the name Emmett Hall.

In 1936, the Court of Appeal of Saskatchewan held that the Newman Hall should be exempt from property tax. The lawyer representing the Episcopal Corporation of Saskatoon, and thus Newman Hall, was Emmett Hall, K.C.

In 1952, a committee of Catholic laity was formed to work with the Basilians to raise \$500,000.00 for the construction of the stone building which is now known as St. Thomas More College. Emmett Hall, QC, was the vice chair of that committee. The official opening of the new college building occurred on February 6th and 7th of 1957, and part of the building was donated by the Emmett Hall family. As Margaret Sanche writes in her book at page 102,

The copper doors, a gift of the Emmett Hall family, were designed and constructed by Vancouver artist, Lionel Thomas. There were four sets, located at the tower door, the outside chapel door, the inner chapel

Greetings from the Chair of STM's Board of Governors

It was with a great deal of sadness that earlier this winter I attended the funeral of a long time member of the St. Thomas More College

Corporation. The

door to the Sacristy, and the library entrance at the east end of the building. The doors themselves were made of solid kiln-dried fir, and covered with sheets of copper, which had been incised with various designs, including the crests of St. Thomas More, and John Henry Newman.

In 1972, when the corporate structure of St. Thomas More College went through a dramatic change and the College Corporation and Board of Governors, as we know it, came into being, the Honourable Emmett Hall once again played an important role. The legislation was changed to allow for a certain number of non-Catholics and Catholics who resided outside of Saskatchewan to sit on the College Corporation. Justice Emmett Hall was one of the first Catholics residing outside of Saskatchewan to be appointed to the College Corporation. He sat on our Corporation until his death this year.

In 1990, a fundraising campaign was undertaken called the "FOR ALL SEASONS Campaign". The Honourable Emmett Hall was a member of the Advisory Board for that endeavour.

We were very fortunate that the Honourable Emmett Hall consented to being the guest of honour at the St. Thomas More College President's dinner on November 24, 1993. The dinner was given as a tribute to the Honourable Emmett Hall on the occasion of his 95th birthday. He was a man who has done so much for so many, and St. Thomas More College and the Newman Club were especially blessed with his skill and generosity. As Dennis Gruending, the author of the book *Emmett Hall, Establishment Radical*, published by MacMillan of Canada in 1985, stated at the President's dinner:

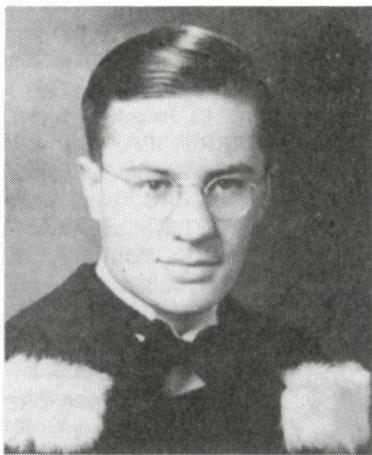
Mr. Hall, you have been with us for 95 years, and thankfully, you are with us still. In your various roles as lawyer, civil libertarian, judge, Royal Commissioner, and elder statesman, you have served all of us unselfishly and well. We admire you. We thank you, and I hope you won't be embarrassed if I say that we love you.

The Honourable Emmett M. Hall has gone to his reward best through his contributions, and his spirit is with us still.

Thomas P. Deis WWII Memorial Prize

St. Thomas More College is pleased to announce the establishment of this prize, thanks to a generous endowment from Mr. Thomas P. Deis BA '38, Law '47. In recognition of the education he received at STM and the University of Saskatchewan, and to memorialize all those STM and Newman Club students who served in the Canadian Armed Forces and/or gave their lives in World War II, Mr. Deis has provided a substantial financial gift to support an annual \$1000.00 prize to be awarded for all-round excellence or leadership to a student who has notably enriched the life of St. Thomas More College or the Newman Centre. The first prize will be awarded in the spring of 1996.

Mr. Deis was born and raised in Vibank, Saskatchewan to immigrant parents in a family of 10 children. He received his early education in a 4-room elementary and a 2-room high school. He was one of the first STM graduates, receiving an undergraduate philosophy degree from the University of Saskatchewan through St. Thomas More College in 1938. He was the first STM Student Association President, was Secretary



Thomas Deis - 1938

of the U. of S. Student Representative Council, received the SRC Honor Social Award, and a third year Arts and Science Scholarship. Along with his involvement in student government and his studies Mr. Deis was a debater and member of the International Relations Club. Mr. Deis completed two years in the College of Law, University of Saskatchewan before interrupting his studies to enlist in the Army in 1941. At the end of five years of service both in Canada and overseas, he returned to the College of Law, completing his degree in May 1947. He subsequently completed an MBA at Harvard University

in 1949. In his business career he served in corporate executive capacities in the United States and Europe, including a residence of 4 years in Germany and co-ownership of a German Company. Presently, Mr. Deis lives in Chicago, Illinois.

In a letter to us Mr. Deis indicates how highly he values the outstanding training he received at STM and U. of S. and that he continues to cherish friends and associates from his student days. His own words allow us to appreciate the motivation for his generosity:
I believe that Canada is a wonderful country. It is truly glorious and free, — a light unto the nations.

I am happy to establish this continuing memorial to honour those who loved their country and stepped forward to uphold their ideals in times of great peril. It also means a great deal to me that the establishment of the prize can be an instrument for the nurturing of STM College. My sincere hope is that it will flourish and prosper.

It is very heartening in these days of financial



Thomas Deis today

constraint when former graduates, appreciative of their education and the benefits that have accrued to them, take generous action to extend encouragement and congratulation to members of subsequent generations. And it is appropriate too, that the prize, as a memorial to a former generation of students who sacrificed all in a global war, will remind those who are beneficiaries to value the gift of a free and democratic society. Thank you Mr. Deis.

Mr. Deis has also established an identical foundation for a similar memorial prize in the College of Law, U. of S.

Absent friends



*Please do remember in your prayers our deceased alumni/ae and friends. During the month of November, masses were offered up in St. Thomas More College chapel for them. We pray that we have missed no one in our listing. If so, please do inform us. * denotes recent bereavements.*

ARN, Loretta L.K. '65
 ARSENAULT, Sister Marie Louise '51
 ATKINSON, Janice C. '59
 ATWOOD, William J. '64
 AYOTTE, Aime J. '46
 BALDES, Dr. Edward J. '18
 BASSENDOWSKI, Diane Louise (née Boulanger) '73
 BAUCHE, Fr. Gerald Emile '73
 BEDARD, Edward J. '61
 BEDARD, Mrs. Marie (née Hunt) '57
 BELLIS, John W. '36
 BENNING, Richard John Andrew '66
 BERGERMANN, Theodore Herman '37
 BERSCHEID, Mathias J. '49
 BILODEAU, Claudette M. '68
 *BLACK, Fr. J. Bernard, CSB
 BINTER, Bernard J. '47
 BOBYN, Dr. Patrick A. '52
 BODNARCHUK, Eugene Walter '56
 BOLINGBROKE, Dennis Oliver '57
 BONDAR, George Leslie '75
 BORYCKI, John '57
 BOUCHER, Marion M. '40
 BOURHIS, Roland '47
 BOYCZUK, Frank '49
 BOYKO, Vernon Andrew '65
 BOYLE, Joseph P. '70
 BRAUN, Anton G.H. '60
 BRIN, Hubert '62
 BROST, George J. '70
 BUBNICK, Linda May '76
 BUJILA, Bernadine (née Hoeschen) '25
 BURNS, Fr. Frank C.S.B.
 CAMERON, Thomas M. '50
 CARON, Frank Andrew '60
 CARR, Fr. Henry C.S.B.
 CAVANAGH, Justice James "Red" '50
 CHARPENTIER, Denis Emile Joseph '67
 CHOMIAK, Elarry H. '60
 CHOQUINARD, Dr. Clarence J. '47
 CHRIST, Cornelius '65
 CHUAQUI, M. Lilliana '76
 CHURKO, Donald M. '68
 CLEMENTS, Harold '48
 COLLEAUX, Ronald Arthur '49
 COLLINS, Cecil P. '39
 COONEY, David J. '71

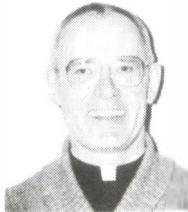
CORRIGALI, Stella F. Mrs. (Chaban) '46
 COUTURE, Gerald Joseph '46
 CROWE, Sr. Dorothy, '53
 CROWE, George E. '47
 CURTIN, Sylvester Charles '48
 CYCA, Randolph J.P. '67
 DALES, Howard Barret '50
 DARBELLAY, Albert Edward '47
 DARBY, David Eugene '49
 DAUGELA, George John '57
 DAUNAIS, Marc Donald '50
 DAVIS, Joseph Arnold '75
 DAWSON, John '57
 DECK, Katherine '74
 DECOTEAU, Anne (née Phelan) '59
 DELANGLE, Frederic '49
 DEMAY, Alice Jeanne Marie '62
 DEMONG, Roger K. '67
 DEMOREST, Henry Harford Albert '51
 DESROSIERS, Theodore Joseph '48
 DEUTSCHER, Michael Stanley '47
 DEUTSCHER, Rudolph J. '45
 DOBSON, Dennis Cunningham '65
 *DONLEVY, Urban Sr.
 DOSDALL, Claude '58
 DOUCETTE, Sister Majella A. '69
 DOUGLAS, Annie Hedda Theresa '71
 DOWLING, Frank J. '75
 DUKOWSKI, John Arthur '49
 DUNIK, Edward '55
 DWYER, Francis Richard '41
 DWYER, Mary Jean (née Quigley) '42
 EHLLERT, Edwin Wayne '65
 ESTOK, Michael J. '60
 FAHLMAN, Miss Mildred Joan '48
 FAHRENSCHON, Walter Julien '65
 FARMER, Prof. David L.
 FEDERKO, Alexander '67
 FEEHAN, Edward (Ned) Francis '44
 FIEGER, Peter Paul '50
 FLEGEL, Bill '50
 FODCHUK, Miss Usteen '47
 FOLEY, Eugene Brian '74
 FORBES, Donald Alex '34
 FRASER, Frederick Walter '41
 FROH, Nicholas Peter '46
 GAMRACY, Walter Joseph '61
 GARTNER, Edward Edmund '71
 GARTNER, John Anton '43
 GAUDET, Charles Henri '64
 GENEREUX, Dr. George P.P. '56
 GIAUQUE, Louis F.
 GLENN, Elinor (née Maher) '37
 GOBEIL, Robert Elie '48
 GODDARD, George Edward '51
 GOETZ, Amend Joseph '48
 GONDA, Frank S. '66
 GRADISH, Prof. Steve
 GRANT, Lloyd Louis '53
 HAID, Laurence J. '57
 HALKO, Raymond '60
 *HALL, Justice Emmett, CC
 HAMMOND, Sister Sheila '64
 HANSELMAN, Carl Oscar '48
 HAWKINS, Wilfred Joseph '30
 HEIDGERKEN, Dr. Joan Agnes '70
 HEIMLICK, William Henry '61
 HEIT, Ronald Gary '70
 HENRI, Joseph Raymond Marcel '73
 HERRINGER, William Bernard '49
 HODAY, John '62
 HOLENSKI, Peter John '56
 HOLOTA, Morris William '58
 HUGHES, William J. '25
 HUTA, Theodore Edward '57
 IANIERI, Priscilla J. (née Gessler) '62
 INWARDS, Sr. Mary Katherine '29
 JOCELYN, Donald E. '67
 JOHNSTON, Vivian D. (née Diakuw) '66
 KACSMAR, James J. '48
 KAMBEITZ, Sister Rose Antonia '73
 KAMINSKI, John S.
 KANUKA, Frederick Ted '51
 KASMAR, Lorne John J. '62
 KEENAN, Prof. Michael G.
 KELLERMAN, William M. '49
 KILCHER, Winifred E. (née Healey) '51
 KILDUFF, Dr. Christopher J. '61
 KINDRACHUK, Dr. William Henry '39
 KLIMCHUK, Alex
 KLIMCHUK, Dr. Miroslaw M. '49
 KLINGER, Paul Steven '48
 KLUS, Edward S. '53
 KNAPIK, Theresa Veronica '51
 KOKESCH, Colette Cecile '67
 KOLLER, Eric Markus '61

- KOSMYNKA, Michael '62
 KOSTEN, Walter Gerald '56
 KOURI, Marguerite C. (née Dubourt) '49
 KOVAL, Josef '52
 KROCHENSKI, Rodney P. '62
 KROEKER, Robert B. '56
 KULCSAR, Sister Rita '51
 KUSCH, Anthony Gerard '40
 KUTASY, William '46
 LABELLE, Judith Anne (née Petroski) '64
 LABRASH, Irene Ethel '58
 LANDRY, Sr. Rita, S.N.D.
 LANG, Harry N. '53
 LANGEVIN, Lawrence S. '61
 LAURENDEAU, Dr. Theresa M. '49
 LAVENTURE, Dr. Arthur R. '57
 LAWBY, Dr. Lawrence R. '54
 LEBEL, Fr. Eugene (Nig) C.S.B.
 LEDDY, Dr. John E. '31
 LEE, Helen '32
 LEEPER, Fr. Desmond W. '52
 LEIA, Albert Lawrence '51
 LENHARD, Veronica Theresa Mary '42
 LUCAS, Frank S. '37
 LUCYSHYN, Nicholas
 MAGAHEY, Fr. Joe C.S.B.
 MAGDICH, Frank Stanley '53
 MAHER, Judge John H. '39
 MALACH, Vincent W. '51
 MALLON, Fr. Greg C.S.B.
 MALLON, Fr. Paul C.S.B.
 MANN, Mrs. Marie Grace (née Taylor) '43
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 MATTELEO, Joseph '56
 MAXTED, Dr. Wm. John '51
 McCaffery, Michael Thomas '56
 McCORKELL, Fr. E.J., C.S.B.
 McCORKELL, Wilfred J. '51
 McDONELL, Gertrude S. '45
 McGINN, Gerald James '56
 McGOEY, Joseph Richard '46
 McGURRAN, John W. '40
 McLEOD, Dolly Catherine '55
 McLEOD, Earl Wm. '51
 McLEOD, Roderick '33
 McREAVY, Fr. Jack C.S.B.
 MEEHAN, Dennis R. '57
 MELANSON, Madeleine Marie '49
 MICHAUD, John M. '48
 MILLER, Eileen Murray '37
 MISSLER, John '34
 MONGEON, Fred C. '37
 MONTAGUE, Fr. Bob C.S.B.
 MONTBRIAND, Gerald T. '71
 MORIARTY, Dr. Edmund J. '39
 MORRIS, James Michael '87
 MUNELLEY, Fr. Leo C.S.B.
 MURPHY, Bernard Francis '43
 MURPHY, Dorothy I. (née Tronrud) '47
 NEALD, Mary Anita P. '61
 NIEMAN, Theodore Jacob Q.C. '38
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 O'CONNOR, Mary Lorraine '63
 O'DONNELL, Fr. Joe C.S.B.
 O'TOOLE, Ethel Margaret (née Fritz) '57
 PAJOT, Thomas Basil '47
 PANASIUK, Meraslav '64
 PARKES (Pushkarenko) Alexander D. '42
 PASLOWSKI, Michael
 PASLOSKE, Rudolph Richard '65
 PENLAND, Ella L. Mrs. (Keller) '48
 PERILLAT, Marguerite Fernande '52
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 (née Watchicoski) '62
 POLLEY, Joseph F., Q.C. '48
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 RACH, Gordon L. '62
 RAUCH, Dr. Josefine '62
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 RIFFEL, Dr. James Casimer '43
 RINK, Melford Allan '72
 ROBERTS, Neil Francis '47
 ROBERTSON, Gary '70
 RODDY, Agnes Mary '31
 ROMANIUK, Steve William '47
 ROUBLE, (Sr. St. Ambrose) Anastasia, '67
 RUBIN, Morgan Edward '45
 RUSH, Dr. Desmond Keiran '49
 RUSH, Eileen Joan '71
 RUSH, Fr. Leonard C.S.B.
 RYAN, J. Lorne
 RYLAND, Robert Neil '74
 SABRAW, Joseph Henry '37
 SALEMBIER, Louis Joseph '48
 SCHMIDT, Dr. Donald Joseph '55
 SCHMIDT, Joseph M. '52
 SCHMIDTZ, James Leonard P. '67,
 SCHMIT, Kenneth James '55
 SCHMIT, William E. '47
 SCHREINER, Matilda Alma '55
 SCHWINGHAMER, William A. '53
 SEDOR, Harold John '76
 SELINGER, Aloysius Peter '51
 SELINGER, Frank '50
 SELLS, William John Peter '65
 SHUPENA, Mary S. (née Wasyluk) '66
 SIMOES, Louis C. '53
 SLOBODZIAN, Michael G. '78
 SMITH, William Laird '58
 SMITHWICK, Wm. Patrick '38
 SMUK, Avrillia Hope '58
 SMUKOWICH, John '59
 SMYSNUCK, Garnet Peter '66
 SOUCY, Louis Andre '49
 ST. PIERRE, Bernard R. '73
 STACK, Gertrude Emma '29 (née Baldes)
 STACK, Jennifer Marie Lynn '91
 STACK, John Ambrose '58
 STILWELL, Dr. Gregory A. '66
 STOCK, Mrs. Yvette '42 (née Bourhis)
 STOEBER, John M. '58
 STRICKLAND, Philip Wheaton '32
 STROHHOFER-LeMARRY, Regine U. '66
 STRUTHERS, Mary F. (née Smith) '44
 STUART, Robert Adam '75
 SULLIVAN, Anita J. '48
 SULLIVAN, Fr. Basil C.S.B.
 SULLIVAN, Helen M. (née Suknacky) '49
 SUTTLE, John Leo M. '50
 SWEENEY, Vincent Dan '42
 SYSKA, Eugene S. '58
 TAYLOR, Agnes Elizabeth '59
 THORBURN, August James '48
 THURMEIER, Jacob John '38
 TOMASHEWSKI, Paul '61
 TOSZAK, Tenna Genevieve '48
 TOUPIN, Joseph Gilles P. '65
 TOURIGNY, Laura M. (née Normond) '47
 TRELEAVEN, Robert James '55
 TRETIAK, Norman '51
 TYCHOLIZ, Donald Robert '65
 VIZER, Louis J. '52
 VOGT, Anton George '34
 WAGNER, Carl Fredrick '62
 WAKARUK, Rita Rose (née Prothman)
 WASYLENKA, Sister Mary Henry '63
 WAUGH, Mrs. Dorothy Jean (née Craigie)
 WEBER, Sister Magdalene (Ursuline) '45
 WEDGE, James Balfour, Q.C. '44
 WESOLOWSKI, Fr. Roman Antoni '83
 WOOD, John Garth '74
 WOODARD, William DEVERE '44
 ZADVORNY, Violet Marie '57
 ZAKRESKI, Norma M. (née Mahoney) '52
 ZAKRESKI, Orest Nickolas '49
 ZINTEL, Sister Antonia A.M. '79

As of November 30, 1995



Welcome back Sabbaticants



Father Ian Boyd spent his sabbatical coming and going, for editorial work for *The Chesterton Review* required much work in Saskatoon for each issue. However, in between he was able to do some research in Paris and the United Kingdom. The Viet Nam Project is examining Confucian ideas of family that are very close to Chesterton's. In fact, Fr. Boyd indicated that the Confucian belief on society based on family is very much in alignment with Catholic and European thinkers in the same area. Despite the pace of his sabbatical, we trust that Fr. Boyd found time for some rest and reflection, assuring renewed energy as he resumes teaching this year.

Jim Penna had one of those “best of times, worst of times sabbatical.” During the first half of his leave he was laid low with whooping cough. The coughing spasms were exhausting, but he was able to control the coughing somewhat with deep breathing techniques. By November he was experiencing some renewed energy and spent a lot of his time in Northern Saskatchewan at his cabin reading Hegel and working on his computer skills. He is intrigued by Hegel’s trinitarian views. In Hegel, God’s Incarnation was a rational necessity. In Aquinas, God’s Incarnation was appropriate. All of this is pointing to a publication on the question “Why God became man?” Jim did find that his time at McPhee Lake provided a respite for recovery and rejuvenation. Currently, he is teaching a new class on Social and Political Philosophy. Welcome back, Jim, and we hope you will pace yourself so that you do not fall victim to a relapse in your health.



Silent Night, Holy Night



HAPPENINGS AROUND THE COLLEGE DURING FALL TERM

BACK ALLEY RHAPSODY

"Moscow 777" musical troupe stopped in Saskatoon on their tour and gave us three wonderful shows of music and mime.

Set in the imagination of the audience, the cobblestone alleys of Moscow provide the backdrop to this story of friendship, love and the struggle to overcome life's disappointments. In *Back Alley Rhapsody* two peasants use their comic and musical talents to attract the admiration of passersby. Later they employ their charm to capture the love of the wonderful songstress. In this production the songstress, Irena Stoliarenko-Muratova, holds degrees in voice and piano from the Chernivtsi School of Music and became soloist at the Bolshoi Theatre's Opera Company. She is equally at ease with Ukrainian and Russian folk songs as she is with classical arias. The other outstanding artist, Konstantin Merezhnikov was principal violinist of the Bolshoi Theatre Orchestra for both opera and ballet. He trained at the reputed Russian Music Academy. Although both artists are classically trained *Back Alley Rhapsody* blends their talents with comedy to produce an endearingly delightful show.

THE SECOND ANNUAL MOHYLA INSTITUTE LECTURE

On Friday November 17, Dr. Frank Sysyn, Director of the Peter Jacyk Centre for Historical Research at the University of Alberta delivered the second Mohyla Institute Lecture which was entitled "Mykhailo Hrushevsky: Ukrainian National Historian and the Rebirth of Historical Consciousness in Ukraine." Dr. Sysyn, a distinguished scholar, has a BA from Princeton, an MA from London and a PhD from Harvard. He is the author and editor of numerous publications. Dr. Sysyn spoke on the subject of the life work of Mykhailo Hrushevsky, his seminal ten-volume history of Ukraine, and its importance for the current process of national consciousness building in post-Soviet Ukraine.

Professor Sysyn began by placing the ten-volume history in the context of the grand tradition of European national histories. He noted that Hrushevsky's work not only stands out as a fine example of that school of historical writing, but was a remarkable achievement given that it was undertaken successfully without the resources of an existing state. Professor Sysyn attributed this to the special talents of this extraordinary man whose wide reading

and knowledge of archaeography, sociology, ethnography, political economy and linguistics enabled him to redefine the historiography of the Slavic peoples.

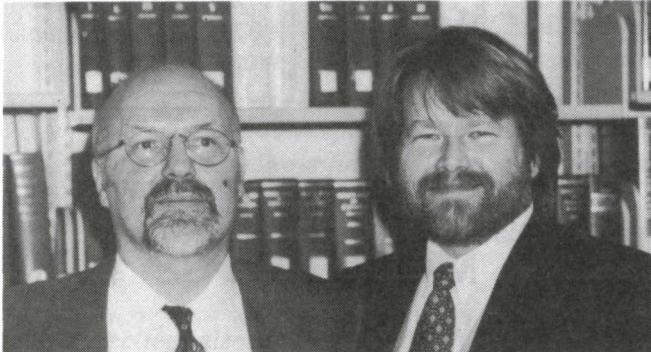
Specifically, Hrushevsky has provided an alternative reading and model for understanding the historical development of the Ukrainian people. In the current climate of nationbuilding and recovering historical memory, Hrushevsky's work has become the

mainstay for new research

and historical writing in Ukraine today. Professor Sysyn was at pains to argue that the importance of the Hrushevsky revival was not that it offered alternative text, but rather that by challenging the Russo/Soviet state-centric historical understanding of the Slavic lands, new avenues of research have now been opened up.

Dr. Sysyn concluded his address by briefly commenting on the status of the English translation of the ten-volume history, the first two volumes being scheduled to appear in 1997.

This event was organized by Professor Bohdan Kordan, and sponsored by the Mohyla Institute, St. Thomas More College and the Canadian Institute of Ukrainian Studies.



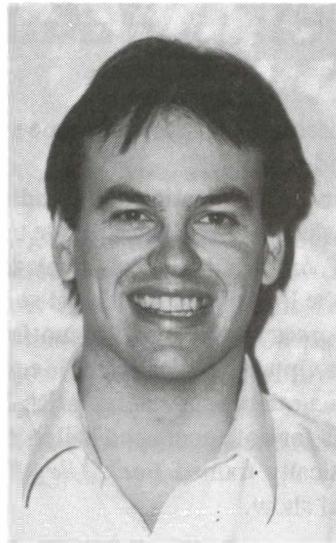
Dr. Frank Sysyn and Dr. Bohdan Kordan

CONGRATULATIONS TO ...



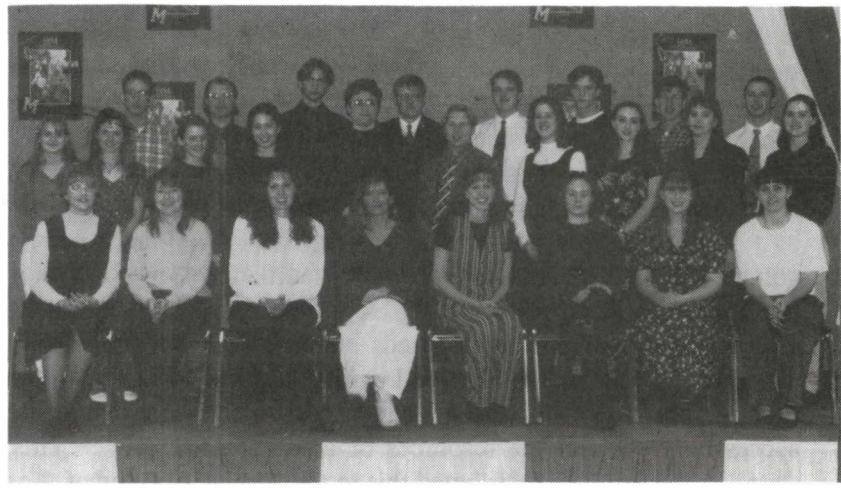
JANE MORRIS, our Librarian, was recently honoured by the College at the Corporation banquet to recognize her long-term service to the College of 30 years, and she's still hanging in! Thank you Jane.

INTRODUCING ...



GREG FOWLER, our Assistant Controller. Greg has a BA advanced, in public administration, as well as an MBA from the University of Saskatchewan. He is working towards his professional designation as a Certified Management Accountant (CMA). Let Jane be an inspiration, Greg!

MORE KUDOS



Some of our Scholarship and Bursary Award winners, Fall 1995.

Alumni/ae News



On page 35 of our last Newsletter the "today" photographs of Helen Lydia Bubniuk and Madeline Volk were switched inadvertently. We apologize for this error.

Sr. Shirley Christopher '66 has just moved to Swift Current where she will be doing volunteer work in St. Joseph's School. Following her graduation she taught at St. Thomas Aquinas School in Provost, Alberta for 19 years before retiring in 1985.

Margaret K. Weiers '49 (née Kesslering) has very recently published a book on women diplomats. *Envoy Extraordinary: Women of the Canadian Foreign Service*, Dundurn Press of Toronto should be in the bookstores now. This book will be of interest to departments of Women's Studies, but also will find many interested readers in the general public for such a study of women in the diplomatic service has not been done until now. Margaret now retired was employed by *The Toronto Star* for 28 years. Margaret and her husband Robert '47 live in Toronto.

Note: It would be wonderful to feature "news" of our 25th anniversary graduates (i.e. 1971 grads) in our Spring newsletter. Please send us yours!

Requiescat in Pace



Since the publication of our last Newsletter, Mr. URBAN DONLEVY, SR. a longtime supporter and trusted friend of the college, died in June. In the last five years, Urb has given many hours of service to the college, particularly during the FOR ALL SEASONS fundraising campaign. He has also served the college with sage advice on countless matters. A few years back we remember his coming on crutches to one of our Donor Recognition Receptions so that he could honour the help of the many volunteers in our financial campaign, when in fact, it was we who were honoured with his leadership and friendship. We extend our sympathy to his lifetime partner, Helen and to his children and grandchildren.

More recently in November the college also mourned the death of the HONOURABLE EMMETT M. HALL, Companion of the Order of Canada. For many decades he has been a very generous patron of St. Thomas More College despite the heavy responsibilities of his inordinate public service that has benefitted all Canadians. He too, chaired a successful fundraising effort by the College in the 1950's. He donated the beautiful copper doors of our college and served on Corporation until very recently. We have happy memories of a great party in celebration of his 95th birthday a few years ago, and trust that his daughter Marian and son John have a similar store of memories to sustain them.



At the same time that we celebrate the lives of these two men and their contribution to their church and post-secondary Catholic education, we mourn the passing of a generation of people whose lives reflected a sense of social responsibility and commitment that was central to their lives. The community they leave is a better one, thanks to their dedication, vision and efforts. All of us would do well to emulate their example. Adieu and thank you.

STM/Newman Alumni/ae Association
 1437 College Drive,
 Saskatoon, Saskatchewan
 S7N OW6



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 1996" that will be awarded next October. 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,
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 S7N OW6

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

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 Previous Address _____
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St. Thomas More College & Newman Alumni/ae Association

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