

# STM Newsletter

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

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*Back row l to r: Sr. Faye Wylie, SCM; Sr. Mariette Rivard, SMS; Sr. Marguerite Dumont, SND; Sr. Rosie Bistroff, FDLP; Sr. Val Leibel, SSND; Sr. Lucy Palm, OSU.*

*Middle row l to r: Sr. Anna McNally, SOS; Sr. Philomena Dobmeier, OSE; Sr. Valerie Krochenski, SSMI; Sr. Anna Aulie, RNDM; Sr. Yvonne Raiwet, NDC; Sr. Maureen Meier, OSU, Sr. Loretta McDonell, CSJ.*

*Front row l to r: Sr. Gertrudine Lucas, NDS; Sr. Lise Paquette, PM; Sr. Mary Theresa Kane, IBVM; Sr. Anne Collins, SCIC; Sr. Marianne Flory, SCJ; Sr. Alice Leclair, CSJ.*

## ***In this issue . . .***

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Honouring Communities of Women Religious

*by Fr. Bud Paré, CSB*

1996 Distinguished Alumnus and Alumna  
Tribute to Fr. Peter Swan, CSB  
Hat Trick for Our Guy!

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

# Notes from the President



*President John Thompson*

Today is the feast of the Immaculate Conception. Forty years ago today, the Eucharist was celebrated for the first time in STM's new chapel. Mary, Queen of the Universe, to whom the chapel is dedicated, is honoured both in the south wall stained glass windows, a gift of the Knights of Columbus, and in the north wall modern mural, a gift of the Catholic Women's League of Canada.

Since our Spring *STM Newsletter*, many events have graced the life of Newman and STM as we celebrate our 70th and 60th anniversaries respectively. We had a wonderful alumnae/i reunion on the third weekend in June, including a panel presentation and discussion on Catholic Higher Education. In mid-August, 70 students and chaplains from across Canada gathered at STM for a week as the Newman Centre hosted the Canadian Catholic Students' Association Conference. Father Erik Riechers, SAC, conference director, instructed and inspired all of us with his six talks on spirituality. We began the academic year on a high note!

At the Corporation dinner in mid-October, we had the opportunity and privilege to honour Father Peter Swan CSB who served STM as Principal from 1961 to 1977. In this issue you will read about Father Swan's contributions, so many of which are the basis of the College's operation today but which we now take for granted. Thank you, Father Swan!

At the Third Annual President's Dinner on 21 November, we had the privilege and the joy of hosting a dinner for 300 persons to acknowledge and honour the many contributions of the Congregations of Women Religious to the people of the Saskatoon Diocese. The theme of the evening was Mary's Magnificat: "My soul magnifies the Lord and my spirit rejoices in God, my saviour." With 130 Sisters present, Father Bud Paré CSB, Mrs. Jean Mahoney, Bishop James Weisgerber, and Mrs. Dorothy Fortier expressed our shared gratitude to the Sisters for their lives of dedication and caring service. Sisters of 19 congregations were present to receive the Thomas More medal. Their pictures grace the cover of this issue. Thank you, Sisters!

While we are celebrating, I should like to recognize Guy Vanderhaeghe who was awarded the 1996 Governor General's medal for fiction for his book, *The Englishman's Boy*. Guy is a member of the STM English Department, teaching Creative

Writing. Some of you may remember the wonderful two-part interview that Mary Miller, the *STM Newsletter* editor, did with Guy which appeared in the Winter and Spring 1994-95 issues. Congratulations, Guy!

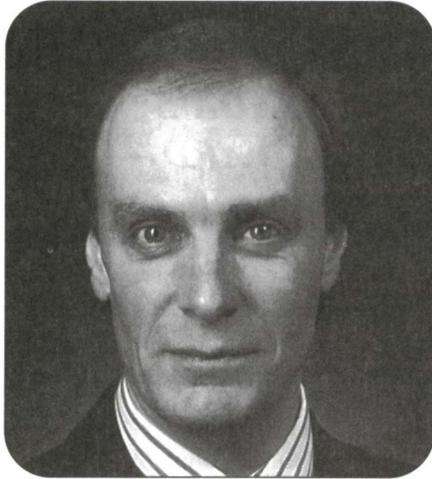
STM registrations and class enrolments are both up again this year, the highest in the College's history. More than 1,300 are registered as STM students and more than 7,200 students are enrolled in the classes we teach.

While we continue to face the prospects of further cuts to the Provincial grant for 1997-98 and 1998-99, it is important to recognize the daily good work done by our faculty, chaplains and staff. In the popular aphorism of the day, they are certainly 'doing more with less.' That 'more' translates very directly into continued attention to students. Faculty teach more students in their classes, while still being available to meet with students individually. They work in the Foundation program encouraging students in an informal setting to explore interdisciplinary approaches to knowing through literature, film, discussions and writing. They serve as mentors. At this year's Fall convocation, Crystal Nicole Beliveau, an STM student who was awarded the President's Medal as the undergraduate student with the highest academic standing, cited STM's Cheryl Soulodre as the professor who had made the most significant difference in her university years. Thank you, Cheryl!

While carrying on her regular work as Librarian, where she has served STM for more than 30 years, Jane Morris initiated a review of and change to our computerized library catalogue. Her initiative allowed not only STM but the Saskatoon Theological Union and Canadian Bible College (Regina) to change over to LEXIFILE at substantial annual savings to each college. LEXIFILE also includes an automated circulation system which Jane expects to have in operation by Fall 1997 after all our holdings are barcoded. Thank you, Jane!

As Assistant Controller, Greg Fowler undertook the computerization of STM's accounting system. He implemented this major changeover to ACCPAC while

*cont'd on page 3*



Dean Kevin Corrigan

## From the Dean's Desk

Pre-Christmas greetings to all alumni/ae and friends of St. Thomas More College. This fall has been a memorable one for the College. For the first time our College enrolment has gone above the 1300 mark. In addition, we are teaching more students than ever (over 7000 3 credit unit places) and at the same time managing to balance quality and quantity — in part through our Foundation and Chelsea Programs, but also by the introduction of new courses to assist in revitalizing our offerings. Some of these courses are Christian Philosophy (Phil 204.3); Aboriginal Self-Government in Canada (Polst 307.3); Women in the Criminal Justice System (Soc 398.3). Just to give you some idea of the Foundation and Chelsea Programs: nearly 20 professors and staff are involved in offering over thirty workshops, a community volunteer option, a small mentoring option, and an interdisciplinary program to draw together the diverse academic disciplines for first and upper year students and to give them a solid and exciting background for university studies and later life. All of this involves no extra expense to our students. And the extra time, effort, and service are generally donated by our faculty and staff. If you want to help in this ongoing effort to develop the best quality education for our students in this and the next century, contact the STM Development Officer, Don Gorsalitz at 966-8918.

STM students make our efforts well worthwhile. Both at Spring and Fall Convocation this year our students excelled. Our distinguished graduates at the October Convocation we have just celebrated were as follows. Anna Cooke won the Fall Convocation Three-Year Degree Medal (Philosophy Major); Lorelie Sarauer was awarded the University Medal in the Fine

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carrying on the regular accounting work and without added consultation costs to the College. This system allows us to meet increasing accounting demands as well as to have monthly reports for various areas of the College. Thank you, Greg!

I single out but three members of STM to exemplify the dedication and concern of our faculty, chaplains, and staff in the face of cutbacks and change. Without them, we could not live up to the ideals to which we have been called by STM's

Arts; and Crystal Beliveau won the Rose Litman Medal in Humanities, the Dean's Medal in Arts and Science, and the President's Medal (for the top student in the University)! Our thanks and congratulations to these outstanding students and their professors. At the Convocation ceremony itself Crystal Beliveau singled out STM professor Cheryl Soulodre as the major academic influence on her career.

Finally, Guy Vanderhaeghe the distinguished Canadian writer, is a visiting professor in STM's English Department and we are proud of his achievement in winning the Governor-General's Award 1996 (the second time he has won this award) for his novel *The Englishman's Boy*. My only puzzle is this: true it is that *The Englishman's Boy* is a vigorous masterpiece which turns the cowboy genre on its head and questions some of our major assumptions about the nature of history and art. Indeed, then, Guy's novel is a very worthy winner of this Award from a tough competitive nominee field which included Margaret Atwood. But Guy's last book of short stories *Things as they are?* was also, in my view, a masterly work comprised of a series of simply brilliant stories. It too deserved an award or three! Nonetheless, justice finally sees the light of day with *The Englishman's Boy*. Our congratulations to Guy!

If you are visiting the College in the near future, make sure you take a look at our new display boards in the Cafeteria and in the hallway across from the Dean's Office. In the hallway you will see the photos of all faculty and staff on display and you will be able to get a first-hand sense of what everyone is telling us: what a photogenic collection they make!

Best wishes for a holy Christmas and a happy New Year!

past nor meet the challenges of the present. Thank you, STM faculty, chaplains and staff!

In his letter to Titus, Paul says so simply the profound truth of our faith in Jesus: "The grace of God has appeared." I wish you the blessing of realizing the "grace of God" at Christmas and throughout the New Year.

8 December 1996



**TWO OF OUR ALUMNI  
HONOURED WITH CANADA'S  
MOST DISTINGUISHED AWARD —  
THE ORDER OF CANADA**



**CONGRATULATIONS!**



**Walter Podiluk, M.C.**

On November 13, 1996 the Governor General of Canada, His Excellency, the Right Honourable Roméo Leblanc invested **Walter Podiluk** as a **Member of the Order of Canada** with the following citation.

*As a teacher, administrator, public servant and community volunteer, he is admired and respected throughout Saskatchewan for his skills as a conciliator, his ability to secure consensus, and his leadership. In his many roles including Superintendent of the Catholic Board of Education and Deputy Minister of Health, he has been able to bring a human face to bureaucracy and in meeting the challenges of changes in the education and health care system.*

At the same Investiture Ceremony at Rideau Hall in Ottawa on November 13, 1996 **Thomas Molloy** was invested as an **Officer of the Order of Canada**. Present at this induction ceremony with Tom were his daughters Cori, Jennifer, Alison and Kathryn. The following citation was read by the Governor General.

*He is widely known for his role as Chief Negotiator for the Government of Canada in the Nunavut Land Claim Agreement. His integrity, commitment to a just settlement and personable rapport have also been valuable in his leadership of numerous cultural, educational and charitable groups, not only in Saskatchewan but also nationally, including the Meewasin Foundation and PRIDE Canada.*



**Thomas Molloy, O.C.**

The **Order of Canada** is the centrepiece of the Canadian system of HONOURS. It was instituted on July 1, 1967. Any Canadian is eligible for the award which recognizes exemplary merit and achievement in all major fields of endeavour. The Governor General makes appointments to the Order of Canada on the advice of the Advisory Council of the Order which is chaired by the Chief Justice of Canada and meets twice a year. This body considers nominations submitted by members of the public. There are three levels of membership — Companion, Officer and Member. All recognize distinguished service to Canada and the number of Awards each year is limited. A maximum of 46 Officers may be appointed in any one year. A maximum of 92 Members may be appointed in any one year.



*"Desiderantes meliorem patriam"  
"They desire a better country".*

## HONOURING COMMUNITIES of WOMEN RELIGIOUS

*On November 21, 1996 President John Thompson and the College held a banquet to acknowledge the important work and dedicated service of women religious in our diocesan faith community. Over 300 people attended this celebration. Jean Mahoney paid tribute to the work of women religious in healthcare and Dorothy Fortier lauded their vital contribution to education. Bishop Weisgerber spoke of the many significant women religious in his life and recognized with gratitude their generous contribution of service to the Diocese. Fr. Ulysse "Bud" Pare, CSB, keynote speaker for the evening gave the following address.*

I would like to speak of the phenomenon of Religious Life, in particular women religious, under three headings: spiritual journey, mission in the world, and the voice of prophecy. These three topics relate rather naturally to the revelation of the Trinity: first of all the source and origin of all things in God. There is no religious life possible without divine initiative. Judged as a strictly human manifestation religious life appears quirky and off centre. Its only justification is in a call from God. As to Mission, it is rooted in the person of Jesus. Religious life should not be seen as a project for the service and betterment of human kind. It is that, but it is much more. Just as Jesus was sent by God in mission among us so does the religious find her best expression as the prolongation in time and space of the saving and healing ministry of Jesus. Finally the Spirit of God empowered human beings down through the ages to challenge, by their very way of being and by their message, the contemporaneous status quo. Women religious continue to be a voice of prophecy calling us to a divine discomfort with the compromises of the society around us.

### I. Quest for God

Perhaps the most salient aspect of religious life looked at from the outside is the quest for God. These are women for whom the spiritual journey into God's very mystery is to some, a lofty ideal, and to others, a puzzling even incomprehensible life stance. Looked at more deeply however, religious are to be identified not as women who spend their lives seeking God in a sort of lonely, heroic quest, but as those who have been caught up in the mystery of God, branded by the divine fire and intoxicated by God's spirit. They find a certain affinity with mystics of every religious tradition because their inner core has been marked and they are forever fascinated with God.

Without our tradition they recognize that like Mary, they have received a free, unexpected revelation of God and like her, their first response is confusion: "how can this be?" followed by yielding and surrender: "let it be done to me according to your word". The religious finds herself not among the proud who are cast down, or the rich who go

away empty, but among the hungry, the poor, the powerless who have been swept up into God and discover a new dignity: "the Almighty has done great things for me". The religious understands however that she cannot abide in that moment of rapture. Like Mary, she sometimes suffers hurt and confusion as when Mary's own family rejects her son, and like Mary, she follows even to the foot of the Cross, not prostrate with fear or despair, but standing sorrowful yet confident and with great dignity.

The religious also recognizes her kinship with the sisters Martha and Mary. At times she can remain quietly in the presence of God without word or action — to the consternation of the world around her. She does not apologize for her commitment to silence, to prayer, to retreats. These are the source of her energy. At other times though, caught up in the urgency of the task she might become careless of spiritual things and even become resentful of the mystical ones. However, before long, she comes to recognize that she has been called to that "better part," and that she needs to return to the heart and soul of her call.

### II. Mission in the World

When St. John reflected upon the meaning of Jesus he was moved to the most beautiful and startling phrase: "God so loved the world that he gave his only son so that everyone who believes in him may have eternal life." (Jn 3:16) Luke hears Jesus proclaim release to captives, recovery of sight to the blind, and freedom to the oppressed. (Lk 4:18) This is an important aspect of the agenda of Jesus for the world: eternal life now characterised by health and happiness. The Church, men and women of faith through the ages, seeks to prolong this service to humanity. Among the people of God, women religious have always been the epitome of this mission.

The impetus for the founding of religious, communities was sometimes a deep compassion for the world in need of prayer for God's saving grace. These tended to be contemplative communities whose seeming flight from the world is rather a profound commitment to the evangelization and salvation of all people. Other founders were

called to bring the good news, education, and health care to foreign lands where the message and saving power of Jesus were not manifest. These are the missionary communities which often do not directly proclaim the gospel, but by their life of prayer and committed service, present the face of Jesus to society which does not know him. Then there are the greatest numbers who were moved by the need for education, nurturing and empowerment among the poor and the marginalized. Among these are the many women who accompanied emigrating groups to places such as this one generations ago. They shared the hardships of the pioneers. They came with few resources often in a sort of wild leap of faith. They were convinced that their work of teaching catechism, founding schools, hospitals and places of spiritual growth represented the will of the Lord for their people. Thus they were willing to leave home, family, and nation in order to accompany the hardy souls who undertook such a perilous venture. We need only to look around us at the talented, highly qualified educators, care givers, musicians, civil servants and others to acknowledge the fruitfulness of their mission.

As the age of government cutbacks and downsizing continues, we seem to be returning to an earlier situation where dedicated volunteers were chiefly responsible for works of justice and mutual caring. If that is the case, without debating the desirability or not of such a development, it would seem entirely likely that we will find a resurgence of religious life. This is not to say that it will take the same forms as it did in the past, but I am convinced that women and men of faith will continue to be inspired to mission according to the example of Jesus. One of the reasons that governmental programs do not succeed is that they try to appeal either to enlightened self-interest, or to a vague sense of the common good of all to assure that the poor and disadvantaged are taken care of. These motivations, laudable as they might seem from a strictly human point of view, break down very quickly when tough economic times occur. Then unfortunately even the well disposed politician and tax payer begins to eye the needy with resentment and falls prey to argument of financial expediency. What seemed to have begun as an aspiration for a just, egalitarian, caring society gives way to notions such as self sufficiency, appeals to small government and volunteerism as taking up the slack. Even though as a Christians we deplore the breakdown of the earlier, more generous vision of society we can hardly be surprised. Humanism as an ideal is doomed to fail when self interest is threatened.

God's call is as vibrant today as it ever was in the past and the mission imparted to us by Jesus is compelling. We need to encourage women and men of faith to take up the challenge and renew both society and the Church by using

imagination, pooled resources and cooperation which have always been the hallmark of women's religious communities.

### III. Prophecy

The voice of prophecy as it came to us in the Old Testament was the untamed Word of God addressed to humans who sought to preside over the kingdom or the establishment. Those whose task it is to oversee the common good have a tendency to develop what exegetes like to refer to as a "royal mentality". Such a mentality is earnest in pursuing good public policy, good order, security and stability. We all know how difficult it is to procure such goods and can hardly be surprised that those who exercise high office are often obliged to develop skills in compromise, diplomacy and sometimes in artful manipulation. To the extent that human authority is devious, manipulative or merely self satisfied, the prophet rises with clarity of vision to denounce what parades as righteousness.

We encounter such a naked confrontation when the prophet Amos appears at Bethel to expose the injustice and oppression which are the very pillars of the prosperous reign of Jereboam II. In the cry of the priest Amaziah, "never again prophesy at Bethel for it is the king's sanctuary and it is a temple of the kingdom" (Am 7:13), we hear the outrage of an establishment that would seek to cover itself with a mantle of holiness. Again and again the prophet warns of the all too human tendency to settle for penultimate things rather than questing after the ultimate, the absolute.

Jesus in his day dared to confront the authorities and to consort with the poor, the marginalized. When he encountered human approaches of exaggerated sacrality he spoke forcefully: of the Sabbath, the Sabbath was made for humankind not humankind for the Sabbath (Mk 2:27); of the Temple, "I will destroy this temple that is made with hands and in three days I will build another not made with hands" (Mk 14:59); of the self styled holy people "I have come to call not the righteous but sinners" (Mk 2:17); of the privilege of kinship "Whoever does the will of God is my brother and sister and mother" (Mk 3:35). Through his conduct and his actions Jesus maintained a critical stance regarding anything and anyone who stand where only God should stand.

Very often the first impulse of foundresses was to form a sort of band of consecrated women who would continue to live in the midst of the people without distinctive garb, with minimal structures but with deep commitment to each other, to a common vision and mission. We tend to forget the radical nature of these ventures. These women formed an alternative society. They provided a different model

from the patriarchal system where a young woman was expected to live under the patronage and protection of the dominant male, be it father, brother or husband. These communities aimed to be free of family and societal control. It should perhaps not be too surprising that in most cases the experiment was severely curtailed and within a few years the religious lived in convents often in cloisters with a habit and elaborate rules. In most cases these changes were accepted only reluctantly by the original members, but were often the result of the submissive cooperation of their followers. Why did these changes seem so necessary to the priests and bishops who imposed them? There are many possible motives ranging from fear of chaos, mistrust of women, fear of freedom. Was it a desire to impose a masculine military order and uniformity or the instinct to tame the charismatic element? Regardless of the motivation enclosure drastically changed the external face and impact of many attempts at a less uniform religious life. The truly remarkable thing is that the mystical heart of religious life was not silenced. Women continued to be called to a way of consecration to God. Moreover the devotion to shared mission continued to bear fruit. The aspect that was considerably muted was the prophetic voice. They were no longer as free to proclaim their alternate vision of discipleship freely chosen and independently governed. But it did not totally disappear. Women religious continued to offer a membership open to all regardless of social class, condition or ethnic origin. They offered women unheard of opportunities for education and human advancement within structures that were non violent and non oppressive. Catholics and Christians in general have never highlighted sufficiently the dramatic contribution of religious life in giving to children of the poor, the uneducated, an opportunity for meaningful development and service which would never have been theirs otherwise. And when we look at the contributions of communities of women from the great Abbeys of earlier times to the more recent communities, we admire the gifts, talents, and wisdom with which

women of faith overcame incredible obstacles and challenges.

Today many women's communities are returning to the original vision of their foundresses. This tends to lead them away from the earlier habits, rules, enclosures and apostolates. Many faithful see this as a betrayal of their tradition. It could be seen rather as a recovery of the earlier, more prophetic stance, a more immediate and appropriate response to the needs of our day. If this makes religious women the object of consternation, disdain even rejection they are consoled with certain words of Jesus about the non acceptance of prophets. A prophetic voice is not necessarily understood nor popular. To have its proper effect it must however be uncompromising, courageous and challenging. Perhaps the hoped for resurgence of religious life will discover creative new ways of discipleship, human relationships and communication. In its external shape we expect it always to challenge our all too understandable tendency to sacralize mere human laws and institutions.

We are here today to honour and praise women religious. We thank them first of all not for what they have done and continue to do, but for who they are. In their response to God they encourage each of us to hear our call and to place the kingdom of God, that pearl of great price at the centre of our lives also.

We rejoice also in their accomplishments as instruments of God's Reign. In their multifaceted mission they have heard the call of Jesus to serve. Their mission has been one of human promotion, evangelization and catechesis which has helped us not only to survive, but to grow and prosper as a people.

Finally by the prophetic stance they invite each of us to live authentic lives — lives that are free from the agenda which a consumer oriented, life hating, egotistic society proposes for us. They urge us by our very way of being, thinking, and acting to be radical disciples of Jesus, having only God's Spirit as our guide and inspiration. For all of these gifts we thank them.

STM extends special **THANKS** to those who provided significant sponsorship on the occasion of the President's Dinner honouring Communities of Women Religious.

**The Saskatoon Chapter of Knights of Columbus**

*for tickets for all Women Religious*

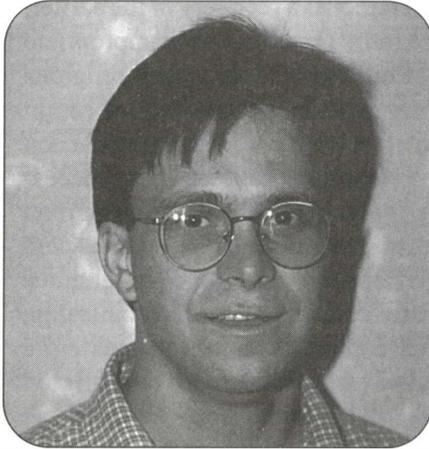
**Saskatoon Travelodge**

*for the cheese, fruit and mint trays*

**John Perrot, Light Line Photo**

*for all the photography*

## Welcome to our new Chaplains



Born in Saskatoon, **Ken Thorson** attended St. Charles elementary school (later Sion). He went to High School in Nipawin following a move to that community with his family. After graduation Ken spent two years working for Sears in its warehouse. At this point Ken spent one year in St. Pius Seminary as a candidate for the Prince Albert diocese. Between 1986 and 1990 he returned to University and earned his degree in Sociology and Philosophy. After graduating he joined the Oblates and stayed at U. of S. to finish up his philosophy requirements. He spent one year of novitiate in Amprior, Ontario for discernment before making his first vows in 1993. He studied theology at Newman Theological College in Edmonton for a year prior to going to the Scholasticate in Rome for two years. Doing theology in Italian was hard work, yet the experience was one of tremendous growth for him, particularly because of his experience of international church. Of the twenty six in the Scholasticate they represented 15 countries. He made close friends with young men from Bolivia, Le Soto and South Africa. This academic year he is spending in Chaplaincy at STM. Next year he will resume his studies in either Ottawa or Toronto. When queried about his chosen path with the

Oblates, he said two factors were operative in his decision. First he wanted to live "in community," and second, he was profoundly influenced by the humanity of the Oblates when they apologized to First Nations peoples and asked for forgiveness. In the future he hopes to work in youth ministry, campus ministry or in foreign missionary work. At the moment Ken indicates that he is having fun and still getting to know everyone. His fellow chaplains tend to use the word "terrific" as their dominant modifier for their young and enthusiastic colleague. There will be one large celebration (and party) when Ken is ordained.

**Fr. Mel Fenrich** was born in Calgary, but raised in Prelate and Choiceland. He went to a country school and completed his grade 12 at the very early age of 16. He was employed for one year and then enrolled at the mental institute to pursue training for nursing. Between 1947 and 1952 he served in the medical unit of the Canadian Navy, leaving with his nursing certificate. He attended Campion College for a year in the pre-med program and at the time was thinking about the priesthood. From 1954-60 he was at St. Joseph's seminary in Edmonton and spent a sixth year at Cleri House in Regina. On June 4, 1960 he was ordained in Regina. He first served as a curate at Little Flower parish in Regina before ministering as pastor in Broadview, Wynyard, Kamsack and Outlook. During a number of these years he attended STM and earned his degree "with distinction" in Fine Arts. A particularly significant year for Fr. Mel was his sabbatical leave in 1985-86 which he spent studying at the Academy of Fine Arts in Florence, Italy. Enriched with much experience in dealing with young people (as a coach for hockey, curling and track and field, as well as his involvement with choirs and community work) Fr. Mel brings to us his gifts of mature and enriched experience. While here at STM he is living at Pius X residence. He is working on commissions as a professional sculptor. At the moment he is completing six tableaux for a baptismal font in Holy Trinity Church in Regina. He works in wood, clay and terra cotta and anticipates that another commission involving a set of Stations of the Cross will shortly be confirmed. At the moment he is enjoying his year and when asked about retirement, he indicated that that lay sometime in the future. For now he has lots of projects in mind that include his love of sculpture, music and travel. Welcome Fr. Mel.



## 10TH KEENAN MEMORIAL LECTURE

**“The Crucible of the New Commons and the Power of Metaphor:  
The Formation of Commitment to the Common Good in a Complex World.”**

*Dr. Sharon Daloz Parks, Senior Research Fellow in Leadership and Ethics at the Kennedy School of Government at Harvard University, echoed similar themes to those of former Keenan Lecturers, but went further to tell us that compassionate and committed persons can be formed and sustained, thereby assuring that there is hope for transformation in our global commons in the 21st century. The following provides some glimpses of the ideas she explored.*

For Sharon Parks and her research colleagues “Images planted in the soul at whatever age can disturb, delight, move, haunt and compel.”

Many of us in Canada remember the CBC retrospective last year on the devastating famine in Somalia. Film clips of a dying child, totally emaciated and weak, being fed dribbles of nutrition with an eyedropper were juxtaposed with images of a healthy, robust, smiling, beautiful and articulate teenage girl — the same child a decade later. The hopelessness and tragedy of the starving toddler was transformed by the striking evidence that despite the odds, she survived apparently without long-term ill effect. Our response was one of rejoicing. This story told through poignant images confirmed for us that this miraculous transformation started with an eyedropper. Such an image of transformation can “open and inform” our souls. Such is the power of metaphor.

In the past the “commons” might have been the village green where people with a shared existence would meet to define and work out the solutions to their common problems. In the late 20th century and surely into the 21st century we are challenged by issues so diverse, complex and ambiguous that our initial reaction may be to cocoon ourselves, to retreat into isolation thereby sustaining the fragmentation characteristic of our times. Diversity, determined by difference in religion, gender, nationality, ethnicity, language, wealth, culture and ideology, seems to promise greater dissension and danger in our world. Yet many people, including the 100 persons in the study done by Sharon Parks and her colleagues, move into and embrace the complexity, diversity and ambiguity rather than retreating from it. How are such people, who welcome the challenge and work to change the world against seemingly insuperable obstacles, formed and sustained?

In a **crucible**, under enormous heat and pressure, iron is smelted into steel. This metaphor of the crucible is appropriate for our world. Within it, both the natural world and its human inhabitants are in a process of transformation. The interdependence of our global economy,

the revolution in communications technology, the devastation wrought by war, famine, disease, poverty and dislocation, are merely some of the pressures that are apparent. What can determine whether this transformation will result in rupture or organic healing?

In their study of 100 people, reflecting the demographic, social, economic, ethnic, age, and gender profiles in the United States, Dr. Parks and her colleagues were able to ascertain some common patterns in the formation of these caring and committed people. They discovered that how we **feel** and how we **think** matters.

If we learn trust, develop a sense of agency, and learn empathy, we develop the ability to transform “we” and “they” into “us.” This is the foundation for a commitment to the common good.

How we **think** or our **habits of the mind** also matter. Dr. Parks describes “**perspective taking**” which comes through dialogue where the cognitive and affective domains blend allowing us to move beyond the **me** into the experience and imagination of the **other**. “This is the great adventure in human relations.” Being able to incorporate new perspectives provides us with the opportunity to test the validity of our assumptions and conventions in a new and different context. Such is **critical thought**. Further refinements allow us to discover how diverse ideas relate and affect each other, giving rise to **systemic thought**. This perception of connections is a “spiritual” capacity. For an example, we can all understand that what we throw away as garbage, repeated by millions of others can have vast consequences for the earth



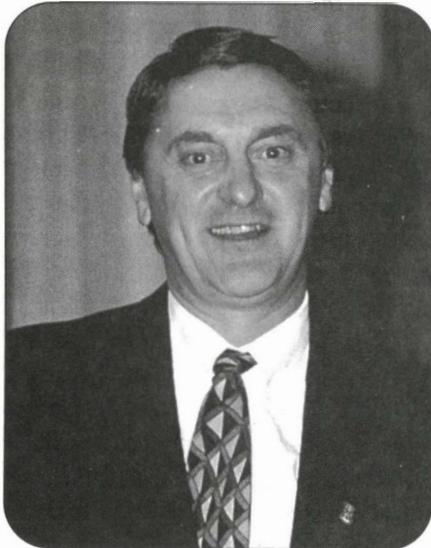
*Dr. Sharon Daloz Parks*

and its inhabitants. Even more exhilarating is **inter-systematic** or **holistic** thought “which is imaginative thought” based in part on image and metaphor. The imagination seeks to compose and grasp what is real, true and trustworthy. Dreaming of a better world.

For Dr. Parks, religion is “a distillation of images powerful enough to shape into one the chaos of our experience, — the lens through which we interpret the whole of life.” In this sense, if one perceives and behaves in such a manner that the purpose of one’s life is to amass wealth, then one’s religion would be materialism. Or the lens may be different in which the reign of God

*is a world where a young boy sold into slavery rises to save both his family and his nation. Where seas are parted and shepherds become kings. Where devils are cast out and lame beggars walk. It is a mustard seed, a pearl of great price, a new city descending from on high. It has its own rules. In the reign of God, the poor are rich, the lowly are raised up, the dead are brought back to life. In the reign of God, a carpenter turns his gaze to a city that welcomes, rejects and then stands humbly and silent before him. Or we may say simply it matters how we think and we think by means of images. (Peter Fink)*

## CONGRATULATIONS!



**CLAUDE LANG** was recently honoured for his 25 years of valuable service to the College through its Student Services Department.

All of the above becomes the framework, the setting for ethical living. In this sense, the human imagination has the power to know and effect the reality of our global commons.

Christians tell a story of a commons and transformation — the story of Pentecost. The story which reveals the purpose of Jesus. It tells of

*the birth of a new community. When all were gathered in one place, each heard in the particularity of their own language; all were called to repentance and power came upon them as a mighty wind; and there were tongues of flames upon their heads as a common fire was kindled within them and they began to work out how they would learn to live together at a breakpoint in history in the light of a new revelation.*

The crucible for the formation and transformation of human beings is the environment within which they grow, that amalgam of experience, encounter, imaging and meaning-making. Our challenge is to provide the images that envision the possibility of a global commons within which all are sustained and cared for, assuring that justice of which we dream.

Mary Miller

## CONGRATULATIONS!



Wishing much happiness to **GREG FOWLER**, Assistant Controller, and his bride Cindy on their wedding day, August 16th.



*When the heart's gladness meets the world's deep hunger.*  
**Book Review: Common Fire: Lives of Commitment in a Complex World**

Laurent A. Parks Daloz, Cheryl H. Keen, James P. Keen and  
 Sharon Daloz Parks, Boston: Beacon Press, 1996.

Daily we are bombarded with evidence of immense human suffering on a global scale. In our living rooms we witness in an immediate and numbing way the catastrophes of drought, famine, floods, terrorism, ethnic cleansing, devastating air and car disasters, crimes of horrendous horror, exploitation and abuse. Simultaneously we are aware of the threats to our environment that put at risk the natural world upon which we all depend. Conscious of our dependence on the natural world and interdependence with each "other," we understand that a lot of fixing is required.

Survival and well-being commands that the "common good" of our global village becomes the focus of all. This is not news. Similar conclusions have been reached by recent Keenan lecturers at STM such as Ewert Cousins, Parker Palmer, Martin Marty. The diversity, complexity and ambiguity in our lives can be overwhelming and cause us to retreat into isolating personal spheres or to pull our tribal wagons into a circle of protection. But our "capacity for connection, for reflective, creative, strategic response to suffering and tough problems lies at the core of what it means to be human." How can we retain our humanity in the paralyzing milieu of much inhumanity?

*Common Fire* seeks to respond to two very large questions: How does a society enhance "the will and capacity of human beings to live well together?" How are lives of commitment formed and sustained? In a study that spanned fifteen years the authors interviewed 100 people who were neither "saints, martyrs nor hypocrites" yet whose lives demonstrated compassionate commitment. In their analysis of the data the authors looked for common patterns, experiences, encounters that would illustrate how these individuals developed into the caring and committed persons they were.

If patterns could be identified, then guidelines to nurture compassionate committed citizens for the 21st century might be helpful in encouraging "meeting and dialogue across the divides of culture, race, ethnicity, generations, gender, economic class and political persuasion."

*...Watch a father and his infant daughter "conversing" in gestures.*

*As the father is holding the child, first he moves his hand toward her, then her hand moves to meet it. As they touch, he smiles; then she smiles, and so on. The two carry on a wonderful interaction as each responds to an earlier response. When*

*the dance succeeds, the adult's actions are sympathetically tuned to the child's, and the infant begins to learn that indeed, the world will work for her. The child thus develops a rudimentary sense of both trust and agency — a sense of being held and heard and the ability to act with confidence.*

In the home, the neighbourhood, the school, children can learn **trust** and **agency** — two very significant characteristics of a loving and committed person.

Later through **constructive engagement with others** one can learn compassion and move beyond self and tribe. The formation of **commitment** comes after making sense of our experience. Consequently critical, systemic and holistic thinking — habits of the mind — nurture conviction.

Integration of the heart and mind allows the formation of a **responsible imagination**. The commitment evolves when this **imagination** and **action** come together. At this critical juncture people are unable to turn away from the claims this integration places upon them. This is the moment when "the heart's deep gladness meets the world's deep hunger."

Two dramatic images have dominated human consciousness in the 20th century — the mushroom cloud and Earthrise (our beautiful planet in the vastness of space). One conjures despair, the other hope. One summons the spectre of human and ecological holocaust; the other speaks of harmony, no boundaries, interdependence, sustenance, life, circle of unity and home. The one images our power to destroy; the other allows us to see Earth as whole and unbroken. Which image will be the accurate reflection of the 21st century?

The perspective of compassionate and committed persons is global. They are inspired by, and work for, the common good. For the authors the institutions of our "commons" — homes, neighbourhoods, schools, universities, religions, professions, the arts, media, government, business, and others — can make strategic contributions to the formation of a shared moral orientation and direction. In the final epilogue the authors suggest how environments, experiences, and individual actions can assure more actively caring people in our world. They are hopeful and so also should we be.

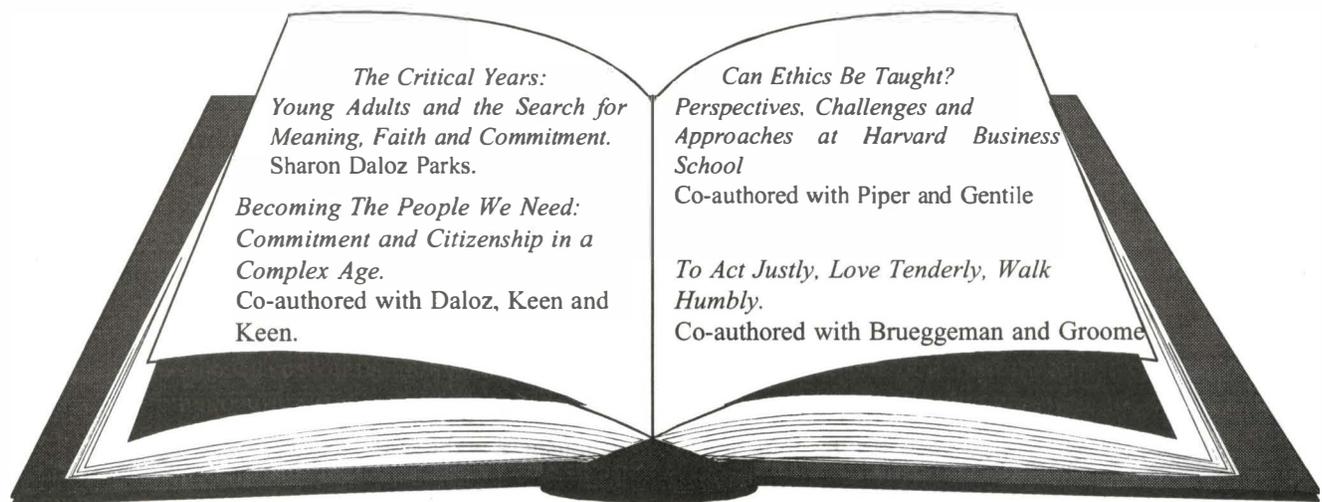
This book is wonderfully readable, telling stories that echo and re-echo personal experience. It is filled with hope and optimism. Its thought-provoking insights encourage

personal reflection on one's personal history as well as one's role as a parent in trying to raise thoughtful, caring persons who will actively contribute to the common good. It offers direction on how one can contribute to the process of forming and transforming ourselves and others into compassionate and committed people. In one's daily encounters with family, colleagues, friends, and in our case at STM, with young adults, building a sense of otherness, responsibility and active participation can be accomplished through a mentoring environment that affirms, informs and inspires. For the authors the art of becoming compassionate and committed is not accomplished through didactic learning, but absorbed

through a kaleidoscope of encounters and experience. Throughout this process of meaning making one develops "faith".

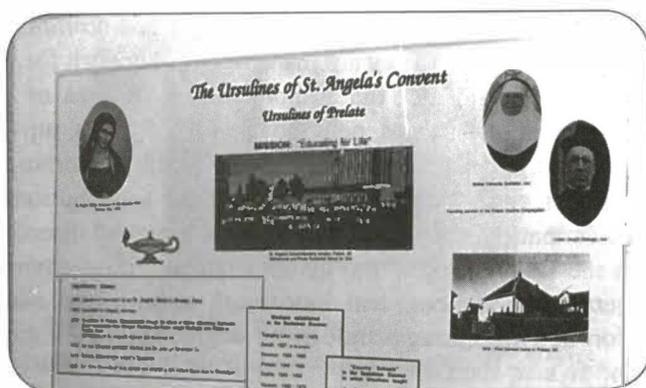
*As humans we do not settle for meaning-making at the level of the mundane. We seek pattern and significance in the widest frame we can conceive - the whole of self, world, cosmos, God. We reserve the word faith for meaning-making in this largest frame, embracing all that is ultimate and most intimate. In the ongoing dialectic between fear and trust, hope and hopelessness, alienation and belonging, knowing and not-knowing, we sort out what is true, trustworthy, and dependable.*

### OTHER BOOKS BY SHARON DALOZ PARKS



### ON DISPLAY

From February 9 - March 3, 1997



***The past and present work of  
Communities of Women Religious  
in the Diocese of Saskatoon  
will be presented in the Art Gallery of STM***

***YOU ARE INVITED TO AN  
OPENING RECEPTION  
Sunday, February 9, 1997  
at 2:30 pm  
STM Art Gallery***



## *Ex Corde Ecclesiae Series*



**Fr. Ron Rolheiser**

Beginning in October faculty, staff and students at the College have been involved in exploratory sessions reflecting on Pope John Paul II's Apostolic Exhortation on Catholic Universities. Fr. Ron Rolheiser, OMI, is coordinating each session. Everyone with an interest in the challenges of Catholic higher education is welcome to attend any or all of the remaining sessions that are planned in the New Year.

Each seminar follows a specific pattern. Fr. Rolheiser begins with a brief prayer, followed by a brief examination of the many perspectives or avenues that discussion can take (approximately 30 minutes). There then follows discussion in small groups (about 20-25 minutes) and a concluding plenary session (about 15 minutes). Coffee, juice and cookies are available throughout.

For those who have attended the sessions thus far, Fr. Rolheiser raises issues and questions to be pursued in discussion. The different points of view of faculty, staff and students promise lively discussion. These sessions are not very long, so that definitive resolution to any issue is not achieved; however, the dynamic of the discussion assures that continuing contemplation and dialogue will occur. Such a series as this allows the community at STM an opportunity for thoughtful consideration about STM's mandate as a Catholic institution as well as for reflection on ways to renew and revitalize what we do. One of the positive spin-offs of this series is that people in our community are deepening relationships with colleagues, co-workers, and students in a new milieu.

The location for each session is Room 200. Please join us!

**Thursday, October 10, 1996 4:00 - 5:15 pm**

*I The academic Community ... What brings us together and what keeps us together?*

**Thursday, November 14, 1996 4:00 - 5:15 pm**

*II The relationship of the university to the Church... University versus Catholic*

**Thursday, January 9, 1996 4:00 - 5:15 pm**

*III The prophetic role of a Catholic University... Being in the culture, not of the culture, but for the culture*

**Thursday, February 6, 1997 4:00 - 5:15 pm**

*IV The free search for truth in tension with a commitment to the Faith*

**Thursday, March 13, 1997 4:00 - 5:15 pm**

*V Towards a clear mission statement... the mission of a Catholic University*

**Thursday, April 3, 1997 4:00 - 5:15 pm**

*VI Practical Tensions Today... The western Canadian struggle to live out the principles of Ex Corde Ecclesiae*

PLEASE JOIN US FOR

**CELEBRATION OF THE EUCHARIST**

with

**BISHOP JAMES WEISGERBER,  
PRESIDER**

*to close our Anniversary Year  
marking 70 years for Newman Club  
and 60 years for STM*

**Sunday, January 19, 1997  
at 11:00 am  
in the Chapel at STM**

*Brunch to follow.*





## WINDOWS TO THE EAST '97

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 "Holy Trinity" in Eastern Christianity.

**ALL ARE WELCOME**

**Thursday, February 6 and Friday, February 7, 1997**  
from 7:00 - 10:00 pm in St. Thomas More College Auditorium

### GUEST SPEAKERS

**Archbishop Joseph Raya**, Melkite Archbishop of Haifa, Akka, Nazareth, and all of Galilee, is an internationally recognized Byzantine theologian, lecturer, scholar, poet and preacher. He is a translator of Byzantine liturgies and the author of numerous scholarly and popular articles. His publications include *Byzantine Daily Worship*, *The Eyes of the Gospel*, *The Face of God: Essays in Byzantine Spirituality*, *Abundance of Love: The Incarnation and Byzantine Tradition*, *Byzantine Church and Culture*, *Crowning: The Christian Marriage*, *Theotokos: Bearer of God and Acathist Hymn*.

**Father Theodore Stylianopoulos** is Professor of New Testament at Hellenic College and Holy Cross Greek Orthodox School of Theology, teaching in the areas of Scripture and Eastern Orthodox Spirituality. He earned his Doctorate in Theology in New Testament from Harvard Divinity School. An internationally known author and ecumenist, he has written and edited many books including *The Eternal Liturgy*, *Orthodox Perspectives on Pastoral Praxis*, *The Spirit of Truth*, *The Good News of Christ*. Toward the end of 1996 the first of a two volume work *The New Testament: An Orthodox Perspective* will be published.

### **HOLY TRINITY: Exemplary Paradigm of Ecumenical Relationship, Community and Evangelism**

#### THURSDAY EVENING LECTURES

##### **"Holy Trinity and Holy Communion"**

*Fr. Theodora Stylianopoulos*

##### **"Ecumenism and the role of the Holy Spirit in Byzantine Theology"**

*Archbishop Joseph Raya*

*Questions and Informal Discussion*

*Refreshments to follow.*

#### FRIDAY EVENING LECTURES

##### **"Ecumenism of Today and in the Future for Christian Churches"**

*Archbishop Joseph Raya*

##### **"Holy Trinity, Holy Community and Evangelism"**

*Fr. Theodore Stylianopoulos*

*Questions and Informal Discussion*

*Refreshments to follow.*

#### SATURDAY, FEBRUARY 8

##### **Celebration of Great Vespers**

*Fr. Theodore Stylianopoulos*

##### **Holy Resurrection Orthodox Church**

2202 Lorne Avenue, Saskatoon

7:00 - 8:00 pm

*Coffee and Refreshments to follow.*

There is **no charge** for attending this lecture series. There is **metered parking over 24 hours** on campus. For further information, contact STM at 966-8900

# 1996 Distinguished Alumnus and Alumna

At our Corporation Weekend banquet held on October 19, the College again honoured the contributions of two of our graduates to their community. Claude and Judy Lang introduced this year's honoured recipients, Ted and Danielle Fortosky.

## Ted Fortosky '60

Born in Humboldt, but raised in Saskatoon, Ted attended St. Mary's Elementary School before going to St. Mary's College, a Redemptorist Minor Seminary in Brockville, Ontario for his high school education. He returned to STM to earn his BA in 1960, his BEd in 1964 and subsequently his Master of Education degree in 1980. While at STM between 1958-60 and 1963-64, Ted was heavily involved with drama. As an actor he played the roles of Hamlet and of St. Thomas More in *A Man for all Seasons*. Following graduation he directed first *MacBeth* and later *The Tempest* for Newman Players. His service to the College over the years has been substantial.

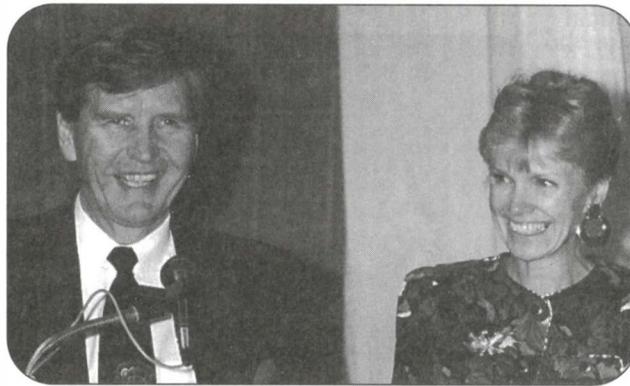
He has served on the Newman/Alumni/ae Association Executive and was its President in 1976-77. He has been a member of Corporation for a term of four years, and also a member of the Board of Governors for four years. His professional career as an educator has been with the Saskatoon Catholic School Division, both as a teacher and administrator. His contribution and leadership in the development and implementation of French immersion education has been substantial. He has served on multiple committees including the Board Committees on Discernment and Goals. He has served as Principal for many schools and currently is the principal of Sister O'Brien School which offers a dual track immersion program. He is highly esteemed by colleagues and fondly regarded by students who recognize and appreciate his gentle kindness. On top of all this Ted, along with Danielle has been actively involved in the life of his parish and the Saskatoon community.

## Danielle Fortosky '67

Born in Lloydminster, Alberta, Danielle's coming to STM in the first place was a rather fortuitous occurrence. Arriving in 1964, she too became involved in drama, playing Margaret More, daughter of Thomas in *A Man for all Seasons* and later the role of Miranda in *The Tempest*. She earned her BA in 1967, her BEd in 1973 and her Masters in Education in 1983. Her career began as a teacher, but work in the Division of Audio-Visual Services at the University determined a new, yet closely related direction. In 1984 she became Director of the Division of Audio-Visual Services that offered her the

opportunity to be very creative in the use of audio-visual media for education. Her creativity and success in the production of many programs have been recognized with a number of awards including the National Panasonic Award for *Do You Really Know Me*, an educational video, a National Curriculum Research Award for her Master's Thesis, a Commonwealth Relations Trust Bursary for research on the relationship between the British Open University and the BBC, and an award from the Canadian Association of Distance Education and Telesat Canada for her production of an international satellite videoconference. As well, in 1985, Danielle's work in education was recognized with a Saskatoon Woman of the Year Award. Her leadership in the educational application of sophisticated technology has been a boon to the University.

Throughout their careers, through crisis and celebration, Ted and Danielle have demonstrated teamwork, dedication, hard work and commitment to their College, their Church and their community. We delight in honouring their distinguished service.



Ted and Danielle Fortosky

## *STM pays tribute to Fr. Peter Swan, CSB Principal of our College from 1961-1977*

*At Corporation Banquet on October 19th, the College was privileged to pay tribute to Fr. Peter Swan, CSB, who was instrumental in establishing our security in a number of ways thereby assuring that the College would flourish in the future despite any buffeting it might encounter. Following is a digest of the remarks made by President Thompson in his tribute to the substantial work and accomplishments of Fr. Swan*

During his STM years, Father Swan lived and worked in a milieu dominated by two significant yet connected contexts: Vatican II and the unprecedented expansion of Canadian post-secondary education. Vatican II gave birth to ecumenism, an enlarged and significant role for laity in the church, and a significant shift in our relationship to "the world." The second context, the phenomenal growth of Canadian post-secondary education, required not only vision, but significant practical adaptation. In 1960-61, STM had 8 faculty (all but one were Basilians) with 375 students. A mere six years later in 1966-67, STM had 25 faculty (half were priests and half were lay faculty) with 740 students. Certainly the Fr. Swan years were years of change, challenge, renewal and growth that embraced the "aggiornamento" of Vatican II and the expansion of the College.

Fr. Swan's vision, courage and administrative genius met the challenges so successfully that we here at the College simply take his legacy for granted; we must not forget however that his legacy is the foundation for almost all of what STM is today. His leadership spawned and oversaw renewal in at least six areas: buildings, organization and governance, government funding, strengthening and protecting STM faculty, Religious Studies, and our relationship with the University.

**Buildings:** The north wing, which includes the cafeteria, Shannon Library, the second floor classroom, and the walk-through art gallery was dedicated in 1964. Fr. Swan's innovative strategy meant that government provided about one-third of the funds and we have a walk-through and popular art gallery. The east wing of the College, housing faculty offices, a classroom, the Murray Room, student organization offices and the Credit Union, was opened in 1969.



**Organization and Governance:** In 1968 Forum, a body of faculty and administration was established to carry out academic and other work of the College. Through an amendment to the Act of Incorporation in 1972, Corporation was expanded to include lay faculty, diocesan and alumni/ae representatives and members-at-large. A newly established Board of Governors had John Stack as its first Chair. At the same time the first non-Catholic, History Professor David Farmer, an Anglican, became a member of the Corporation; Bernard Daly and Emmett Hall representing Catholics residing outside Saskatchewan joined Corporation, as did Senator Sidney Buckwold and Hilda Neatby, who were both non-Catholics. In an ecumenical age, Fr. Swan believed non-Catholic people who shared our ideals and supported us should be invited to membership in Corporation.

**Government Funding:** After much work in the 1960's, Fr. Swan was successful in negotiating a grant formula with the Blakeney government that assured financial stability in the future and a mechanism that would enlarge the size of the grant as our student population grew. At the same time he worked to ensure that STM students were eligible for Arts and Science scholarships funded by the provincial government.

**Strengthening and protecting STM's Faculty:** During Fr. Swan's term as Principal, the Ph.D. became the criterion of academic competence; grants and publications became the measure of academic quality. Beginning in 1965 STM faculty were paid salaries at parity with U. of S. faculty. Benefits and sabbatical arrangements were also parallel to those at the University. In 1975 a new administrative office of Dean was established with Michael Keenan as STM's first Dean. At about the same time a new tenure and promotions agreement with the

University assured equitable treatment of faculty within the College despite differences across corresponding University Departments. Fr. Swan was also instrumental in encouraging the STM faculty to form an STM faculty union in order to retain collegiality.

**Religious Studies:** Fr. Swan's work to establish an ecumenical School of Theology as a joint effort of St. Andrew's United, Emmanuel - St. Chad Anglican and Lutheran Theological Seminary, laid a solid foundation for future cooperative relationship. A School of Religious Studies at the University was opened in 1973.

**Relationships to the University of Saskatchewan:** Although the office of the Dean and other administrative mechanisms exist to assure consultation and cooperation with the University of Saskatchewan, the College of Arts and Science and the corresponding University Departments, the relationships were secured because of the mutual respect and friendship established during the era of Fr. Swan.

**Coat-of-Arms:** Finally, Fr. Swan has a brother, Sir Conrad Swan, in the House of Heraldry. With such influence in high places the process of obtaining an official coat of arms for STM commenced. Because the University of Saskatchewan had to have an official coat of arms before STM could get its own, the process took ten years, but arrived in time for official unveiling at our 50th Anniversary celebrations.

In the Kurelek Mural in our chapel, Fr. Swan is portrayed gathering fragments in a basket after the feeding of the five thousand, reflecting to us the legacy of practical frugal management, and an attitude of service. Tonight we

are pleased to give Fr. Peter Swan a framed full-size photograph of St. Thomas More College's Coat of Arms. During a critical period, Fr. Swan, you made an immense and enduring contribution to STM. As beneficiaries of your efforts, we thank you.

**Fr. Swan replied** to John's tribute by indicating that as an administrator he was not accustomed to "tributes." He went on to explain that in his career as an administrator, as a Registrar, Dean, Principal and President, he was the servant of an all-wise faculty who were quick to criticize, slow to approve and even slower to applaud. He observed that faculty view administrators as necessary evils. "While faculty may eventually, after much discussion, offer administrators support, they do not offer incense. I have not been exposed to that very dangerous drug, but tonight on this unique occasion I will permit myself a whiff or two." Fr. Swan then said that the most rewarding aspect of the work of the College was in preserving, deepening and transmitting the Judaeo-Christian intellectual tradition. As an example of this tradition and its importance, Fr. Swan told us that 40 years ago his hobby was ethics. At that time, when positivism was fashionable, ethics occupied a status similar to that of astrology or alchemy. Rights were intangible and since knowledge perceived through the senses was in vogue, rights were perceived to be figments of our imagination. Witnessing the resurgence of ethics, Fr. Swan suggested that what had been a dead science has literally risen from the dead. Such is the importance of preserving, deepening and transmitting the Judaeo-Christian intellectual tradition.



*For unto us a Child is born,  
a Son is given.*

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

I am afraid I have become a thorn in the side of Mary Miller who diligently tries to convince and cajole me to forward my article to her on time. Almost without fail, I am late, and Mary generously pretends that it is perfectly fine, as I am not the last contributor!

This time, however, my tardiness has been a real advantage for me. It has allowed me to write about a truly wonderful evening that Rhonda and I spent on November 21, 1996. That evening was spent at the Travelodge in Saskatoon with over 300 others. It was the 3rd Annual President's Dinner of St. Thomas More College. This dinner was in honour of the Women Religious of the Saskatoon Diocese. Nineteen communities were honoured and presented with the Thomas More Medal. These women were honoured not just for their contributions to St. Thomas More College, but for their contributions to the very fabric of life in our diocese.

One of the major benefits of the For All Seasons campaign was that it allowed STM to reconnect with its constituency; a connection which, in many circumstances, had almost ceased to exist. This year's President's dinner demonstrated dramatically that these connections have not only been made but have been strengthened.

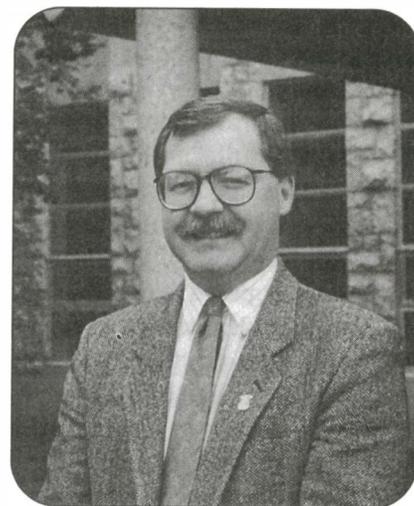
One of the real advantages of close ties to the community is that it allows STM the opportunity to participate in such very worthwhile activities as the honouring of Women religious. A comment that was made time and time again not only on the evening of November 21st, but since, has been that this was an occasion which was long past due. The women work tirelessly in our communities, and very often with the marginalized elements of our society. They do this in a quiet, often unnoticed way. We have come to rely on and expect them to be there and, yet, rarely do we take the opportunity to acknowledge their enormous contribution to the strength and well-being of our community.

Sitting at the President's dinner and listening to the various talks that were given, one could not help but reflect upon the influences of Women Religious in one's own life, the teachers, medical personnel, and community workers, who have played such important roles in our lives from cradle to grave.

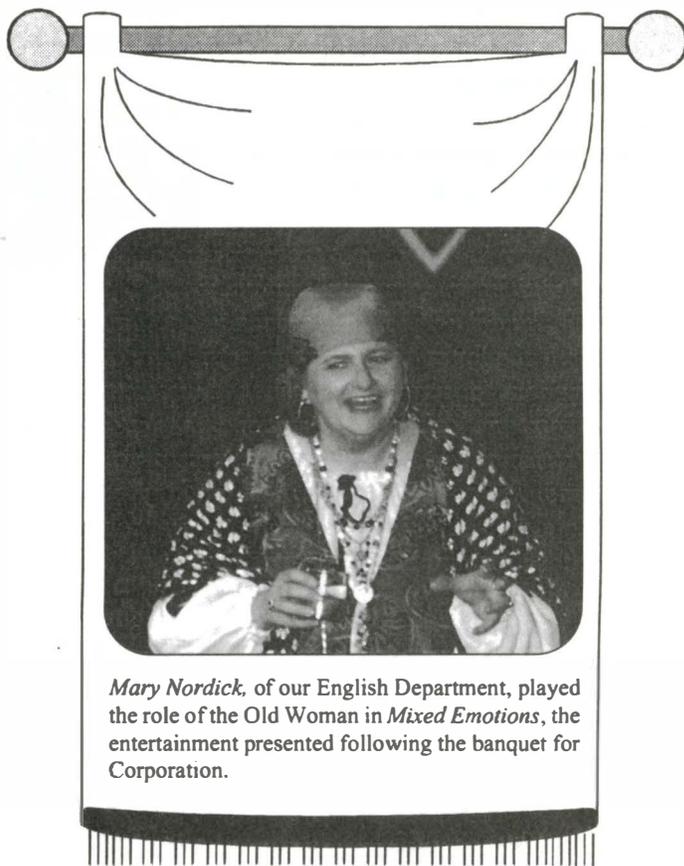
It was truly an honour to be in attendance at the dinner honouring these women. I can only hope that the next time their contributions are being honoured in a public way, the

comments that are being made are not that this is a recognition which is long overdue.

I would like to publicly thank and acknowledge the hard work and dedication of the people at St. Thomas More College who not only contributed the idea of honouring these women, but also worked so diligently to make this year's President's dinner a wonderful event.



Mr. Brent Gough



Mary Nordick, of our English Department, played the role of the Old Woman in *Mixed Emotions*, the entertainment presented following the banquet for Corporation.

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*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 Rosemary Haughton 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.*

**Rosemary Haughton** born in 1927, mother of ten children and some foster children, began writing in the 1960's, at first for children with illustrations, and then for adults on theological subjects. She rapidly gained a reputation as a theologian and has received five honorary degrees from universities and colleges, including the University of Notre Dame. In 1967 she began to lecture widely and has given lectures, retreats, and workshops in the United States, Canada and Australia, as well as England and Ireland. In 1974, Rosemary, her husband Algy, their children and a group of friends founded Lothlorien, a farm-based community in Scotland dedicated to the care of mentally sick people in a community context. Her growing interest in small local communities as the typical focus of life and growth in the contemporary church in the United States led her to concentrate her work in America. Since 1981, she has been a member of Wellspring House in Massachusetts, a community that has formed a non-profit corporation, and is committed to a mission of hospitality, in the form of the provision of shelter for homeless families, the development of innovative projects for low-income housing, community education and local economic development. Rosemary is the author of 35 books. Some of her titles include *The Transformation of Man, The Catholic Thing, The Passionate God, The Re-Creation of Eve, Song in a Strange Land*. A new book *Transforming Spaces: The Vision of Hospitality* will be coming out in 1997.



## EVENTS

### A THEOLOGICAL REFLECTION

#### *"Wisdom and the Earth Community"*

Sunday, January 12, 1997

Room 329, St. Andrew's College

2:30 - 4:30 pm

### PUBLIC LECTURE

#### *"Hospitality as a Criterion for Social Change"*

Monday, January 13, 1997

St. Thomas More College Auditorium

7:30 pm

### SEMINAR

#### *"Women's Leadership and Celtic Spirituality"*

Tuesday, January 14, 1997

Room 299 Murray Building

11:30 am - 12:45 pm

*For further information, please call 966-8900.*

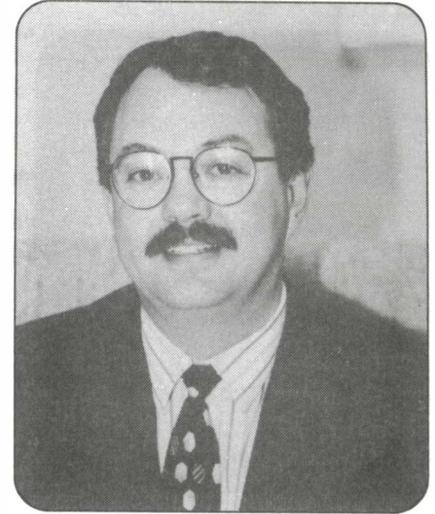
## Greetings from your Association President

What I relish about this season is the journey we take through time. Over a period of a few weeks, we relive the past, stop for a hard look at the present, and then peer into the future with hope. When I reflect on why the alumni/ae participate in the college, I make a parallel trip through time.

One reason we want to remain connected is to stay in touch with the people who have contributed many fond memories while they helped to strengthen our intellectual and social skills. We participate in the events of today because we want to contribute to the value and relevance of the College. Our involvement is also just as much for the future as we hope that our children and their children have the same opportunity for growth that we experienced as part of the St. Thomas More community. Thus our Association of Alumni/ae, like this holiday season, represents integration and hope.

I would also like to congratulate Stan Yuzak, Don Lautner, Lloyd Moker and Ed Reiger for their impressive performance at the annual golf tournament for Alumni/ae. The change of venue added to the spirit of the tournament and we look forward to the continued growth of participation in this event.

It is also a time of year to thank the staff of the College, in particular John Thompson, Don Gorsalitz, and Mary Miller, who continue to seek ways to bring the Alumni/ae into their community. The anniversary celebration this



past spring is just one example of their efforts. It was an excellent opportunity for many of us to re-connect and meet colleagues from other periods of the College's history.

It is our wish that everyone associated with STM have a blessed Christmas season and a peaceful and prosperous 1997.

Jerome Konecsni

President, STM and Newman Alumni/ae Association

### Correction

In our last *Newsletter* we indicated that Fr. Eugene Lebel died in 1996. The actual date of his death was August 11, 1986. Thank you to Mary Louise Long for bringing this to our attention.



*Warmest wishes to each of you  
for a healthy, happy  
and prosperous 1997.*



**MARK YOUR CALENDARS!**

**PRAIRIE MESSENGER  
Fundraising Dinner  
Saskatoon, Saskatchewan**

April 4, 1997

**Sr. Joan Chittister,  
Keynote Speaker**

## Catching Fire: CCSA Annual Conference 1996

Between August 16 and 22, seventy-five Catholic post-secondary students and chaplains from across Canada gathered at St. Thomas More College for their annual conference to explore the dimensions of "spirituality."

In the same way that "catching fire" would command an immediate, remedial response, so too should we respond to the fire of conviction within our hearts. As we continue to "make meaning" in our lives our faith grows, particularly when our experience verifies what we believe. This melding of feeling in the heart with the understanding of the mind form an energy (conviction) that must be expressed. Such spirituality seeks expression through action.

For young people at the threshold of their adult lives, their gifts, talents, energy, intellect, warmth, humour and work hold promise of unlimited possibility, wonder, healing and community. We hope their experience of different spiritualities — Eastern Christian, Benedictine, Aboriginal and Christian feminist allowed them to taste the wonderfully diverse spiritual expressions of committed individuals and communities of faith.

Keynote speaker Fr. Erik Riechers, SAC, explored in six presentations the diverse and mysterious nature of spirituality. He suggested that committed people have "attitude." He indicated that as a Church, we must move beyond the limitation and dissension that is rooted in crippling resignation and polarization. Let's not be distracted by peripheral matters in attempting to "fix" our problems by changing structures, debating contentious issues, and embellishing ritual, to the extent that we lose sight of what we are about — commitment to Jesus and the establishment of the kingdom through love. For Fr. Riechers, "faith is not a product, it is a work in progress." Attempting to illuminate and capture the penetrating insights he explored and their impact on the students would be foolhardy. Suffice it to say "You had to be there," but his role was crucial to the framework, camaraderie, and success of the gathering. Thank you Fr. Riechers.

The experience of Benedictine monastic spirituality included partaking of their hospitality, learning of the routine of work, prayer and recreation at the monastery in Muenster. In a presentation to the students, Fr. Richard Meidl, OSB outlined the history of the Benedictine Order and the balanced lifestyle generated through the Rule of their founder. Phyllis Thompson, Chaplain at St. Peter's

College, spoke of Benedictine spirituality as lived by the oblates, lay people linked to the Order by lifetime promises who seek to live the Rule of Benedict in the world. They contribute through volunteer work, prayer and financial assistance. Vespers with its beautiful antiphonal chanting brought to a close the day focused on the Benedictine way of life.

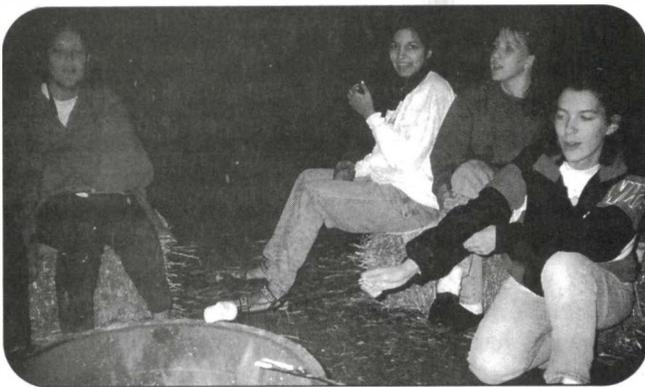
Following the pattern of combining information with experience, the exploration of Eastern Christianity included a slide presentation on Eastern iconography by Sr. Patricia Lacey, SSMI, as well as a typical Ukrainian meal and a traditional Akafist at St. George's Ukrainian Catholic Cathedral. We know that this sharing of understanding and experience of the Eastern Rite allowed our participants to celebrate the diversity and richness of the Catholic faith.

As Wanuskewin Heritage Park, Norma-Jean Dubray-Byrd, director of the Circle Project in Regina, talked of Indian spirituality. At Wanuskewin we experienced the vitality of First Nations' culture and spirituality. Their respect for the natural world, their belief in an all embracing harmony, their perception of justice which incorporates the idea of healing within the individual and the restoration of harmony within the community, as well as their ethic of sharing, offer much to help us counterbalance the materialistic and consumer mentality that dominates our society. Their sacred symbol the "circle" symbolizes harmony, inclusiveness and solidarity. Despite our diversity, learning about and respecting each other can enlarge our capacity to deal with the problems, complexity and ambiguity of our world.

For the perspective of Christian feminism, Margaret Dutli, a retired professor of English at STM, indicated that women seek inclusion, ritual that speaks to their experience and meaning that celebrates their perspective. As a nurturing institution the Church needs women and the gifts that they bring. Let's celebrate and honour that.

As with any conference, however, the experiences of conversational intimacy, the friendships and the sense of community constitute the glue that holds the group together and establishes an environment for exploration and discovery. We hope the meals, the coffee house, the shared excursions, the dance, and the experience of Saskatoon's prairie milieu and the hospitality of prairie people made our conference a memorable and significant one for those who participated.

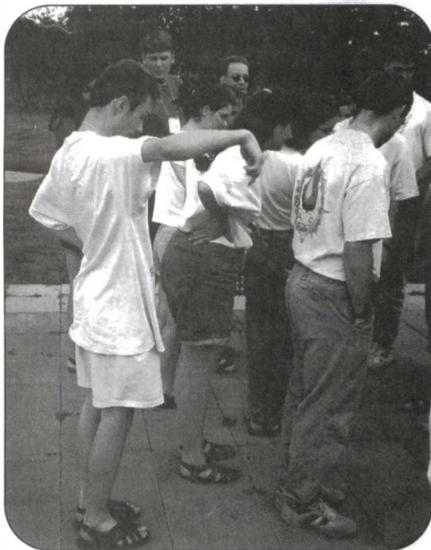
In the Conference logo the *tongue of fire* is symbolic of the Holy Spirit, the fire of creativity, a source of inspiration, cleansing and renewal. In full colour the flame incorporates the magnificent colour spectrum of a brilliant prairie sunset. The *blades of wheat* embrace the fire and symbolize our Canadian prairie, the body of Christ, a source of sustenance, and the fertility of earth. The hands, with palms up and open suggest worship and openness to others denoting respect, a welcoming of diversity and the opportunity for embrace. Taken altogether this combination of symbols expresses many ideas, including revelation, celebration, exhilaration, openness, nourishment, sharing and community.



*Marshmallow Roast at the Dale Farm*



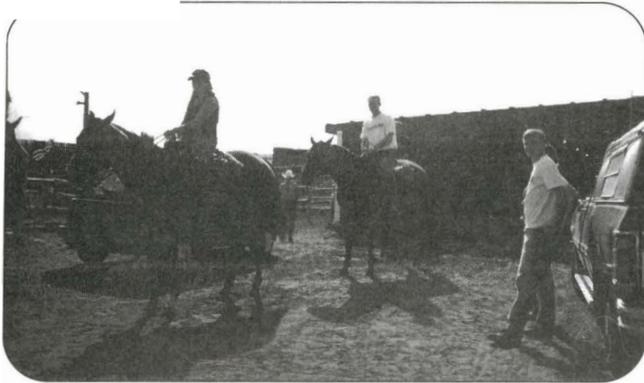
*Liturgical Dancer Nicole Imgrund Caswell*



*Human "Checkers" Game*



*Weirdy Beardy Presentation*



*Riding the Range*



*Swinging Sr. Roma*

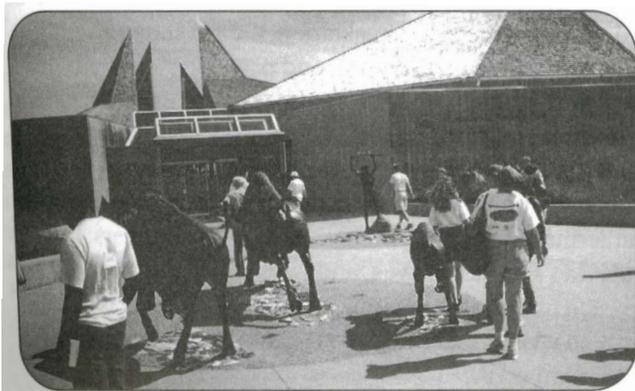


*Host Team*

*Back Row Standing: John Sanche, Cara Dorgan  
 Front Row Standing (l to r): Helen Smith-McIntyre,  
 Tonya Reschny, Kevin Corrigan,  
 John Thompson, Margaret Dutli, Fr. Erik Riechers,  
 Carol Tosczak, Sr. Roma De Robertis  
 Sitting (l to r): Stacey Dale, Warren Lasiuk, Kim Hitchings,  
 Daphne Peterson, Lorie Garchinski, Ryan Meili*



*Small group discussion*



*Wanuskewin Heritage Park*



*Fr. Erik Riechers. SAC (Keynote Speaker)*

## *Requiescat in pace*

**Fr. Daniel Gordon Macdonald, CSB**

**Born February 4, 1927**

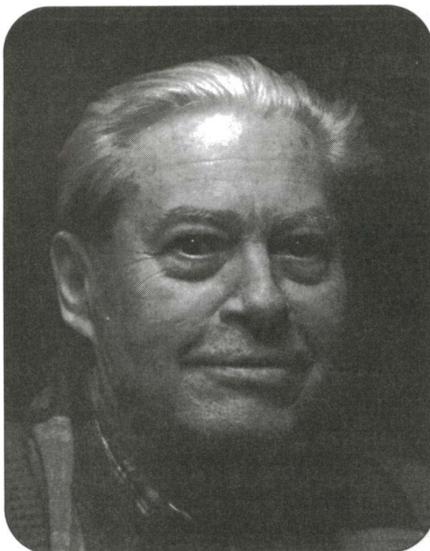
**First Profession September 12, 1945**

**Ordained December 20, 1952**

**Died June 28, 1996**



As we bid a final farewell to Fr. Gordon Macdonald at the close of his funeral liturgy, in salute a lone piper played "The Road to the Isles." Such traditional Scottish tunes were sung in his youth, reminiscent of a celebrated heritage, close family and strong community. Our community at STM misses the presence of Gordie, or Big Mac as he was affectionately known. Although declining health over a number of years depleted his energy, Fr. Gordie's puns, quiet retorts and astute observations revealed a vital, thoughtful, intelligent mind yet masked an essentially shy and caring man.



Born in Theodore, Saskatchewan, later as a young man he went off to Toronto to St. Michael's College, where within the year he entered the Toronto novitiate. He earned his BA in Philosophy in 1948, his MA in Philosophy in 1952. Following his ordination in 1952 he continued studies

in Greek and Mediaeval Philosophy, taught part-time at St. Michael's and served as Spiritual Director at the Ontario Hospital until 1958. From 1958-64 he taught Philosophy and Latin at Assumption University, before coming to St. Thomas More College in Saskatoon. From 1965-75, he taught at St. Charles College in Sudbury, and from 1975-86 he taught at St. Joseph's College in Edmonton. In 1986 he returned to STM where he taught Philosophy before retiring a few years ago.

Fr. Joe Penny a confrère since novitiate days delivered the homily at a wake service. He recalled many memories of "Big Mac" — from the days of their novitiate when the gangling prairie boy was sometimes into mischief, to his later years when puns and plays on words reflected his playfulness while at the same time revealing his respect and fascination with ideas and language. Fr. Penny also recalled his "rough facade of gruffness" that disguised his innate shyness and sensitivity. Fr. Macdonald experienced "life-giving and life-sharing relationships" and many of those were sustaining to him as he struggled with pain, surgery and continuing decline.

As his body was buried in the Basilian section of Woodlawn cemetery in Saskatoon, the sun shone gloriously, reflective of the resurrection and peace lovingly promised for those who are faithful. Knowing our colleague and friend to be at peace does not preclude our bereavement.

Fr. Macdonald was pre-deceased by his parents, Alexander and Veronica. He is survived by one sister, Sr. Catherine Marie Macdonald, CSJ, and two brothers, Ronald and Alan and their wives, and two nieces and one nephew. To each of them the community of STM extends sympathy, but also wishes them to know that Gordie is missed and will be remembered.

# Hat Trick for our Guy!



Guy Vanderhaeghe

In the Winter 1994 and Spring 1995 issues of our *Newsletter* we featured interviews with Guy Vanderhaeghe entitled "The Genesis of a Writer" and "The Writing Craft" that you may remember. This year Guy, who teaches a creative writing class in our College, published *The Englishman's Boy*. It has received rave reviews, been on the bestseller's list, and been nominated for the prestigious Giller Prize in Literature, the Governor General's Prize for literature, and for two prizes, one Best Book, and the other Best Work of fiction, in the Saskatchewan Book Awards.

We offer applause and cheers for Guy's "hat trick" as winner of the Governor General's Prize and 2 Saskatchewan Book Awards. Following is a review of his book by historian, Jim Miller. Remember *The Englishman's Boy* on your Christmas shopping list.



○ ○ ○

Guy Vanderhaeghe, *The Englishman's Boy*  
Toronto: McClelland and Stewart 1996 333 pp \$27.50 cloth

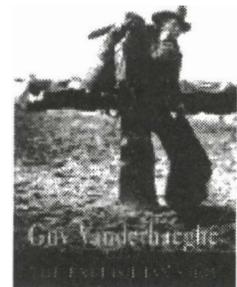
Saskatoon author Guy Vanderhaeghe is deservedly enjoying critical and commercial success with his ninth book and fourth novel, *The Englishman's Boy*. In addition to numerous rave reviews in the daily press, *The Englishman's Boy* has attracted the Governor General's Award for English Fiction and two Saskatchewan Book Awards — for best Fiction Book and for overall Book of the Year.

What's all the cheering for? *The Englishman's Boy* is a skillful blending of two narratives, one the story of the "boy" of the title, and the other the tale of a 1920s Hollywood screenwriter with a Saskatchewan connection, one Harry Vincent. The novel's narratives begin on parallel tracks separated by some fifty years and a few thousand kilometres when Hollywood mogul Damon Ira Chance commissions Harry Vincent to find a western bit player named Shorty McAdoo and to fashion a monumental screenplay from the has-been's experience. The double narrative consists of the 1920s Hollywood project to produce a celebratory movie about the American west, and the story of a boy, manservant to a wealthy Englishman who dies unexpectedly, who finds himself eventually at a bloody encounter in the Cypress Hills between American wolf-hunters and a group of Assiniboine Indians. The slaughter of the latter by the wolves becomes known in history as 'the Cypress Hills massacre' and in Damon Chance and Harry Vincent's Hollywood it becomes the raw material for the celluloid glorification that the producer is seeking.

The tracks converge in the revelation that "the Englishman's boy" is, of course, Shorty McAdoo, the bit player whose reminiscences Vincent and Chance fashioned into a movie. An ironic denouement is found in Chance's

rejection of Harry Vincent's historically accurate depiction of the massacre and his substitution of a laudatory account of the non-Natives, as well as in Harry Chance's rejection of Hollywood and his relocation back to Saskatoon, where he works as a theatre projectionist. In Saskatoon, "living beside the river," (325) he reflects on what he has learned from McAdoo and Chance, Hollywood and the Cypress Hills. "Chance believed character didn't count for much in history. But, looking at the river, I remind myself the map of the river is not the river itself. That in it are deep, mysterious, submerged, and unpredictable currents." (326) Vincent and Vanderhaeghe are talking about life, and about history, as the author signalled when he chose as an epigraph at the beginning of the novel Canadian historian Donald Creighton's famous summation of his discipline: "History is the record of an encounter between character and circumstance... the encounter between character and circumstance is essentially a story."

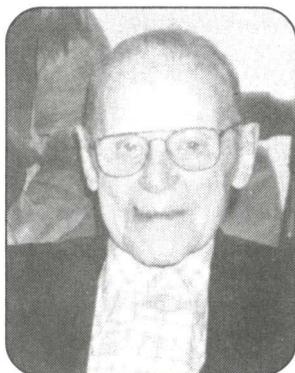
But to summarize the novel's plot and its links to Vanderhaeghe's sense of place and history is to trivialize its contents and underestimate its achievement. Guy Vanderhaeghe, a popular and accomplished teacher of creative writing at St. Thomas More College, is a master prose stylist as well as a reflective observer of life's foibles and a commentator on Hollywood and its excesses. As in his earlier novels and collections of short stories, in *The Englishman's Boy* Vanderhaeghe shows a keen eye for human situations and a perceptive ear for the dialogue of



everyday life. The number of passages in the novel that could be used to illustrate the author's understanding of human nature and his ability to convey it in words is large, but consider just one. Harry Vincent, now Hollywood script writer and future Saskatoon movie projectionist, is describing the discomfort of his strained visits to his mother's room in a chronic-care hospital: "I had only hurled bits of stilted conversation at her: How was she feeling? Wasn't that a nice rain last night? Weren't the flowers in the grounds beautiful for this time of year? Hard little pellets of desperate talk which rattled off her solitude like cold sleet off a tin roof. Nothing but racket." (176) *The Englishman's Boy* is decorated with prose gems such as

that, adornments that readers of Vanderhaeghe's stories and novels have come to expect and relish.

St. Thomas More College, Saskatoon, and Saskatchewan are fortunate, indeed, to have in their midst a literary star such as Guy Vanderhaeghe. *The Englishman's Boy* is a brilliant realization of twin encounters of character and circumstance, and, therefore, of incidents in the interpretive story we call history. And the best thing about this accomplishment is that it has occurred while Vanderhaeghe is still a relatively young man. STM students and all who enjoy fine writing can look forward to many more such literary gems.



## ***Requiescat in pace***

***Fr. Gerald Falconbridge Anglin, CSB***

***Born March 22, 1902***

***First Profession October 2, 1927***

***Ordained December 21, 1930***

***Died October 17, 1996***



Fr. Anglin, the oldest member of the Basilian Congregation, died at the Basilian Fathers Residence in Toronto in his 95th year. Born in Toronto he was one of 14 children in a family of prominent lawyers and politicians. His paternal grandfather was Speaker of the House of Commons from 1874-1878; his father was a lawyer; a paternal uncle was Chief Justice of Canada from 1924-1933; his maternal grandfather was Chief Justice of Ontario in the early part of the century; a maternal uncle was Dean of Osgoode Law School for 25 years. Fr. Anglin seemed to be following in the family tradition when he graduated from Osgoode Hall in 1926, but instead entered the Basilian novitiate and was ordained in 1930.

Initially he served as Principal of St. Michael's College School before coming to Saskatchewan as a founding father of St. Thomas More College. He taught Economics and History at STM from 1936 until 1942. Returning to Toronto he served as parish priest of St. Basil's Church until 1961 and then as pastor of Holy Rosary Parish until 1990 when he retired.

Friends and associates recall that he was an avid tennis player and passionate rock collector, but most importantly that he was a quiet, gentle person with a wry sense of humour.

Fr. Anglin last returned to St. Thomas More College for the celebrations of our 50th Anniversary. On that occasion, Fr. James Hanrahan gave the Canadian Catholic Church History Collection the new name of "The Anglin Collection" in his honour.

Fr. Anglin is survived by two sisters, Madeleine Mackay and Naomi Le Vay as well as dozens of nieces and nephews. To them we extend our condolences and would want them to know that their brother's contribution in Saskatchewan, as one of the original Basilians establishing a Catholic College federated with the University of Saskatchewan, was a truly significant one in our province. With his colleague, Fr. Leonard Rush, they were charged with the pioneer responsibility of implementing the new venture. This year we have celebrated our 60th Anniversary and our College has grown and flourished, a measure of the solid foundation laid in the early years by priests such as Fr. Anglin.

## Catholic Higher Education

*At the Spring reunion of alumni/ae, the College hosted a Panel and Discussion Forum on Catholic Higher Education. The panel was representative of many different perspectives — alumni/ae of the 40's, 50's and 90's, a Basilian educator who was President of our College in the 1980's, and Bishop Weisgerber of the Saskatoon Diocese. Each was able to explore a particular feature of Catholic Higher Education, yet beneath their comments lay a unity.*

### Bishop James Weisgerber

*Ex Corde Ecclesiae*, a post-synodal Apostolic Exhortation lays out a vision of laity and the whole Church. For Bishop Weisgerber, this document reaffirms the institutional presence of the Church in higher education and recognizes the increased role of laity over the past. Bishop Weisgerber cautioned that two temptations can distort the role and mission of a Catholic College. The first was a tendency to be so strongly interested in Church that people fail to become engaged with reality. A second tendency to avoid would be separating faith and life. For our Bishop, the College is educating laity, and laity is secular — in the world professionally, socially, culturally, politically and economically. The goal of the College must be to touch people with the gospel through its teaching and research endeavours. It is important to get students to reflect on important contemporary issues such as biotechnology, uranium, Aboriginal peoples, in the light of our Catholic heritage. In every academic discipline, predominant values must be examined from a Christian perspective. Bishop Weisgerber sees dialogue between the Church and culture as the very heart of what it means to be a Catholic college. Further, in its pastoral role a Catholic institution of higher learning should unite faith with learning, and both faculty and students should discern that faith is intimately integrated with the life one lives. If laity means “the people,” then it is their role to come to the world with faith, skills and knowledge so that they can have a role in bettering that world. *Ex Corde Ecclesiae* provides the vision for Catholic Higher Education, but its implementation is everybody's business.

### Sr. Irene Poelzer

Irene Poelzer, an alumna of the College and retired Professor from the College of Education at U. of S., spoke of the “federation” model here at our University that accomplished the vision of higher education held by Fr. Carr, CSB. Federation provided for an independent Catholic College within a large university. Besides the economic and academic benefits which accrue to each side of this arrangement, STM has autonomy over faculty and its own internal affairs, yet is integral to the University with all its services. This model celebrates the

acknowledgement that faith and morals are compatible with knowledge. Irene told a number of anecdotes that revealed Fr. Carr's approach to higher Catholic education. He had a unique teaching style, preferring to startle students into astonishment and wonder. For him, real knowledge came through insights, and lives are transformed after knowing and experiencing the fusion of faith and knowledge. Providing the milieu and encouragement for this merging of faith and living, happens not only in the chapel and classroom, but in all the activities of college life. Irene summed up by stating that Catholic Higher Education provides a sort of apprenticeship for the rest of one's living.

### Fr. Hanrahan, CSB

Fr. Hanrahan spoke briefly on the role of the priest in Catholic Higher Education, indicating that initially, priests were the key component for the institutional presence of the Church referred to by Bishop Weisgerber. In the early days of the College the faculty were priests, but today most faculty are not priests. As lay faculty in a Catholic College they must examine their role as Catholic teacher and embrace the pastoral role of their vocation. STM, Fr. Hanrahan stated, is a new form of community and the role of the priest is fundamentally different. Now his role is to **be with others** to bring a sense of vocation, a sense of pastoral concern, and a sense that faith, life and learning are inextricably linked.

### Carol Toszak

As one of our Chaplains, Carol talked about the students of today and the nature of chaplaincy as she has experienced it. For her, students today are on the same quest as those in the past. They seek to know who they are, what their purpose in life is, and the meaning of their life. Chaplaincy — nurturing students and faculty in their faith — happens through living in the community. It is strengthened with Catholic teaching. It is enlarged as young people learn that the world needs Christian contribution. Today our chaplains journey with the students, allowing them to add their own wisdom and trusting them to carry on. Despite strong and diverse views, the students on the planning committee for the

national students' conference developed a unity, solidarity, focus and commitment to do a splendid job organizing the Conference. Our chaplains see these adult students not as children of the Church so much as disciples of Jesus seeking truth and direction.

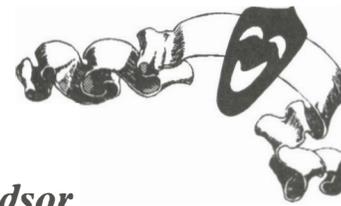
### **Bernard Daly**

As an alumnus, Bernard spoke of his experience at STM and its formative influence on his life. In telling stories of Fathers O'Donnell, Cullinane, Carr and Miller, he spoke of them as always teaching, whether in the furnace room, the kitchen, the classroom, the "party area" or the chapel. Today this is called "mentorship." Students learned to understand that what they learned should and did touch their lives. If we had a secular vocation, we learned that in our engagement with secular affairs, we were to direct them according to God's plan.

### **Discussion Forum**

In a lively and far-reaching discussion period following the presentations of the panel, Mrs. Mae Daly summed up for many what Catholic Higher Education involved when she said "You teach who you are, not what you know." Learning that faith, morality and living form an integral whole is absorbed primarily from experience rather than learned through a didactic process.

*Each of our speakers from their own particular focus shared a fundamental truth. The pursuit of wisdom is a holistic enterprise that engages the whole person. Rather than compartmentalizing religion and life, the two must be fused so that one's living is shaped by faith and a vision of the good.*



## ***The Merry Wives of Windsor***

*by William Shakespeare*

*directed by Catriona Shinkewski  
and Tonya Reschny*

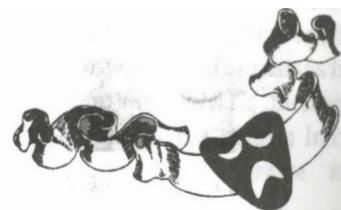
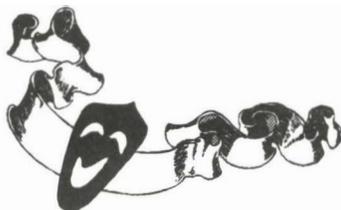
***St. Thomas More Auditorium***

***Evening Performances at 8:00 pm***

***January 30, February 1, 2, 6, 7, 9***

***Tickets: \$8.00 adults  
\$6.00 students  
\$5.00 Newman members, seniors, children***

*Donated items for the Saskatoon Food Bank  
will save you \$1.00 on the price of tickets*





## Most Distinguished Graduate - Fall Convocation 1996

Last autumn, our *Newsletter* boasted of the achievement of one of our students. This year we bring you an update on her most recent accomplishments. Following are the remarks made by Dean David Atkinson of the College of Arts and Science at our recent Convocation.



**Crystal Nicole Beliveau** is graduating today with a Bachelor of Arts degree with High Honours in French. She is being presented with the **Rose Litman Medal** in the Humanities for being the outstanding graduate in a Humanities discipline.

This medal is in honour of Mrs. Rose

Litman, a greatly valued member of the Dean's Office in the College of Arts and Science for over twenty-five years.

Crystal is also being honoured as the **Dean's Medal** recipient for the Fall Convocation 1996. The Dean's Medal is awarded to the most distinguished graduate of the College of Arts and Science.

As well Crystal will receive the **University of Saskatchewan President's Medal**, which honours the undergraduate student achieving the highest academic standing at Fall Convocation.

The daughter of Mary Anne and George Beliveau, and for those of you curious out there, the second cousin of that other famous Beliveau, Crystal graduated from Wolseley High School. While still in high school, she spent a year as an exchange student in Switzerland where she developed and nurtured her passion for French. Crystal has been

named to the Dean's Honour List for the last three years, and has received numerous awards for her academic achievement. Crystal is an accomplished actress, and was awarded Best Supporting Actress at the Francophone Community Theatre Festival. Last year Crystal studied in the second official language at the University of Montreal having won the prestigious Queen Elizabeth Silver Jubilee Scholarship.

A student of the calibre of Crystal Beliveau is not a usual occurrence. She acknowledges the continued support of her parents and her partner, Mark, and while she recognizes all her professors for their support, and in particular Professor Cheryl Souloudre, they in turn have recognized the very rare gifts Crystal possesses. Her professors write that her written and oral presentations are impeccable, exemplary in their organization and demonstrating a sophisticated command of the French language. As one of her professors states, "I have never encountered a student of Crystal's calibre and probably never will again."

Crystal intends to continue with her formal education at the graduate level in September 1997.

We extend to you Crystal, our heartiest congratulation on your outstanding achievement.

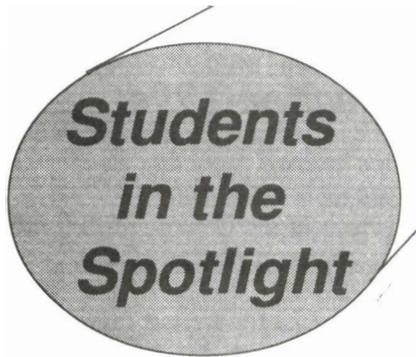
## 1996 ALUMNI/AE GOLF TOURNAMENT CHAMPIONS



*l to r: Stan Yuzak, Ed Reiger, Lloyd Moker, and Don Lautner*



**1997 Golf Tournament  
Moon Lake Golf & Country Club  
Saturday, May 31, 1997**



# They are honored and we are proud.

## ST. THOMAS MORE COLLEGE SCHOLARSHIPS AND AWARDS

### ACADEMIC YEAR 1996-97

#### *CARR FOUNDATION SCHOLARSHIPS*

Trudine Greenwald      Danielle Duperreault  
Gladys Neufeld

#### *JOHN AND ELIZABETH KAUFMANN SCHOLARSHIP*

Trudine Greenwald

#### *ST. THOMAS MORE KNIGHTS OF COLUMBUS BURSARIES*

Andrea Martens      Kenneth Ladouceur  
Cameron Santer

#### *ROSE VOYTILLA SCHOLARSHIP*

Joseph Whittaker

#### *ANNE PHELAN DECOTEAU BURSARY*

Angela Penna

#### *STM KNIGHTS OF COLUMBUS FIRST YEAR SCHOLARSHIPS*

Gillian Girodat      Erin Stang  
Jana Boychuk      Jennifer Sabadash  
Kyra Gazdewich      Erin Millions  
Jill Zmud      Barbara Mysko

#### *NICHOLAS LUCYSHYN BURSARY*

Donna Leggott

#### *LOUIS J. VIZER BURSARY*

Michael Santer

#### *ST. THOMAS MORE FIRST YEAR SCHOLARSHIPS*

Heather Blyth      Rosemary Courtney  
Jeffrey Banow      Cameron Santer  
Tyler Wist      Deanne Benning  
Janna Tumbach      Lindsay Brost  
Carrie Gress      Pamela Fletcher  
Jodi Williams

#### *THE FR. OSCAR REGAN BURSARY*

Darlene O'Donnell

#### *THE DAVID FARMER SCHOLARSHIP*

Glorian Shawaga

#### *AULEA ARSENAULT BURSARY*

Irene Lacoursiere  
Jodi Blomme

#### *CHRISTOPHER DAWSON SCHOLARS*

John Sanche      Alison Rygh

#### *THE FOUNDATION PROGRAM BURSARIES*

Christian Ansaldo      Leonard Epp  
Sarah Powrie

#### *STM KNIGHTS OF COLUMBUS LEADERSHIP BURSARY*

Gregory Borysko

#### *HENRI BROCKMAN MEMORIAL SCHOLARSHIP*

Celeste Lepage

#### *MAUREEN HAYNES MEMORIAL SCHOLARSHIP*

David Buttinger      Cristin Dorgan  
Rebecca Nordick

***We extend our heartiest  
and most sincere  
congratulations to all!***

## STM welcomes its new faculty . .



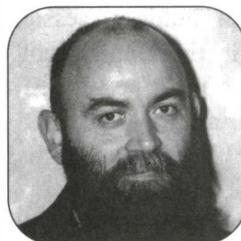
**Ludmilla Voitkovska** is teaching two English courses as a sessional lecturer at STM as well as teaching courses in advanced Russian and Ukrainian for the College of Arts and Science at the University. Born in Western Ukraine, Ludmilla was raised and educated in

Chernivtsi. She earned a 5-year diploma in Philology (literature, linguistics and languages) having specialized in English literature. Later she attended the University of Odessa where she earned her Ph.D. in linguistics. She also taught linguistics, literature, grammar theory and methods of teaching foreign languages at the same University before moving to the University of Sumy in Eastern Ukraine to be Head of the Modern Languages Department. In 1990, Ludmilla came to Canada with her daughter, Sofia, and has now completed her comprehensive exams and is working on her doctoral thesis in English literature. Her thesis "A stranger at home, at home among strangers: Joseph Conrad as an emigré writer," will examine the writer's ongoing dialogue between his Polish ethnic heritage and the Russian political context within which he lived. Besides her teaching, Ludmilla is also the official interpreter for the Yeltsin Fellowship Program at the University of Saskatchewan. She and her daughter feel very much "at home" in Saskatoon and Canada and intend to stay.



**Henry Venema** is teaching a number of courses for the Department of Philosophy as a sessional lecturer this year. Besides the introductory course in Philosophy, he also is teaching Bio-Medical Ethics and Introduction to Ethics and Value Theory. Henry has a BA in Philosophy from Dordt

College in Iowa, a Masters of Philosophy from the Institute for Christian Studies in Toronto, and is awaiting a date for the defence of his doctoral thesis in the Philosophy of Religion at McGill University. The title of his thesis is "Paul Racoeur's Interpretation of Selfhood and its Significance for Philosophy of Religion." Henry and his wife, Margaret have a daughter Allisa (3 years) and look forward to a new baby in the New Year. As with many well-qualified academics, Henry is looking for a permanent academic appointment.



**Fr. Myroslaw Tataryn**, a Catholic Ukrainian priest is at our College on a two-year term appointment teaching classes in Eastern Christian Studies. Born in England he moved to Canada with his family while still a young boy. He earned his B.A. at the University of Toronto, and then

went off to Rome to study philosophy and live in a very traditional, strict monastery. Having determined that monasticism was not his vocation, he returned to Toronto to continue study in Theology and training in pastoral work. He spent three years at St. Basil's in Toronto earning a Master of Divinity. He was ordained in November of 1981 and for a number of years served as a parish priest in southern Ontario. Simultaneously he did some teaching for the Faculty of Theology at the University of Toronto. As Director of St. Sophia Religious Association, he worked to support the Church in Ukraine during the Soviet period. He loves teaching because it is a different pastoral ministry involving constant interaction with students which requires constant personal reappraisal. He finds the milieu of STM to be exhilarating and appreciates the time he has for writing. The relationship between Orthodox Ecclesiology and Cultural Pluralism is the focus of his current research. His wife, Maria, and daughters, Myroslawa (14), Anastasia (11) and Aleksandra (8) are already deeply involved in many activities in their new community. Myroslaw declared that both he and his family are feeling comfortable and welcomed in Saskatoon.



**Eric Kempthorne** is teaching an introductory Sociology 110 course at the College this year. Eric has a BSc in Anatomy, a certificate of Arts in Sociology and a Master's degree in Sociology from U. of S. His thesis "Towards a Theory of Deinstitutionalization: Social Control and the

Mentally Ill, 1906 - 1988" examines the legal rights and protection of the mentally ill in Saskatchewan for the period. Eric puts a lot of miles on his car each week as he journeys to North West Regional College in North Battleford and to Meadow Lake to teach classes in Sociology. For many years he has worked part-time in youth justice in an open-custody facility. He hopes to continue teaching and working in youth justice. Eric and his wife, Erika, have two daughters, Katrin (4) and Monica (5 months). In his spare time Eric is a cabinet maker who particularly likes to build furniture.



**Rae Mantyka** holds a sessional appointment in the Department of English this year. She earned an Honours BA and a Master's in English at our University. Her thesis was on the role of the "informer" in Irish Literature 1900-1925. She is currently contemplating the pursuit of a doctorate. Rae speaks many languages including English, French, German, Russian, Spanish and some Cree. One of the most interesting features of this able young woman is that she is a prolific letter-writer. She corresponds regularly with 70 pen pals whose locations represent all continents except Antarctica. She has been doing this since the age of 10, and has been lucky enough to visit or meet about a dozen of her correspondents. This year she is busy teaching English 110, carrying on her duties as an assistant to the Librarian here at the College, and helping out as an editorial assistant on the *Chelsea Journal*.



**Michael Poellet** is teaching in a term position in our Department of Philosophy. He has a BA in Classics, Philosophy and Theology, a Master of Divinity with majors in New Testament and Systematic Theology, and is currently finishing up his doctoral thesis for the School of Divinity at the University of Chicago. His thesis, "An Analysis of Contemporary Christologies and their Soteriological Claims as a Hermeneutic of History," looks at the work of current Roman Catholic theologians, Protestant theologians and theologians of Liberation to discern the philosophies of history behind them. This year Michael is teaching courses in Aristotelian Logic and Environmental Philosophy. As well, he is an ordained Lutheran Pastor serving as part-time pastor at King of Glory Lutheran Church. He thoroughly enjoys teaching as well as outings with his son Nathan (13) and daughter Lara (11).

### *The Philosophy Club Lives Again*

After a year of hiatus, the Philosophy Club has been revived at the University of Saskatchewan as a joint effort between the STM and Arts Philosophy Departments. Advised by Professors Ed Thompson and Carl Still, the Club met four times during first term. STM has hosted the meetings of the Club, which now boasts approximately 35 members. Meetings attracted up to 40 students on average and were addressed by invited guest speakers, including Professor Doug Caldwell and Professor Philip Dwyer.

Caldwell a microbiologist at U. of S. spoke on the current state of evolutionary theory. Citing the Pope's recent statement that evolution is "more than just a theory", Caldwell insisted that the Darwinian concept of natural selection will soon give way to a model of evolution through cooperation and "altruism" in biotic communities. Dwyer, who teaches philosophy at our University, argued against the age-old notion that some states of mind are entirely private and thus unavailable to others. "There is nothing that you can know that I can't know", Dwyer said, "unless you choose not to tell me what you're thinking."

The Club wrapped up the term with a party hosted by Helen Remai, a philosophy student at STM. Though off to a promising start, the Club remains interested in recruiting more members and welcomes proposals for future presentations. Currently, Curtis Onishenko and Alison Rygh, both of STM are serving as President and Treasurer, respectively. Other members of the Club's Executive are Christian Ansaldo, Carol Hay, Chad Jarotski, Kevin Macza, Brendan Neufeld, Lyndon Sayers, and David Wolfe.

Carl Still  
STM Philosophy Department



## Welcome back Sabbaticants



### Cheryl Soulodre, French Department

During her sabbatical, Cheryl was very busy with research, presentations and unexpectedly, with a sorrowful family matter. July of '95 took her to the Provincial Archives of British Columbia for research on Francophone authors in that province, and later to Winnipeg where she presented the film she produced about French authors in Western Canada entitled "Panorama littéraire de l'Ouest Canadien" to the delegates attending the International Conference on Gabrielle Roy held at Collège de L'universitaire St. Boniface in Winnipeg. In October she presented her film to the annual meeting of the ACFC Trinité at Prud'homme Saskatchewan. In February of 1996, Cheryl was again busy with public talks and film showings promoting the "Festival du livre" in Saskatoon and as the invited guest of Club Inter. The highlight for her research year was the opportunity to interview Marie-Anna Roy who is currently 104 years old, and sister of Gabrielle Roy. Marie-Anna was also a writer, particularly of historical journals about her experiences in the early years of this century. She told wonderful anecdotes of her years in the teaching profession in those early years. From this interview and further research, Cheryl intends to produce another film. During the winter Cheryl's mother became gravely ill and died in April. For a number of months she spent valuable contemplative time with her mother. We extend to Cheryl our heartfelt sympathy as she continues to cope with her bereavement. During the summer Cheryl resumed her research plans, going to Paris to La Bibliothèque Nationale to work on material about Henri Michaux, a twentieth century poet and painter. While there she stumbled onto a contact who knew Henri personally and she intends to follow up this significant lead. She was also able to record some unique French accents that she will be able to use in her French phonetics class. In September Cheryl found that with returning to a full teaching load, along with committee work, and trying to continue her research projects she has been going at full throttle and must continue running just to keep up with the demands on her time and energy. It's good to have you back Cheryl.



### Allan MacLeod, Political Studies Department

Even though Allan was on sabbatical during the last academic year he continued to supervise graduate students, serve on graduate committees and participate as an outside examiner at thesis exams. He also pursued his current research interest in the connection between art, literature and politics with consultations with colleagues in Toronto. At the same time however, he was heavily involved at the College in the student newspaper *In medias res* and in the establishment of the Foundation Program that was inaugurated this year. Unlike the Chelsea Program which focuses on enhancing skills with incoming students, the Foundation Program is more concerned with the unity of knowledge and interdisciplinary learning. For example, one of the themes of the program is "civil disobedience" and students will examine *Antigone* in English, the writing of Socrates in Philosophy, and examples in Political Studies. By examining the same problem — in this case civil disobedience — from a variety of viewpoints or with different questions in mind a student can broaden the scope of his knowledge and this process counteracts the fragmentation often imposed by subject disciplines that are artificial. This year there will be 6 seminars over the year, but the goal is to establish a full-year integrated course that would be team-taught. Another large hunk of time was spent in the development of a new course on Contemporary Political Thought 1945 to the present that includes the political thought of Sartre, Camus, Hannah Arendt, John Rawls and particularly Habermas. For rest and recreation he spent a week in Banff in the fall and a week on Cape Breton Island in the spring. Despite the overwhelming adjustment he experienced in September, he feels the benefits of his sabbatical in that he remains relaxed and is able to move with the flow. We are happy you had a productive and satisfying year, Allan.



### **Brian Chartier, Psychology Department**

Brian is glad to be back teaching for he missed it during his sabbatical; however, he did not pine for committee work. During the year he had time to read, do research and write. Without the busyness imposed by the academic year that requires preparation for classes, teaching, counselling, and marking, one can find time for contemplation and quiet reflection. Brian did some clinical work, but most significantly he was involved in the writing of 5 research papers that were presented at the International Congress of Psychology in Montreal. The research included work on 1) Adult Attachment and Social Support, 2) Sexual Victimization of Women, 3) Men and Grief, 4) Adults

Coping with a Parental Death and 5) Acceptance of Athletic Violence and Interpersonal Aggression. For the last topic, Brian wants to do more study because the results revealed some surprises that he would like to verify; consequently, he intends to set up more tests for comparative data. During the year, Brian did enjoy some rest and recreation with a trip to California, particularly Disneyland with his daughters. Just recently he and his family have acquired a cabin where he anticipates spending restful and rejuvenating sojourns in the future. Welcome back Brian. We missed your "straight to the point" opinions on issues under debate.

## **A Process for Renewal**

Mary Miller, the editor of the *STM Alumni/ae Newsletter*, asked me if I would write something about my experience of the Basilian Synod last summer at Saint John Fisher College in Rochester, New York. First of all, Rochester is my hometown and Fisher is my alma mater (1969) and since I hadn't been there in 5 years (7 years according to my Aunt Lorraine), it was wonderful to be back visiting relatives, friends, former students and Basilians.

The thing I liked about the Synod was that I got to see so many Basilians whom I had not seen in many, many years, especially those with whom I went through the old process of formation.

I think the most significant structural thing for me was that I feared there would be a lot of individuals giving platform speeches and grandstanding about all their personal issues and concerns that they feel should be forced on the group, yet none of this occurred. We were divided into groups of eight (and these groups were later re-mixed over the course of the five days), and we were guided to discuss the various issues that the Basilian Fathers are facing: community life, apostolate, vows, lay association, government, finances. Lay association emerged as a problem basically because many priests still like the class distinction of cleric and lay. The nitty-gritty work of equality between cleric and lay needs to be further worked out — even to creating a new vocabulary that gets rid of "cleric" and "lay."

Instead of listening to lectures, I had to think and work together with seven other Basilians, one of whom was a lay associate. The table conversations were lively and

engaging at the same time that they were tiring and hard work. I do not wish to undermine formal lectures and presentations here. My experience is that I can be as fully engaged in a lecture presentation as I can be in a table-group discussion. I also can be as fully disengaged. At a lecture I can fall asleep and "dial out." These are more difficult to do as a small group discussion. However, I noticed that very often, while my table group was doing its work, often in 30-45 minute time periods, others of the 33 tables seemed to finish "early." If I can't sleep or tune out at a table discussion, I can certainly cut it short by getting the "work" done as fast as possible. My point here is that we, as a church and a religious order, and as educators, need to work at continuing the sometimes painful process of grass roots conversations and the leaders at the "top" need to keep listening (and participating as "equals"). We are finding out that it is oftentimes hard work, and boring, to talk to and listen to each other, on all levels, in education, in the church and in religious life.

These table conversations were however, liberally sprinkled with breaks, prayer sessions, Masses, meals and various recreations.

These five days from July 8 - 12 are part of a much larger process of on-going renewal of religious life and priesthood that started really after Vatican II in 1965 (the year I entered the Order), but for the Basilian Fathers, renewal is now an ongoing priority and we look forward to another major step in that renewal with our General Chapter this summer in Toronto.

Fr. Ed Heidt, CSB

**STM Study Tour to  
Eastern Christian Sites  
in the Holy Land**

**July 20 through August 10, 1997**

This study tour is to places in Israel including Jerusalem, Nazareth, Bethlehem, Gethsemane, Mount Moses, Tarshiha, Haifa, and Tel D'Or. Some of the sacred sites to be visited include:

- Melkite Greek Catholic church
- Museum of Oriental Christianity
- Church of the Holy Sepulchre
- Shepherd's Field Greek Orthodox Church
- St. George's Greek Orthodox Monastery
- Mary Magdalen Russian Orthodox Church
- Greek Catholic Icon Workshop
- Byzantine Mosaics of Tabgha

Throughout the tour, orientations and introductory lectures will provide a context for a worthwhile experience. Accommodation in a number of monasteries and seminaries will provide an appropriate and familial milieu for the tour.

For further information and details, or to express an interest in taking this tour please call Claude Lang at 966-8900.



**PUBLIC LECTURE**

Wednesday, January 29, 1997  
at 7:30 pm  
in St. Thomas More College Auditorium

***"Pass or Fail: Grading the Jesus Seminar"***

by

**Fr. John R. Donahue, SJ**

Professor of New Testament  
Jesuit School of Theology and  
Graduate Theological Union at Berkeley  
and author of

*The Gospel in Parable: Metaphor, Narrative and Theology  
in the Synoptic Gospels*

**ALL ARE WELCOME**

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## CHRISTIAN CHURCHES IN THE NEW UKRAINE — MOHYLA LECTURE

Since October 1989 the political circumstances within which Christian Churches in Ukraine function have radically changed. Many term this new, post-Soviet era a fresh new start; it is that, certainly, however it is coloured by much from the past. Therefore in order to understand the current situation one needs to be at least superficially familiar with old, unresolved problems within the Christian communities of Ukraine. Specifically, one must recognize that in 988 the medieval prince of Kyivan-Rus', Volodymyr, accepted Christianity from Constantinople and in so doing subscribed for his dynasty to the very clear notion of the Byzantine *symphonia*, a design of church-state relations based on their mutual interconnectedness, and with the ruler ultimately responsible for the "earthly" well-being of the Christian community. This *symphonia* resulted in a notion of self-definition for the people of Ukraine which defined them in ethno-religious terms: *russkyj jazyk - hrec'ka vira* (Ruthenian language - Greek faith). When in the sixteenth century the Orthodox hierarchy of these lands chose to respond to increased pressure for conformity from the forces of the Counter Reformation by maintaining their *hrec'ka vira* but entering into the jurisdiction of Rome — many were unable to understand how this was possible — to be of the Greek faith, but recognize the "Latin" Pope! This Union of Brest' in 1596 facilitated the rupture of the populace: those who maintained their *hrec'ka vira* by remaining under the jurisdiction of Constantinople and then by the end of the seventeenth century the jurisdiction of Moscow; and those who accepted Papal jurisdiction, but insisted also on the integrity of their *hrec'ka vira*. Rather than helping renew the Ruthenian Church the Union of Brest' in many ways facilitated its political division between the Catholic Polish state and the Orthodox Muscovite state. However, since from the mid-16th century the Ukrainian territories were divided among Poland, Muscovy, Hungary and later Austria, the consciousness of the people was unable to in fact integrate the meaning of religious diversity within the Ukrainian nation. As a result, in Poland to be Ukrainian meant to be Ukrainian Catholic (*hrec'ka vira*, but Catholic) whereas in Muscovy to be Ukrainian was to be Orthodox.

In the twentieth century various attempts at establishing an independent Ukrainian state were thus highly associated with one or the other Christian Church. In the Western Ukrainian lands under Poland, between the World Wars the Ukrainian Greek Catholic Church, and its primate Metropolitan Sheptytskyj were often at the forefront of the defense of the rights of the Ukrainian nationality. In the

1920's when Soviet rule had not yet been totally ensconced in Eastern Ukraine religiously conscious nationalists gave birth to the Ukrainian Autocephalous Orthodox Church; a church which prided itself on being independent of the "foreign" power — the Russian Orthodox Church. Even in the days of Stalinist and later Brezhnevite persecution, nationally conscious intellectuals closely associated themselves with the spiritual values of either the Ukrainian Autocephalous Orthodox or the Ukrainian Greek Catholics.

When in October 1989 the Orthodox priest at the Lviv Church of the Transfiguration announced that he and his parish were publicly pronouncing their allegiance to the banned Ukrainian Greek Catholic Church this was greeted not only as a sign of religious revival, but also as a powerful witness to the indomitable spirit of the Ukrainian people. Church and state were still tightly bound in the minds of the populace. In fact, the reaction to this announcement from the Moscow Patriarchate was testimony to the fact that they too operated within this same perspective: the priest was condemned as a traitor both to Orthodoxy and to the heritage of his ancestors; the Greek Catholics who were "arising from the underground" were described as nothing better than thugs and bandits — the same terms that the Soviets had used to describe Western Ukrainian nationalists in the 1940's and 50's! Soon after the events of October, however, other groups made themselves known: a prominent Orthodox priest Fr. D. Yarema, pastor of the esteemed Church of Sts. Peter & Paul in Lviv announced the re-establishment of the Ukrainian Autocephalous Orthodox Church and soon an orthodox bishop, Ioann Bodnarchuk joined him. By the end of 1990 there were in fact three "traditional" Ukrainian Christian Churches vying for popularity and claiming the heritage of traditional Ukrainian Christianity and a sensitivity to issues of Ukrainian independence. Arguments over Church property abounded; allegiances of priests were challenged by supporters of opposing groups within the village or town. Religious anarchy was, and in some areas remains the rule.

Through all this, other Western Churches remained somewhat on the sidelines. In the Soviet period there were statistically significant increases in the number of Baptists, Seventh Day Adventists, and Pentecostals. However these groups in general were perceived as agents of Russification since they tended to be localised to Eastern Ukraine and were the products of missionaries from Russia. Similarly, the Roman Catholic Church had been historically associated with the Polish population and thus isolated to the peripheries of Ukrainian national life.

The current status of Christian Churches in Ukraine is however becoming clearer. Although gathering statistics is somewhat of an inaccurate science in Ukraine we can approximate figures based on official government statistics as well as a number of private surveys done in 1994 and 1995. At present there are 17,600 officially registered religious communities in Ukraine reflecting 65 different groups. In a February 1994 survey approximately 48% of the populace defined themselves as believers of which 65% called themselves Orthodox. Currently the largest Orthodox Church in Ukraine remains the Church of the Moscow Patriarchate (the Ukrainian Orthodox Church - MP) with 6,564 parishes organized in 29 eparchies (dioceses), 60 monasteries, 10 theological schools, and 5,100 priests. Its heaviest concentration of membership is in East-Central Ukraine and the Westernmost Transcarpathia region. It is closely identified with the old soviet-age policies of the Moscow Patriarchate and so has little following among the nationally-conscious intelligentsia, although most recently President Kuchma has shown some public support for this Church. Its head, Metropolitan Sabodan is regarded as a moderate and clear-thinking individual. The next Church is the Ukrainian Orthodox Church, Kyivan Patriarchate. This Church currently headed by Patriarch Filaret Denisenko is the larger portion of what in 1990 was the Ukrainian Autocephalous Orthodox Church. This latter division arose due to concerns with the less than pious past of Filaret who had previously been the Russian Orthodox Metropolitan of Kyiv. This Church numbers somewhere between 1,300 and 2,000 parishes and has approximately 1,300 priests, 21

eparchies, and 7 theological schools. It and the Ukrainian Autocephalous Orthodox Church (UAOC) remain isolated within world-wide Orthodoxy, not recognized by other canonical Churches. The UAOC has perhaps the most tumultuous past and questionable future. It has approximately 1,200 parishes, 600 priests, and 9 bishops. Significantly 83% of its members live in Western Ukraine. At the end of October 1996 the head of this Church, Patriarch D. Yarema resigned, apparently hoping to speed union among the Orthodox Churches in Ukraine. His action was however rebuffed by the majority and today he remains isolated and his Church appears to have a questionable future. The other important player in the field is the Ukrainian Greek-Catholic Church which is comprised of 8 eparchies, approximately 3,100 parishes, 50 monasteries, and 9 educational institutions. Most of this Church's parishes are in the Western Ukrainian provinces. Among the so-called non-traditional Churches we find the Roman Catholic Church which has 694 parishes, 21 monasteries, and more than 300 priests, of whom 221 are non-Ukrainian citizens. There are 1,621 communities of Baptists, 892 of Christians of Evangelical Faith, 538 of Jehovah's Witnesses, 526 of Seventh Day Adventists, 97 of Reformed Church, and only 27 Lutheran communities. The statistics indicate that there is one religious community for every 2,560 citizens or, more significantly, one community for every 1,250 believers. Considering the impoverished state of religious life just five years ago this nation demonstrates a remarkable growth.

Fr. Myroslaw Tataryn

STM Department of Religious Studies



### NEW TECHNOLOGY IN OUR LIBRARY

In October 1996, our library changed its computer catalogue system from Laser Guide to Lexifile. Lexifile was developed locally by Jim Bruce and Tenko Tuomi, and is used in over 150 libraries in Canada and the United States. Lexifile was chosen because it has the technology that we need, and the cost is considerably less than that of our previous system. An automated circulation package comes with Lexifile, and the library staff will begin using it as soon as the holdings have all been barcoded. This computer system also combines STM holdings with those of St. Andrew's College, the College of Emmanuel and St. Chad, and Lutheran Theological Seminary.

The library staff expect the connection with Ethernet to be completed early in 1997. This will make our holdings available to the general public. It will also be very useful and efficient for library staff, faculty, college staff and students.

## 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.*

- ANGLIN, Fr. Gerald F., C.S.B.  
 ARN, Loretta L.K. '65  
 \*ARSENAULT, Auléa Matilda '58  
 ARSENAULT, Sister Marie Louise '51  
 ATKINSON, Janice C. '59  
 ATWOOD, William J. '64  
 AYOTTE, Aime J. '46  
 \*BAIRD, Molly  
 BALDES, Dr. Edward J. '18  
 BASSENDOWSKI, Diane Louise  
 (née Boulanger) '73  
 BAUCHE, Fr. Gerald Emile '73  
 \*BAUMAN, Anthony '49  
 BEDARD, Edward J. '61  
 BEDARD, Mrs. Marie (née Hunt) '57  
 BELLIS, John W. '36  
 BENNING, Richard John Andrew '66  
 BERGERMANN, Theodore Herman '37  
 BERSCHIED, Mathias J. '49  
 BILODEAU, Claudette M. '68  
 BLACK, Fr. J. Bernard, CSB  
 BINTER, Bernard J. '47  
 \*BITZ, William George '39  
 \*BLAHEY, Peter Raymond '38  
 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  
 \*BULGER, Rose Lucille (née Campbell) '51  
 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  
 CHOUINARD, 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  
 \*CONNOR, Albert  
 COONEY, David J. '71  
 CORRIGALL, 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  
 \*DELORME, Douglas John, '79  
 DEMAY, Alice Jeanne Marie '62  
 DEMONG, Roger K. '67  
 DEMOREST, Henry Harford Albert '51  
 DESROSIERS, Theodore Joseph '48  
 \*DEUTSCHER, Edward Lloyd '56  
 DEUTSCHER, Michael Stanley '47  
 DEUTSCHER, Rudolph J. '45  
 DOBSON, Dennis Cunningham '65  
 \*DONLEVY, Helen  
 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  
 EHLERT, Edwin Wayne '65  
 \*ELL, Joseph Edward '49  
 ESTOK, Michael J. '60  
 \*EXNER, Charles Antony '48  
 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  
 \*FINN, Fr. Robert W., C.S.B.  
 FLEGEL, Bill '50  
 FODCHUK, Miss Usteen '47  
 FOLEY, Eugene Brian '74  
 FORBES, Donald Alex '34  
 FRASER, Frederick Walter '41  
 FROH, Nicholas Peter '46  
 \*GABEL, Frederick Edward J.  
 GAMRACY, Walter Joseph '61  
 GARTNER, Edward Edmund '71  
 GARTNER, John Anton '43  
 GAUDET, Charles Henri '64  
 GENEUREUX, 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  
 \*HAWES, Erwin Gregory '40  
 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  
 \*KAZAKOFF, Margaret (née Protz) '61  
 KEENAN, Prof. Michael G.  
 KELLERMAN, William M. '49  
 \*KERR, Catherine M.  
 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  
 \*KOBRYNSKY, Steven '57  
 KOKESCH, Colette Cecile '67  
 KOLLER, Eric Markus '61  
 \*KOOB, Larry Roman '57  
 KOSMYNKA, Michael '62  
 \*KOSOLOFSKI, John Charles  
 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  
 \*LABERGE, Albert Lionel  
 LaBRASH, Irene Ethel '58  
 LANDRY, Sr. Rita, S.N.D.  
 LANG, Harry N. '53  
 LANGEVIN, Lawrence S. '61  
 \*LAROCQUE, Donald Lorne  
 \*LASHYN, Lawrence Henry '60  
 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  
 \*LENTSCH, Augustine John Joseph '45  
 LUCAS, Frank S. '37  
 \*LUCAS, Sharon Rae '89  
 LUCYSHYN, Nicholas  
 \*MACDONALD, Fr. D. Gordon, C.S.B.  
 \*MACK, William Peter '65  
 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  
 MARKEL, Fr. Basil  
 MATTELEO, Joseph '56  
 \*MAULT, James T.  
 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  
 \*NEMETZ, Emma '70  
 NIEMAN, Theodore Jacob Q.C. '38  
 O'CONNELL, John M. '39  
 O'CONNOR, Mary Lorraine '63  
 O'DONNELL, Fr. Joe C.S.B.  
 \*OPALINSKY, Christine Emelia '70  
 O'TOOLE, Ethel Margaret (née Fritz) '57  
 \*OXMAN, Michael William  
 PAJOT, Thomas Basil '47  
 PANASIUK, Meraslav '64  
 PARKES (Pushkarenko) Alexander D. '42  
 \*PARSONS, Margaret Kathleen (née Simmonds) '55  
 \*PARSONS, Monica Anne (née Comer/Hedges) '45  
 PASLOSKI, Michael  
 PASLOSKE, Rudolph Richard '65  
 PENLAND, Ella L. Mrs. (Keller) '48  
 PERILLAT, Marguerite Fernande '52  
 PETERHERYCH, Steven '61  
 \*PLATZER, Wilfred Augustus '48  
 PLUECKHAHN, Victoria Dale (née Watchicoski) '62  
 \*PODILUK, Edward '58  
 POLLEY, Joseph F., Q.C. '48  
 POURBAIX, Dr. William E.J. '46  
 \*PREFONTAINE, L.L.  
 PROVICK, John Martin '51  
 RACH, Gordon L. '62  
 RAUCH, Dr. Josefina '62  
 REGAN, Fr. Oscar C.S.B.  
 \*REINERS, Victor Rudolph '40  
 REPSKI, Alex '52  
 REYNAUD, Julien C.  
 RIBA, Mary '66  
 RICHARDSON, Helen Elizabeth (née Meats) '45  
 RIFFEL, Dr. James Casimer '43  
 RINK, Melford Allan '72  
 ROBERTS, Neil Francis '47  
 ROBERTSON, Gary '70  
 \*ROCK, Edward (Ted) '65  
 RODDY, Agnes Mary '31  
 \*ROHATYN, Joan '65  
 ROMANIUK, Steve William '47  
 ROUBLE, (Sr. St. Ambrose) Anastasia, '67  
 RUBIN, Morgan Edward '45  
 \*RUEST, Joseph Leon Marcel '49  
 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  
 \*SHERMAN, Nicholas John William '50  
 SHUPENA, Mary S. (née Wasyluk) '66  
 SIMOES, Louis C. '53  
 SLOBODZIAN, Michael G. '78  
 \*SMITH, David Lawrence T.  
 SMITH, William Laird '58  
 SMITHWICK, Wm. Patrick '38  
 SMUK, Avriilia 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  
 \*STASIUK, David Marion '68  
 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  
 \*STRYJEK, Michael Dmytro '48  
 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  
 \*TREW, Randolph Peter '78  
 TYCHOLIZ, Donald Robert '65  
 VIZER, Louis J. '52  
 VOGT, Anton George '34  
 WAGNER, Carl Fredrick '62  
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 WASYLENKA, Sister Mary Henry '63  
 WAUGH, Mrs. Dorothy Jean (née Craigie)  
 WEBER, Sister Magdelene (Ursuline) '45  
 WEDGE, James Balfour, Q.C. '44  
 WESOLOWSKI, Fr. Roman Antoni '83  
 \*WOLFF, James Anthony Lee '55  
 WOOD, John Garth '74  
 WOODARD, William DEVERE '44  
 \*YOUNG, Margaret Amelia '43  
 ZADVORNY, Violet Marie '57  
 ZAKRESKI, Norma M. (née Mahoney) '52  
 ZAKRESKI, Orest Nickolas '49  
 ZINTEL, Sister Antonia A.M. '79  
 As of November 30, 1996  
 Compiled by D. Gorsalitz

**STM/Newman Alumni/ae Association**  
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***Can you help us?***

There are many ways in which you can help us. We are always looking for “lost” alumni/ae. Your fellow graduates are interested in hearing your news: births, marriages, moves, career changes and bereavements. Please let us know. As well, we would like to receive nominations for the “Distinguished Alumna and Alumnus 1997” 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:

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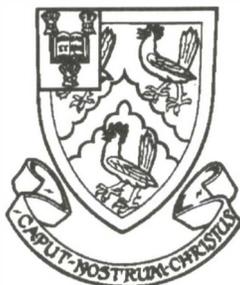
Feel free to phone (1-306-966-8900) or FAX (1-306-966-8904). Thank you for your help!

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