



in medias res

EDITORIAL POLICY

*In Medias Res* is a journal devoted to the dissemination of the liberal arts in light of the Christian intellectual tradition. Our publication's title derives from the Latin language, the ancient tongue of the Western Academy and Church, and denotes the state of being "in the middle of things." We select a broad range of publications, such as articles, essays, travelogues, reviews, poetry, fiction, and art, which represent the thought cultivated in various programs studied at the University of Saskatchewan. Indeed, the university must contain something of all these disciplines to be called a *universitas*, a whole which has sufficient diversity and

depth to merit its name. Situated as we are amongst many ideas, both within the University and the wider world, we are well-advised to reflect critically upon the principles that constitute our culture. The purpose of this paper, then, is to foster the intellectual growth of our University's students, to confront the philosophy of contemporary society, to reflect upon the Western tradition, and, peradventure, to incite the human soul. Students, faculty, and alumni are encouraged to contribute to this publication, and anyone who is interested in becoming a member of the Editorial Board is most welcome to contact us for further information.

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# **‘Using Media Using Us’:**

## **A Sociological Perspective on Mediatization**

by Dr. Phillip Lee | Sociology

As we all know, perhaps frustratingly too well at times, our everyday lives are highly mediatized. Media and media technologies are ubiquitous and firmly embedded within our daily behaviors, routines, and practices, impacting even our most intimate and distant relationships. All day and every day, we see, hear, feel and use media, usually without giving much critical thought to the overall meaning or to the implications of our increasing dependence and usage. It seems media and media technologies have become the *sine qua non*, the defining condition, of everyday life-experience in the early decades of this Twenty-First Century. The normalization of our media dependence and use tends to insulate it from critique, except for occasions when problems arise and the seamlessness of our everyday lives is broken, which could happen when we forget or lose our cellphone, or when a family member is the victim of digitized identity theft or online scamming or bullying. Irrespective of those ‘breaching/breeching conditions’, occasionally, we need to ‘pause’ our everyday mediatized experiences and use the ‘sociological imagination’ to consider the broader social implications for us all, and perhaps make adaptive or substantive changes where needed. While we use media, media also uses us.

Within everyday life, everyone becomes a social theorist, although without the rigour and formality of established sociological practices and traditions. As we struggle to make sense of the vicissitudes of our everyday lives, we develop “working assumptions” and causal explanations for our changing experiences, which we primarily glean from personal knowledge and experience, and from those around us (Sears 2005, 9). We use these assumptions and explanations to develop solutions to new situations and problems. All of our assumptions, explanations and solutions then become integrated back into our everyday thinking and practices. They become taken for granted. Everyday theorizing is pragmatically relevant and useful for successfully addressing our more immediate needs, interests and concerns: such as, how much screen time is too much screen time for our children; or, how much information we should post online about ourselves. Although pragmatically useful, everyday theorizing lacks the penetrating force necessary for understanding, and for addressing, broader issues of conventional and patterned cultural valuations, unequal power relations and socio-economic inequality. For this, we need to ask different questions: such as, why our

children become so mediatized, so fast, so young; and why we feel so compelled to share almost ‘everything’. By using the sociological imagination, we can begin to see through and behind the taken for granted patterns and regularities, and to grasp the causes and conditions creating them:

Most of the time, we go through our lives simply accepting the world as it is. We do not seek explanations for the way things work. This attitude gets us through the day just fine. But it does hamper our ability to act in the world, to make changes. It is difficult to do very much about processes that seem to be shrouded in a cloak of mystery. (Sears, 2005, 137)

As reflected by the title of this journal, *In Media Res*, we are always “caught ‘in the middle of things’” (St. Thomas More College, 2015, 2). The progressive and relentless mediatization (Hjarvard, 2013) of everyday life is one of those things. So, what are some of the defining features of our mediatized lives? Eight examples are highlighted below: the pervasive presence of multiple and varied ‘screens’ which are always ‘turned on’; the availability and accessibility, now globally, of high speed internet and telecommunications connectivity 24/7; the rapidly expanding social media platforms, for love, learning, work, recreation, and even terror; the unending supply of highly individualized but connected ‘smart’, compact and portable digital devices; the pressure and the need to learn and to master continually morphing media technologies; the convenience, ease and even danger of sharing everything with everyone all the time within social media; the constant exposure to invasive, persuasive, persistent and creative advertising and data mining; the intensive and extensive veillance of our online and offline activities and communications, by everyone, including Google; and the constantly expanding universe of instant information, almost *ad infinitum*. This is not an exhaustive list either.

As I formulated the list of examples, I had to think carefully about the nature of my activities. I intentionally had to foreground my background knowledge of these experiences because they were embedded within my everyday routines, practices and relationships. As a thought experiment, try to account for every media experience you had today. How do they compare to the examples listed above. And, how would your media experiences differ from someone born after 2000 – a Gen Xer, and why? More abstractly, what social conditions and social



forces shaped any similarities and differences? How much agency do you have to change your circumstances? For instance, have you ever intentionally unplugged some or all media technologies, even for a day? And, if so, what happened? This would be an example of a ‘breaching’ experiment. Questions such as these can destabilize the “cloak of mystery” shrouding our taken for granted life-experiences.

Inherent within the use of the sociological imagination is a destabilizing power which invites and involves a reasoned and reflexive critique of life-conditions, life-options, and life-potentials. Based on the views of C. Wright Mills, Canadian sociologist Alan Sears describes the sociological imagination as “the capacity to understand the influence of past developments on our present activities and possibilities for the future” (e.g., Sears, 125). According to Mills, the “first fruit of this imagination” is being able to understand the nature of our embeddedness in everyday life-circumstances. Appropriate questions would be: How are life-conditions and life-experiences influenced by larger historical processes? And, how they are conditioned by social forces and structures? By critically applying this understanding, we can then “gauge” our future (1959, 8). By living in society we contribute to society and to the course of historical processes. “By the fact of his living he contributes” (9): Mills states. The point is this, how we live counts. So, what counts for you? And, how are you contributing? How are you using media? And, how are media using you?

Using the sociological imagination provides an opportunity for what is called “defamiliarization” (Sears 2005, 29). Defamiliarization requires that we ask probing questions about what we take for granted, why we take it for granted, what (and who) created these conditions, whether these conditions should be changed and how easily these changes can occur. Questions such as these can go far beyond the pragmatic interests which motivate most of us most of the time. They make the familiar unfamiliar, so we can see how ‘things’ really are. Then we can act on the basis of what we have learned. For this to happen, we need to demystify the social forces which create the conditions of our everyday mediated lives. To be even more effective, we need to utilize sociological theories which have undergone a more rigorous and systematic development. Theories which are open to change can help direct and sharpen our focus (Sears, 8-10, 137, 150). They can, for example, show how ‘media logic’ enables media systems to fulfill their functions effectively but at the same time have significant impacts upon the production, distribution

and reception of its messages.

Media logic is a critically important social force within mediatization. It refers to the organizational principles which give media its structural presence and influence in our everyday lives. Media logic is the “institutional and technological *modus operandi*” through which media function as media (Hjarvard, 2008, 113). Media logic impacts our lives in at least two ways. First, media, and therefore media logic, have become fully integrated within all institutions in society (education, health, polity, economy, family). All institutions are now functionally dependent – some more than others -- upon media for fulfilling their organizational purpose, of meeting a culturally defined human need. Media as an institution also needs media. Social interactions within these institutions, between different institutions, and between individuals and institutions occur through media and media technologies.

Consider the technologically networked infrastructure through which St. Thomas More College and The University of Saskatchewan operate and achieve their purposes, as formalized within their official mission statements and their learning goals. Achieving these learning goals is

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*Everyday life is characterized by our increasing dependence upon and usage of media and media technologies all day, every day, and everywhere: at home, at work, at school and at play.*

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increasingly dependent upon media. Students, faculty, administrators and staff must all be plugged into this networked infrastructure in order to fulfill their respective roles within these institutions.

When we email each other, use classroom media systems, download documents, record official information, we are not immediately aware of the underlying (global) interconnectivity and the broader implications for us. We are immersed in the immediacy of the present. We need to ask a question. We need to present information. We need an article. We need to submit personal information. But has

Second, media also operate on the basis of their own logic, as all institutions do. Essentially this refers to the processes and requirements for producing and transmitting information within specific, formally organized communication mediums. Typically, mass media (print, radio, television) are organized around principles such as professional neutrality, standardized production procedures, suitable presentation formats, profitability and viability. As institutions, media have “a degree of self-determination and authority” (Hjarvard 2013, 3) which shapes and limits their messages and their connectivity with their intended audience or public (individuals, groups and other institutions). For instance, media can influence us through ‘agenda setting’ and ‘framing’: agenda setting, refers to the selection of the most salient events, issues

and stories we see, read and hear; and 'framing', refers to the attribution of meaning through the intentional and stylized expression of an event, issue or item (e.g., Scheufele and Tewksbury, 2007). The first orients our thinking towards what we should think about, while the second influences how we think about it. When we use different forms of media and media technologies, we are not usually cognizant of the media logic functioning in the background. We do not always ask the right questions.

Social media also follow their own logic, which differs from mass media logic. Social media are interactive media platforms for sharing and networking (e.g., Facebook, Twitter, LinkedIn, Pinterest, Tumblr, Instagram). Users are also producers. Dijck and Poell identify four central principles of social media logic: programmability, popularity, connectivity and datafication (2013, 5-11). The interactive and open nature of social media, and of the internet generally, are thought to offer hope for 'equalization' and 'democratization'. These issues are intensely debated and remain open questions for the future. Social media is adopting the mass media practice of advertising. And, mass media is adapting to the popularity of social media by integrating social media into their practices. Of concern here, would be the implications of a continued shift toward adopting mass media principles and practices by social media. Also, what does the logic of 'openness', 'interactivity', 'virtuality' and 'sharing' mean for young children, for teenagers, or for political candidates in the recent Canadian federal election for that matter. Because of their inappropriate use of social media (e.g., on Twitter, Facebook), several candidates were found out and forced to drop out. Even a few words or pictures posted online can have life-altering implications. Digitized information becomes a permanent virtual representation of who we are. Since even future intimate partners and employers can access these representations, how are you constructing your representations?

Social life in the Twenty-First Century is mediated, at least for most of us. Everyday life is characterized by our increasing dependence upon and usage of media and media technologies all day, every day, and everywhere: at home, at work, at school and at play. Media's embeddedness

within our daily routines, practices and relationships has become taken for granted and accepted as the way things should be. It has become normalized. Normalization, however, tends to shroud our dependency and usage from a critical sociological gaze. It also masks the nature and implications of media logic at work behind our everyday mediated experiences. Using the sociological imagination allows us to draw on our nascent sociological skills and ask deeper and more penetrating questions about mediatization. So, how can we enhance our use of media while limiting how media uses us. As we shift from highly pragmatic 'how to' questions and answers to critical and reflexive 'why do' questions and answers, we begin to probe the social causes and conditions which construct and maintain the certainties of everyday life experiences. We can gain a better understanding of the nature and implications of mediatization for broader issues such as conventional patterned cultural valuations, unequal power relations and socio-economic inequality. Therein resides the hope for a better future for us all.

Understanding causal social forces can become a power for change. It is difficult to know if there is a better way of organizing social life, or how to change the one we have, if we do not know how things work and why. The next time you find yourself asking unusually probing questions about social life-conditions and life-problems, listen to the sociologist in you. You might be quite surprised by what you learn. There is one important qualifying proviso. Theorizing based solely, or even primarily, on common sense and personal experience can have limited exploratory and explanatory value (Sears, 2005, 150). Carefully using systematically developed sociological theories and their basic assumptions about social order, social action and social change can help focus and strengthen our critical explorations, our findings and our subsequent responses to those findings. Perhaps we can find ways to facilitate and strengthen 'equalization' and 'democratization' within our mediated lives. This could shift the locus of power from media 'using us' to our 'using media'.

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# TEA WITH DEATH

by Brenna Vevang

I first met the peculiar little girl when she was six years old and I'd come for her mother. I was reasonably surprised when she forcibly dragged me into her room and sat me down at a small tea table while she informed me that I had to come in out of the cold and have a cup of tea. She poured us some water into plastic cups and chattered to me about whatever came to mind. After I finished my tea she took my tea cup, led me to her mother's bedroom by the hand, and requested that I take good care of her mother. I smiled, thanked her for the tea and promised that I would do exactly that while I pressed a kiss to her forehead.

The next time I saw her, I was sitting on a stone fence watching the scene of a horrific car crash. She handed me a real tea cup full of warmed up orange juice and climbed up to sit beside me. As we watched the paramedics, she caught me up on the events in her life before going silent, and asked if I wouldn't mind not taking the little boy in the car. When I chuckled and asked why she informed me that she had a feeling that they were destined to become best friends and they couldn't do that if the little boy died. Just before I lifted her off the wall and placed her on the ground, I kissed her on the forehead. I left the boy and his mother, but took his father and the other driver.

The peculiar little girl wasn't much of a little girl anymore, at fourteen years of age, when I came for her grandmother. She approached me in the hospital waiting room with two cups of tea in either hand. She gave me one and expressed her hope that I didn't mind that she hadn't made it herself. I pointed out the fact that it was the first time she'd ever given me real tea, which made her laugh. I sipped my tea slowly while she told me that she and the little boy had indeed become best friends, and that she'd wanted me to come for her grandmother much sooner, but her grandfather hadn't been ready to let her go yet. I nodded, comforting her by telling her that a great number of spouses had done so over the years and that it was a sign that they loved each

other dearly. She smiled at that and thanked me for letting her grandfather have one last chance to say goodbye. I thanked her for the tea, and told her that it hadn't inconvenienced me any. She glanced towards the hospital room, before turning back to me and tapping her forehead with a smile on her face. I smiled back and kissed her forehead before I stood up.

When I came for her grandfather as he snored his last, she slept through my visit. I stopped in her room to see her all the same, chuckling at the fact that she was writing her English paper on the wrongful portrayal of Death in poetry. I pulled the blankets up so that her arms were covered and kissed her forehead before I put the laptop in to sleep mode, noting that she and the little boy seemed to have become more than best friends. I placed a cup of tea down on her bedside table and pulled her door closed behind me.

Many years passed before I saw her again, when it was time for me to collect her father. She found me in the hallway and for the first time asked if I wanted cream or sugar. I told her I preferred it black and followed her into the kitchen, looking out the window at her husband and children playing together in the snow. She told me that she and the little boy had gotten married a few years after they'd finished school and she'd convinced him to take the kids outside while she visited me. I asked if the little boy knew about me, and she nodded passing on his thanks for not taking him when he was in the car crash. I commented that she had beautiful children and she smiled at me, telling me they didn't quite understand how I worked. She laughed when I pointed out that not all the children of the world could be as peculiar as she was. We glanced out the window and she smiled softly before she asked if I wouldn't mind if she went and joined her family while I took her father. I pressed a kiss to her forehead and said I didn't mind in the slightest and in fact I insisted she do that. She put our cups in the sink and bid me goodbye until next time. I

waited until I could hear her laughter mixing with her children's before I collected her father from the room down the hall.

It was another few decades until it was time for me to come for her husband. It was late when I came for the little boy and I thought she'd sleep through this visit as well. But just when I reached for him, the little boy cracked his eyes open and informed me that if I didn't have tea with his wife first he'd never forgive me. I laughed at that and asked if he didn't mind waiting for a little while longer, to which he'd shrugged and stated he'd just sleep for a few more minutes. I stepped to the other side of the bed and shook the peculiar little girl's shoulder gently. She blinked up at me sleepily as I explained that the little boy had insisted we have tea before I took him. She rolled her eyes affectionately at him, kissed his cheek and told him he was a big softie. He snorted and waved his hand in direction of the door, so she climbed out of bed, grabbed my hand and led me into the kitchen, just like all those years ago. As she bustled around, I noted the fact that she hadn't cried any time I'd come for her family. She explained that she'd simply saved the tears for the funerals so that when we had tea she could at least talk to me, rather than just blubber. I laughed and she grinned brightly at me, while

asking what else I had expected. I sipped my tea, and asked if she wanted to say goodbye to her husband, feeling a little confused when she shook her head no. She explained that they had promised each other that they wouldn't say goodbye a very long time ago and that they were hoping they'd see each other again. I finished my tea and handed her the cup when she held her hand out for it. I kissed her forehead as she set about washing the tea cups before I headed back to their bedroom.

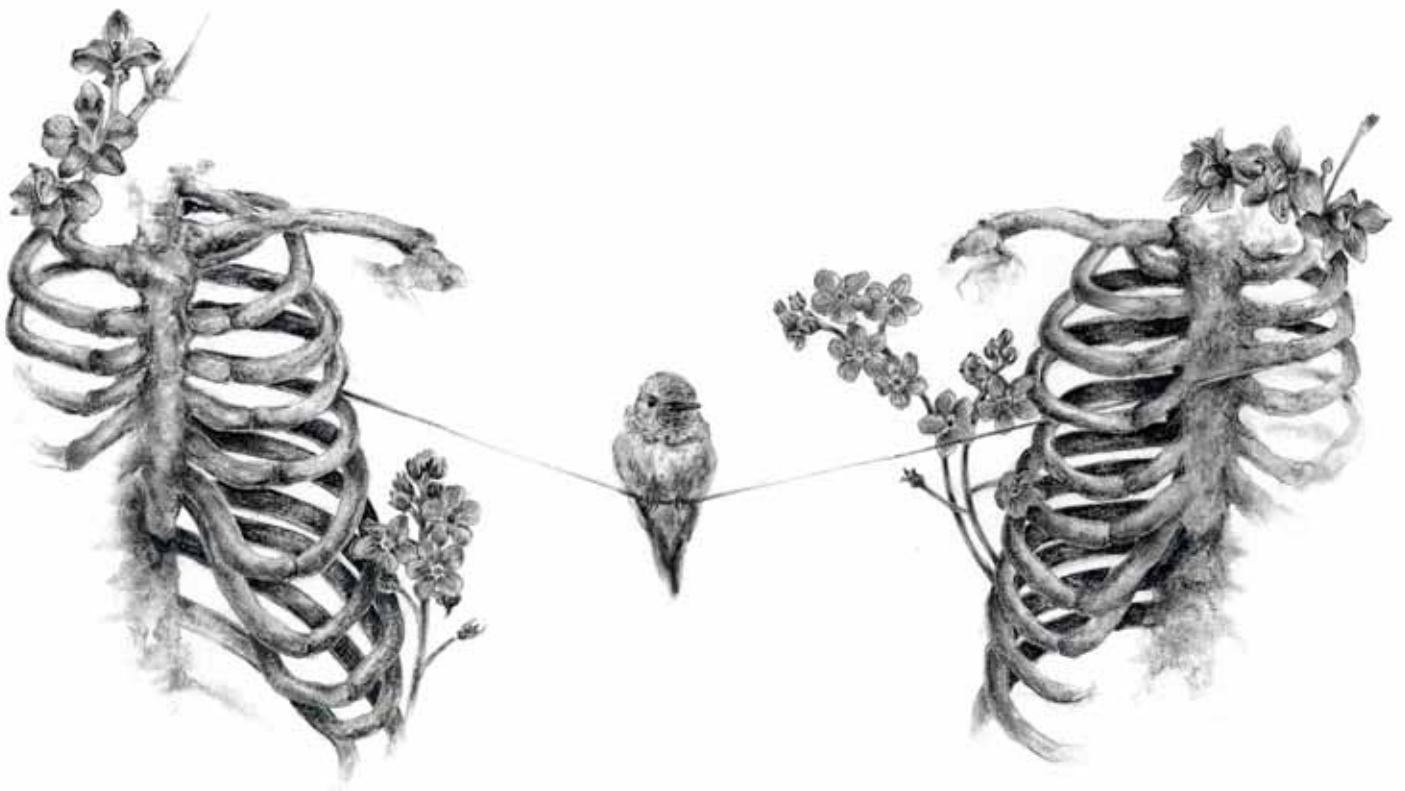
The peculiar little girl was ninety years old and surrounded by her family when I came for her. I crept into her room slowly, kissing her forehead gently so that she'd open her eyes. They fluttered open and she smiled, locking gazes with me.

"I'm sorry, my old friend, but I'm afraid I haven't got any tea." She announced gently, shifting slightly in her bed. I could hear the confused murmurs of her family members as I smiled back at her.

"I suppose I can forgive you, just this once." I replied and gathered my peculiar little girl into my arms.

Many people have feared me, embraced me, revered me, but only once in all my years have I ever had a friend.

STEPHANIE MAH, *On A Wire*, Graphite





# *What should Canada be doing for the refugee crisis?*

For each journal issue, members of the In Medias Res editorial board assail the University of Saskatchewan's academic community with a quasi-philosophical question, after the fashion of Socrates.

For this issue, we inquired about the value of the *artes liberales*.

“So far, I feel like we’re doing kind of what we can because we’re in the election period, so that’s kind of enough. There’s kind of a screening process that we have right now that should probably not occur with the whole refugee thing [and] which should bring more people in, but I understand where we’re at, at this point. So, we can later on, bring some more in, but at this point, I mean, if we can help out more, we should.”

- Chelsea, *International Studies*

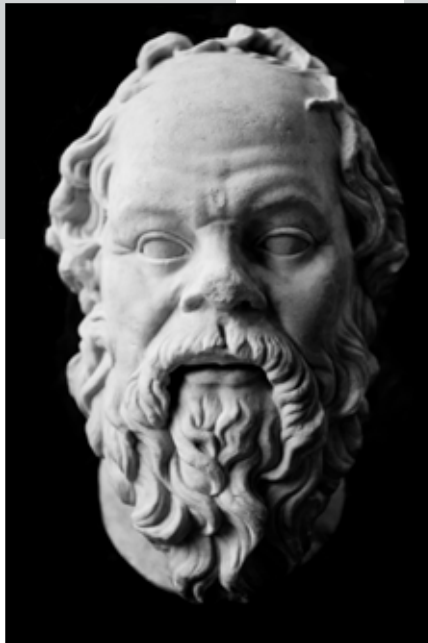
“I don’t know, really. I think we’re doing what we can. Like I don’t think they should just be letting them in, like some of the politicians seem to think. We should still be following the regular process for people to immigrate.”

- Anonymous, *Sociology*

“I definitely think that we should be letting more in than we have. How many people did they say, 1500? That’s not many whatsoever, but I definitely think that we should let more in.” - Aidan, *Linguistics*

“We should be doing more, honestly we need to accept people if they are in trouble and they need help, we are a multicultural nation.”

- John, *Religion and Culture and CMRS*



“I think since we are wasting a whole bunch of money bombing them we should be using that money to send troops over to help instead. We can go we can set up camps there instead of wasting a billion dollars on F35 fighter jets. Instead of bringing refugees here we can go set up camps for them there, that seems like a pretty simple solution.” - Victor, *Engineering*

“I think we should help, whether that help entails

providing them with food or money or providing them with shelter or even just inviting more of them to come to Canada I’m not sure. But I know that as a country if we were in trouble as they are we would want other countries to help us. So, why shouldn’t we help them?” - Sarah, *undecided major*



# Lessons of the Holodomor Remain Relevant Today - Elliot Chow

In Fyodor Dostoyevsky's *Crime and Punishment*, the main character Raskolnikov commits a great sin because he believes that the life of a petty old woman can be sacrificed for a greater cause. Like Raskolnikov's sin, Holodomor was also a great sin, committed by the Soviet leader Joseph Stalin. He believed that the lives of Ukrainians are less important than achieving the grand plan of transforming the Soviet Union (USSR) into a modern, industrious nation. As a result, millions of Ukrainians had their lands confiscated and were forced to live in the collective farms. Many perished during the great famine in between 1932 and 1933. Sadly, Russia as the USSR's successor has yet learned a lesson from neither and continues to act as if it is just to sacrifice people for an ideal. The ongoing Russian aggression in Ukraine is the evidence for this sad truth.

The tragedy of Holodomor was masterminded by Stalin and his close associates. In 1928, the Communist Party proudly announced the initiation of the first Five-Year Plan to transform the USSR into an industrial powerhouse. Stalin believed that industrialization was essential for the triumph of the socialist revolution in the USSR. He predicted that the Soviet statehood cannot survive the capitalist invasion without an economic power that can overwhelm the capitalist world.

Stalin believed confiscating land and crops was essential for industrialization because he needed to acquire cheap grains for export and to feed the workers. He thought the Party must have a monopoly in agricultural production if his dreams were to come true. To bring his dream into the reality, he used brute force to confiscate land—the very means of survival for most Ukrainians.

Stalin saw the kulaks—farmers who owned land—as the greatest enemy of the socialist revolution. The kulaks were seen as a threat because they had gained economic power under Lenin's New Economic Policy (NEP) in the 1920s, which allowed the private ownership of farmland. Giving people the right to own land and crops meant that people had a great incentive to work.

Since the Soviet state needed to acquire food for the workers at a low cost to feed the workers, Stalin intended to take away the farmers' right to own land and relocate them to collective farms, where everything was controlled and planned by the Party members who had little knowledge in agriculture. Nevertheless, Stalin wanted to destroy the kulaks as a class and initiated "dekulakization."

He portrayed the kulaks as a "class enemy" that exploits peasants who do not own land. In reality, the term was used to label almost everyone who made their living off by farming.

With the military, thousands of the zealous Party members were sent to Ukraine in 1929 to push for the "dekulakization." Soon, Ukraine became a battlefield. For centuries, Ukrainians have prided themselves for being agricultural experts and having a fond attachment to their land. Ukrainians fought bitterly against the collectivization, as they saw it as a deliberate attempt to destroy their livelihood. But Stalin refused to step back. In his eyes, Ukraine was an "enemy nation" that needed to be purged. Wresting land from Ukrainians and forcing them into the collective farms were the Party's deliberate efforts to exterminate the core of Ukrainian national identity.

Norman M. Naimark writes in *Stalin's Genocide* that the numbers of evidence suggests that Holodomor was a genocide. First, dekulakization was Stalin's deliberate attempt to destroy a specific group—the Ukrainian farmers. Numbers of documents show that Stalin had given a direct order to confiscate as much land and grain from Ukrainians as possible. Stalin ignored the request to send relief while millions were starving to death and insisted that all collective farms must meet the production quota, which was completely unrealistic. Roadblocks were set up to prevent Ukrainians from escaping from the collective farms. The evidence showing Stalin's intent to carry out a mass murder is nearly limitless. It is estimated that as many as 10 million had perished in between 1932 and 1933.

Like Raskolnikov, the one who would dearly sacrifice people's lives for a delusional ideal would inevitably commit a great sin. History shows that any deliberate attempt to radically change the society without the respect for the human life has often wreaked havoc. Unfortunately, Russia—the successor to the USSR—has failed to learn the lesson. As demonstrated by the Russian occupation of Crimea and the Russian-backed separatism in Eastern Ukraine, Russian elites' delusional hope to revive the past glory of the USSR by expanding Russia's territory into Ukraine has brought nothing but death and destruction. Therefore, the lessons of the Holodomor remain relevant to what is happening in Ukraine today.

# The Illustrious Lunar Miss

By Mark Harris

The Illustrious Lunar Miss  
The star-gazed youth's  
Eyes danced the Lunar Miss  
Longing her hand  
To hold and to kiss.

Oh how he remised  
Her beautied face round,  
Her two blue pearls,  
And the Suns her crown.

'My Lady, my Lady,  
I beg you come down,  
This darkness surmounts me,  
I feight I might drown!'

Those great lunar depths  
Kindly peered under,  
Nodding her head  
Nodding her star'd wonder.

A star shot forth,  
A tear from the Fair,  
A shower of light  
To mourn his despair.

"Poor youth, poor youth,  
Why dost'ee despair?  
Why more than my light,  
thou wouldst so dare?"

'I long for your face,  
Sets my heart a'race,  
Sets me a'pace,  
Such countenanced grace

'I long for your Touch,  
A breeze would do,  
But how I so want,  
To Kiss thy hand too!

'I mourn and I weep,  
my misery long,  
I know that your love,  
I know that your song,

'Sets aflame the human heart,  
Sets alight the mind with sight,  
These, O Lady, I desire,  
These, O Lunar, I must acquire!'

The Lunar Lady  
Majestically laughed,  
a Mother to child,  
So gentle, so Mild

"What, O star-gazed,  
Makes you so bold?  
What merit have thou,  
To bend my fire-gold?"

"They offered what shines  
Yet dead as their souls,  
they offered their kingdoms  
yet what are all those?"

"I am queen of the Sea,  
all else rubbish to Me,  
Queen of the land,  
Yet you ask my hand?"

The youth's stars distraught,  
He knew all this true,  
He was certainly caught,  
What more could he do?

At first it seemed nothing,  
Yet something within,  
grew bright and grew brighter,  
and calmed 'is soul's din.

Soon bolder and bolder,  
As if Something more  
Came to his help,  
And Landed his shore.

"These kings give too freely,  
From abundance they do,  
Greed steers their stars,  
From the Good and the True.

"These same lying thugs,  
oft seek to buy,  
Th'Eternal treasures,  
With things that will die!

"How can I purchase,  
A pure living soul?  
As fine as a hart  
Dancing tween the bole?"

"But," pressed the youth,  
"Fair Lady of Light,  
I hath not what  
Doth king, lord, or knight

"I hath not silk,  
Nor gold, nor land,  
That befits fair ladies  
That befits Thy Hand.

"Perfection Thou asketh?  
I wish it were true,  
But listen to me,  
And Thou wilt know soon:

"I give, My Fair Hart,  
The flesh of my Heart,  
My honest lips,  
And my blood to depart,

"I give thee, Oh Miss,  
The wounds of my hands  
The toil of my work  
That heal the lands.

"I give Thee no sea,  
Save that of my sweat,  
The Stars of my head,  
My crown that is set.

"These I can give,  
All these to Thee,  
For all of these are,  
My entirety"

A cloud passed over,  
A breeze caressed all,  
The grass bowed down,  
The stars began to fall.

When the youth saw this,  
His heart with worst fears,  
The Suns that were falling  
Were the Lady's own tears.

The youth felt a wretch,  
For making the Miss  
Lose both her glow  
And radiant Bliss.

'Weep not, Fair Lunar,  
My soul can't endure,  
Weep not, Oh wisdom,  
Thy face do not blur!

"I weep not for sorrow,  
But rather for Joy,  
I know thou art true,  
In thee is no play.

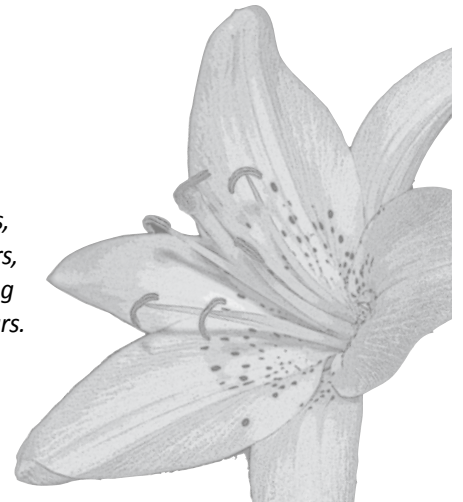
"I the Lady Miss,  
I the Bitter Sea,  
I of Starry Crown,  
I beckon to thee:

"Thou dost have,  
What others have lost,  
That beyond value,  
That beyond cost.

"A pure heart I search,  
In darkness all miss,  
Yet in you a light,  
Wisdom's own Kiss.

"I give thee my hand,  
both gentle and strong,  
I give thee my hand,  
For which you so long!"

And in this way  
This youth did kiss,  
The Beautiful Hand,  
of the Illustrious Lunar Miss.



# Cold

I live in a cold place.

Burning winter air soothes the itch of a burning soul

Or burning mind.

Torrents of warm and cool constrict and dilate the confines

Within an ever-growing flock around me

[I live in a cold place but]

Should warm blankets of a life that smothers be a person's ideal,

Should a selfish bid for ignorant bliss be treated as a dream,

Should happiness be an end, not a means?

Not a dim candle to aid shuffling after shadows

But a clawing through the cave to find the burning sun.

I live in a cold place

That warrants cold souls, cold hearts, and a confused burning within it all,

A place where I've been blasted with cold air;

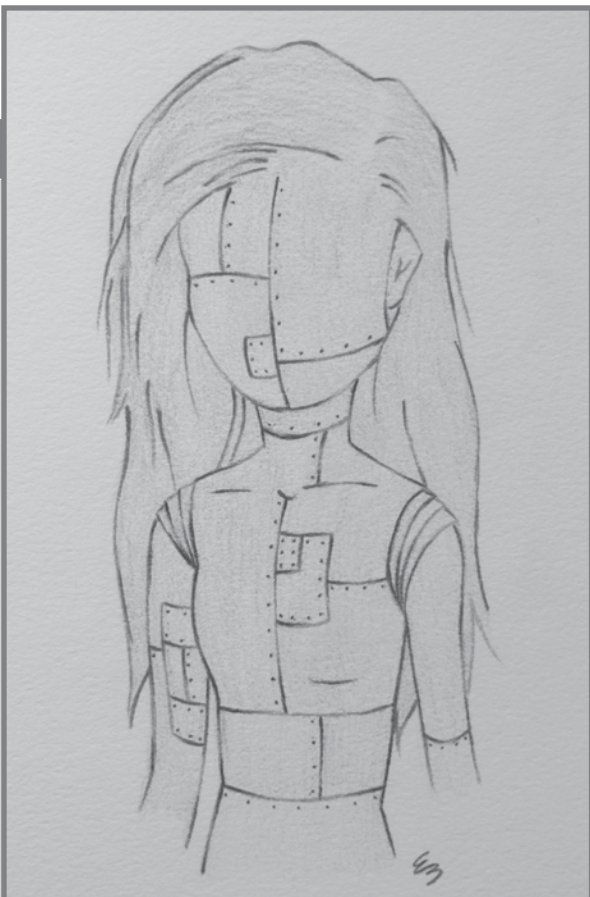
I took a deep breath

and saw the world around me.

No matter how warm you could be,

It's nothing to clarity shot like molten ice through your veins.

- B.P.S.K.



EMMA BUGG

## The Weight On Your Back Is Not His Love

There is a boy standing on your back

and you think that he loves you

but honey, look inside your chest

there are two fists there:

one around your heart

and another around your throat.

Tell me does having your spine crushed,  
really feel like love?

- Kiran Shah

# IMR ATTENDS CULTURE DAYS

## CULTURAL EVENT INTRODUCTION

*This autumn the In Medias Res editorial board attended Culture Days events around Saskatoon. Most of the board went to the Prairie Paladin Medieval Market and Faire hosted by the Museum of Antiquities, but a few had attended Nuit Blanche as well.*

### I - What event did you attend and how does it relate to Culture Days?

*JDK - I attended the Prairie Paladin Medieval Market and Faire. I think that it relates to Culture Days because of the different cultures represented at the event which all have some bearing on contemporary Canadian culture such as First Nations, English, French, and Norse. Although these are but a small fraction of the many cultures which have contributed to Canadian culture it was good to see them all represented and in harmony there.*

*MW - My most memorable experience was seeing, both true to the craft, sword fighting as well as seeing one man make rawhide by animal pelt. With the history brought to real life right in front of your eyes it, really let's you imagine yourself in that kind of setting for a moment.*

*JMK - I attended the Prairie Paladin Medieval Market and Faire hosted by the Museum of Antiquities. It is related to Culture Days as the goal of this three-day event is for Canadians to come together and declare that they love culture. In this sense, the Medieval Faire connected historians, curators, artisans, artists, and performers not only to the general public attending these events but also to other like-minded individuals. It's a way to build community, which is what Culture Days is all about.*

*CW - I attended Nuit Blanche. As a nighttime arts festival, it related strongly to Culture Days because it provided an opportunity for the public to become engaged with art and culture. There were lots of interactive exhibits that allowed festival-goers to participate in the art.*

*MH - I attended the Medieval Festival. Even though the Medieval Era is, well, history, it is a culture that still affects us just as much as any modern culture. Culture days grant us a peek at other peoples' interaction with themselves and others, and their methods for searching out truth and happiness. We catch the slightest glimpse at their mundane routines (such as making chain linked armor with pop cans) or the most sublime projects (like bashing each others heads in with axes). Yet, hiding under the strange clothing and practices, we still discover another man. Just as important as this, while exposure to modern cultures allow us to discover our neighbors, by-gone cultures uncovers our forefathers, and consequently we discover ourselves.*

### II - What was most memorable about the event you attended too?

*JDK - My most memorable event was when I was working at the pop tab chain mail station. There was a young kid, maybe 10 years old, after looking at a set of real chain mail he sat and made a very intricate pop tab chain mail peice about 10cm x 10 cm, much better than what anyone else, including the adults that tried. I thought it was great that there was a young person excited about the middle ages as well as being able to figure out how to do something so easily without any instruction and by reverse engineering what he saw.*

*MW - My most memorable experience was seeing, both true to the craft, sword fighting as well as seeing one man make rawhide by animal pelt. With the history brought to real life right in front of your eyes it, really let's you imagine yourself in that kind of setting for a moment.*



## Prairie Paladin Medieval Market and Faire & Nuit Blanche

*JMK - My most memorable moment was near the end of the event. I was at the Society for Creative Anachronism tent and I spoke with the Minister of Arts and Science for the Barony of Myrgan Wood. It was great to speak with someone so passionate about artisanal arts of the past and the group's ever-increasing knowledge of all things Medieval.*

*CW - The most memorable part of Nuit Blanche was one intersection that was enclosed with a wall of saran wrap. Everybody had to either find a gap between the saran wrap and step over it or go all the way around. It caused a lot of excitement with everybody, and even though it was so simple it managed to get everybody talking about art.*

*JM - My most memorable moment was the performance of Weldon Gray at the Prairie Paladin Medieval Market and Faire hosted at the University of Saskatchewan. Gray presented his own beautiful, handmade replicas of medieval instruments, both explaining their origins and playing various melodies. The performance reminded me of the truly remarkable influence music has had on all cultures throughout history.*

*HM - The most memorable moment in the Medieval Festival was when a viking trudged into the middle of the fighting ring and bellowed out to all the crowds whether they knew of such movie like lord of the rings? He proceeded to narrate a tale of a little dwarf who was chased and surrounded by a hoard of marauding vikings; he defeated them all. After telling this tale, out ran a short man, clad in viking gear, being chased by large vikings. Soon this group ran into the fighting ring, surrounded the lone warrior, and began yelling out their threats. This little man stood up to them bravely and boldly boasting a sure victory. Lo and behold, the vikings begin their attack, one at a time, and are quickly defeated. But the act did not end there. Soon after, the narrator describes a very different story, exclaiming, "let us now demonstrate how vikings really fight!" At that, all the slayed vikings got up and surround the little man and clobber him to death.*

### III - Is there something intrinsically valuable about attending these cultural events?

*JMK - For me, I love attending these events. They allow me to experience different things and meet new people willing to share something they are passionate about. It's incredibly valuable to be there and experience even just a taste of their lifeworld.*

*JDK - I believe there is something intrinsically valuable in attending events such as these. All the events of Culture Days open people up to different experiences and facets of our culture which we may not otherwise be exposed to.*

*HM - The city of Saskatoon is growing as a city of arts and culture, however, a lot of it is left hidden available only to those directly involved. Culture Days allows the beauty and artistic expression of Saskatoon people (and other cities involved) to be shared and admired. The audience gets to experience something fantastical that stretches the imagination and the creators bare themselves to the audience and reveal their great imaginings of the human life. In such a busy world these events are great to experience and see how vast and impressive this world can be. So yes, there is something intrinsically valuable.*

*JAH - I think that both performances were intended to be reasonably accessible, although the appeal of music was perhaps more universal. The play was excellent, and certainly accessible for those who have not read the novel, but its complexity of plot and diction would perhaps inevitably have a more narrow audience in mind.*

## ROMANCE QUESTION 42 Of True Love's First Kiss (In Four Articles) by Mark Harris

Since we have discussed the nature of the prince and princess, we now must move on to true love's first kiss, under which there are four points of inquiry: (1) Whether Lips are made Specifically for Kissing? (2) Whether True Love is Found in the Sensitive Appetite? (3) Whether the True Love's First Kiss is the Cause for Perfect Unity? (4) Whether the Object of Kissing Causes the Apprehension of Knowing One's True Love?

### FIRST ARTICLE

#### Whether Lips are Made Specifically for Kissing?

*We proceed thus to the First Article:-*

*Objection 1.* Lips are indeed made for kissing, for the princess Geisel, from ENCHANTED, tells the animals that "Lips are made for kissing."

*Obj. 2.* Further, it is made for kissing, for that which causes pleasure is that which something is made for as it meets its end, as stated by the Angelic Doctor, I-II Q.34 A.1. If it is according to a thing's nature, the appetite will rest in the good as a result from some operation; which is kissing.

*Obj. 3.* Further, the Philosopher says in De Anima, book I part 4 that reproduction is the natural means for an animal to partake in the divine. An operation that causes one to partake in the divine is that which a thing is made for; kissing is an operation that aids to in participating in the divine, thus lips are made for kissing.

**On the contrary,** It is written (Ps. Xxxiv) *I will bless the Lord at all times; his praise shall continually be in my mouth.* Therefore Divine authority states that communication of praise is a vital activity attributed to the lips.

*I answer that,* the operation of a thing is said to be in two ways: Firstly, that which comes directly and is necessary to the nature of a thing, and secondly, the accidents that accompany it, or flow from it. In the first case the operation of a thing comes directly from a thing's nature. In the second sense it either accompanies or flows from the nature, is not intrinsic to the nature and is not necessary for the existence of the thing should it be lacking, as shown in **De Ente Et Essentia, page 33**. It is in man's nature to preserve self, species, and also to be social through some form of communication. Of these, the mouth is said to be used for preserving self, else the creature would die should they be without. Communication, on the other hand, does not necessarily need the mouth, though it does take precedence in the secondary sense as explained above.

According to St. Thomas, **De Ente Et Essentia Ch.6**, and as explained by Mr. Shintgen, **Metaphysics 10.28.2010, class 12 at Our Lady Seat of Wisdom**, accidents may be discussed in two ways: (1) As a principle consequence of Form, and (2) as a principle consequence of matter. (1) Those from form are accidents that are dynamic, or moving, and found in the genus and species of a substance. Understanding and walking are examples of the principle consequence of form. (2) The second is those accidents found in the individual and are said to be static or sitting on the substance; such as colour, weight, gender. Communication of mouth is found in the first sense. The mouth is found dynamically in the form, and from the form it flows into the matter. Kissing, likewise, is a form of

communication, but a very limited one.

Hence, I say that lips are made for kissing, but it is subject to the broad category of expression, and is inferior to the most important accident in regards to man's nature, namely, speech. For speech is the easiest means to express multiple intents, thoughts, and to reach multiple ends; while kissing is a single means to express a single intent, and reach a single end.

Wherefore the reply to the First Objection is evident

*Reply Obj. 2.* The Angelic Doctor is discussing the passions in general, not in particular. He is commenting on the general natural repose, that object that agrees with a thing's nature, and is naturally drawn towards, as shown further in **I-II Q.34 A.1** in the previous and latter sections. The operations involved are there to help obtain that which the passions are moved towards. In specific situations, it is not unheard of that a particular part has the virtue to accomplish many tasks; just as the hand has the virtue to pick up, to handle, to draw, to drop, so to does the mouth have the ability to talk, aid in whistling, and, of course kissing. Do note that pleasure is considered the highest good, for that which is sought after has been obtained. It is easily shown that since the material realm is corruptible, it does not stay forever, and thus we are never satisfied completely. As St. Thomas says in **I II Q.31 A.5**, the greater pleasure is found in the Spiritual things, for they are incorruptible and encompass whole things, not just parts.

*Reply Obj. 3.* This is in regards to creatures in general. Since man has a higher power of soul than animals, namely, the rational power, it is through that which we are able to partake in something greater. To have knowledge of universals is more akin to the Divine than procreation, for this fulfills our nature in its complete sense, as shown in **Aristotle: Introductory readings, book X Ch.8 p.278**. It is also shown that man has rationality, as demonstrated by Aristotle, **De anima book III part. V**, and rationality is that which extends beyond the material (the particulars found here and now), that man has a part of him that is beyond the material: he is immortal.

Now kissing is a form of communication that relies on the material, but as seen above, the material passes away. That which brings us to our end, closer to God, is through the operations found or connected to our spirit. So while kissing can be described as preserving species, good conduct and love of God is that which will preserve for us everlasting life in heaven. For as Matthew Ch.VI says, "Do not lay up for yourselves treasures on earth... but lay up for yourselves treasures in heaven."

### SECOND ARTICLE

## Whether True Love is Found in the Sensitive Appetite?

*We proceed thus to the First Article:-*

**Objection 1.** It would seem that love is prior to all passions. Now all objects that are loved, started by love, come into complacency with joy as stated by the Angelic Doctor, **I-II Q.25. A.2**. Now true love is that which moves us to our true destination, the one we love. Therefore true love can be found in our sensitive appetites.

**Obj. 2.** Further, according to the Angelic Doctor, **I-II Q. 25 A. 2** we only love those things that are good to our nature, which starts in our sensitive appetites, namely, the concupiscible passions. Out of all these things our love of other persons are those that we can truly love. Thus our true love for persons are found in the sensitive appetites

**Obj. 3.** Further, Now everything starts from our passions, love being the first. It is through these passions that we come to friendships, for friendships help us obtain what we desire: it is what we desire and what gives us pleasure. Therefore, since what we love is found through our sensitive appetites, and those things that complete our love give us pleasure, it shows that which we love, once found, gives us pleasure. Friendship is what we truly love, so friendship is that when found will truly give us pleasure.

**On the contrary**, it is written (Mark XII: XXX) *you shall love the Lord your God with all your heart, and with all your soul, and with all you mind, and with all your strength*. Therefore true love is not just found in the sensitive appetite.

*I answer that*, love is found in the passions, which is found in the sensitive appetite, and is prior to all the other passions. It is love that which acknowledges the goodness of an object, moves one to desire to said object, and is completed with joy once the object is obtained. It is said that objects must be apprehended first by man in order to see an object as good, for one needs to have knowledge if this particular or set of objects are good for man, As stated by the Angelic Doctor **I-II Q.25 A.II**.

Now when we love, we love according to our nature, as explained earlier in **Disney 4 Q.42 Reply 1 and 3**. Since we find complacency with what is best according to our nature, and part of our nature has an immaterial level, namely, the rational soul, I say that our fulfillment will not be completed in material things. Thus what can be completely loved by man must be immaterial. Now even though angels and saints are immaterial we cannot turn to them; they are contingent beings, that is, their existence relies on another being: the Necessary being, *De Ente Et Essentia* book page. Therefore those things that rely on another for existence, even if they are immaterial, is that we should not love. The most perfectly loved object is hence immaterial and self-existing. Now the sensitive appetite relies on the material realm, which is contingent. Since that which we should love is immaterial and necessary, and the sensitive appetite can only perceive the material (which is contingent), our true love cannot be found in our sensitive appetite.

**Reply Obj. 1.** It is true that our sensitive appetites lead us toward the good. Nonetheless, it is only aimed at the particular good. I say that God may be found in the intellectual appetite, for it perceives universal goods and adheres to fundamental principles that are orientated to man's end. When it is

revealed to man that his end is God, it is with his will that he desires God; man can, however, direct his sensitive appetite to specific material things that will help him know more about his love (**I Q.82 A.1**).

**Reply Obj. 2-3.** It is true that we are naturally pulled to other persons. Persons are of the same or similar in nature, namely, having rationality. Since soulless beings, and vegetative or sensitive beings, do not share rationality, no love of friendship can occur, as stated by Aristotle's **Nicomachean Ehtics, book VIII Chapter 2**. This is for the reason that none other than other persons may we have reciprocated goodwill towards, love for their own sake, copy their actions in order to learn how to act virtuously, to bestow benefits on or be bestowed by, and help us obtain happiness; for happiness is a type of virtue and thus needs to be used and an object to be acted on. God is a person for He too, as man, has intellect and free will (God is His own end, and is ordered to Himself). It is thus in God, through Jesus Christ, through our intellectual appetite (as shown in the previous reply) that we may find our true love.

Now we do find pleasure and usefulness in friendship, but true friendship is not for one's own sake but the other's. For true friendship is, according to Aristotle's **Nicomachean Eithics, book VIII chapter 3**, "the friendship of good people similar in virtue; for they wish goods in the same way to each other insofar as they are good and they are good in themselves.<Hence they wish goods to each other for each other's own sake>."

The rest is evident according to what was stated above.

## THIRD ARTICLE

### Whether the True Love's First Kiss is the Cause for Unity , Happiness, or "Happily Ever-After's"?

**Objection 1.** True love's first kiss is that which brings unity among men, for the Angelic doctor says in **I-II Q. 36 A.3** "Hence everything naturally desires unity, just as it desires goodness." Since true love's first kiss is the completion of a naturally desired unity, it is the cause of true happiness: caused by this true union. Hence this desire for unity is why Prince Edward, from *ENCHANTED*, states "I have been dreaming of a true loves kiss."

**Obj. 2.** Further, it is that which brings to man complete happiness, for Geisel say "True loves first kiss is the most powerful thing in the world"

**Obj. 3.** Further, it is that which causes one to live "happily ever after".

**On the contrary**, the Angelic Doctor says in **I-II Q.36 A.4**, *Not every kind of union causes perfect goodness, but only that on which the perfect being of a thing depends*. Therefore true love's first kiss is not the cause for unity, happiness, or "Happily ever after's."

*I answer that*, as been discussed in the previous articles, we know that something must move to its end first by love, and when the desired thing is reached, there is joy. Happiness is that when a thing seeks out the good, what is loved, with the powers of its soul: man using his rational soul. With this, as discussed in **Disney Part IV Q 42 A. 2**, man can only find what is love in the immaterial, for he himself has something that which is immaterial. That perfect true love being God.

Kissing does bring a type of unity, happiness, and completion, however these are to be found only satisfied in the sensitive appetite. But we have thus already shown that in Disney Part IV Q.42 A.1, reply 2 that the sensitive appetite is fleeting and the greatest pleasure is found in the spiritual pleasures. And since kissing is part of that which corrupts and passes away, true loves first kiss will only cause temporary unity, happiness, and completion if it resides in the material.

True love is also shown, as stated in the previous article, to be that which only belongs to God; He fulfills our nature most perfectly. Being immaterial there is no said “true loves first kiss” unless one wishes to compare baptism as a sort of true loves first kiss. If the bestowal of graces and blessings were considered a “Kiss of God”, which could analogously be said to cause perfect unity, happiness, and “happily ever after’s,” then true love’s first kiss may be understood.

Wherefore the reply to the Second and Third Objection is evident

*Reply Obj. 1.* Not every kind of union is perfect and brings about perfect goodness, as later stated in I-II Q. 36 A.3. It is even possible that once one is united to the object of desire, the object will no longer satisfy with the desired object, but instead causes a sort of repugnancy. But this only pertains to the material realm.

#### FOURTH ARTICLE

#### Whether the Object of Kissing Causes the Apprehension of Knowing One’s True Love?

*Objection 1.* Kissing does cause the apprehension of knowing one’s true love. For it is the ability of the rational soul, as summarized by **MSGR. Pual J. Glenn, A Tour of the Summa I Q.57 A. 1**, to abstract from particular objects and to come to a universal understanding of its essence and existence. As a thing becomes conceivable, one is able to abstract what good is greater than another. Thus it is possible, through kissing, to abstract from the accidents of the object to obtain the objects nature and essence. From this one is able to abstract true love from the material and to come to a universal understanding of it.

*Obj. 2.* Further, kissing is that which uses our senses, and senses are that which gather particulars in order to abstract universals, therefore kissing is that which gathers particulars in order to abstract universals.

*Obj. 3.* Further, infused knowledge after true love’s first kiss may be used to instil the knowledge that one truly loves and is being loved; for God is able to infuse in us love so that we may be able to understand what our true love is.

#### On the contrary,

*I answer that,* mans natural senses do perceive the singular material realm. From this the imagination creates phantasms, images or other sense related impressions, to which the active intellect strips all the accidents and from the material to reveal the universal essence of the objects: showing what is characteristic to all. This process is called abstraction. A man is able to, over time, abstract enough material objects in order to create a better universal knowledge of it, as previously explained in above articles.

Once we know something, it is said that we apprehend it. But, our apprehension of something, at least in this life, is

never perfect. We can draw closer to perfection, but never reach it. This is mainly because that which we use to draw out of objects requires our senses, which is material. We are first moved by our sensible appetites before we are moved by our intellectual appetites. But even as our intellectual appetites grow, we are still firmly grounded in our sensitive appetites. Since our apprehension of what is good, what is loved, is naturally based on the sensitive appetite, it cannot completely understand a things essence: which is found immaterially, as it is found in the mind of God.

Now kissing does involve the senses. It uses touch, and the other senses may be involved as well. However, kissing is that which one comes into a sensible completion; which results in pleasure. But as shown in **I-II Q.33 A.3** bodily pleasure, such as kissing, distracts reason. This hindrance can cause confliction with the body and mind, which could result in difficulty in any proper abstraction. The feeling of joy found in the bodily pleasure may cause one to feel as if it is experiencing true love, and apprehend its object as the true love, but this may not be so. This is often times true with young people, for as the Philosopher says in **Nicomachean Ethics, book VIII Chapter III**, that young people “are guided by their feelings, and they pursue above all what is pleasant for themselves and... the change of pleasure is quick. Young people are prone to erotic passion, since this mostly follows feelings, and caused by pleasure; that is why they love and quickly stop, often changing in a single day.”

The first and third objections are sufficiently answered by what has been already said.

*Reply Obj. 3.* This is easy to refute simply by its use of terms. As already examined in the earlier parts of the topic at hand, true love is not found in material and passing things. Therefore we cannot come to know our true love in completion through material and natural means; for who alone but God can understand the infinite, that is, Himself? However, it is possible to know Him as He is through infused virtue. This infused virtue is called the “Beatific Vision.” This, however, will not be given to us until the end of our lives or on the day of judgement, but only if we happen to merit heaven as our reward for living lovingly God’s commands. Thus kissing does not cause the complete knowing of true love.

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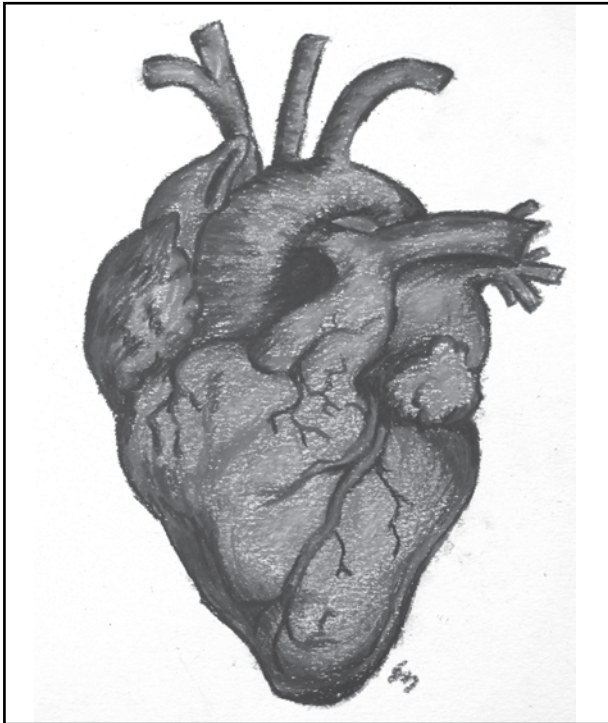
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**First Generation - Kiran Shah**

I have seen my mother cut herself on this language enough times  
 that I wish I could carve it out from under my teeth  
 and finally be free  
 from its choking grasps  
 I am tired,  
 of the way it tastes,  
 overpowering my mother tongue  
 but no matter how hard I try  
 I cannot rid myself of the comfort it brings  
 I cannot rid myself of how it always sounds like home to me  
 even when home  
 doesn't always want me.



PHOTOGRAPHY: Kathlyn Zales

ARTWORK: Emma Bugg

## October Snapshots 2015 by Anna Tang

i. Spring Fall cleaning. Decluttering the heart. Placing logs in the fireplace. Shaking summer out of your hair. Lighting candles. Breathing crisp air. Scrubbing the skin. Burning. Becoming again.

ii. Watching a torrent of red and yellow leaves cascade to the ground, as if the tree who surrendered them is eager for winter. Wondering why humans don't shed past seasons of their lives as freely as the forest does. We cling to our leaves as if we will never feel warm again; as if there is not beauty in falling.

iii. Getting pupils dilated. Being offered sunglasses along with the optometrist's warning: "All the light in the world will enter your eyes, regardless of how bright." Thinking back to her, "That doesn't sound like such a bad thing. Maybe I won't have to look as hard for it as I normally do."

iv. Noticing that the roses in the backyard have waited until October to bloom—a time where all the other plants are harsh and shivering. Wondering if humans could also learn how not to shrink away in the absence of warmth.

v. Tracing the jagged lines of an EKG printout. Realizing that even our heartbeats have their own landscape. There are mountains and valleys created within us every minute we are alive.

vi. Tripping backwards. Lying on the front lawn at dusk. Unexpectedly catching sight of a purple sunset, the sun sipping plum wine from the cupped palms of the sky. Exhaling into the light.

# A Friend I Never Met

By Doug Higginson

I'll not forget those eyes I never saw,  
Nor the smile I never felt.  
My friend I never met.  
No one knows me better,  
No one ever will,  
I think...

The fire comes so sudden,  
Engulfed in the heat I can't endure.  
I've touched the flames and never felt more cold.  
My frozen core is breaking, pieces fall like diamond dust.  
When I feel the most alone, I feel you,  
I think...

I hear silent voices screaming,  
And you, for you I scream alone.  
Too fast the drifts have changed.  
Selfish tears are falling, born from my desire,  
For you, I know, are smiling.  
I think...

Shadows lengthen on a setting sun,  
Darkness drowns and chokes.  
Furious hope is clutched, within an unrelenting grasp.  
No matter the depths, a light still burns within.  
On memories now it grows, combusts upon your light.  
I think...

Although you're gone,  
You've never left.  
My heart has always known.  
I promise, I will see you again,  
My friend I never met.  
I think...

I think...  
I've thought...  
I know...  
I've always known...  
I love you.

## Essence/Context

By Tom Giercuskiewicz

Cold, quiet solitude minimizes  
All of the inessential

It takes away  
To make more full

The essence of things  
Become contextual  
And the half empty cup  
Becomes half full

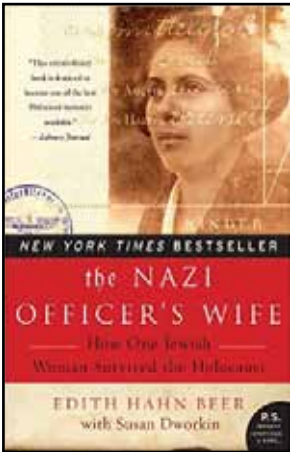
In an ever returning circle  
The strong reaction,  
The weakest whimper  
Dialectical

The truth is found  
Somewhere in the middle



ARTWORK: Celine Grimard

# Book Review



## *The Nazis Officer's Wife: How One Jewish Woman Survived the Holocaust* **by Edith Hahn Beer with Susan Dworkin**

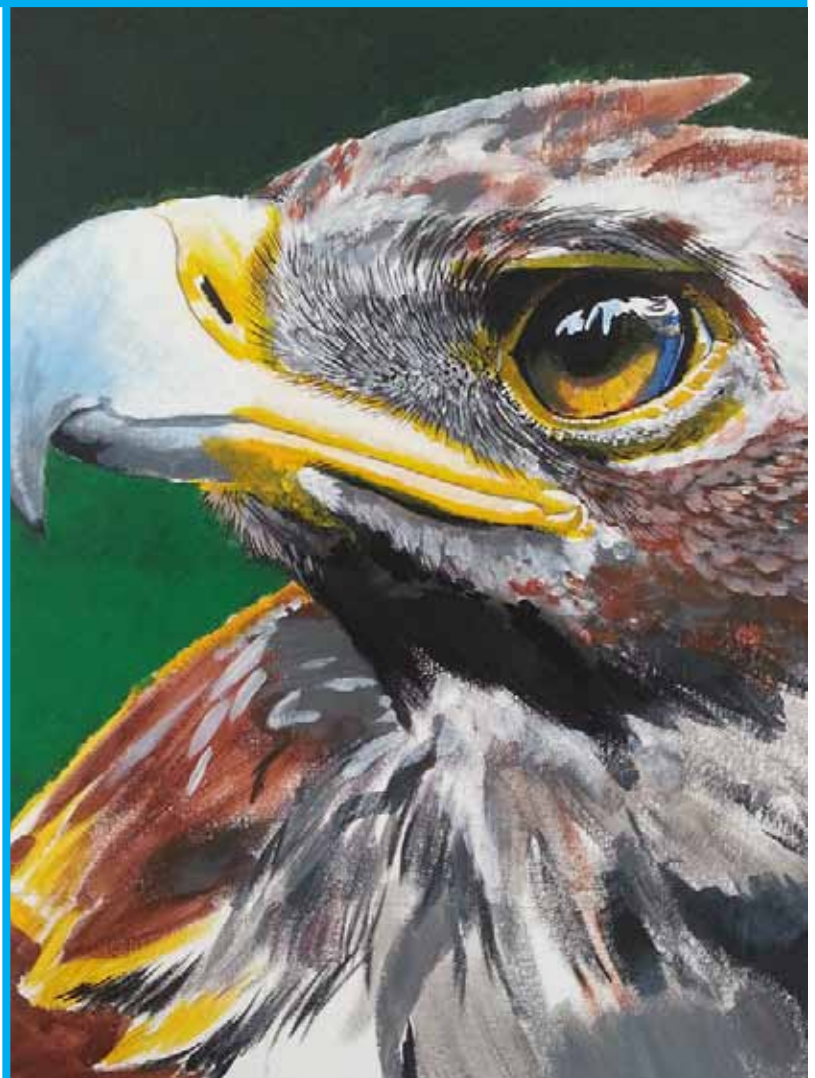
Reviewed by Hailey Mullock

This autobiography is yet another look at World War II. Unlike many other autobiographies from a Jewish perspective at this time, Beer's story is not about her life in a concentration camp, but rather about how she lived in disguise and in fear in Germany and German occupied cities. The first line, "after a while, there were no more onions," brings the reader into the middle of Edith's story in May of 1943 and gives the reader a sense of the desperateness of the situation Beer and those around her faced. Throughout the autobiography, Beer continues to bring her readers into the past as she experiences the labour camps, the loss of her family, and her loss of identity to save her life. Although it is Edith Hahn Beer who tells the story, it is Susan Dworkin who fashions Beer's words into a piece of literature. Dworkin includes many of Beer's own thoughts on her history, allowing Beer's story to become a conversation and for the readers to create a relationship with Beer not just as a character, but as a person. Beer, who wanted only to forget her past, is quite successful at giving the world a story about history and humanity that leaves the reader filled with awe and admiration.

### Due Dates

Run  
Is all I know,  
It's all I've ever known  
To just keep running  
Don't look back  
One step, one breath, one stride  
Just get away, I scream at myself.  
My heartbeat is sprinting  
Its way down the track,  
My blood is zooming through my veins  
I hit a bump and tumble down  
I hit the cold wet cement Hard  
Tears riveting down my burning cheeks  
Where did that come from?  
I ponder on it for a second  
Then realize I let them get closer  
I look back; I see them  
There all panting heavily  
But they do not realize I have fallen  
It is too dark for them to see me  
As I move closer to a building  
They race past me, not even glancing at me  
I am safe... this time.

- Celine Grimard



ANTHONY MASUSKAPOE, *Eagle*, Acrylic





ANTHONY MASUSKAPOE

## POSTCARD STORY

"What's a postcard story? A postcard story is a condensed piece of storytelling in no more than 250 words. Use drama, poetry, humour, and dialogue to write one. Anything goes. There are no restrictions except the word limit. Stretch yourself by writing short." *Guy Vanderhague*

### *Milvian Bridge*

*With brandished sword held up high, Constantine raged his war cry against the furious Maxentius hoard, and soon a bridge bloodied and gored. Twinkled the eyes as the destined one slew, a God-given sign his own only knew. Manically Maxentius rushed his dread foe, a clash of two emperors, the tension did grow. As rage, anger, and fury ground down its path, the two destined to meet now mired in wrath. Finally face to face, with sweat interlaced, steel upon steel and grace now graced, when finally o'r the topmost bridge stone, Maxentius fate was certainly sown;*

*A thrust of a sword and soon down in waters meet...*

*When suddenly their mother called, 'children it's time to eat!'*



In Medias Res

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By Mark Harris