

STM Newsletter

St. Thomas More College & Newman Alumni/ae

Volume 14 Number 2

Winter 1994

Our New Student Services Domain



In this issue . . .

Integrating Faith and Learning *by Tammy Marche*

Short Story: Mexico, May 1978 *by Daphne Kotzer*

Chernivtsi Exchange: A Fresh Look at Post Soviet Politics *by Phil Greer*

The Genesis of a Writer: Interview with Guy Vanderhaeghe

Distinguished Alumna and Alumnus 1994

. . . and all our regular features!

Notes from the President



President John Thompson

Each Fall, the *STM Newsletter* has listed deceased Newman/STM alumnae and alumni, faculty and staff. This was a duty that Fr. Oscar Regan faithfully fulfilled. This year Fr. Regan's name, along with Dr. David Farmer's, is among those who have died. Fr. Regan first came to STM in 1962. After years of teaching English, he retired to become the Director of Alumni/ae with the formation of the Alumni/ae Association in the late 1970's. In addition to his editing the *STM Newsletter* twice yearly, Fr. Regan carried on an extensive correspondence with our alumnae and alumni. Many of you will have received a thank you letter in Fr. Regan's inimitable style. This December, Fr. Regan would have celebrated 60 years as a priest. We will miss Fr. Regan and his many gestures of kindness and gratitude.

When we first expanded the *STM Newsletter* to 36 pages, we thought we'd have plenty of space. With each issue, however, we seem to have more items to include. Let me mention but four items: the synodal process undertaken by the Congregation of St. Basil; the distinguished alumna and alumnus for 1994; the Axworthy paper, "Agenda: Jobs and Growth, Improving Social Security in Canada," as it affects Canadian post-secondary education and students; and two books written by our alumni.

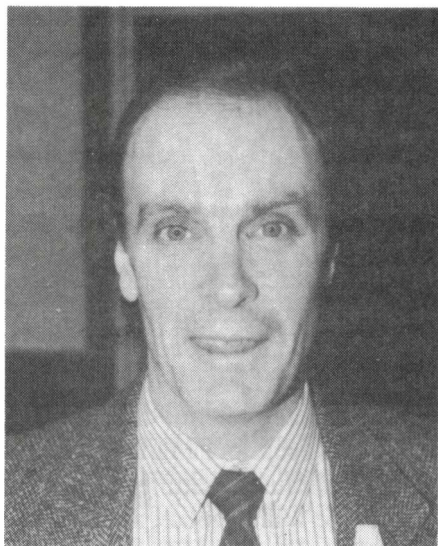
At their 1993 Chapter, the Basilian Fathers decided to undertake a synodal review. Many factors led to this decision, not the least of which has been fewer Basilians with increasing demands on their priestly ministry. A high priority for STM's Board of Governors and for me as president has been recruiting Basilians for STM. Between 1991 and 1993, STM put on a series of twelve talks on the Basilian Way of Life to increase an appreciation for and renewal of our Basilian foundation. This year at the Corporation meeting, Very Reverend Robert Barringer, CSB, Superior General, spoke about STM's participating

in the synodal process to insure that our needs are visible to the Basilian Congregation and that we find ways to strengthen STM's Basilian identity, even in the face of declining numbers of Basilian priests. May I ask that you keep the Basilian Congregation in your prayers for God's blessing on the synod now scheduled for summer 1996.

This year's distinguished alumna and alumnus are Mae Daly (née Strawsser) '49 and Bernard Daly '48. Their dedicated lives — family, professional, civic, church — exhibit the far-reaching influence of the Basilian Fatherson students coming to STM. When we ask ourselves what it means to be a Catholic liberal arts college in the Basilian tradition, the lives of our Newman/STM alumnae and alumni show us the answer. In gratitude, we celebrate Mae and Bernard!

As federal and provincial governments grapple with annual deficits and mounting debt, few programmes seem immune to scrutiny for possible cuts. Over the last three years in Saskatchewan, health care and education have experienced significant reductions in annual grants, even with increasing demand for services. In early October, Mr. Lloyd Axworthy released a discussion paper, "Agenda: Jobs and Growth, Improving Social Security in Canada." Section 3, "Learning: Making Lifelong Learning a Way of Life," proposes to change the way in which federal funding to post-secondary institutions is carried out. Through shifting the funding of higher education to students and their families, this proposal could result in a massive increase to the cost of university education for students, moving from tuition levels which presently fund about 20% of the cost to as much as double that amount. Students would bear this increased cost in the form of repayable loans. This proposal treats higher education as a cost burden rather than an investment in persons, as tied directly

contd. on p. 19



Dean Kevin Corrigan

From the Dean's Desk

Welcome to all our readers! As you know, last year I was away on sabbatical, and Wilfrid Denis did an excellent job in my place. My thanks to him for giving me the opportunity of doing the research I needed.

After nearly six months back as Dean, sabbatical now seems very far away. The new offices have been completed downstairs in Room 146 across from the cafeteria; and the secretaries, the administrator of Student Services, High School Liaison officer, administrative assistant to the Dean and I have moved in. The new offices are magnificent, bringing us much closer to the students. Since the mailboxes have also been moved downstairs beside our new offices, faculty and staff are also more to be seen in the corridor alongside the cafeteria. If you remember this corridor, you will probably recall it as being rather dark and drab. Now, however, new recessed lighting has been installed, and we are beginning to see an illuminated corridor as if for the first time.

New food services have also arrived in the cafeteria: D'Reen's Campus Cafe. The food is exquisite, truly five star, and one can have a good lunch for a bargain price ranging from \$2.50 - \$4.75. The cafeteria is again attracting many new people, and one gets that happy feeling that student life is well supported.

All these changes are an indicator that the spirit of STM is alive and well. This year 1250 students are registered in the college and many exciting academic ventures are underway. More about these next issue. In the meantime thank you for your continued support. The Dean's group wishes you all the blessings of this season and a prosperous new year.

Kevin Corrigan
Dean

COVER STORY



*New Offices for Student Services
left to right: Elaine Zerr, Jo-Ann O'Hara, Daphne Peterson*

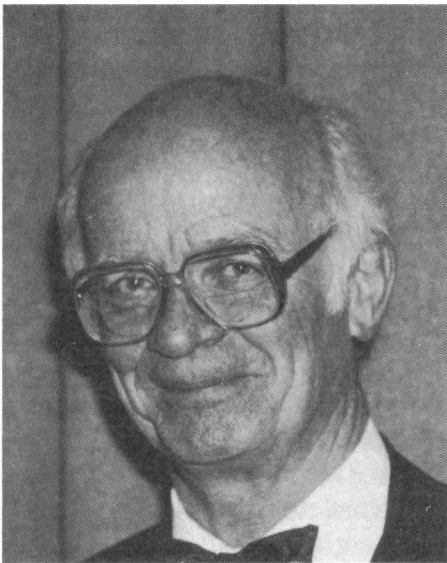


*Architect Maurice Soulodre
designed our renovations*

The Letter of Fundamentalisms

The Visit of Dr. Martin E. Marty

On October 20, 1994 Dr. Martin E. Marty, Fairfax M. Cone Distinguished Service Professor at the University of Chicago, delivered the 8th annual Keenan Memorial lecture. The lecture, which was greeted by an overflow crowd in STM's auditorium, was preceded by two more informal talks. In the morning Marty met with faculty and students to offer reflections on the state of the church today. Later in the afternoon, at a session hosted by the Lutheran Theological Seminary, Marty continued the exploration of this theme by considering the changing "faces" of Christianity as reflected more globally.



Dr. Martin E. Marty

To these talks Marty brought a wealth of research, personal experience and anecdote. For years Marty has been at the forefront of chronicling the recent and not-so-recent life of the church. What makes his work especially valuable, and also pleasurable to listen to, is that he brings to his work a personal involvement unmatched by other religious historians and scholars. For instance, his writing on the late 20th century church is informed by his participation in Second Vatican Council meetings and his involvement in numerous ecumenical councils, inter-faith as well as inter-Christian. Throughout this work he has sought to remain attuned to the "religious pulse" that

animates these meetings, focussing on the personalities as well as the complex historical and doctrinal contexts that surround religious issues.

Marty has also distinguished himself as one who acts as an interpreter of the faith to people outside it. On numerous occasions Marty has been called upon to speak for the faithful, in settings as diverse as National Public Radio, the White House, and television talk-shows. In so doing he has consistently reflected a commitment to locate religious questions within the larger social and political environments in which they transpire. It is, no doubt, for this reason that the Academy of Arts and Sciences asked him to direct a multi-year project on the rise of fundamentalisms around the world, a study which is, and will be, marked by several volumes of scholarly text.

Marty's research on fundamentalism in its many forms, as well as his commitment to the ongoing life of the church, made him especially well-suited to address the question of the relation between religious fundamentalism and the spirit of catholicity. Marty began by noting that the birth of fundamentalism can be understood as a response to a changing environment deemed to be inimical to the life of the church. More specifically, fundamentalism, particularly as we find it in the early decades of this century, can be understood as a reaction to the spirit or ethos of modernity. When the church is faced with, and sometimes assaulted by, doctrines of relativism, historicism, or scientism, it is virtually inevitable that the faithful few will cling to what they perceive to be the "fundamentals" of the faith, and then make these fundamentals the litmus test by which to categorize those outside and those inside the fold. There is, in other words, a mentality at work which feeds on and is driven by fear and suspicion.

Marty is well aware that the relation the church takes up with its environment is crucial to its own identity. A church that simply succumbs to secular forces runs the risk of losing its sacred centre, i.e., it becomes indistinguishable from secular bodies given over to philanthropic concerns. At the same time, however, a church that closes itself off from a world perceived to be hostile loses its mission altogether, namely the mission of being the light *within* the darkness. How shall the church

and the Spirit of Catholicities: as the 8th Keenan Lecturer

ride between the horns of this dilemma? At this juncture Marty made appeal to a spirit of catholicity that has always informed the heart of the church's life. Catholicity entails the loving embrace of the world. By embracing the world, the church does not merely accept the world as it is. It seeks, rather, to be an agent of transformation, an agent that bends cynicism, despair and hatred to faith, hope and love. As a catholic body the church brings to the world a sacramental core that seeks nothing less than the rehabilitation of all reality so that it may bear the beams of a divine light.

Norman Wirzba, (Ph.D. Loyola University, Chicago) holds a term appointment in STM's Philosophy department.

Videotapes of
Dr. Martin E. Marty's lecture

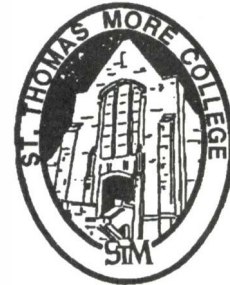
"The Letter of Fundamentalisms and the
Spirit of Catholicities"

are available through STM.

*To arrange to get yours,
please call 966-8900*



THE THOMAS MORE MEDAL



The Thomas More medal has been established to recognize and honour persons who have combined personal qualities of care, integrity, and faith with significant contributions to community and public life. The award is named after Thomas More whose extraordinary example of faithful virtue and public service remains an inspiration "for all seasons."

The bronze medal, designed by Claudine Audette Rozon, contains an image of Thomas More, based on the Kurelek mural (front), and a drawing of the exterior of the St. Thomas More College chapel (back). The medal is set in a base of fieldstone which was part of the College exterior walls from 1962 until recently when removed as part of construction. The name of the recipient and the year of the award are to be inscribed on a plaque affixed to the fieldstone.

The Thomas More medal will be awarded annually to individuals selected by St. Thomas More College. A plaque with the names of the recipients and the year of their receiving the award will be publicly displayed at the College.



*1994 Recipients of the Thomas More Medal
left to right: Leslie Dubé, Urban Donlevy Jr. for Urban Donlevy Sr.,
Dodi Poelzer for Irene Poelzer, Howard Stensrud*

Mexico, May 1978

JUAN: Juan sits scrawny and short in the stiff wooden chair, his legs dangling, toes three inches from the dirt floor, knees scarred, sticking out of the only dusty pair of shorts he owns. He sits quiet, preoccupied, his eight-year old forehead lined prematurely in wrinkles like corrugated cardboard, his little brown hands twisted inside his mother's big scissors, painstakingly cutting bright scraps of tissue paper into clumsy butterflies. "Will their crooked wings work?" he wonders. He must cut more, many more for his mother.

Beside him, his baby sister, Lupe, coos in her cradle. When she fusses, he stops his task, pulling his hand free from the steel, wiggling his tired fingers. Then he tickles Lupe under the chin until she gurgles, gently rocking the cradle to keep her settled. Just like his mother had shown him. In the days when they sold the tissue flowers that she could make at the speed of lightning, much faster than Juan cutting out his simple insects.

He is surrounded by solemn adults, sitting on the same chairs around a low wooden table that rests in the middle of the crowded room. Occasionally, one of them will moan or sigh and weave their fingers through the rosary. Juan thinks these people, mostly women, look like shadows.

When Juan looks up from his work, he can see parts of his mother between the shoulders and heads of the mourners. Mostly he sees her face dancing softly in the flickering lights of candles that stand unevenly, stuffed in cans and jars around the perimeter of the wooden box. Someone has painted colourful flowers on the outside. He likes it, thinks that his mother will be happy knowing that she is wrapped inside the things she loved to make.

"When God wants us, we die." He remembers his mother's words broken through her coughing. And how she was always so cold, even in the heat of the sun. Soon he will have enough butterflies? To cover his mother in wings so she can fly quickly up to God.

Juan bends over towards Lupe. She smiles as his face leans in. "Lupe," he whispers to her, "tell me about heaven. I forgot."



SEÑOR RAMIREZ: Señor Ramirez hovers over the coffin inside a room lit only by candles. Dark shadows dance on the adobe walls like lost souls looking for another member for their desolate club. She is resting peacefully in a simple wooden box. Her plain dress is covered in wispy scraps of bright paper. Some of the pieces resemble crude butterflies with giant wings. Now and then, a breeze whispers through the large entrance that opens onto the street. When this happens a wing rises and floats through the air. One has landed on a mourner, an old woman, who lifts the paper as if it is something precious and places it back on the garment of the deceased.

"Estrella," the old man cries through tears that roll down his face, filling the creases that line it in all directions. "You've come back." He stands alone for some time, wringing his hands, shuffling from side to side to ease the pain that chews at his bones if he remains too long in one place. "How can this be?" he asks, "only this morning I was talking to you by the roses."

The same old woman watches the man closely, thinking how sad it is that the only clothes he has are tattered and worn. She glances at his feet, relieved because they aren't bare, because he remembered to wear the new shoes a son sent to him from the north. When she has finished her prayer, she rises slowly, moving towards the old man.

"Señor Ramirez," she whispers loudly when she is near to him. "Your wife, Estrella, is dead. Now Gabriela joins her. This is Gabriela, your daughter. Look. Look at the spot on her face. That is Gabriela's mark." The man stares blankly at the face, then turns to the old woman. She catches the words he mutters, "Spots and spiders, Estrella and roses." Like a mother leading a small child she gently guides him back to his chair, all the time fretting over what will come of such things: a dead mother, two young children and a lost old man as needy as another child.

"Yes, yes," she says to him when he is at last settled. "Estrella is under the rose bush where you sit each day and talk. It is good that we talk to our loved ones that have died, Señor Ramirez. They get lonely, too." She pats him on the head to soothe and wake his sleeping brain.

During the vigil she glances many more times in his direction. For the rest of the night he sits, humming, shifting his pillow to relieve the stiffness. His hands move

continuously in the familiar pattern, braiding thin nylon cord into sturdy handles for bags? To sell with Gabriela at the market.

The old woman watches his fingers twist in the empty air. Again and again, the same motions.

SEÑORA AQUINO: The old woman whose name is Señora Aquino can no longer pray because her brain has gone empty and dry like a sun-tortured cactus. She looks out of the squalid room with its menacing shadows, beyond the doorway to the moonlit sky. "What is the meaning of this?" she asks herself, thinking of that hour between sunset and dark when the sky drips red with the blood of Christ. Today, it reminded her of the mark burned into the flesh of Gabriela, now stiff in a coffin painted in the gaudy flowers of someone's shaky hand. Señora Aquino is disgusted by the box, by its cheap brightness that screams to her, telling of the same cheapness of this young woman's life. Poor, cheated out of decency and hope by strangers with blank faces.

"Plain wood is better," she mutters, worrying her tired rosary between her fingers.

Though her eyesight is weak, Señora Aquino is sure that it is the face of Gabriela staring down from the moon. There is even a darkened spot in the same shape and place where Gabriela's birthmark would be. And the stars sprinkled around the face shimmer a hazy blur of colour. Much like the thin wings of a hundred butterflies trembling in the air.

When Señora Aquino is satisfied that it is the image of Gabriela stamped on the moon, when all the details of the homely girl's face take shape once again in her mind, she turns her eyes to the two children in the corner.

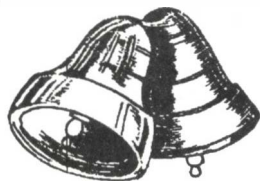
Both are fast asleep. The room is not nearly as crowded. Some mourners have returned home to tend to their family. Little Lupe nestles peacefully, a chick in a warm nest, while her older brother, Juan, twists around the base of the cradle. His head rests on the the folded shawl of his dead mother, his limp body is covered with scraps of coloured tissue, leftovers from a day of cutting winged shapes.

"A little boy disguised as a pasted pinata." Again Señora Aquino mutters, careful not to disturb the others. She watches the scraps jerk in the breeze, coming to life for a brief moment before they sink. The paper reminds her of dreams. Tiny like grains of sand. And the boy's breath is the warm wind that carries his dreams away, to join with the dreams of the other cast-a-ways of dead mothers who scatter like litter across the hard landscape. Fluttering forever. Her mind paints sharp pictures that are vivid and sad.

"Bad roads make good places and good roads bring in all kinds of people, Gabriela." She had said this to the girl shortly after her mother died. Mostly as a warning against the changes. At a time when good roads covered up the old customs with a black, sticky despair. When mothers could no longer recognize the habits of their daughters or the faces of the strangers that straggled into the town. Maybe Gabriela's mother got so dizzy trying to follow her only daughter, that she fell over and died. Maybe Gabriela got so lost that she walked to the moon instead of her home.

"Maybe the answer is in the moon," Señora Aquino whispers as she looks out once again, "in that dark spot on Gabriela's face where the mystery hides."

Daphne Kotzer, the author of this short story, is a student in Guy Vanderhaeghe's creative writing class.



Best Wishes

*Fr. Ron Griffin, CSB, officiated at the wedding of
Tammy Marchie and John Shears
at St. Stephen's Church
in Stephenville, Newfoundland
on August 6, 1994*



Letters to the Editor:

Received from Sergei Sherman '66

I read with interest, Bill Smart's "Windows to the East: An Ecumenical Initiative" in the Spring issue. This was a modern example of the work that is needed to break down barriers which stand in the way of true Christian unity. I'd like to share with your readers a much smaller initiative which was taken in January of 1958 to break down barriers between the STM and Newmanite Roman Catholics and the Greek or Ukrainian Catholic students.

On a cold January Sunday, the old STM chapel was the scene of a Ukrainian Catholic Divine Liturgy (High Mass). The chapel was full of students and many local residents who were regular attenders. One of Saskatoon's Ukrainian rite Redemptorist priests officiated. The choir was directed by John Shewchuk, an Engineering student and Newmanite. He had gathered together a group of young fellows from the Sheptytsky Institute and added some ladies from the St. George Ukrainian Catholic Cathedral Choir. Without previous practice, this choir sang forth beautifully in the Old Slavonic. Those in attendance were truly moved by the experience, much like, I suppose, Prince Vladimir of Kiev, when he chose Byzantine Catholicism as the religion of his people over a thousand years ago.

Each generation of university student needs an experience wherein he or she can broaden his or her knowledge and appreciation of the many facets of our Catholic religion. Inter-rite and ecumenical services are an important element in that experience, as is an academic program such as "Windows to the East."

Marcia Sarchese '46 sent us a note to tell us that she particularly liked the "Then and Now" item on our 50th anniversary graduates.

We received a noodle lashing from one alumnus expressing his view that we have gone a bit overboard on the inclusive language.

Lucille Cano '46 dropped us a line to indicate she especially enjoyed reading news of "people of my vintage" in the "Then and Now" on our 50-year graduates. We have had much positive response to our recognition of our 50th anniversary graduates. We will continue the item in the Spring issues, but would like the 25th anniversary graduates to send in their updates too. It seems to be an ideal opportunity to give, as well as get, news of old friends.



Perhaps you could help us!

We have inserted an envelope in this edition of the *Newsletter* in anticipation of the fact that you may wish to help us cover some of the costs by making a \$5.00 donation to the Alumni/ae Association. Feel free to use the envelope to let us know how you enjoy the *Newsletter* or to send us *your* news for inclusion in our next issue.

HOW TO BE A LOCAL HERO

BE A BUSY BODY

Local Heroes know that when the need is there, even the busiest people have time to help.

They know that volunteering is one of life's most rewarding experiences.

Be a Local Hero.

A New Spirit of Giving



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1994 Distinguished Alumna and Alumnus

Mae Daly (née Strawsser) '49

Mae received her ARCT Royal Conservatory of Music in Toronto in 1949, and her B.A. in French and Music from the University of Saskatchewan in the same year. Later in 1967 she earned a B.Ed. from Ottawa Teachers' College and a School Music Specialist's Teaching Certificate in 1972.

Initially Mae taught elementary school for the North Battleford School Division in 1947-48 and later returned to teaching in Ottawa in 1967. From 1967-74 she taught for the Carleton Separate School Board, became School Music Consultant for the same Board from 1969-74. From 1974-90 she was Principal of the Ottawa Centre for Music (Kodaly), and from 1972-81 she was Founder and Executive Director of the Kodaly Institute of Canada.

From 1974-89 she also taught music courses for both the Education Faculty and the Music Department at the University of Ottawa. In her spare time from raising a family of six, she also taught Music Literacy Courses for adults, for children aged 2-11, and between 1991-93 Religious Education and Life Skills Courses in the New Beginnings Training School in Granada, West Indies. She was involved in the Christian Family Movement International as half of the Program Writing Chair couple, and she and her husband, Bernard, were a teaching couple in Serena Natural Family Planning in Ottawa.

Mae was a gifted and inspiring teacher of music. Modestly she told of developing "a teaching method for successfully teaching anyone to sing in tune, to read music, and to love good music. Instilling confidence in one's ability is my way of teaching anyone from 2 - 82. They must know, that they know, what they know. Think about it. If all students were taught with that goal in the mind of the teacher, everyone would have a good self-image."

As a mother of six and a grandmother of 21 (a small army as Frank Roy put it) her constant, caring and respectful confidence in people as well as her significant contributions in teaching music and its appreciation make her a most Distinguished Alumna of STM.

Bernard Daly '48

Bernard was born and raised in North Battleford, completing his high school education at St. Thomas College in Battleford prior to coming to STM. He earned his B.A. in English and Philosophy in 1948, and later in 1971 his M.A. in Sociology from Carleton University in Ottawa. From 1948-58 he was a reporter and then an editorial writer for the *Saskatoon StarPhoenix*. He and Mae made the move to our nation's capital and there Bernie worked with the Canadian Conference of Catholic Bishops for 33 years until 1991. He was Editor of the Information Service, Director of the Family Life Bureau, Member of the Pastoral Team, Assistant Co-ordinator for the CCCB Papal Visit Secretariate, and Assistant

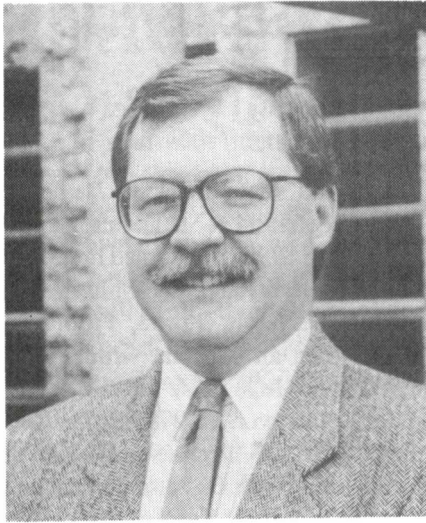
General Secretary. Since 1993 Bernie is the publisher/ editor of the *Catholic Register* in Toronto. Bernie was always interested in ideas, discussion, writing and the social dimensions of our Catholic faith. The breadth of his interests is reflected in his many endeavors. He was a founding member of a Joint Working Group for the Canadian Council of Churches and the Canadian



Bernard and Mae Daly

Catholic Conference in 1968, was editor of *Contraception, Divorce, Abortion*, was author of *Family Life Education in Canada*, was involved in population issues as a CCCB Staff Co-ordinator and as an NGO participant at the UN World Conference on Population in Bucharest, on Food in Rome, and on Human Habitation in Vancouver. He was part of the Canadian Bishop's delegation at the Synod of Bishops on family life in Rome (1980), was Vice-President of the Standing Conference of Canadian Organizations Concerned for Refugees (1981-82) and has just written the History of the CCCB's fifty years, 1943-93 (currently in press).

In closing his introductory remarks at our Corporation Banquet where we honoured the Dalys, Frank Roy stated that "Bernie has spent a lifetime in the service of the Church and his fellow Canadians—a lifetime of researching, informing, qualifying, questioning, clarifying, urging to action." His and Mae's social conscience and commitment to service were incubated through the teaching and example of the Basilians here at STM. In living lives of example and social action themselves, they honour their early mentors and rightfully deserve the honour and recognition as STM's 1994 Distinguished Alumna and Alumnus.



Greetings from the Chair of STM's Board of Governors

Every year the fall brings with it the annual meeting of the STM College Corporation. Corporation Members come from across Canada

representing the various constituencies of the College. The meeting this year was held on the weekend of October 15. As well as the business meeting the Corporation members had an opportunity to hear presentations on the new funding arrangements with the University of Saskatchewan and steps to be taken to recruit international students. The weekend also allowed for a chance to engage in fellowship, prayer and dialogue.

I would like to take this occasion to discuss two matters dealt with at the business meeting. The first item was an announcement made by the Corporation's Standing Committee on Appointments. This committee was named at the 1993 Corporation meeting pursuant to the bylaws. Its function was to review the position of president of the College and to recommend to the Superior General of the Congregation of St. Basil the name of a person to fill that position. The Superior General then accepts or rejects that recommendation. After this process is completed the Committee advises the Corporation of the decision. The Chair of the Committee, Judge Peter Dielschneider, notified the Corporation that John Thompson has been appointed for a second five-year term commencing July 1, 1995. I would like to personally congratulate John and thank him for taking on this critical role for the College. John has demonstrated both tireless energy and clarity of vision in his first term as president, and the College has reaped the benefits of a successful fundraising campaign, a higher profile in the community and a more open relationship with the University community.

The second item which I would like to discuss was the attendance of Fr. Robert Barringer, CSB, Superior General of the Congregation of St. Basil. Fr. Barringer announced the formation of a joint committee of the General Council of the Congregation and the STM Board of Governors. This committee was formed in the words of Fr. Barringer, "to discuss ways in which the association and presence of the Basilian Congregation with STM can be insured." Fr. Barringer explained that the Basilian Congregation was engaging in a self-reviewing process over the next two years and one of the issues being looked at was the Congregation's relationship with institutions with which it is affiliated. He concluded his statement by showing how this joint Basilian/Board Committee fits into this review process:

Beginning such a discussion now will mean that the needs and concerns of STM will remain visible to all the members of the Congregation as the Basilian Synodal Transformation Process unfolds over the months and years to come.

This joint committee comes at a very advantageous time for the College because it is anticipating conducting its own internal review in the near future and this will involve looking at the relationship between the college and the Basilian Congregation. To have a direct link to the Basilian Synodal Process will certainly aid in establishing a strong and continuing relationship.

This joint committee also provides an official link between the governing bodies of STM and the Basilian Congregation. This will assure enhanced communication between the institutions, something which will be of great benefit to both and guarantee a mutually beneficial relationship.

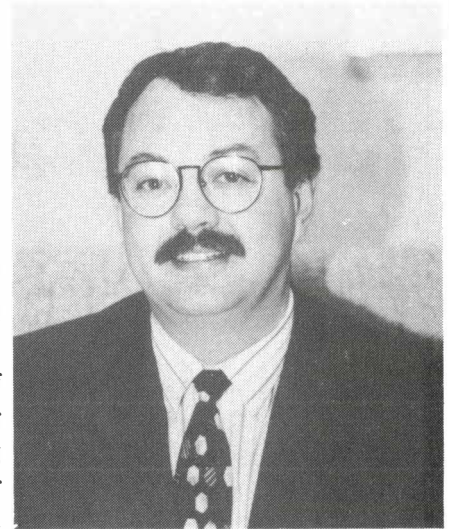
Brent Gough, Chair
STM Board of Governors

Greetings from your Association President

The Alumni/ae Association is pleased with the new role we have developed for ourselves in enhancing the life of the College and its relationship with alumni/ae. Over the last year we have met with the President and Director of Development and generated many ideas and suggestions for them in their daily operations and special projects that they have undertaken. We were also very active in organizing the first annual Alumni/ae Golf Tournament. It was a great opportunity to renew acquaintances and meet fellow alum. We look forward to next year's tournament and we are anxious to take on the returning champions from Regina—Ted Forrest, Dan Kral, Dale Reed, and Ken Merk. I think a challenge or two will be in order for next year.



*1994 Alumni/ae Golf Tournament Champions (l to r)
Dale Reed, Ted Forrest, Ken Merk, Dan Kral*



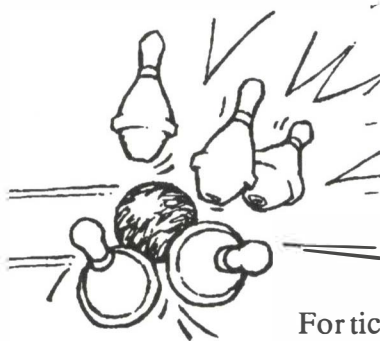
I would also like to take this opportunity to express on behalf of all alumni/ae, our sadness regarding the loss of our dear friend and the champion of the Alumni/ae Association, Fr. Oscar Regan. He always held a special place in his heart for us and we will miss him. I also pass on our sympathies to the STM Community in the loss of Dr. David Farmer. Both have contributed much to the quality of life at STM.

In closing, I would like to express my appreciation to my colleagues on the Association Executive for their undaunting commitment to STM and the contributions they have made. In addition, I would like to thank John Thompson and Don Gorsalitz for their interest and commitment to alumni/ae and the importance they place on our role. I look forward to another productive year.

My sincere wishes for a Merry Christmas and a happy and healthy New Year to everyone in the St. Thomas More Community.

Jerome Konecsni
President of the Alumni/ae Association

STM/NEWMAN ALUMNI/AE ASSOCIATION



**FUN NIGHT
EASTVIEW BOWL
SATURDAY, FEBRUARY 4, 1995
7:00 PM**

Bowling, Conversation, Cards, Refreshments
\$15.00 per person

For tickets or further information please contact Alumni/ae Office

966-8918



WINDOWS TO THE EAST '95

After last year's successful "Windows to the East" lecture series, St. Thomas More College will again host a second lecture series exploring the heart of Eastern Christianity.

ALL ARE WELCOME

Thursday, February 16 and Friday, February 17, 1995
7:00 - 10:00 pm in St. Thomas More College Auditorium

This year's lecture series will have "communion" as its unifying theme. The lectures will examine the Eastern Christian understanding of union with Christ through the liturgical sacrament of Holy Communion, the rich crowning mystery that leads to a personal theosis, the Eucharistic beliefs and practices of the ancient and modern Eastern-rite Church, and the church community as a reflection of the Trinitarian life.

GUEST SPEAKERS

His Grace, Nicholas J. Samra, Regional Bishop of the Diocese of Newton, and the Midwest Region of the Melkite Church. For over 25 years, Bishop Samra has served his church as priest, founder of parishes, Bishop since 1989, and Vicar General of his Diocese. Granted the title and dignity of Archimandrite in 1985, he is a lecturer on the Eastern Church, a Byzantine retreat master, and the Director of Archives. Bishop Nicholas resides in Warren, Michigan.

His Grace, Bishop Seraphim Storheim is the spiritual head of the Orthodox Church in America for all Canadian parishes. Tonsured and ordained as a Bishop in 1987, he is currently a member of the North American Roman Catholic/Orthodox Dialogue Committee. Bishop Seraphim lives near Ottawa.

THURSDAY EVENING LECTURES

"Partakers of Divine Nature: The Orthodox Theological Understanding of Communion"

Bishop Seraphim

"Church Life: Mirror of the Trinity"

Bishop Nicholas

Public Discussion

Informal Reception

FRIDAY EVENING LECTURES

"Eucharist: The Community lives God's Presence"

Bishop Nicholas

"Partakers of Divine Nature: Orthodox Communion Practices, the Early Church to the Present"

Bishop Seraphim

Public Discussion

Wine and Cheese Reception

There is no charge for attending this lecture series.

Requiescat in pace

Fr. Oscar Regan, CSB 1910 - 1994

This academic year, we all miss the presence of Fr. Oscar Regan. Our unofficial welcomer would approach with a twinkle in his eye, and place an index finger on our arm as he would begin to engage us in conversation about a news item, a sports event, or try to interest us in a sports lottery which he organized. He always raised spirits because he was always in good spirits. You will recall that in our last Newsletter, Oscar invited all of us to join in the celebration of his 60th Diamond Jubilee of Ordination on December 16th, 1994. As he put it, "Your presence most certainly would be cherished, treasured and highly appreciated." We regret that we are unable to celebrate with him, but we know his party will be a glorious one. As your Director of Alumni/ae Affairs, he took meticulous care to keep the records straight, and answer all the mail personally. He very much enjoyed hearing news from former graduates of STM. STM was Father Regan's home for 33 years. In our last Newsletter he said, "In my intercessory prayers offered up daily I include you and all your intentions. May God reward richly and abundantly each and everyone of our alumni/ae!" I know we can continue to expect the same solicitude.

Margaret Dutli, a colleague of Oscar for many years, captured the essence of his simple yet genuine love for all of us, and caused us to smile as she described all those idiosyncracies that endeared him to us. I believe that Margaret's tribute to Fr. Regan speaks for all who knew him at STM.

"There's a great spirit gone." I have been fortunate in having Father Regan as a friend and colleague for some thirty years. I feel honoured to speak in his memory.

Through the years Father Regan has been the heart of hospitality, and the gracious voice that spoke in the *STM Alumni/ae Newsletter* and in the letters of thanks he wrote. If you ever received one of his notes you were struck by his ability to use adjectives in groups of three. In this he followed Joseph Conrad whose writing style he admired, but whose pessimism he did not emulate.

For Father Regan was not pessimistic. He spoke a cheery greeting to everyone he saw, and was always ready for a chat. We will remember chatting with him in the hallway, while the ashes on the cigarette in his cigarette holder grew longer and longer.

We will remember the gifts of jam hanging from the doorknobs of our offices — his only request that we return the jars so he could fill them again the next summer. We will remember the blessing he prayed before banquets. Who but Father Regan could address God in such a confidential and explanatory way, bringing before the Father all the needs of the College and the world — while the food cooled?

Who else spoke so lovingly and reverently as he offered prayers at Mass, or as he instructed the congregation in a homily?

Father Regan knew what evil was, and was certainly not naive, but there was a wonderful innocence about him, a simplicity of heart, an unabashed goodness, an unfailing hope, a cheerful trust.

There, Father Regan, you have me stringing together nouns and adjectives, but I cannot capture in words what you have meant to the people of St. Thomas More — staff, students, colleagues, friends. Your warm hospitality and cheery presence will be missed, but I hope your welcoming spirit will linger in our halls.

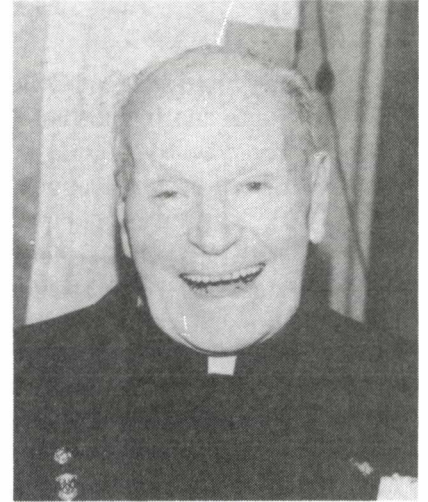
Always when I've thought of Father Regan, I've smiled, and though there's an ache in my heart because I'll not hear his cheery, "Hello, how are you?" again, alongside the ache there is still a smile. I think he would have it that way. He went quickly and quietly, as he would have wished.

I am reminded of the last few line of Tennyson's poem:

*Twilight and evening bell,
And after that the Dark!
And may there be no sadness of farewell,
When I embark;*

*For though from out our bourne of Time and Place
The flood may take me far;
I hope to meet my Pilot face to face
When I have crossed the bar.*

Margaret Dutli
3 September 1994

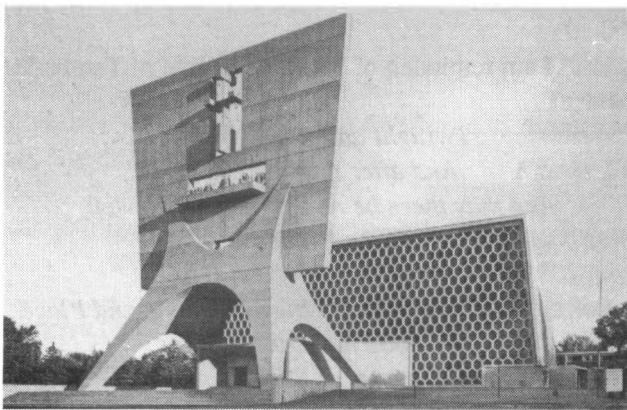


Integrating Faith and Learning:

In early June I attended Collegium's 1994 Summer Institute on Faith and Intellectual Life. At these annual institutes, people with different backgrounds gather to discuss the sources and implication of a Christian academic vocation. These institutes anticipate that the faculty who attend from all over North America will bring back to their institutions ideas for the integration of the spiritual and intellectual life within their own institution.

I was very interested in attending Collegium because I wanted to gain from the broader experience of others' perspective of working in a Catholic institution. I wanted to learn how to create an atmosphere of community in my classes in which all my students feel comfortable to express their ideas and attitudes, to explore new ideas and to be open to change despite the adjustments that change requires. I also wanted to learn how to foster in students a sense of critical inquiry, a concern for others, the confidence to act for themselves, as well as to help them to find their true inner spirit. I was not sure how, or if it was even possible, to create such an atmosphere. Some other questions of concern to me involved the question of the survival of a Catholic college on a secular campus, and in what way do we want Catholic higher education to be different from the secular colleges and universities. In retrospect, I realize that these expectations are beyond the scope of one gathering, but the beginnings of answers as well as a multitude of further questions were generated by my experience.

Collegium was held at St. John's University in Collegeville, Minnesota, about one hour's distance from Minneapolis. Atop a hill in the middle of this beautiful campus is the very breathtaking Benedictine Abbey Church – the original centre of liturgical renewal in America.



Benedictine Abbey Church, Collegeville, Minnesota

The regimen of Collegium involved a discernment process to determine what we wanted and why we came, that included prayer, retreat, and reflection as well as reading, presentations and panel and group discussions. It is not possible to relate all the issues raised during the week, but I would like to illustrate a few so that the flavour of my experience can be shared.

We spent some time focussing on the fact that the intellectual life is necessary to the life of the church. In order for the church to be a teaching church, it must first be a learning church. One presenter maintained that the church learns through dialogue and by listening.

We also spent a number of days discussing whether the Catholic intellectual life is Christocentric, Sacramental, and Communitarian in the purpose and nature of its inquiry. In exploring the notion of Catholic intellectual life being Christocentric, our goal was to broaden our understanding of who Jesus was and how He has been interpreted as well as to examine the difference the Christocentric approach makes to intellectual life. I also learned that what is distinctive about the Catholic tradition is that it is sacramental. The whole human experience of reconciliation is sacramental, and Jesus is our avenue for reconciliation with God. We must seek God in all things and discover divine love through human love – this is sacramentality. We also spent some time focussed on the view that Catholic intellectual life is Communitarian. Although wide-ranging, the discussion concentrated on our need to belong to the church, the question of how we combine church and academic communities, as well as our obligations to society, and our obligation to share what we discover.

All participants experienced a day of retreat and reflection. We were given a choice of exploring a variety of spiritualities operative in Catholic colleges and universities. Different workshops were offered on the Ignatian, Benedictine and Franciscan spiritualities. I chose the Ignatian workshop. The first step in the discernment process, according to Ignatius, is to find a way to clear yourself. In order to do this, I and a friend from the institute spent the day with our bibles in a canoe. Such a relaxing milieu truly focusses one's meditations on scripture and allows new insight.

Lots of issues surfaced in discussion ranging from the church's role in military intervention, abortion, Catholic higher education, survival of Catholic colleges and universities, academic freedom, balancing family, faith,

Collegium 1994

and academic demands, and the ordination of women. Dialogue revealed the conundrum: can one take pieces of the Catholic tradition, but not the whole pie and still be Catholic?

Collegium did not provide any formulas or specific strategies for the worthy survival of Catholic higher education; rather it promoted dialogue and spiritual discernment. We were all exposed to the ideals and possibilities, but transferring these ideals into action in our home colleges presents a large challenge. Perhaps we could start our own collegia, centered on issues or topics concerning faith and academic life. Such mini-collegia could provide a time in people's lives to think, share with others and pray about how best to use their gifts. Other possibilities raised included establishing reading groups, and faculty taking theology classes.

Implementation of activities that will capture the sense of the collegium and have the impact of energizing faculty and students in their quest to integrate their faith and learning would transform not only Catholic colleges but the broader community.

I am unsure whether I received the answers I was looking for, but I did learn a number of valuable things that keep reverberating. Throughout the institute I kept a list of views from some of the talks that inspired my contemplation in a very personal sense. I will just list them so that you can sample a little of the excitement generated among those of us able to attend.

1. Faith is caring, seeking justice, peacemaking and experiencing community. Play the role of peacemaker; minister to each other.
2. Always listen carefully to others' points of view. Try to talk with "intellectuals" who hold an opposite view. Take time to listen to people and try to get people to understand one another. Every time someone understands someone else in the way they intended, salvation occurs. The Benedictine idea, "take the time to listen" was an underlying theme throughout Collegium.
3. Remember there is more to life than ideas. If you are just using your head, you are missing a lot. Do not just think with your head, but also with your heart. As well, faith without intellect risks becoming superstition. There has to be a balance.

4. Every human being is the word of God. All of us are part of the revelation of God. Try to see God in all things.



5. Teaching is triggering things in your students and then getting out of the way.

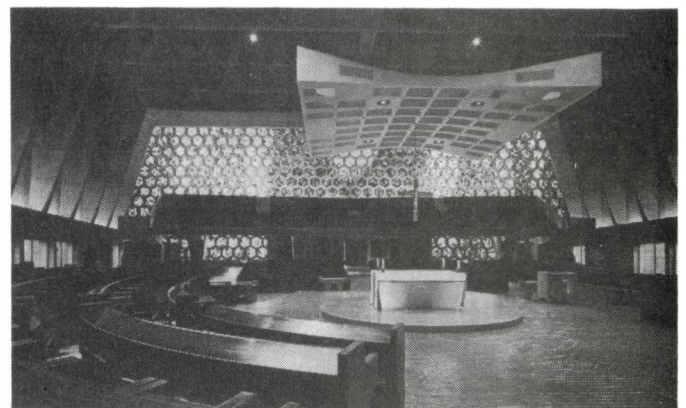
Don't look for disciples. Our responsibility is

*STM's delegate, Dr. Tammy Marche
Department of Psychology*

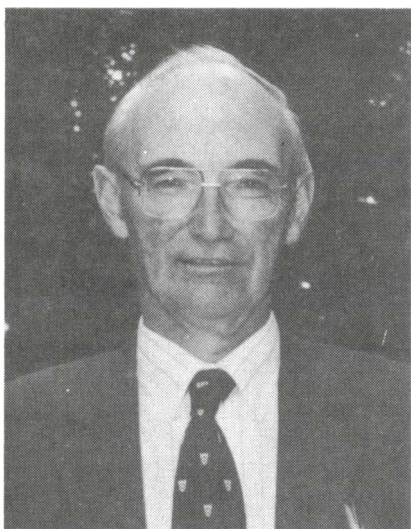
to learn and to teach, with gladness. Teach students to learn how to learn, how to think critically, to fiddle with ideas; do not let them just spit information back out that hasn't been digested and absorbed. Share ideas, know students' names, assign students other students they are responsible to and responsible for, etc.

6. Always show courtesy. Recognize grace in the other; bow to the spirit in others.

Throughout the eight days of Collegium, we enjoyed not only good conversation, but good food, good wine and warm camaraderie. A friendship established with a very special woman from Boston continues to grow.



Inside the Benedictine Abbey Church, Colleville, Minnesota



Requiescat in pace

Professor David Farmer
Fellow of the Royal Historical Society
1932 - 1994

BA with First Class Honours at Exeter College Oxford 1954
D. Phil, at St. Anthony's College, Oxford 1958
Teaching 1958-1970
Strathalian School near Perth, Scotland
Stowe School, Buckingham, England
Sedbergh School, Yorkshire, England
1970-1994
Department of History
St. Thomas More College
University of Saskatchewan

At a Memorial Service in the chapel of St. Thomas More College on Friday, 9 September 1994, students, colleagues and friends paid tribute to the memory of David. Excerpts from their remarks may help you to understand the esteem in which he was held and allow you to capture a little bit of his character, his passion for his subject, and the care and respect he extended to his colleagues.

Professor Michael Swan, a colleague in the Department of History.

.....It was my privilege to be David's yokemate in History 114, A Survey of the Ancient and Mediaeval World, for nearly a quarter of a century.

LECTURES: David would stride into the classroom, back poker-straight, head high, predictably two to three minutes early, chalk a few headings, names or terms on the board, and get immediately underway. If the class was still abuzz, he commanded attention with some sudden noise, occasionally produced by dropping the lectern on the supporting table. Then from a handful of notes, which he seldom consulted, he delivered at an unrelenting pace a fluent and coherent lecture, improvised in many places and dense with particulars. The hallmark was clarity of argument. David was entirely at ease,

sometimes ambling about as he spoke, sometimes sitting on a table, hands grasping the edge, legs dangling. There were flashes of a light, dry wit (relished by the alert), perhaps an allusion to contemporary political figures, or something personal. In citing Tacitus' *Agricola* in a lecture on Roman Britain I remember how he said to a class: "That's my name, you know. *Agricola* means Farmer in Latin." There were also paternal admonitions: "This is a hard subject, but you're privileged to be studying it."

ESSAYS: For David the grading of essays was not the bane it is universally deemed to be. He actually relished this part of his work, and it was only in very recent years, as work loads mounted, that, protesting and apologizing, he surrendered the job of grading History 114 essays to teaching assistants. He had an eagle eye for lapses in grammar. His comments on essays were to the point and starkly honest. Praise was conferred only when earned. One of our graduates, now a professional historian, at a guest lecture given recently in this University, recalled appreciatively what was for her a "career-defining" moment in History 114: it consisted in a galvanizing grade of C from David accompanied by some blunt directive to use of the library. David was not present for this tribute and I am guilty of having forgotten to tell him about it. I hope someone else did.

EXAMINATIONS: The mediaeval section of the 114 final examination became a legend. Always printed on foolscap, it set questions requiring a very precise, but fundamental knowledge of quoted original texts or of monuments and artefacts, figures of which were reproduced on the question sheet. Thus David would print a sketch of Notre Dame cathedral followed by questions like: In what city and country is this building? In what architectural style was it built? Or a scene from the Bayeux Tapestry with the instruction: Name the person marked "A" and the land which he ruled at the time. Or a figure of Hagia Sophia and ...: Give the date of construction. What evidence is there in

the picture that the building is no longer used for the purpose for which it was originally built?

Then came essay questions, short, even abrupt, and devoid of any internal clue for the ill-prepared to clutch at: Was Justinian a successful emperor? Why did Islam expand so rapidly in the 80 years after the death of Muhammad? What were the achievements of Charlemagne? Why did kings, lords and knights go on crusade, 1095-1204? What advantages did town dwellers have that peasants on the manors did not? What were the roles of mediaeval women in agriculture, towns and trade?

When I learned of David's death I had not yet thrown out the 1994 exam booklets from History 114. Knowing that it was a compulsion of his to comment on student examination scripts (even though the chances that anyone would read what he wrote were virtually nil), I looked in these booklets to see if there was anything that would illuminate the authentic David. What I discovered included a lot of approving ticks, the odd "well argued", weak answers heavily underscored, and a cluster of critical remarks like: "Doesn't say why." "More style than stuffing." "Massive irrelevancy." "Totally irrelevant but at least well informed."

Two wrong answers on a figure of Westminster Abbey provoked ripostes.

Student Answer: "[Feature] #4 is the cloister area for sleeping." David's comment: "Draughty."

Student Answer: "Westminster Abbey was 1000 feet high." David's comment: "CN Tower."

Then from an essay on Charlemagne: Student Answer: One of Charlemagne's goals was "the education of everyone." David's comment: "Bring him back!"

It was especially as he and I stood together each April while students handed in their final examinations that I could see the palpable affection in which his students held David, having journeyed under his unerring, if demanding guidance through a millenium of the Middle Ages. David was a bit embarrassed by the attention, as if somehow his examiner's objectivity was being compromised (slim chance of that!), but I am sure that deep down he appreciated their gratitude.

To conclude. A precocious and superbly educated scholar and teacher, David's mastery of his subject was founded above all on first-hand scrutiny of original documents and on autopsy of what survives of the mediaeval landscape and its monuments. His teaching standards and personality were already crystallized, I think, when he came to our University and changed little, and they served him and his students very well indeed. He was capable of sustained and concentrated labour. Procrastination was anathema to him. He never doubted the ability of his students to do excellent work that would stand up to

comparison wherever they went – if only they possessed (or acquired) discipline, and he bridled at any suggestion that second best was good enough for Saskatchewan. In this and in many other ways, not least in his solidity and decency of character, he was a model and inspiration to his students and to us all.

We can be grateful that in his pilgrimage David came to St. Thomas More College.

Del Gradish was a close personal friend of David Farmer. She was married to Steve Gradish, who like David, was a member of the History Department at STM. In 1974 Steve died, and since then David became a dear friend of the family.

There are some people who are very special. They fill a very important corner of our lives and when they are gone, we miss them intensely. For my daughters, David was a warm and protective presence. He was always the interested and caring person in their lives. Their experiences were truly important to him. He was always part of our happy occasions – confirmations, graduations, birthdays, holidays and more recently, weddings and baptisms. We will miss him because he will no longer be there to share the joyous times.

David was a person who was not greatly interested in material possessions. For him, the people he cared about and the work that he loved were the central foci of his life. Because he was a friend and colleague of Steve's at STM, we were connected to his world of work. He took Steve's place in many ways, but never encroached on his memory. He was satisfied with his role as a friend and protector. This role had expanded to all the members of my family and with the recent birth of my grandchildren, David was affectionately known by them as Grandpa David.

Our friendship brought me close to David's family on the other side of the ocean – to his sister Margaret and her husband Ken, and to his dear friends Friya and Harold. They will continue to be an important part of our lives.

Because of his connection with St. Thomas More College and the History Department of the University, David and I shared many interests and friendships in common. We were able to enjoy many experiences and important events in each other's company. Our love of music, opera and art, our treacherous walks with the dogs, our much enjoyed nips of Scotch from his fabulous collection, and the wine tastings we attended, were highlights in our busy lives. Despite our differences in religious background, we shared many spiritual experiences. These were very important to both of us.

My daughter Olivia always said, "If you want to know anything, just ask David." When David answered, and when he joined in family games, it was always with warmth and humour.

David is honoured in the pain his absence brings us; David is honoured by the tears that my children and I have shed; David is honoured in our memories of his dignity and the care he showed to us throughout the years. He had a good life and now he is gone, without suffering, to a better place.

Duncan Sutherland, a student.

... Beneath his sometimes gruff exterior, he genuinely cared about his students. This was evident in the high standards and expectations he set for us. Had he been a pushover in his expectations or his marking, I know that we would have learned less and benefitted less than we did. We are grateful for his wisdom in challenging us and forcing us to strive for something higher.

It was not merely his slides which brought to life characters and events from a thousand years ago, but also his enthusiasm and the infectious zeal he had for his subject. I'll never forget sitting spellbound as he read from the tenth century poem of the Battle of Maldon with all the energy and passion of a dramatist, when he waxed nostalgic about his days as an undergraduate at Exeter College, or shared anecdotes about the castles and cathedrals he had visited, and which he shared with us through his visual aids.

Viscount Morley wrote that "a mind is not a vessel to be filled, it is a hearth to be lit." For me and countless others, Professor Farmer lit that hearth... Few teachers could ask for a greater legacy than that.

Dr. Michael Hayden, a friend, co-author and colleague in the History Department, with some comments on his scholarship.

David's method is best summed up in his own words found in the Statistical Supplement of his long chapter of prices and wages in Vol. 3 of *The Agrarian History of England and Wales*:

"This present study therefore attempts to collate several hundred thousand pieces of information (many of them hard to read in the manuscript) by means of a million or so simple calculations."

The best short summary of David's accomplishments are found in an article by A. R. Bridbury printed in *The Agricultural History Review* in 1985, "As a result of Dr. Farmer's exhaustive labours in the archives, we can be reasonably confident of knowing as much as we are ever likely to know about the trends of grain prices in the thirteenth century."

Fortunately, David's last two articles, one of which he finished only a week before his death, will appear in print. David's article on the medieval *famuli* will appear in a *festschrift* for William Miller. His article on the prices of woodland and pasture products will appear in a volume of papers from the 1993 Anglo-American conference on Medieval Studies. This latter volume will be dedicated to David.

In addition, both of these volumes will carry a notice of the disposition of David's papers. In accordance with his wishes, his books will go to the library of St. Thomas More College. His extensive microfilm holdings will be added to the microfilm collection of the University of Saskatchewan. With the help of David's graduate student, Angela Clarke, I will collect and arrange his notes and papers and deposit them in the University of Saskatchewan Archives as the David L. Farmer Papers. In this way David's work, finished and unfinished, will be available to all scholars.

John Langdon, of the Department of History, University of Alberta. Excerpts from a letter of condolence sent to the History Departments of STM and the University.

"David Farmer was an exceptionally fine scholar."

Regarding David's early articles, Langdon wrote "They have long been essential reading for anyone hoping to understand the medieval English economy and will likely remain classic reference articles for decades to come."

In writing about David's contributions in volumes 2 and 3 of *The Agrarian History of England and Wales*, Professor Langdon declared that David made a substantial contribution to the standard of living question in the Middle Ages. He continued "It showed David at his very best, totally in command of a myriad of primary and secondary sources, providing a major piece of work that was a mine of information, full of insight, and generally a joy to read. As an overview of medieval marketing, it is unlikely to be superseded for a great many years. It is a fitting capstone to an immensely hard working and influential career."

Professor Tom Deutscher, a colleague in STM's History Department.

David had the bearing and at times the temperament of an English headmaster. This was not surprising, given his upbringing and his early career as a teacher in English public schools. He stood ramrod straight, had an impeccable command of the Queen's English, and was a stickler for detail and organization. When J.J. Scarisbrick, the biographer of King Henry VIII, visited St. Thomas More College in 1986, he was amazed – and probably exhausted – by the relentless schedule drawn up for him by David, with every hour and minute accounted for. Like a good headmaster, David kept his emotions to himself and avoided the limelight. He did not want a long eulogy. He would not approve of what we are doing today, but with raised eyebrows and chest thrust out, would tell us to get back to our books and our classes.

But behind the self-deprecating exterior, David had a sense of humour and a capacity to enjoy life.

**AS A MEMORIAL TO
DAVID L. FARMER
A SCHOLARSHIP IN HISTORY
HAS BEEN ESTABLISHED.**

Tax deductible contributions to the

David L. Farmer Scholarship Fund

are welcome and should be addressed to

Development Office
St. Thomas More College
1437 College Drive
Saskatoon, Saskatchewan
S7N 0W6
(306) 966-8918

Notes from the President

contd. from p. 2

to jobs and earning power rather than development of thoughtful and compassionate citizens. This proposal could well mean restricted access to higher education. I would ask that you follow this debate. Become informed about the consequences of such proposed federal funding of Canadian higher education for students receiving a broad liberal arts education which includes the humanities and social sciences as integral to inquiry about and reflection on the human condition in a context of faith.

[T]he human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments and to develop a religious, moral and social sense.

Pope John Paul II, *Ex corde ecclesiae*, #23

Al Gerwing '50 is the author of *The Philosopher and the Coconut Thief*, life stories of two Brazilian street children. Grant Maxwell '44 is the editor of *Healing Journeys: The Ka Ka Wis Experience, 1974-1994*, telling the story of how a former residential school on Meares Island in Clayoquot Sound has become a centre helping hundreds of Aboriginal families come to terms with addiction, poverty and violence. The concerns raised in these books represent the Basilian Fathers' twin concerns with the vocation of the laity and the social teachings of the Church, which Vatican II has named "the Church in the world." Congratulations to Al and Grant!

Finally, I want to express our gratitude as a College for Dr. David Farmer, Professor of History at STM, 1970 to 1994. In the tributes given at the College Memorial Service on 9 September, we heard eloquent testimonies about David as an inspiring teacher, as an STM colleague, as a fellow teacher, and as a fellow historian. In this issue, Del Gradish tells of David as a friend.

May the souls of Fr. Oscar Regan, Dr. David Farmer, and all the faithful departed rest in peace.

John Thompson
President

Chernivtsi Exchange: A Fresh

The author, Phil Greer is a 3rd year student in Philosophy and Political Studies. Of Ukrainian descent, he has a particular interest in East European politics and keeps up-to-date on Internet. Following his experience this past summer, he is seriously considering a one-year exchange to Ukraine for further study.

Instead of taking a normal Intersession class last summer, I decided to try something different. I applied for a Political Studies exchange class, Societies in Transition: Post-Soviet Politics, that was to be taught in Ukraine. There has been a long running exchange programme between the U. of S. and Chernivtsi State University, but this was the first year the programme would have as its focus Ukrainian political and economic issues. This new focus, which comes at a time of great political and economic uncertainty in Ukraine, has breathed new life into the programme.

Ten students and Dr. Bohdan Kordan from the Department of Political Studies at STM spent nearly six weeks attending lectures, participating in seminars, and meeting with Ukrainians from a wide range of professions. We were paired with ten students from Chernivtsi State University with whom we engaged in many discussions about politics and culture in both Ukraine and Canada. Our many experiences gave us a rare insight into the psychological, political and economic state of affairs in Ukraine. This insight and knowledge gained would not have been possible in a classroom in Saskatoon. Through genuine interaction with the people of Ukraine I learned more about the people, the place, and its problems than I could have possibly gleaned from a textbook.

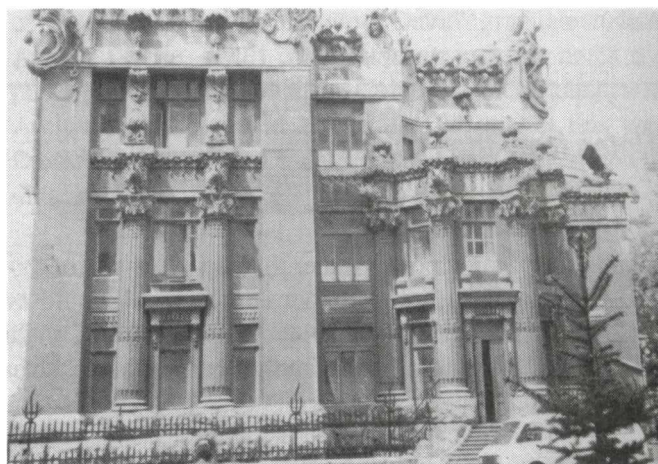


The Group

Ukraine is struggling to define itself and in effect, secure its *raison d'être*. However, unlike most nation-states which gain independence from an imperial authority, Ukraine also must deal with the legacy of communism.

The transition from communism to liberal democracy is unprecedented and undoubtedly a daunting task. The way in which Ukraine deals with these legacies of imperialism and totalitarianism is a crucial test in determining that country's very existence.

At first glance, overcoming totalitarianism may seem to represent largely academic and structural difficulties. However, there are real impediments to a transition from a closed to an open society. One of the most complex problems in this transition relates to the nature of the economy. Of course Ukraine is not alone in attempting to move from a planned to a market economy; the entire former Soviet Union and Eastern Europe are in a similar



The Art Gallery, Kiev, Ukraine

position. This does not make the transition less real or the impediments less daunting.

I found that the psychological impediments to the transition from a closed to an open society were much more compelling than the economic difficulties. The people are very different in Ukraine than people in the West. Communism meant to atomize society or break down all associations that existed outside the state. As a result, people in that society at first appear to be self-absorbed and closed. It is rare to see public debates or political arguments except in the designated places, such as Independence Square in Kiev. Atomization effectively destroyed a lot of the normal ways in which people interact in a civil society. Many people tend to be much more cautious when expressing their opinions in public. However, this atomization, did not seemingly have such a drastic effect

Look at Post-Soviet Politics

on the Ukrainian family as it did on Ukrainian society as a whole. My impression is that the family is regarded as a much more sacred entity there, than it is here in the West. I think that the strength of the family will enable the building of a new civil society in Ukraine.

In terms of overcoming imperialism, Ukraine has attempted to distance itself from Russia. Ukraine has built its own national armed forces and its own foreign policy and economic directives independent of Moscow. Since the demise of the Soviet Union, the Ukrainian language has re-emerged as the common tongue, at least in western Ukraine. There is a strong nationalist movement in western



The Opera House, Lviv, Ukraine

Ukraine, centred in the city of Lviv, which calls for legislation to require that Ukrainian be the language of the public sector. However, the heavily russified eastern Ukraine wants closer ties with Russia and some regions, such as Crimea, are even calling for union with Russia. According to many Ukrainians, former President Kravchuk was a sworn nationalist who had been very cautious in dealing with the people of eastern Ukraine and the government in Moscow. He deftly balanced the interests of Ukrainian nationalists with the interests of ethnic Russians in Ukraine. Nevertheless, in the late summer Kravchuk was defeated in the presidential election by Leonid Kuchma, a sworn Russian nationalist from eastern Ukraine. It is important to consider whether and to what extent reconciliation between the eastern and western Ukraine is possible. In my posing these questions, it becomes clear that there are deeply rooted impediments to Ukrainian independence from imperial Russia.

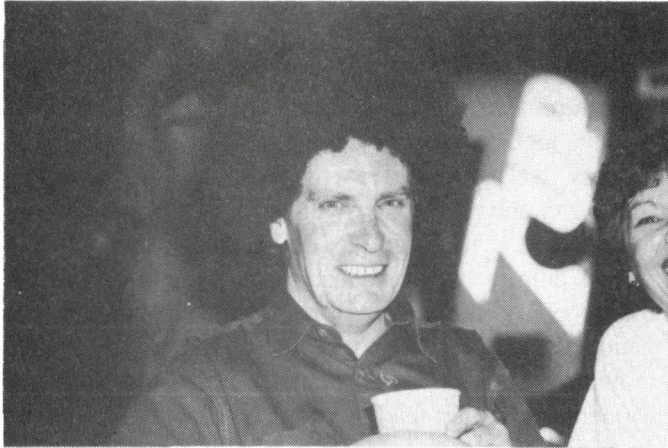
The survival of Ukraine does not only depend upon the political élites; the average Ukrainian must face up to the challenge as well. Building a free and democratic country requires that the people become involved in the process. It also requires that the people believe in the idea of their country. In other words, the people of Ukraine must believe that Ukraine is a distinct place with a distinct people, culture, history and language. Finally, I think that the survival of Ukraine calls for moderation. The Ukrainian nationalists must come to an understanding with ethnic minorities such as the Romanians, Poles and Russians. Moderation should lead to an understanding that would not require a constant balancing act in the hands of political élites; more importantly it would ensure that ethnic conflict does not break out in Ukraine.

Even though this summer class was not as structured or predictable as courses at the University, the nature of the circumstances made this class a continually exciting challenge. In the final analysis, this exchange programme in Ukraine was one of my most rewarding academic experiences.



Phil Greer

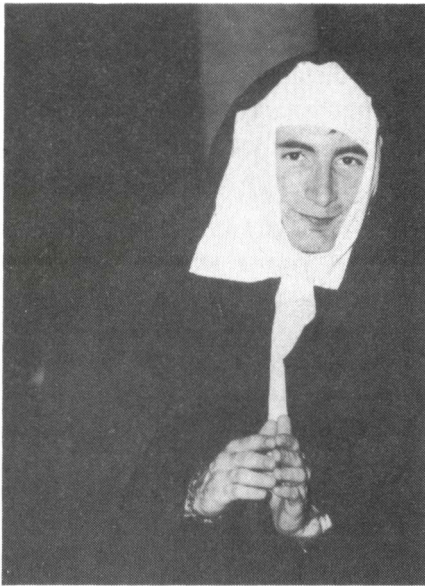
Celebrating All Hallows' Eve 1994



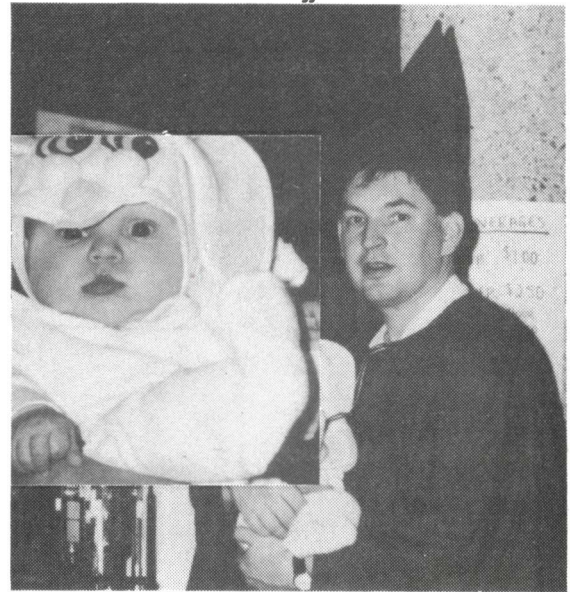
Bad Hair Day for Dean Corrigan



Sr. Dodi Poelzer getting advice from Martial Arts Guru Jeff Froehlich



Looks like Sister Serendipity (Blair Witzel) had a rough day judging by her habit(s)!



Lynn "Wizard" Freistadt with his very new live rabbit



Motorcycle Momma Carol Kavanagh (our Chaplain) with husband Crocodile Dundee Bob in the background.

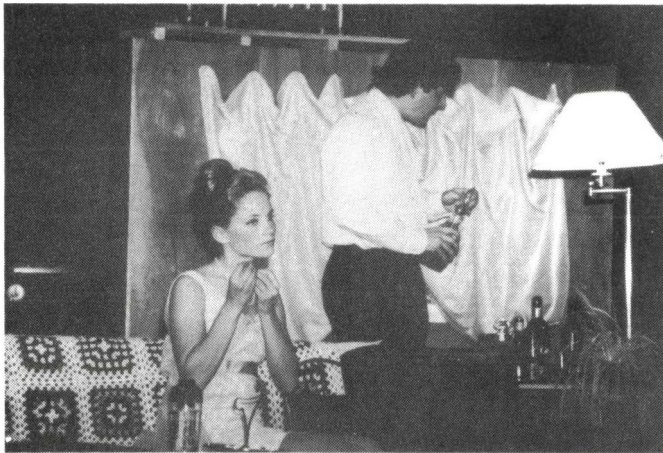


Fabulous flapper Jo-Ann O'Hara with Beam-Me-Up Trekkie Shawn Kostiuk

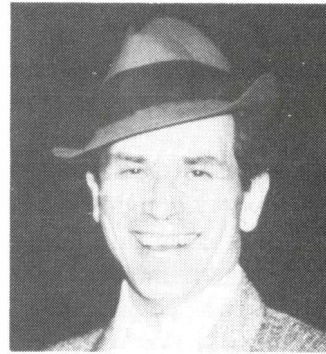
Barefoot in the Park

A comedy by Neil Simon
Presented by Newman Players

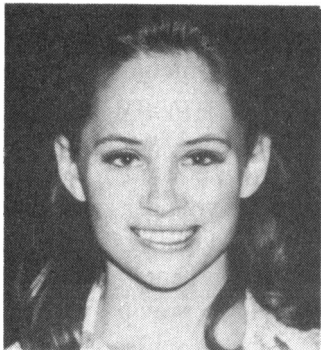
The Cast:



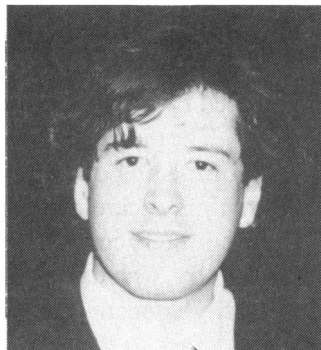
"Newlyweds looking forward to a great evening."



*Fr. Ed Heidt
as Victor Velasco
the eccentric neighbour*



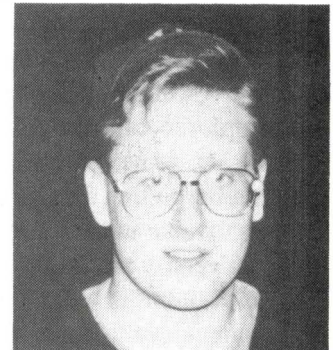
*Alix Hayden
as Corie Bratter
the bride*



*Charles Duppreault
as Paul Bratter
the husband*



*Nicole Bussière
as Ethel Banks
widowed mother of the bride*



*Jeremy Quikfall
as Harry Pepper
telephone repairman*



*Luc Bussière
as a deliveryman
DIRECTOR of the play*



"The blind date begins."



Recently Mr. Lloyd Axworthy released a policy paper for Social Policy Reform in Canada. The basic assumption underlying his proposals is that there is little money and in the future there will be less. I don't believe that the issue is a matter of money so much as it is a matter of priorities.

All data point to the fact that the information revolution demands a very highly-skilled workforce if a country like Canada is to remain competitive in the world economy. Government rhetoric indicates that it is *determined to assure a well-educated population in Canada*. In its booklet entitled "Have Your Say," the section on education bears the title "LEARNING: Making education accessible."

The implications of the Axworthy agenda for post-secondary education need to be examined carefully. The plan, I believe, raises issues of access to higher education, income contingency, intergenerational equity and fairness.

Cash transfers to the provinces will be phased out and replaced with more funds for a student loan program. When Mr. Axworthy attended University, he probably had no trouble getting a summer job. If he was careful, he was probably able to save enough money to cover the cost of his university tuition fees, his books and living expenses for a few months. A modest student loan or subsidy from his parents would have made his attendance at university relatively painless in a financial sense. Today many students have a very difficult time getting summer jobs that last for four months and pay more than minimum wage. Even being extremely frugal, students will be unable to save more than the cost of their tuition and books. If they are away from home they have to take out student loans. Today those who have had to take student loans owe anywhere from \$15,000 to \$20,000 when they complete their four-year degree. Under the new proposals, the shortfall to universities will require considerable tuition hikes; for students it means that in the near future, going into debt up to \$30,000 to \$40,000 will not be uncommon. Such a debt load on their backs even before they begin their working lives is too much. These prospects will deter many capable young people from attending post-secondary institutions in the future.

Upon graduation many students are having serious difficulty in getting jobs in their area of expertise and have to settle for low-paying service jobs; to them Mr. Axworthy says "not to worry" for in the future, repayment of student loans will be "income



Mary Miller, Editor

contingent." Only when you reach a certain level of income will the repayment plan kick in. Well, tax support of education is already income contingent. Those taxpayers who earn more pay more in tax. Income contingency rhetoric is merely a smokescreen for shifting the burden of education from the working population to the most gifted of our youth. It is also shortsighted, for university graduates will eventually contribute a great deal in taxes in the future because their earning power over a lifetime has been enhanced by the education they have acquired.

The most offensive aspect of the Axworthy scheme is the offloading of responsibility for education from the older, more secure generation to the younger generation. Those currently controlling political and financial power in this country, who have reaped generous benefits from their university education, are unwilling to provide the same opportunities to their children. Such a selfish attitude is repugnant.

Shifting the burden of profligate government spending and political largesse (our deficit) onto the backs of our children is wrong. One does not reduce the deficit on the backs of the young or at the risk of their futures. They are not responsible for our current problems; they represent our hope for the future. The next generation is not a liability, but an asset worthy of our investment. The Axworthy plan is not social policy reform, but deficit reduction.

Mr. Axworthy looks forward to a very generous and indexed pension. For shame.

The Axworthy agenda is wrong-headed, unfair and myopic. It continues the attack on universities that has been going on for over a decade and launches a new attack —on the young.

ST. THOMAS MORE COLLEGE HONOURED WITH AWARD

On November 14, 1994 the Catholic Section of the Saskatchewan School Trustees Association gave an award to our College as well as to St. Peter's College in Muenster and Campion College at the University of Regina for outstanding and meritorious service to Catholic education in the Province of Saskatchewan and in recognition of our contribution to Post-Secondary Education.

At the presentation luncheon President John Thompson responded for all the colleges; the text of his response follows:

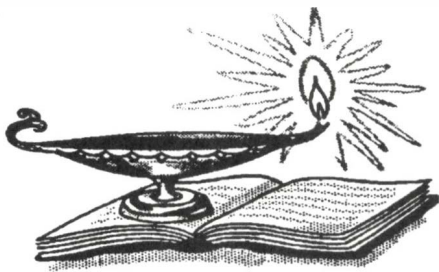
With you, we face the challenge and opportunity of nurturing students within a community of faith and learning. Pope John Paul II has spoken of this challenge and need as evangelization, *inculturation of faith*, making it possible for Jesus' words and deeds to be heard and seen today.

If people do not hear the Gospel in their idiom, adapted to their customs, so that they can almost smell it, touch it, taste it as real in their everyday life, they have not yet really been evangelized. [John Coleman, "Culture at the core of our being." Compass 9/6 (1992):5]

In a province known as "next year country," we, as educators, have "next year" vocations: preparing those who will be the next generation of Catholic adults and leaders, people like each of you who has been willing to *own* both faith and culture, church and society, people of God who have made a difference – for your families, your schools, our province, and our church.

In *Conscience and Courage: Rescuers of Jews During the Holocaust*, Eva Fogelman tells the story of Irene Gut Opdyke. Now a 70-year old grandmother, more than 50 years ago as a young nurse of 19, she stood against Hitler's holocaust and the silent complicity of fellow citizens as she revolted at the dehumanization of Jewish people. In response, she smuggled Jews from death camps into hiding to save their lives, even though her own life was at risk. In telling her story to young children today, she says, "[With] every child I reach and change, I am helping to change all of humanity." This is our challenge, our promise, our vocation as educators!

It is true that each of our colleges points with pride to graduates who, as adult Catholic Christians, have gone on to live out their faith— as parents, as parishioners, as proprietors and professionals, as persons in public life. None of us forgets, however, that these students came to our colleges from faithful families and Catholic elementary and secondary schools. We are honoured to be associated with you in Catholic education in Saskatchewan and look forward to increased cooperation with you in your efforts to be the presence of Jesus today through telling our individual and collective stories as the people of God.



AWARDS LUNCHEON

Not all, but most of our scholarship and bursary award winners 1994-95



STM welcomes its new faculty . . .



Shelley Coggins has a term appointment teaching Economics at the College this year. Born and raised in Kelvington, Shelley earned her Bachelor of Commerce degree in 1984 here at the University of Saskatchewan and then went on to

complete her Master's degree in Economics at Queen's University in 1985. Since then Shelley has lived in Montreal and Paris with her husband Jack who is currently finishing his doctoral thesis in history for McGill University. Shelley is considering what her own future might hold once Jack finishes. One possibility may be doctoral work in Economic History or more specific issues with regard to Korea, trade and development. Shelley has a heavy teaching load and now that the marking is flowing in, she finds that keeping on top of the work is an exhilarating yet exacting challenge.



Caroline Cottrell will be teaching at STM in the History department during second term. Caroline was born in New Zealand, raised in Britain and then moved to Saskatchewan. She earned her B.A. in 1980, her B.Ed., her M.A. in 1989 and is currently pursuing a

Ph.D. in British Imperial History with a focus on Australia. Her Master's thesis was entitled "Tradition and Innovation: More, Erasmus and Vives on Women." Besides teaching at STM, and also for the University History department, Caroline also teaches a course at St. Peter's College. Her husband, Michael teaches in the Indian Teacher Education Program, ITEP, in the College of Education. Their two children, Caitlin (9) and Ben (7) are in school in Saskatoon.

Dawn Friel Hipperson is teaching English 110 at the College this year. Dawn graduated from our University in 1989 with a B.A. (high Honours) in English, and in 1992 she received her B.Ed. and her Master's degree in English. Her thesis, "Sylvia Plath: A Voice in the Wilderness" examines Plath's journals for evidence of conflicting ideologies. Dawn believes that Plath's poetry reflects the difficulty of resolving her feminist ideas with her experience of women being relegated to the private sphere. Besides her teaching responsibilities at STM, Dawn also teaches three classes at the Saskatchewan Indian Federated College and is a freelance writer with a friend in their own company, Concise Communications. Originally from Moose Jaw, Dawn has lived in Saskatoon for many years with her husband Don, and children, Jaimee (18), Kathryn (16) and Greg (14). In speaking with her, her enthusiasm and love of teaching is readily apparent.



Ellen Gould grew up in Montreal. She was awarded her B.A. with distinction in Sociology and French at Carleton University, and her M.A. at the University of Regina. Her thesis was a study involving "The Politics of Literacy." After coming west in 1975, Ellen worked in urban planning in the municipal governments of Regina and Saskatoon, before joining Project Ploughshares where she served as local and regional co-ordinator prior to going to the National Office as education officer. Her longstanding interest in development is reflected in her teaching a course for the University of Regina's School of Human Justice (Saskatoon campus) on International Development. In the New Year, Ellen will be teaching two Sociology Courses for STM: Sociology of Mass Media in Canada, and Ideology and Mass Communication. She is looking forward with enthusiasm to teaching these classes. Ellen lives with her husband Murray Dobbin in Saskatoon.

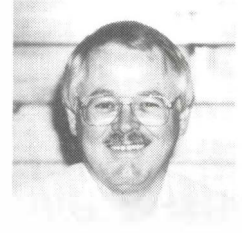




Dr. Elena Glazov-Corrigan is teaching two classes in English at the College this year. Elena earned her B.A. (Hons. English), M.A. in Classics and M.A. in English at Dalhousie University. From there she went on to get her Ph.D. in Comparative Literature at the

University of Toronto. Just the breadth of her theses illustrates her wide and varied knowledge that spans Philosophy, English and Russian language and literature. Her Classic's M.A. thesis investigated the structure of Plato's *Symposium*. She examined the "Power of Word in Shakespeare's Romances" for her master's in English. Her doctorate was a groundbreaking study of the "Poetics of T.S. Eliot and Osip Mandel'shtam". Elena has published several articles on Shakespeare in a variety of journals and her book on the poetics of Osip Mandel'shtam is being published by the University of Toronto press. A teacher of consummate skill, her students find her classes to be "awesome," and I expect one reason for this is that her enthusiasm, energy and love for literature is palpable. For Elena, literature draws out from us our potential as human beings and helps us to find words to express it. She sees "Literature inspiring us to meditate," which is why it is possible to say "In the beginning, was the word." Seeing the pleasure of that recognition in students makes teaching a joy for Elena. Elena's husband has trouble keeping up, but together they manage extremely busy professional lives and a family of four children, John (17), Yuri (15), Maria (10), and Sarah (3).

Fr. Ron Rolheiser, OMI will be teaching an upper level Religious Studies Class at STM on contemporary Catholic Theology. Ron, an Oblate priest is currently provincial superior of St. Mary's province (Saskatchewan). As well he remains on staff at Newman



Theological College in Edmonton where he is professor of systematic theology and spirituality. He received his B.A. in Philosophy from the University of Ottawa in 1969, his B.Th. from Newman Theological College in Edmonton in 1973, his M.A. from the University of San Francisco in 1974, his M.R.Sc. (Master of Religious Science) from the University of Louvain, Belgium in 1982 and his Ph.D. and Doctorate of Sacred Theology from the University of Louvain, Belgium in 1983. He has written many articles, is a regular newspaper columnist for the *Catholic Herald (London)*, *Western Catholic Reporter*, *the Green Bay Compass*, *Portland Sentinel* and *Catholic Register*. He is also author of five books: *The Loneliness Factor (1979)*, *The Restless Heart (1988)*, *Forgotten Among the Lilies (1990)*, *Spirituality for a Restless Culture (1991)* and *The Shattered Lantern, The Atheism of our Daily Lives and the Path Beyond (1994)*. Besides teaching, administration and writing, Ron gives retreats and workshops in theology and spirituality in Canada, the U.S. and Europe. Busy people just get busier. The last line on Ron's résumé reads "He is also balding and likes cigars." We look forward to welcoming him to STM.

"In medias res"

"In the middle of things" is a new student newspaper being launched through the cooperation of four student clubs. Newman Club, STMSU, the Russian Club and the Ukrainian Club have established a student collective to start a paper which will display the interests of the clubs involved, and the educational, cultural, social and political issues reflected in the clubs' work. It is intended that the paper will be a cooperative venture between students and faculty fostering friendship, learning and a little bit of tension, thus reflecting its appropriate title "In medias res." It is anticipated that this journal will concern itself primarily with cultural and literary questions and opinion of interest across the campus.

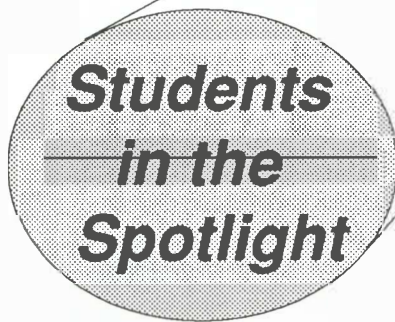


left to right standing:

Lyle Skrapek, Professor Elena Glazov-Corrigan, Mirella Eberts, Darusia Diduck, Alan MacLeod, Clifford Keller, Greg Ogilvie

left to right sitting:

Jeff Whyte, John Sanche, Cara Dorgan, Dean Kevin Corrigan



They are honored and we are proud.

ST. THOMAS MORE COLLEGE SCHOLARSHIPS AND AWARDS

ACADEMIC YEAR 1994-95

ST. THOMAS MORE KNIGHTS OF COLUMBUS GRADUATE SCHOLARSHIPS

David Ferris
Phillip Lee

CARR FOUNDATION SCHOLARSHIPS

Marc Darbellay
Danielle Duppereault
Shaun Fast
Safwan Javed

KNIGHTS OF COLUMBUS # 5104 LADIES AUXILIARY BURSARY

Donna Leggott

STM KNIGHTS OF COLUMBUS FIRST YEAR SCHOLARSHIPS

Jane Abermethyl	Marcy Hildebrand
Julie Da Silva	Andrea L'Heureux
Melanie Dauk	Celeste Lepage
Benjamin Fair	Kirk Slywka
Stacey Gheysen	Ken Walsh

ST. THOMAS MORE FIRST YEAR SCHOLARSHIPS

Greg Borysko	Jeffrey Lockert
Rosalyn Doepker	Rebecca Mithcell
Darcy Folk	Candice Olsen
Sean Groves	Rashmi Penugonde
Regan Hart	Ronelle Rathgeber
Denise Holt	Lesley Shoemaker
Wendy Kane	Bradley Taylor
Sharon Kelly	Dean Thome
Gillian Kuch	Christine Toms
Julie LePage	Andrea Wood

CHRISTOPHER DAWSON SCHOLARS

Shaun Fast
Monica Flegel
Crystal Hampson

STM KNIGHTS OF COLUMBUS LEADERSHIP BURSARIES

Jason Aebig, STMSU
Mark Fabbro, K. of C.
Jo-Ann O'Hara, STMSU
Lyle Skrapek, Newman Club

HENRI BROCKMAN MEMORIAL SCHOLARSHIP

Lesia Partyka

MAUREEN HAYNES MEMORIAL SCHOLARSHIP

Michelle Comeault

JOHN AND ELIZABETH KAUFMANN SCHOLARSHIP IN RELIGIOUS STUDIES

Danielle Duppereault

ROSE VOYTILLA SCHOLARSHIP

Blair Witzel

ANNE PHELAN DECOTEAU BURSARY

Therese LePage

NICHOLAS LUCYSHYN BURSARY

Debbie Hills

LOUIS J. VIZER BURSARY

Mary Anne Broom

OTHER UNIVERSITY OF SASKATCHEWAN AWARDS WON BY
STUDENTS AT ST. THOMAS MORE COLLEGE

FIRST YEAR SCHOLARSHIPS

Kelly O. Coverett
Leanne Harvey
Christine D. Helfrich
Alex Hnatov
Jeanette L. King
Kevin R. Kostuik

SECOND YEAR SCHOLARSHIPS

Crystal N. Beliveau
Luc F. Bussière
Michelle Kudel
Brian J. Miller
Christa L. Olenick
Jennifer L. Shepherd

THIRD YEAR SCHOLARSHIPS

Andrew K. Nataraj
David J. Shepherd
Jamie L. Shupena
Lise C. Tourigny

FOURTH YEAR SCHOLARSHIPS

Andrej V. Hnatov

HONOURS SCHOLARSHIPS

Marc Darbellay
Laurice De Laet
Danielle Duperreault
Mirella Eberts
Miriam Falcon
Monica Flegel
Haikel Hichri
Kristie Klein
Lara Murphy
Lorelie Sarauer
Fabian Searwar
Shauna Simonot

*UNIVERSITY OF SASKATCHEWAN ENTRANCE
SCHOLARSHIPS*

Richelle Bedier
Kristin Hagel
Karla Panchuk

TOUPIN FAMILY MEMORIAL BURSARY

Julie LePage

*CLARE AND MARGARET SHERRARD
SCHOLARSHIP*

Cory Grand

HARRY R. HUNKING SCHOLARSHIP

Anthony Chad

EFFIE CLOSE BURSARY

Brenda McDonald

BEATRICE L. LICK SCHOLARSHIP

Crystal Beliveau

*UNIVERSITY OF SASKATCHEWAN ALUMNI
ASSOCIATION SCHOLARSHIPS*

Tamalina Banerjee
Coby Clarke
Melanie Dauk
Corina Getz
Jeffrey Lockert
Kimberly Stevens
Tammy Wilgosh
Andrea Wood

CHASE MEMORIAL BURSARIES

Laurel Pilsner

*DR. SINGARAN NAIDOO BURSARY FOR
INTERNATIONAL STUDENTS*

Haikel Hichri

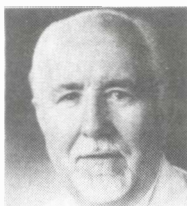
***We extend our heartiest and most
sincere congratulations to all!***

Where are they now and what do they do?

To each we bow, and it could be you!

Dolan, Dr. Patrick, '46

Because of Dr. Dolan's many contributions, Methodist Hospital of Indiana established an annual lecture series to honour him six years ago. Dr. Patrick Dolan was a distinguished radiologist. After attending STM, he earned his MD from the University of Western Ontario. After appointments at Baylor University of Texas, he joined Methodist Hospital as an Associate Radiologist in 1962, and later served as Director of the Radiology Department from 1966-83. One of his major accomplishments was the establishment of a residency program in radiology. Dr. Dolan lives with his wife in Indianapolis. He has four grown children and eight grandchildren. Having officially retired doesn't mean that he is really retired.



Sherman, Sergei L., BA '66, BEd (Manitoba) '73

In June of '94, Sergei retired after a 34-year career in teaching. The last 26 years were spent in suburban Winnipeg with the Assiniboine South School Division, where Sergei held a variety of administrative and teaching positions. Sergei looks forward to spending more time at fishing, gardening, writing and travelling. His wife, Liz, will retire in 1995, so they will have time to undertake hobbies and the enjoyment of grandchildren. Sergei and Liz have three daughters and one granddaughter. Another grandchild is expected before year-end. Sergei is active in the Knights of Columbus at Holy Family Council and at Captain Miles Macdonnell Assembly. In this issue Sergei recalls for us a memory of his university days that was triggered by our story about the ecumenical initiative at STM with the advent of the "Windows to the East" lecture series.

Weber, Joanne C., BA Hons. '85

Joanne lives in Saskatoon and runs "The Lang Tree" which provides parent-teacher support for the deaf and hard of hearing. After earning her BEd, Joanne went on to Alberta to earn an MLS, and then an ACEHI certificate at Gallaudet University in Washington, D.C. Providing support to both parents and teachers through workshops and support packages, Joanne performs a most worthwhile service to the hearing impaired.

Hunt, Lee, '66

Lee, presently on leave from the Calgary Board of Education, has been travelling down-under in Australia and New Zealand this fall.



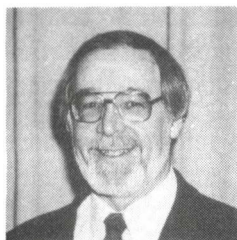
left to right: Anne Vizer presents award to Mary Anne Broom

NEW STUDENT AWARD ESTABLISHED

The **LOUIS J. VIZER BURSARY** has been established to provide assistance to a St. Thomas More student majoring in History.

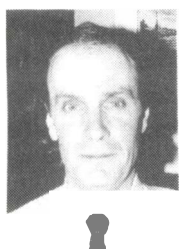
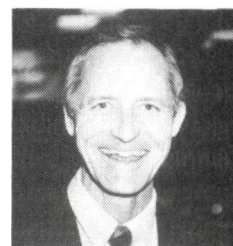


Welcome back Sabbaticants



Professor Michael Pomedli, in our Philosophy Department, took a half-year sabbatical at the end of 1993 to do research on the Indian and Métis conceptions of land. In a lecture delivered at the 25th Annual Algonquian Conference in Montreal he juxtaposed the differing perceptions of land between the Métis and the surveyors sent by the federal government to survey Rupert's land. Michael spent some time in Thunder Bay at Lakehead University as a guest lecturer. He is also interested in exploring further the power of symbol in Iroquoian thought. In an article in CCCB's *Bulletin* on the liturgy, he looked at the links between Catholic and Iroquoian liturgy celebration.

Fr. Ron Griffin, CSB, a member of our Sociology Department, spent the past academic year at the University of California at Berkeley as a visiting scholar. While there he was able to participate in "the Good Society Conference" that seeks to formulate an agenda for strengthening political, economic and religious institutions. Ron and other visiting scholars from all over the world formed their own seminar to explore issues in religion and sociology. As well there was overlap with the Graduate Theological Union Think Tank in which theologians and sociologists were investigating the policies of social justice, with a focus on the practical and applied aspect of policy in this area. For Ron it was an energizing and intellectually invigorating year. While at Berkeley, he enjoyed faculty status with all the library privileges of faculty; he got to preview all the research being done through his association with such established and respected scholars as Robert Bellah and Anne Hochschild. Being immersed in this milieu of international scholars, with the same interests yet an incredible diversity as well, was truly exhilarating. In summing up the impact of his year away, Ron said that throughout the experience he was "like a kid in a candy store." We're glad to have you home again.



Professor Kevin Corrigan, Dean of the College and a member of the Philosophy Department, has also returned to us this fall following an exhilarating and productive sabbatical leave. For three months of the year he was a Research Fellow at University College of London University. While there he did some work with postdoctoral fellows, but also benefitted from his association with other scholars in his field of ancient philosophy. Being without colleagues in the same area of interest and expertise, it is essential that there be challenge and continuing conversation with other scholars akin to your investigations. Kevin also inaugurated the first seminar of a series of five on Platonism and Gnosticism at the American Academy of Religion and Society for Biblical

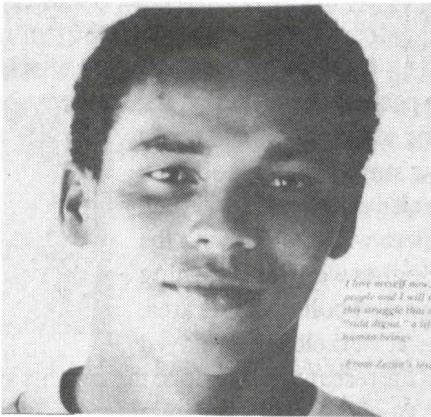
Literature. An article on "Essence and Existence" for the *Cambridge Companion to Plotinus*, however, is for Kevin his most significant work for the year. As well he completed a manuscript entitled *Plotinus' Theory of Matter-Evil and the Question of Substance: Plato, Aristotle and Alexander of Aphrodisias* which will be going to a publisher very soon. For Kevin, finishing off a number of projects and starting new pursuits assured a stimulating and energizing year. With his wife Elena (please see New Faculty in this issue) he co-authored two articles on Renaissance Philosophy and Shakespeare, and together they plan to do a joint manuscript on love, soul and body in the Middle Dialogues of Plato. As parents of four children, combined with very full workdays, I often wonder if they ever sleep.



The Philosopher

Alphonse Gerwing, '50 was honoured with the Distinguished Alumnus Award at STM in October 1993. For many years Alphonse has been committed to land reform issues in Alagoas, Brazil. This book is merely one of a number of avenues whereby he seeks to educate our world about the struggles of the landless poor in South America. For Alphonse, only when we recognize our solidarity with the poor in the developing world can we begin to understand our interconnectedness. The "unjust structures of our world" are directly linked to our acquisitive lifestyle.

Juxtaposing a "Philosopher" and a "Coconut Thief" would appear to be a rather incongruent exercise, but in this book Alphonse Gerwing is able to illustrate the bizarre contradictions of life in the streets of Brazil with the stories of two small boys, Zezão and Quirino. These escapees from the cane fields demonstrate how the poor and marginalized children of Brazil get a graphic and effective education in their struggle for survival on the streets of Brazil's cities.



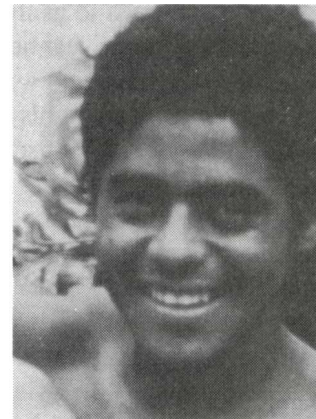
Zezão

Both leave home at the ages of nine and ten to set off on their own. Schooled in the streets of Brazil they develop a rigid determination and a vision of a better life, both of which provide the energy and inspiration for their individual stories of survival. They show themselves to be versatile, wily, loyal, compassionate, and steadfast against ridiculous odds. Of course, many of their confrères succumb to the streets, but these two do not. In their stories we find verification of the resilience of the human spirit.

For Zezão, "a feeling" that is indistinct and not yet understood surfaces as he watches his parents labour in the cane field for a bleak subsistence. Zezão has an instinct about things not being as they should and his experience refines and defines that instinct until it becomes a driving hunger for change and justice. His experiences of being called a "Burro" by the overseer of the plantation, of being beaten by police, of being virtually an indentured servant for two years as a miner, of trusting friendship, of learning to read when his mentor teaches him the alphabet by writing letters in the sand, of sharing mutual responsibility

among the community of street children on an arduous trek, and of experiencing a spiritual journey alone in the Amazon rainforest allow him to develop an understanding and revulsion toward the human degradation he witnesses everywhere. Returning home to Alagoas he becomes involved in Sem Terra, the agrarian reform movement which engages him in the struggle for land and the dignity of his people. Throughout, Zezão is a thoughtful and introspective boy trying to make sense of his world. Today he is a militant leader in the land reform movement of Brazil.

At ten years of age, Quirino also labours in the cane fields, but the abuse of a stepfather drives him from home. He migrates to Maceió to become a street child and a thief. He gets involved with drugs, stealing, becomes a veteran of the children's war with police, endures the torture of "pau-de-arara," falls in love with Veronica and each day they scrounge for food to share with a dozen little ones who are more vulnerable. Ultimately he becomes self-sufficient as a beach vendor of coconuts, and guardian of a coconut grove where he had once been a thief. Having the skills of a former thief, however, would certainly provide him with the qualifications to prevent thievery in his grove. With his meager income he is able to provide a living for Veronica and his two children. Despite the brutal competition for survival in the slums, Quirino never loses his sense of compassion for others and his determination to support himself and his family.



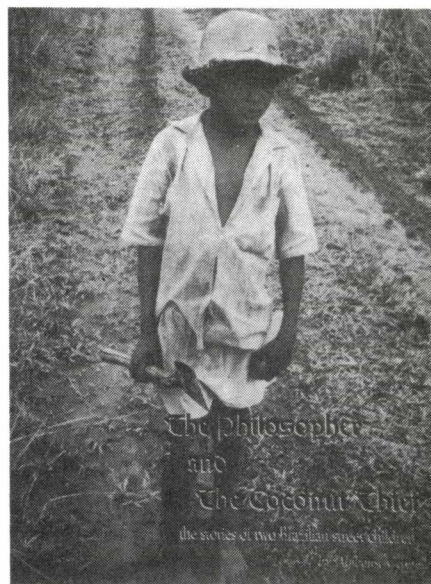
Quirino

and the Coconut Thief

These particular “urban throwaways” do not become corrupted by the streets. One is an idealist and the other a realist. But both survive, and their stories verify that children facing even the bleakest of circumstances will survive and in the process demonstrate a moral goodness and passion for right, where there should be none.

Alphonse is able to draw the connections between landless peasants and urban street children with the gripping narratives of these resilient and compassionate boys. With greater understanding, perhaps the plight of Brazil’s street children can be tackled and resolved.

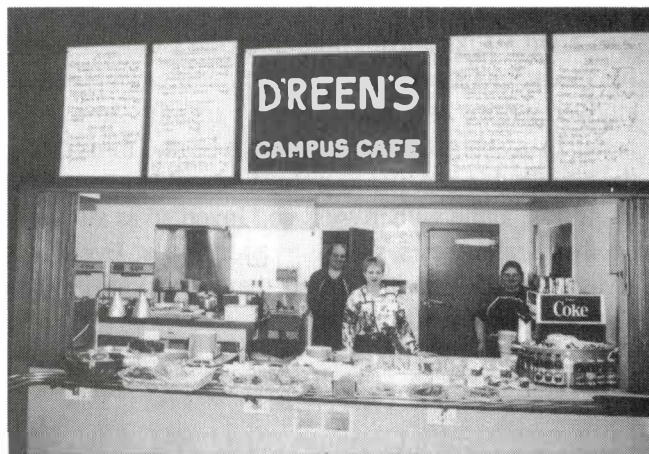
The Philosopher and the Coconut Thief: the stories of two Brazilian Street Children can be obtained for \$12.95 from the publisher, St. Peter’s Press, Box 190, Muenster, SK, SOK 2Y0 or by calling (306) 682-1770. Sixty percent of proceeds from the sale go to development projects in Brazil.



The Philosopher and the Coconut Thief

Mary Miller

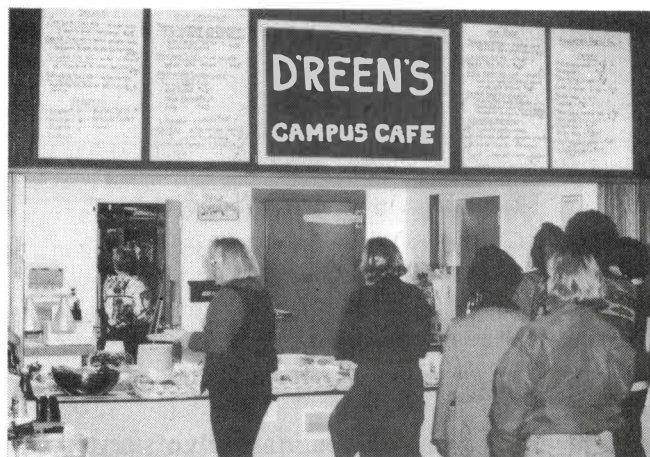
Please join us for lunch!



left to right: Ernie, Carla, and D'reen

D'reen's Campus Cafe

A reputable and creative restaurateur has given a tremendous boost to our food service. As you can see from the lengthy and varied menu, faculty, staff, students and visitors from the campus are enjoying terrific lunches. Each day, specials include home-made soups, and a main course with salad.



Hungry customers flock to our food service.

The Genesis of a Writer

Part I: Interview with Guy Vanderhaeghe

When and how did you discover that you wanted to be a writer?

Probably from the first time that I began having stories read to me. My grandmother began reading me stories; I didn't make any distinction between writing and reading when I was a very small child. They were all stories and I thought that I could actually sit down and write stories to amuse myself. It wasn't until I got to school and learned how to print that I began writing stories. At about the age of six I was writing little stories for myself. I even went so far as to make a proposal to my grandfather that he pay me to write them. He was a great reader of Mickey Spillane detective novels with busty women having dresses ripped off them. I suggested to him that perhaps he should pay me a dime to write stories for him, but I don't think that he felt that I had the experience of life that Mickey Spillane did. He passed on that one. But at a very early age I was certainly interested in writing.



Guy Vanderhaeghe

In retrospect, do you see certain experiences, people or events that were pointing you in the direction of writing?

Well I grew up in an oral tradition, in a family of storytellers; I guess that was my first experience with the manu-

facturing of fiction. At a very early age just hearing stories being retold and being improved with every telling, I learned that reality was a basis for the construction of fiction, and that fiction was an attempt to fulfil the expectations of listeners. If you didn't do it the first time in telling a story, you improved it or modified it or embellished it; that helped form me as a writer. I didn't grow up in a family in which there were a lot of books, but I grew up in a family in which there were a lot of stories. When I got to school and had access to books, I became a great reader. So those two things along with the encouragement of a high school teacher, I think probably suggested to me that writing might be a possibility or at least that it might be a hope. It was something I could aspire to. I also grew up in a small town where everybody knows everybody else; everyone is aware of personal idiosyncracies and probably secrets. Small towns are microcosms of the world, much more so than cities. In cities, social circles tend to be limited to persons with similar interests and views. How many academics in Saskatoon count a number of labourers as friends? Cities aren't as fertile territory for experience as small towns.

Did you enjoy writing when you were a kid?

Yes I did. Like most children I don't think I actually finished what I started. It was all beginnings, but I certainly enjoyed writing, and when I wasn't actually sitting with a pencil in my hand I was writing in my head. I think that was the biggest thing. I was an only child and I spent an awful lot of time alone with myself, so I invented as all children do, imaginary stories, situations and friends. Even though I wasn't scribbling with a pencil, there was a kind of writing that went on in my head always.

As a child, did you read a lot?

I read constantly when I was a kid, and I remember being so excited about books that I didn't want to go to sleep or I couldn't wait till I got up so I could read. One of the strongest memories I have, is my mother took me to a church sale and I got a book about David and Goliath. I remember going home and my mother saying I had to have a nap because I was exhausted; I slept right through until suppertime. When I got up I wanted to read, but my mother

said “No, it’s time for supper.” I remember being enraged at her because she hadn’t got me up in time to start reading that book. I have other very powerful memories, actually being happy one day that it rained and having a copy of *Treasure Island* which I hadn’t read and being able to stay indoors all day reading this book and not being sent outside.

I read everything. There was a very small town library. My mother was secretary in an insurance office and this office had the library attached to it which was one little room. After school, because we lived on a farm, I waited to get a ride home with my mother at 5:00 or 5:30. During that waiting time I virtually read my way through the library. I read everything in it, including adult books that I didn’t understand, along with children’s books. My mother never restricted anything I read. I remember going to school when I was in grade 6 and doing a book report on Eugene O’Neill’s plays. My teacher was horrified that I had read such things.

Did you take some literature classes at university?

I took some English classes (Shakespeare, Modern American Literature, Modern British Literature), but it wasn’t my major. My study of English at university was very sporadic and spotty, but one of the things I did do was that I used to go and check out the reading lists of English professors; I actually read my way through those reading lists because along with the study of History I was very interested in English. I used to get up about an hour earlier than I would have otherwise to sit down and read; that continued after I graduated. I would still check the book lists at the university bookstore. For me it was an indication what writers were important and what writers one ought to read. I remember James Joyce’s *Ulysses*. I probably started and stopped reading it four or five times before I actually understood it well enough or had the motivation to read it through; I loved it when I read it through, but it took me a while just because someone wasn’t shaking his finger at me saying I was going to be tested on this.

How did History help your writing?

In the most general way, History broadened my view of the world. I didn’t have a purely literary view of the world; I also had a view of the world that was informed by political, diplomatic and economic History. So I had a sense of the world outside the study of literature. The other thing is that when I studied history, there were still remnants of a nineteenth century conception of history as story. I think that Donald Creighton, though he was talking about history, gave one of the best descriptions of the writing of fiction.

He said that history was the conjunction of character and circumstance and in my mind that is what a lot of good fiction is. It is the melding of character and circumstance and I think that that very powerfully informed my idea of what was fiction. I know many historians disparage Creighton’s biography of John A. Macdonald, but it reads like a novel. It is like a great nineteenth century novel.



Did the study of History hinder you in the writing of fiction?

I think in the beginning it did and I still have holdovers from History. One of the things is that as a student of History, I was always told to be sure that all the evidence was there. In writing fiction I may have a tendency to put too much evidence into my fiction and not allow a reader as much freedom or autonomy as maybe post-modern writers would do. The other thing too is that the endings of my short stories are often too much summaries or conclusions, a wrapping up of all the evidence and this tendency I learned in History. But I’m aware of that and struggle against it. It might simply be my psychology. What drew me to History in the first place becomes evident when I write fiction. In the study of any discipline you develop a way of thinking about it that is sometimes hard to shake, whether you are a psychologist, sociologist or anthropologist, or a historian or even a physicist. There was a man on campus last week, Allan Lightman, who is a theoretical physicist and also a writer of fiction. In his book *Einstein’s Dreams*, which is a novel and not a scientific work, you can see the influence of scientific training. I don’t think you ever escape it entirely.

How do you discipline yourself for the process of writing?

You have to treat it like a job. Writing is how you earn your living, what you do. When I first started writing I found it very difficult. First of all I had to wait for the mail. I

couldn't do anything until the mail came. Then I had to roll 35 cigarettes before I could start writing, and pretty soon I'd realize it was time to go and do the shopping. And then I'd realize it was 1:00 o'clock in the afternoon, and what can you do in an afternoon? After that kind of experience, I gradually developed that discipline to go to my desk in the morning and to work. I've had 15 years of practice to learn. I must write every day.

As a writer, you are an artist; your wife, Margaret, a painter, is also an artist. How does that work?

In some ways it is very good because the artistic psychology and sensibility are different. If you live with another artist, that person may be more inclined to understand what you are going through when you are having difficulties. On the other hand it's very odd when your moods match. If something is going well for me and I'm happy with my work, I tend to be cheerful. My wife's work may not be going well at the same time, or vice versa, so it's a bit of a roller coaster.

What is the most difficult aspect of writing?

The toughest thing about the craft is to translate what you have in your head into words. What you are carrying in your head is most often an aspiration. You have this feeling if you could only get what's down inside you as completely as you feel it onto paper, you would do something worthwhile, but trying to twist what's inside you into words is very hard. The things that you don't even think about—all the sort of mundane, niggling things are difficult to make seem effortless so that the reader doesn't become aware of them. Writing should be transparent so that when you are reading you are inhabiting the created world and you're not aware that what you are reading has been written. Now post-modern writers would argue with that. They would say that part of the joy of reading is to be aware of the beauty and craft of writing. I don't deny that, but I think that the very best writing should give two pleasures—being embedded in the novel and the pleasure of realizing that this was done with words. You're inhabiting two worlds. Like doublemint—double your pleasure, double your fun.

You are teaching a course here at the College in creative writing. How does dialogue with your students help you?

One of the things that happens is that when you are teaching writing, you have to think about writing. In thinking about it, you sometimes clarify your own position on it. The other

thing is that there is a certain energy that students give back to teachers. They have their own excitement about what they are doing; they have a large sense of possibilities which as you get older probably narrows down and shrinks on you. That is good for the spirit. One of the things I ask my students to do in class is to prepare a report on one writer they are taken with and to explain to other writers what you can learn about writing from reading that writer. This keeps me in contact with kinds of writing that I don't ordinarily read, such as fantasy and science fiction or newer contemporary writers that excite young people. There is a tendency for readers to stay stuck in a rut, with the writers that meant a lot to them when they were 20 years old. My students help me to pay attention to the new voices.

What do you like to read?

I read a lot of fiction, poetry, quite a bit of history and a lot of biography. I've always been a big biography fan. And some philosophy. I tend to be a very eclectic reader. I may be reading something; it will trigger something else and I'll go off in that direction. I'm not systematic in any way. The book I'm reading right now has nothing to do with fiction—George Sorrel's *Reflections on Violence* which was written in 1905. He makes mention of Henri Bergson, the French philosopher, and I follow that lead. I never start off with any kind of system. I just bump along the road.

Are there particular writers that you think have had a significant influence on you as a writer?

Alice Munro, Flannery O'Connor, Dostoevsky, Evelyn Waugh;—I would say those have been the most influential in forming me as a writer. There are many many writers that influenced me. When I was learning to write short stories, Alice Munro and Flannery O'Connor were practically my bible. I read and reread them. Someone like Waugh showed me that comic writing could be serious writing and taught me a lot about a clear, elegant prose style. Dostoevsky always has been a fascination of mine. I go back and reread many of his novels every four or five years. *Brothers Karamazov* and *Crime and Punishment* are books that I keep returning to.

Describe a typical workday.

I start work at my desk around 9:00 am. I write in the morning, have lunch and a walk, then revise in the afternoon. Research and reading after supper in the evening. I may go 8-10 days in this pattern before taking a day off.

What do you want your audience of readers to get from your stories?

I want the reader to get some kind of enjoyment out of the story that has been told, but I also want them to reflect on the meaning of the story. I hope that my stories allow people to imagine themselves in the place of the characters, imagine themselves facing the difficulties or the complexities that the characters face, and to sympathize and empathize with even the least unsympathetic characters. This movie producer called me about writing a script for a movie. Now he had the story line to it. This young kid runs away from home and is walking down a railway track. The producer keeps saying to me "Guy, Guy I see this kid running down a railway track. Guy. Where does he end up? On an Indian Reservation. What happens to him, Guy? He learns the meaning of life." And then the producer says "Do you think you can write it Guy?" I said "Well I think we have two problems here. Chief Dan George is dead and I don't know the meaning of life." I don't have answers. Only questions.

From March 30 through April 12, 1995, Guy's play entitled Dan Cock's Dance will be produced by Persephone theatre in Saskatoon. His books include Man Descending (Governor General's Award 1982), The Trouble with Heroes, My Present Age, Homesick, and Things As They Are. Another play, I Had a Job I Liked. Once, was honoured with the Canadian Authors' Association Award for Drama in 1992. His essay "The City in Prairie Fiction" appears in the catalogue for the exhibit Urban Prairie.

Part II - "The Writing Craft" will appear in our next issue.

*As we celebrate God's love at Christmas
May we come to greater care and love
for one another.*

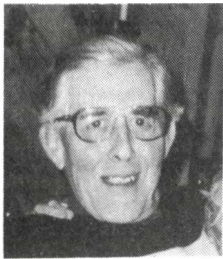


Warmest wishes to each of you
for a healthy, happy
and prosperous 1995.



Healing Journeys:

Grant Maxwell's life as a journalist, writer and commentator with a nose for a story and a passion for social justice spans nearly 50 years. His career includes thirteen years as a reporter for the Saskatoon StarPhoenix, two years in radio with CFQC News, and seven years as Director of the Catholic Centre for the Diocese of Saskatoon. For nine years, beginning in 1968, Grant was the Social Action Director with the CCCB Office in Ottawa, with a three year stint in Rome from 1972-75 as consultor to the Pontifical Commission Justice and Peace. In 1977, he became the founding editor of the Jesuit journal, Compass, in Toronto. With Pearl Gervais, he is the co-editor of Forward in the Spirit (1991). Since 1987, Grant (STM '44) and his wife Vivian (nee Mitchener, STM '47) have been living in Victoria in active retirement, spending summers at Emma Lake in Saskatchewan.



Healing Journeys is a story of personal, family and cultural transformation on Meares Island in Clayoquot Sound off the west coast of Vancouver Island. Through the sensitively woven oral and written accounts of native and white persons

— clients, directors, advisors, supporters, researchers, agents, and friends — Grant Maxwell guides the reader from the 1971 closing of Old Christie, a residential school first opened in 1900, to Ka Ka Wis — “the place of berries” — operating as an intercultural partnership with West Coast native families seeking to exorcise the “demons of addiction.” *Healing Journeys* tells of a quiet miracle in our times: hundreds of persons healed of addiction and despair in and through restored family relationships. In celebrating the 20th anniversary of Ka Ka Wis Family Development Centre, *Healing Journeys* celebrates the Spirit among us in “fragile strength.” Good news!

Ka Ka Wis is a story and place constructed out of personal and collective pain. Contact between West Coast native peoples and European settlers disrupted and undermined native ways of living. The social sins of the colonizers have been visited on successive generations of native people: marginalization, unemployment, poverty, separation from family members, loss of native culture. Guilt, powerlessness, and hopelessness increasingly turned into addiction, family violence, and suicide. With so much pain and alcohol as the painkiller, alcoholism was everywhere, even among children. Ka Ka Wis emerged as an answer to the plea of former students, native families and staff for a way to meet the crisis of native self-destruction. On the site of Old Christie, Ka Ka Wis became a place for native families to gather to deal with alcoholism and the hurt it hides. In the six weeks together at Ka Ka Wis (now four weeks because of demand), the circle of family members — children, adults, elderly — and Ka Ka Wis staff, shared their

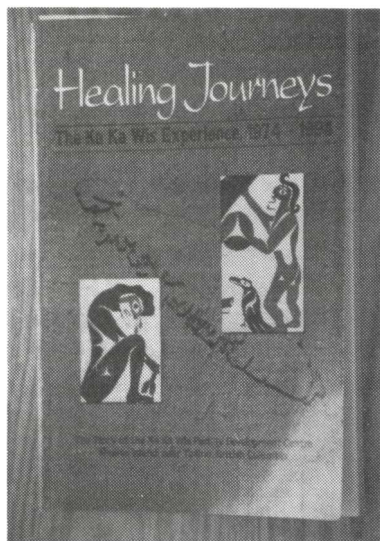
inner hurt together. In living through their pain in a circle of emotional support, meals eaten together, games played, stories told, and rituals performed, native families experienced a healing. In their recovery, they discovered their worth as persons, the power to forgive, strength in family relationships, and their spirituality.

Some of these stories will make you cry. The pain of childhood, told even in old age, tears at one's soul. The alienation of children from their parents through loss of culture, residential schools, alcoholism, and abuse have left hidden and unhealed wounds. Ka Ka Wis became a place of hope. As inner hurt was voiced and healed through the circle, the generational cycle of addiction, violence and despair was weakened, sometimes even broken. Children voiced the joy of getting parents back, and parents found forgiveness. Single mothers found hope in the courage and support of other single mothers. Spouses found each other again as they let themselves feel and heal the childhood experiences of abuse and abandonment which had haunted their relationships.

But not all find healing. From various evaluations, the recovery rate appears to be around 50%, higher than most programmes. Given its focus on family, Ka Ka Wis is attempting to widen the circle to include home community support for families, with a detox programme prior to coming to the Centre as well as follow up.

Healing Journeys is a case study of the pains and joys in the transformation of Old Christie residential school for native children and adolescents (1900-1971) into Ka Ka Wis Family Development Centre (1974-1994). The book is written with lucidity, as the stages in the Centre's development are presented in participants' words, along with a year-by-year chronological account of major events, persons, and achievements in a later section. The book is written with honesty — an ideal of Ka Ka Wis — so that the struggles and hesitant steps, the successes and failures both personal and of the centre are presented. A final chapter names the many staff persons — native and non-native — whose journeys

The Ka Ka Wis Experience, 1974-1994



with Ka Ka Wis have made it a centre of personal, family, community, and spiritual healing.

Ka Ka Wis is a bridge in its grassroots, collaborative approach. Ka Ka Wis bridges Old Christie's Catholic tradition—Benedictines, Oblates, Immaculate Heart Sisters, Sisters of St. Anne — with the native people's recovered spirituality, in a shared interfaith experience. Without theological abstractions, the lived faith of staff and of clients — simple, vulnerable, frightened, beset with inner pain, courageous, trying to find forgiveness, joyful — reveal the presence of the Spirit at work. Lives are transformed in the telling of individual and collective stories and native identities recreated in rituals like smudging, sweats, and the blue bead ceremony. A "dance curtain," made by families who found healing, portrays the plight of clients in coming to Ka Ka Wis and the power found through healing. This is the stuff out of which inculturation of faith and new symbols are born and identities restored.

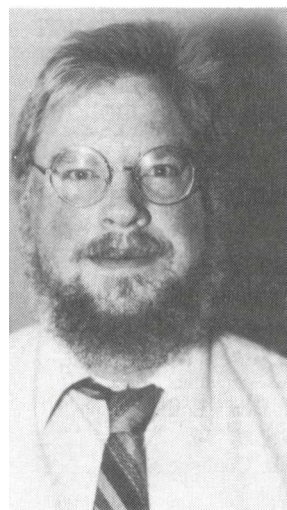
As I read *Healing Journeys*, I witnessed the presence of Jesus among the Anawim. I heard his words in the Synagogue at Capharnaum reverberate at Ka Ka Wis. "The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives, and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour." (Luke 4:18-19) At Ka Ka Wis, Jesus walks and speaks in native and christian religious symbols of dress and accents, without sharp distinction, still healing. The crucifix above "the place of berries" promises liberation from the imprisonment of violence, abandonment and cultural

annihilation blurred out in alcoholism.

I heard Jesus extol the Samaritan whose compassion toward a roadside victim of violence saw through legal niceties, personal inconvenience, and structural blinders to his "neighbour." Ka Ka Wis is about such compassion reaching out to neighbour, as staff and clients — wounded healers— have walked and listened together. Building one day at a time, Ka Ka Wis Family Development Centre now represents more than 7,000 days, more than 900 clients in more than 200 families, and nearly 200 directors and staff.

Finally a word about the teller of the stories. In *Healing Journeys* Grant Maxwell records and celebrates this on-going and fragile miracle, an experiment in intercultural cooperation and interfaith spirituality. As he chronicles the transformation of Old Christie into Ka Ka Wis, strands of individual and collective *Healing Journeys*, he weaves the images and myths of the people of Ka Ka Wis into a verbal "dance curtain" tapestry. As storyteller, Grant Maxwell is integral to the meaning, interpretation, and significance of Ka Ka Wis and its Spirit. In his telling and retelling, Ka Ka Wis' circle of healing and hope widens, rippling far beyond Meares Island in Clayoquot Sound. One cannot but hope for the future success of this microcosm of an intercultural and interfaith way of life among native and non-native Canadians.

John Thompson



Eminently qualified, Dr. Alan Reese has assumed responsibility for Professor David Farmer's classes this academic year.

Absent friends



Please do remember in your prayers our deceased alumni and alumnae. 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.

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|---|--|---|
| ARN, Loretta L.K. '65 | CORRIGALL, Stella F. Mrs. (Chaban) '46 | GAUDET, Charles Henri '64 |
| ARSENAULT, Sister Marie Louise '51 | COUTURE, Gerald Joseph '46 | GENEREUX, Dr. George P.P. '56 |
| ATKINSON, Janice C. '59 | CROWE, Sr. Dorothy, '53 | GIAUQUE, Louis F. |
| ATWOOD, William J. '64 | CROWE, George E. '47 | GLENN, Elinor (née Maher) '37 |
| AYOTTE, Aime J. '46 | CURTIN, Sylvester Charles '48 | GOBEL, Robert Elie '48 |
| BALDES, Dr. Edward J. '18 | CYCA, Randolph J.P. '67 | GODDARD, George Edward '51 |
| BASSENDOWSKI, Diane Louise
(née Boulanger) '73 | DALES, Howard Barret '50 | GOETZ, Amend Joseph '48 |
| BAUCHE, Fr. Gerald Emile '73 | DARBELLAY, Albert Edward '47 | GONDA, Frank S. '66 |
| BEDARD, Edward J. '61 | DARBY, David Eugene '49 | GRADISH, Prof. Steve |
| BEDARD, Mrs. Marie (née Hunt) '57 | DAUGELA, George John '57 | GRANT, Lloyd Louis '53 |
| BELLIS, John W. '36 | DAUNAIS, Marc Donald '50 | H Aid, Laurence J. '57 |
| BENNING, Richard John Andrew '66 | DAVIS, Joseph Arnold '75 | HALKO, Raymond '60 |
| BERGERMANN, Theodore Herman '37 | DAWSON, John '57 | HAMMOND, Sister Sheila '64 |
| BERSCH EID, Mathias J. '49 | DECK, Katherine '74 | HANSELMAN, Carl Oscar '48 |
| BILODEAU, Claudette M. '68 | DECOTEAU, Anne (née Phelan) '59 | HAWKINS, Wilfred Joseph '30 |
| BINTER, Bernard J. '47 | DELANGLE, Frederic '49 | HEIDGERKEN, Dr. Joan Agnes '70 |
| BOBYN, Dr. Patrick A. '52 | DEMAY, Alice Jeanne Marie '62 | HEIMLICK, William Henry '61 |
| BODNARCHUK, Eugene Walter '56 | DEMONG, Roger K. '67 | HEIT, Ronald Gary '70 |
| BOLINGBROKE, Dennis Oliver '57 | DEMOREST, Henry Harford Albert '51 | HENRI, Joseph Raymond Marcel '73 |
| BONDAR, George Leslie '75 | DESROSIERS, Theodore Joseph '48 | HERRINGER, William Bernard '49 |
| BORYCKI, John '57 | DEUTSCHER, Michael Stanley '47 | HODAY, John '62 |
| BOUCHER, Marion M. '40 | DEUTSCHER, Rudolph J. '45 | HOLENSKI, Peter John '56 |
| BOURHIS, Roland '47 | DOBSON, Dennis Cunningham '65 | HOLOTA, Morris William '58 |
| BOYCZUK, Frank '49 | DOSDALL, Claude '58 | HORNUNG, Richard Isidore '68 |
| BOYKO, Vernon Andrew '65 | DOUCETTE, Sister Majella A. '69 | HUDEC, Dr. Albert Vincent '39 |
| BOYLE, Joseph P. '70 | DOUGLAS, Annie Hedda Theresa '71 | HUGHES, William J. '25 |
| BRAUN, Anton G.H. '60 | DOWLING, Frank J. '75 | HUTA, Theodore Edward '57 |
| BRIN, Hubert '62 | DUKOWSKI, John Arthur '49 | IANIERI, Priscilla J. (née Gessler) '62 |
| BROST, George J. '70 | DUNIK, Edward '55 | INWARDS, Sr. Mary Katherine '29 |
| BUBNICK, Linda May '76 | DWYER, Francis Richard '41 | JOCELYN, Donald E. '67 |
| BUJILA, Bernadine (née Hoeschen) '25 | DWYER, Mary Jean (née Quigley) '42 | JOHNSTON, Vivian D. (née Diakuw) '66 |
| BURNS, Fr. Frank C.S.B. | EHLERT, Edwin Wayne '65 | KACSMAR, James J. '48 |
| BURNSTIEN, Helene '73 | ESTOK, Michael J. '60 | KAMBEITZ, Sister Rose Antonia '73 |
| CAMERON, Thomas M. '50 | FAHLMAN, Miss Mildred Joan '48 | KAMINSKI, John S. |
| CARON, Frank Andrew '60 | FAHRENSCHON, Walter Julien '65 | KANUKA, Frederick Ted '51 |
| CARR, Fr. Henry C.S.B. | FARMER, Prof. David L. | KASMAR, Lorne John J. '62 |
| CAVANAGH, Justice James "Red" '50 | FEDERKO, Alexander '67 | KEENAN, Prof. Michael G. |
| CHARPENTIER, Denis Emile Joseph '67 | FEEHAN, Edward (Ned) Francis '44 | KELLERMAN, William M. '49 |
| CHOMIAK, Elarry H. '60 | FIEGER, Peter Paul '50 | KILCHER, Winifred E. (née Healey) '51 |
| CHOUINARD, Dr. Clarence J. '47 | FLEGEL, Bill '50 | KILDUFF, Dr. Christopher J. '61 |
| CHRIST, Cornelius '65 | FODCHUK, Miss Usteen '47 | KINDRACHUK, Dr. William Henry '39 |
| CHUAQUI, M. Lilliana '76 | FOLEY, Eugene Brian '74 | KLIMCHUK, Alex |
| CHURKO, Donald M. '68 | FORBES, Donald Alex '34 | KLIMCHUK, Dr. Miroslaw M. '49 |
| CLEMENTS, Harold '48 | FRASER, Frederick Walter '41 | KLINGER, Paul Steven '48 |
| COLLEAUX, Ronald Arthur '49 | FROH, Nicholas Peter '46 | KLUS, Edward S. '53 |
| COLLINS, Cecil P. '39 | GAMRACY, Walter Joseph '61 | KNAPIK, Theresa Veronica '51 |
| COONEY, David J. '71 | GARTNER, Edward Edmund '71 | KOKESCH, Colette Cecile '67 |
| | GARTNER, John Anton '43 | KOLLER, Eric Markus '61 |

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

Basilian Synod

By participating in a Synodal transforming process the Basilian Congregation is engaged in renewal, while at the same time, discussion about the vital and continuing Basilian presence at our college will take place in order that the essential character of a Catholic College can be assured and strengthened.

In January 1994 Fr. Bob Barringer CSB, Superior General of the Basilians, announced the beginning of a Synodal process for the Basilian Congregation. In his letter of announcement, Fr. Barringer indicated that the central question for consideration was “What should we be doing as a religious community at this time in the life of Church, given the present gifts and resources that we are and that we have from God?” The Synod will convene in the summer of 1996.

Further, in October 1994, Fr. Barringer in a letter to his Confrères, Associates, Lay Associates and Friends of the Basilians, underlined a number of elements which he believes will be “critical for the success of the Synodal process...” when he wrote:

The first of these elements is that we all need to be clear about one thing: the Synod is a process not simply an event. Even to speak of the “convocation” of the Synod is probably misleading, because we are not “waiting for” the Synod to happen (in the summer of 1996); it is happening “as we speak” (literally) in the cluster groups, regional and other kinds of meetings that are going on right now. The Synodal process is a cumulative one, and is being organized in such a way that it can create and harness a certain momentum necessary for its success. This way of organizing things is inevitably less efficient than prescribing everything from the top down, but the commitment has been made not to act in that fashion, and so I would ask everyone to be prepared to live with some of the limitations that necessarily go along with trying to involve everyone in the community. It would be a great mistake to think that something can or will happen magically in the summer of 1996, if it hasn’t been happening already in the interval between now and then.

The second element is this: the original promise that “definition and content will come from the bottom up, not the top down” remains valid. To the extent that we are not all of us involved, to the extent that any of us “opts out”, the whole purpose of the Synodal process—the opportunity for this whole community as a community to take ownership of fundamental decisions about our nature and mission — will be diminished and

frustrated. I have deliberately left definition of the Synodal process to the Directors and Management Team in order to assure everyone that “Toronto” was not secretly pulling the strings according to some pre-set agenda, but now I think it is just as important to stress that I and the General Council are completely committed to the success of the Synodal process...

The third element may be the most important of all. The Synodal process must be given priority in the allocation of our time and energies over the next twenty months...

The fourth and final element: we are not embarking on this Synodal process in a vacuum of our own making. As I am writing these words, the Synod of Bishops is meeting in Rome to reflect on the place religious life holds in the wider pattern of the Church’s faith and mission as community. Nor are the Basilians the only religious community in the world going through what we are now going through and facing up to what we are now facing... What we need to concentrate on as Basilians is achieving consensus on what we are to do and to be as a Congregation, and— even more importantly — to find and allocate the energy that will be required from each of us to think through the implications of what that consensus means for our own future and then to put those implications into practice in our own lives and in our life together.

In seeking transformation through the Synodal process, Fr. Barringer also sees that the relationship of Basilians to St. Thomas More College also encompasses an exploration into the challenge we all face “of responding to this expressed hope for a continuing Basilian identity and presence in circumstances very different from those at the time of STM’s founding, particularly that posed by the current shortage of Basilian priests.”

A meeting of representatives from STM with the Basilian General Council in Toronto this past September to discuss ways of entering into discussions about the continuing relationship of the Basilians with St. Thomas More College, acted by establishing a joint committee, with members from the Basilian General Council and STM’s Board of Governors. This committee will “discuss ways in which the association and presence of the Basilian Congregation with STM can be insured.”

Upcoming conference at STM

**COMMUNITY, MODERNITY AND RELIGION:
EUROCENTRIC/ABORIGINAL CONVERSATION**

FROM SUNDAY, JUNE 25 THROUGH TUESDAY, JUNE 27, 1995

AT ST. THOMAS MORE COLLEGE

REGISTRATION FEE: \$50.00 INCLUDES LUNCHES

"The objective of this conference is to explore the conceptions and experience of contemporary community, against the backdrops of modernity and religion. In the past such discussions have had a decidedly eurocentric accent: in those who have voice, in their ways of understanding and experiencing community, and in their places of power in society. Aboriginal voices, ways of understanding and experiencing community have been missing from most of the discussion of community in the context of contemporary society. The subtitle of the conference reflects our intention to involve scholars of aboriginal ancestry as counterpoints to this conversation."

Three sub-themes structure the overall conference theme:

"Community and Voluntarism/Obligation"

"Community and Altruism/Healing"

"Community/Kind-ness and the Canadian State"

***Some of the Distinguished Scholars from both Canada and
the United States include:***

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PROFESSOR GREGORY BAUM, McGill University

PROFESSOR SAMUEL OLINER, Humboldt State University

PROFESSOR MARIE BATTISTE, University of Saskatchewan

PROFESSOR KENNETH WESTHUES, Waterloo University

DR. JAMES YOUNGBLOOD HENDERSON, Native Law Centre, University of Saskatchewan

To register or for further information, please call the College at 966-8900.

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Please send us name and address changes by mail to:

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