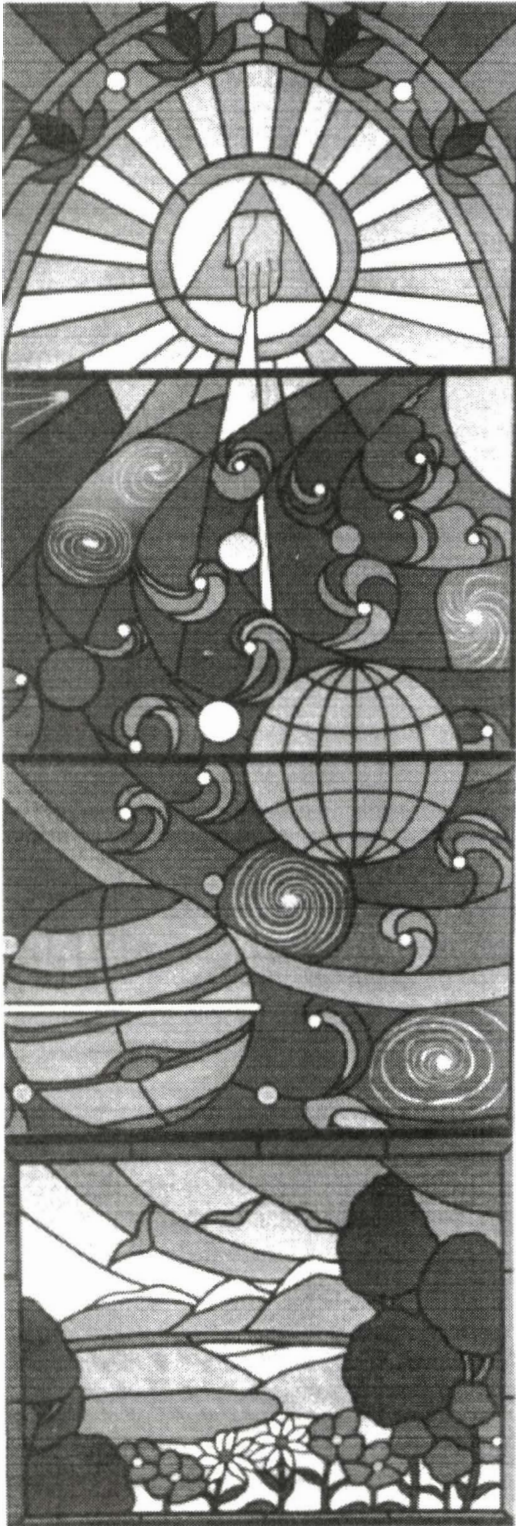


STM Newsletter

St. Thomas More College & Newman Alumni/ae

Volume 17 Number 1

Spring 1997



"The Glory of God the Creator"

leaded glass window
by Sr. Salesia Zunti, OSE,
Sacred Heart Church,
Watson, Saskatchewan

In this issue . . .

"Streaming Rainbows of Light": the work of
Sr. Salesia Zunti, OSE, '71 *by Mary Miller*

Special Convocation Address *by Guy Vanderhaeghe*

"To be leaven in our times" and
"The Fall of the Temple: A Call to Religious Life"
Visit of Sr. Joan Chittister, OSB

'37 and '47 Graduates

. . . and all our regular features!

Notes from the President



President John Thompson

I am writing this column as we near the end of finals and look forward to spring convocation in three weeks. Sixty years ago, in May 1937, the first STM students convocated. In this issue of the *STM Newsletter*, you will read about some of our graduates of 50 years ago, along with the many events and activities at STM and Newman Centre since January. Here I'd like to highlight several features of good news.

At its April meeting, the STM Board of Governors appointed Dr. Wilfrid Denis, STM Professor of Sociology, as STM's next Dean. After a well-deserved sabbatical leave during 1997-98, Wilfrid will take office on 1 July 1998. In the meantime, Dean Kevin Corrigan has generously agreed to continue the responsibilities of Dean for one additional year. In upcoming issues we will profile Wilfrid as well as review the many accomplishments of Kevin as Dean.

In February, we received final approval for two new courses, *Catholic Studies for Teachers 1* and *2*. Beginning next fall, STM will offer CTHST 105.3 and CTHST 106.3 for students enrolled in the College of Education. Based on the in-service courses mandated by the Catholic Trustees for all Catholic school teachers, these two credit courses were designed by STM Professor Chris Foley, in consultation with Father Ron Beechinor, Julian Paslawski, STM Dean Kevin Corrigan, the College of Education and the College of Arts and Science. The introduction of these courses will allow STM better to fulfil its mandate of service to our Catholic constituency in Saskatchewan.

A third item of good news is that Basilian Father Don McLeod will be joining the STM Chaplaincy team starting this fall. Among his wide range of teaching and administrative experience, Father McLeod has been Superintendent of Education for the Toronto Metropolitan Separate School Board and Vice-President of Newman

Theological College, Edmonton. He received a Th.D. from University of St. Michael's College and the University of Toronto in 1992. Father McLeod will teach the two new courses, *Catholic Studies for Teachers*. We welcome Father McLeod to STM.

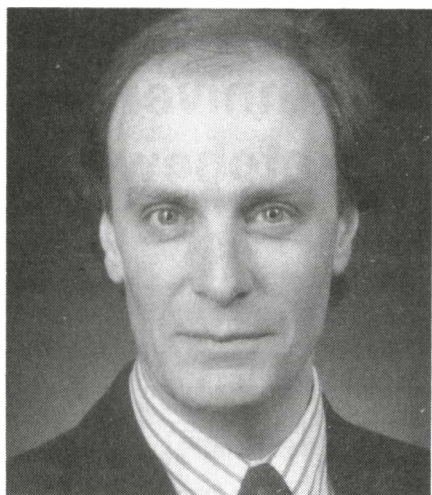
In early May, Ken Thorson OMI concludes his pastoral year in STM chaplaincy and moves on to Theological Studies in Toronto as he prepares for ordination. Ken has been a gift to STM this year. His work in chaplaincy has also included preaching and directing the RCIA program. At the Easter Vigil, one catechumen and three candidates entered the Church. As an STM alumnus, Ken has been at home in the College. We offer Ken our thanks, and wish him well in his theological studies. We look forward to his ordination to the priesthood and his ministry as an Oblate.

This issue, including the cover, highlights some of the beautiful leaded glass art work of Sister Salesia Zunti, OSE, an STM alumna. We are honoured and delighted to present black and white photographs of her work. If you are looking for an interesting and inspiring Sunday afternoon tour, may I suggest you visit some of the places where Sister Salesia's leaded glass windows are located and see the originals in technicolour.

Please note the Reunion Weekend on 20-22 June. Last year's weekend was most enjoyable. This year the University of Saskatchewan is celebrating the 90th anniversary of its founding on 3 April 1907. I look forward to visiting with many of you, especially those of you from the classes of 1947 and 1972 who convocated 50 and 25 years ago respectively.

In this Easter season, I wish you Christ's peace and the blessings of His continuing presence in the Spirit.

John Thompson



Dean Kevin Corrigan

From the Dean's Desk

Greetings to all alumni/ae and friends of the College! As I write, students and faculty are preoccupied with exams, but the promise of spring seems real, after the dark months of winter, as new heavy rain — the first since September, if I remember correctly — threatens to restore that miraculous green to the parched grass of campus and make the University and Saskatoon look again like a city nestling in a verdant wood.

Two new Basilians, Fr. Don McLeod and Fr. William Marceau, will be joining our staff next year. Fr. McLeod will teach the new *Catholic Studies* courses and will also be an integral part of our Chaplaincy team. Fr. Marceau, currently working on a second doctorate on Renaissance Neoplatonism and thus interested in reading Plotinus with the Dean, will teach French Literature as well as offer a Philosophy course on William James and Henri Bergson, and a History course on Western Religious Thought, from Bernard of Clairvaux to Francis de Sales. We look forward to another successful academic year in 1997-98.

Our most conspicuous success this year has been Guy Vanderhaeghe, Visiting Professor in English. Not only did his novel, *The Englishman's Boy* receive the Governor General's Award, but Guy himself received an honorary doctorate of letters at a special Convocation in April to honour the 90th Anniversary of the University of Saskatchewan. Guy gave the Convocation Address, which is to be published by the University, (it also appears in this issue of the *Newsletter*), and John Thompson gave the Invocation. STM was therefore well represented.

Byrad Yyelland (Sociology) won a University of Saskatchewan Students Union Teaching Excellence award this year (to add to our three winners last year). He

was also mentioned by Maclean's magazine for the quality of his teaching. Elena Glazov-Corrigan won the STMSU teaching excellence award. Her article "Speech Acts, Generic Differences and the Curious Case of *Cymbeline*," first published in *Studies in English Literature* in 1994, has been chosen as one of the best articles of the past thirty years on Shakespeare's Romances and will appear in *Shakespearean Criticism 1960-1996*, Gale Research, Detroit, Michigan, 1997.

Our thanks to Fr. Ron Rolheiser (Religious Studies), Provincial of the Oblates of Mary Immaculate, who led us in a series of sessions from October to April through a very fruitful reading of *Ex Corde Ecclesiae*, the Apostolic Constitution on Catholic Universities and Colleges. It was one of the recommendations of our *External Review* that we conduct such a study and it has proved to be extremely useful reinforcing our identity and encouraging us to develop in new ways and to reconnect with our various communities and constituencies, as we have been attempting to do in recent years.

Three new appointments next year: 1) Tim Lilburn in English will teach creative writing (poetry). Tim is perhaps the foremost religious poet in North America. 2) Eugenia Valenzuela in Sociology will teach Sociology of Religion, and Sociology of Education. 3) Finally, my special thanks and congratulations to Wilfrid Denis who will be taking over from me as the new Dean of STM!

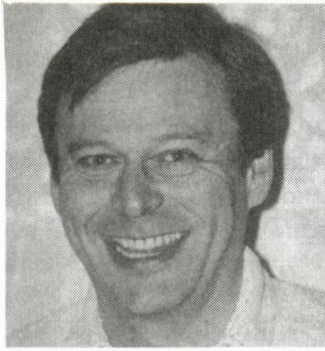
Best wishes for a happy and productive summer.

Kevin Corrigan

Address for Special Convocation to launch the Celebrations for the 90th Anniversary of the University of Saskatchewan

by Guy Vanderhaeghe, D.Litt.

The ninetieth anniversary of the University of Saskatchewan is a significant milestone, a milestone which marks many important successes and firsts on the part of this institution, certainly too many to celebrate in a brief talk. So, with a great deal of trepidation, I have decided to hazard a few remarks about the university and its hand in the making of the writer. These observations are rooted in my own experience, not because my personal history is of any interest — on the contrary, in terms of fascination it



Guy Vanderhaeghe

lags far behind watching paint dry — but because I see a resemblance between how writers go about what they do and how the university goes about what it does.

Having delivered that preposterous statement, let me do my best to explain. Recently, it struck me that as a writer of fiction I have been engaged for the past twenty-five years in a dialogue, or conversation, with the past, the present, and the future. The past, because no novelist or poet can write without reference to, or acknowledgement of the achievements of literary forbearers, or without ransacking the storehouse of private and public memory. The present, because writers, like everybody else, have to live and act in a particular time and a particular society which confers inescapable obligations as well as privileges.

Then there is the unknowable, beckoning future. This is the talk show moment, the Oprah moment, when I confess the dirty secret that most writers I am acquainted with harbour the vainglorious hope that something they write will survive. During the 1930's Cyril Connolly exhorted authors to set their sights on writing a book capable of lasting a decade. Of course, ten years seems a much longer time now than it did in the Thirties, especially

after Andy Warhol lowered our expectations to fifteen minutes, but most writers still hanker to address the future, to extend the duration of the conversation.

Despite their reputation for fecklessness, eccentricity, and unworldliness, writers are intensely practical people. Their sort of practicality is exemplified by the great American writer, Flannery O'Connor. In the Fifties, when the death of the novel was a hotly debated topic, she was approached for her views on the subject, and replied she didn't much concern herself with the question of The Death of the Novel; what preoccupied her was whether or not the novel *she* was working on was dead or not.

Flannery O'Connor was reminding us that the duty of writers is always the work at hand; that they must find whatever is necessary to serve the novel, the play, the poem, the story.

Maybe it was just such a practical streak which led me to the University of Saskatchewan at the age of seventeen, despite a high school career which suggested I had no business being here. Nevertheless, even then I had ambitions of becoming a writer and a dim inkling the university could provide me with what I needed.

What I discovered in the university was a pattern of discourse akin to one of the distinguishing elements of literature — that is, a far-reaching conversation. Every teacher, scholar, or researcher participates in a dialogue with the past, present and future. The revision or refutation of theories scientific, literary, philosophical, historical, psychological, etc. is a response to what already exists, an attempt to make the old new.

And the university, like the writer, daily faces the solid present. The problems of the present are the university's problems, and society even occasionally turns to it for solutions to them. Most often this is a call for applied research into medical or technical dilemmas, or a call to produce graduates who can find well-paying jobs, but it is also something more, an undefined, or ill-defined, plea for vision.

All this is a plateful. And the university can hardly be expected, like some *National Enquirer* clairvoyant, to pull answers out of a hat on demand. What it can do is foster an atmosphere that nurtures or celebrates the exchange of ideas, trusting that out of the process itself something good might arise.

I say something good might arise because the result of any dialogue, or conversation, is unpredictable; that is the source of its power. Sparks may fly. Pure research, after all, leads to surprising, unpredictable outcomes. That is its worth and beauty. I can't with any certainty point to a moment in which it could be said the university made me a writer, but I have no doubt that its atmosphere played a significant role.

If I might be permitted to descend into anecdote. My first English paper written at the University of Saskatchewan was returned to me with a mark of 58. I have mentioned earlier the strong streak of practicality in writers. Knowing 58 was an absolute impossibility, I turned the paper upside down, hoping to turn my 58 into an 80-something. The 8 worked just fine either right-side up, or upside down. The problem was the five. Upside down it was a hieroglyph. So the mark wasn't a mistake. My professor and I had a conversation about my paper and my 58. By the end of it I could see that wanting to be a writer wasn't enough; one should also be able to write a sentence. Nothing can be said without the means to say it. This was a stern, useful lesson which pitched me headlong into my struggle with the English language, a struggle which continues to the present moment.

Seven years later, confident I had made some progress, I submitted the first draft of a history thesis to Dr. Kitzan. He read it with his usual meticulous care and attention, called me in, and wryly observed there were so many "buts" in my thesis that if anybody read it aloud he would sound like a motorboat idling by a dock. Another salutary lesson in style.

Then there were the more formal exchanges which occurred in lecture rooms and seminars. Who is right about the nature of humankind? Hobbes or Locke? Or neither? How is a poem to be read? All of these questions lack final, conclusive answers, but pondering them inculcates the habit of thinking.

For me, the informal commerce in ideas was as important, perhaps more important, than what took place in the classroom. I think of the professors who lent books from their personal libraries, or allowed a young man to waste their time blathering about his enthusiasms. Or the time spent with other students, some of whom are here today, the endless cups of coffee consumed and the endless numbers of cigarettes smoked in the old Arts Lounge, as we debated the merits of Norman Mailer versus Kurt Vonnegut, or limned the shape of things to come in the Age of Aquarius. Even the heated arguments about the Vietnam war among professors and students in the hallways were part of my education.

I left university in the way many people do, with the sense the door was closing on an episode in my life. But the door never really closed. Twenty years after turning my

back on the study of history, I found myself writing a historical novel, relying on techniques of research I had been taught earlier. The novel itself began to sprout references to half-remembered figures to whom the curriculum had introduced me: Henri Bergson and Georges Sorel, for example. A guest lecture delivered on campus by the Canadian historian Donald Creighton also intruded, a memory of an austere, wintry figure who provoked with his eloquent vehemence. Creighton provided an epigraph on the nature of history for my novel.

Over a period of twenty-five years my connection with the University of Saskatchewan was never broken. My *alma mater* has always been, as the phrase suggests, a fostering mother. It gave me my first job in the University Archives and Shortt Library. When, without much success, I was trying to make a career as a writer of fiction, the history department bailed me out of a precarious financial situation by giving me a job as a tutorial leader and marker of papers. Several years ago, St. Thomas More College invited me to teach. My contact with colleagues and students there has been invigorating and enlightening.

Now I have to thank the University of Saskatchewan for the great honour it does me by conferring this degree on the occasion of its 90th anniversary, a distinction for which I am enormously grateful.

At one point I referred to writers' reputation for eccentricity and unworldliness. I realize my notion of the university as a grand conversation may seem unworldly, hopelessly idealistic. Nevertheless, that is how I shall always imagine the heart of this university: a centre from which lines of inquiry, debate, and speculation travel outward in all directions, mysterious lines of force and influence capable of making a difference in lives.

Of course, the quality of this conversation is dependent on many things. And the strength of the university, like the strength of a work of literature, depends on the excellence of its parts. The conversation requires of each participant attentiveness, diligence, and intellectual precision; without such a commitment it subsides into lethargic chatter.

Yet even that is not enough. It is a truism that the successful work of art is always more than the sum of its parts. Why? Because each part, each detail, however excellent, is bent to a larger purpose. The same is true of the successful university. It strives for excellence in small things and large, while always remembering that its first goal is to offer passionate service to the adventure which is the life of the mind. Twenty-nine years ago I was introduced to this adventure at the University of Saskatchewan, and I wish to thank all those professors, in many disciplines, who led me into it with such passion and with such conviction that it mattered.

Thank you.



Guy Vanderhaeghe, D.Litt.
Doctor of Letters *honoris causa*

Guy Vanderhaeghe was born in Esterhazy, Saskatchewan in 1951 and received his elementary and secondary education there. He received his Bachelor of Arts degree with great distinction in 1971, High Honours in History in 1972 and Master of Arts in History in 1975, all from the University of Saskatchewan. In 1978 he received his Bachelor of Education with great distinction from the University of Regina.

In 1973 he was Research Officer, Institute for Northern Studies, University of Saskatchewan and from 1974-77, Archival and Library Assistant at the University of Saskatchewan. From 1975-77 he was a freelance writer and editor and in 1978-79 he taught English and History at Herbert High School in Herbert, Saskatchewan. In 1983-84 he was Writer-in-residence with the Saskatoon Public Library and in 1985-86 Writer-in-residence, University of Ottawa; He has been Visiting Professor of Creative Writing at the University of Ottawa 1985-86; Faculty member in charge of senior fiction students in the SAGE Hills Creative Writing Program 1992 and since 1993 has been Visiting Professor of Creative Writing at St. Thomas More College at the University of Saskatchewan.

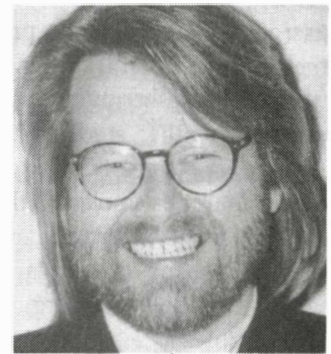
Guy's first recognition as a writer came in 1976 when he won first prize in the Saskatchewan Department of Culture's Short Story Competition. In 1980 he was awarded the Canadian Fiction Magazine's Annual Contributor's Prize and in 1982 he received the Governor General's Award for Fiction for *Man Descending*. In 1987 he won the Geoffrey Faber Memorial Prize and in 1990 was co-winner of the 1990 City of Toronto Book Award for *Homesick*. In 1991 he received the Western Magazine Award for Fiction for the short story "Home Place" published in *Grain*, and in 1993 the Canadian Author's Association Award for Drama for the play *I Had a Job I Liked, Once*. In 1996 he was, for the second time, awarded the Governor General's Award for his novel *The Englishman's Boy* which was also shortlisted for the Giller Prize and won Saskatchewan Book Awards for Best Book and Best Book of Fiction 1996.

AWARD OF TENURE



Dr. Elena Glazov-Corrigan

*Two of our faculty were awarded "tenure" this year. After four years of teaching at the College in a tenurable position, an extended and demanding review by peers of scholarship, teaching and public service determines whether a probationary contract will become permanent. **Elena Glazov-Corrigan**, English and **Bohdan Kordan**, Political Studies were highly recommended for the award of tenure. We congratulate each of them for sailing over another hurdle in their academic careers.*



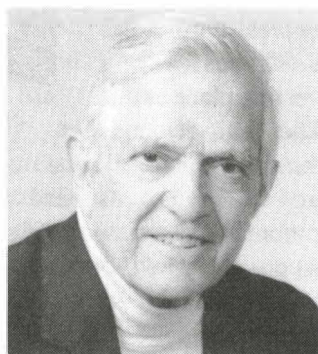
Dr. Bohdan Kordan



Upcoming Public Lecture

Keenan Memorial Lecture

Sunday Evening October 27, 1997
at 8:30 pm
St. Thomas More Auditorium



Dr. William F. Ryan, SJ

Director / Jesuit Project on Ethics in Politics
Special Advisor/ IDRC International Development Research Centre
Member/ Scientific Committee of the Forum on Ethics, Society and Globalization
sponsored by the Jacques Maritain International Institute in Rome
Member/ Commons Group: Exploring Ethical &
Value Dimensions of Sustainable Development
Member/ Task Force on Building Public Support for Sustainable Development - CCIC
Chair/ Board of the Jesuit Centre for Social Faith and Justice
Chair/ Board of Canadian Jesuits International

"Culture, Spirituality and Economic Development - Opening a Dialogue"

Fr. Ryan earned his BA (Classics and Philosophy) University of Montreal, his MA (Labour Relations) St. Louis University, his Licentiate in Sacred Theology from Heythrop College, England and College St. Albert, Louvain, Belgium, and his PhD (Economics) at Harvard University.

He has authored, co-authored and edited many books and articles on multinational corporations and the New International Economic Order, the Multinationals and the Poor, the relationship between faith and social justice, the relationship between culture, spirituality and economic development, and on the role of world religions and of religious women and men in socio-economic change.

Throughout his career he has had an ongoing interest in the relationship between religion and economic development, and since 1970 this interest has been more specifically focused on the relationship between transnational corporations and the poor of the world. His most recent book published in Ottawa by the International Development Research Centre in 1995 has the same title as the presentation he will be giving to us.

"To be leaven in our times."

Sr. Joan Chittister, OSB, visited Saskatoon in early April. As the keynote speaker at the annual fundraising banquet for the Prairie Messenger she addressed over 300 people about the challenges confronting us as Christians in our time.

On the eve of the new millenium, we should heed our prophets or teeter on the brink. Wonderful stories, astounding insight, serious analysis, and a hopeful process for transformation characterize Sr. Joan's style and message.

Many stories and a continuing metaphor of Moses' encounter with God and the burning bush illustrated and punctuated the profound insights that Sr. Joan used to help us to understand the connection between spirituality and culture, and to discern our role in all of it.

For her there is an "essential connection between spiritual maturity and cultural consciousness." What are the cultural realities challenging the gospel now?

We have seen "Earthrise," our beautiful blue planet floating in the vastness of space. Its fragility is threatened through wanton use of its resources and neglect of its delicate ecosystems.

Over the last thirty years there have been major shifts in beliefs and value patterns. Science has changed life, death and birth. War has moved from struggle to annihilation. In seeking military security, we have created the means to end the world. Perhaps the mushroom cloud will be the dominant image in the next century. Immense wealth, sophisticated communications technology, material security and ordered societies co-exist with crushing poverty, widespread illiteracy, extensive misery and dislocation revealing that freedom, security, peace, and justice are reserved for the few. The marginalized challenge the wealth and control of the powerful; feminism challenges and decries the domination of the white male systems. The structures and relationships that engender the obscene chasm between those who have and those who have not, must be changed.

The social consensus on values and beliefs has broken down in our global village. If all this characterizes our culture, where does spirituality come in. For Sr. Joan, the

function of spirituality is "not to protect us from our times, but to enable us to be leaven in our times, to open our times to the will of God, to see what our times demand and to do it." The word of the gospel is "incomplete until it has become transforming action" in this place at this time. The word demands the work.

"Our world is in need of spiritual cultural revitalization," says Sr. Joan. As Christians we need to take "responsibility *with* the rest of creation *for* the rest of creation."

In order to begin to link personal spirituality with the public dimensions of life, she suggested that we look at the seven capital sins from two points of view: first from the personal perspective and then from the global perspective. For example, if Pride is the personal "need to dominate and coerce others" then translated to the global scale, the exploitation of most of the world's resources and people by a few nations is exposed for what it is — the most massive and destructive plunder and pillage of all time. In understanding these implications we begin to bridge the gap between private piety and public moral responsibility. Such an exercise enables us to see life in our suffering world differently, inspires our passion and requires our action. Only through our personal intervention for one another do we become co-creators, so that God's miracles can happen in our own time.

There is a little meditation that captures the heart of what Sr. Joan had to say about being Christian in our world here and now.



Sr. Joan Chittister, OSB



*Jesus has no body now on earth, but yours;
yours are the only hands with which He can do His work,
yours are the only feet with which He can go about the world,
yours are the only eyes through which His compassion can shine forth upon a troubled world.
Jesus has no body on earth now, but yours.*



Sr. Teresa of Avila

“The Fall of the Temple: a Call to Religious Life”

On Saturday evening, April 5, the Benedictine monks of St. Peter's Abbey and STM jointly sponsored a special lecture by Sr. Joan Chittister, OSB on religious life for religious women and men. The auditorium of STM was packed and judging from the response of the audience, Sr. Joan echoed familiarity and consensus when she explored with candor and passion the context and issues confronting religious today.

Sr. Joan spoke of religious life being at a crossroad — a time of “surge and swell, unclear formation, unrelenting challenge,” — an exciting time, but also an uneasy time. Since the upheaval of Vatican II she sees the last twenty five years as a time of struggle between two models of religious life. Some hearken back to pre-Vatican II times when “thriving stable ministry, total public approval, comfort in the Church and privilege in the State” characterized religious life. Others seek “freedom, independence, autonomy and professional ministry without cost and without pressure.” The first represents an old model and the second, a cosmetically-renovated model. For Sr. Joan, neither is suitable for today, since “neither rebuilding nor regilding the past is appropriate.”

Using scriptural imagery, she proceeded to explain that for the Jews the first Temple was destroyed, rebuilt and destroyed again. Only after the destruction of the second temple “did the people of the place become the people of the book, did the people of sacrifice become the people of the word, did the people of the desert become the people of the diaspora and the witness to Yahweh moved beyond Israel to the world.” Using this lesson from antiquity, Sr. Joan indicated her belief that the first temple of religious life has fallen, and that the second temple — the current one — is “shaky to the core.” New direction is needed for it is “too late to rebuild in the shell of the old.”

Today religious women and men are being called to an even deeper commitment. Perhaps the traditional vows of poverty, chastity and obedience really reflect our security, our isolation and our conformity when the world requires “generous justice, reckless loving” and active opposition to unjust and oppressive structures. The two questions which continue to surface in the minds and hearts of many are: “Why did I come? and why do I stay?” The diagnosis is anomie, a soul sickness characterized by disillusionment, a lack of clear purpose, listlessness and debility. Such honest yet painful assessment, however, can become the catalyst in establishing new directions.

In order to revitalize religious life and provide formation for young women and men of today, Sr. Joan advises that six issues be faced squarely and honestly.

The first issue is “viability.” If institutional survival is the goal of changes in religious life rather than seeking a vision that will speak the gospel in our complex and

suffering world, then the process will be fruitless. Religious need to be risk-centred people doing new work. Working for the reign of God will re-energize the work of religious not only for the good of society but for “our own spiritual integrity.”

The second issue concerns the value of religious life itself. Religious life is a *call*, not an institution. For those called, “it is the only way to be fully alive to the spirit of God within them.” Religious life is meant to be steeped in scripture and “flung against the callous and uncaring agendas of the world.” The word is the “why” for the work. Any formation program must include “the history of spirituality, the social role, the servant status, prayer and spiritual reflection.” In our world religious give “heart” and encouragement to others as they too contribute as they can to transformation.

The third issue to be encountered is the institutional Church. Tension in the Church is a historic part of religious life and is inevitable. Today as a matter of course religious women are nursing, teaching little boys, taking theology classes, but this was not always the case. For Sr. Joan, “stretching the institution has always been a prophetic characteristic of religious life” and will continue. Again formation programs must teach about the struggle between “charism and institution.” It is vital that religious continue to be “the wake-up call of the Church.”

The fourth issue to be resolved is the women’s issue — feminism. For Sr. Joan, feminism is not about femaleness, but about freedom, equality and justice. Feminism rejects domination of all kinds, celebrates feminine values and sees them as necessary to the human enterprise. Because feminism challenges the interests of the powerful both within the Church and society, it is the most dangerous issue for it brings us into “conflict with the flow of history.”

The fifth issue facing religious today is the issue of ministry. Religious must develop new ministries for this age, advocate for change, model fresh responses, stand up and shout against exploitation and injustice. Religious must exist for the homeless, the streetwalkers, the poor, the unclean, the uncouth, the desperate — the lepers of today. Religious congregations must develop corporate



MARK YOUR CALENDARS NOW!



President's Dinner

November 1, 1997

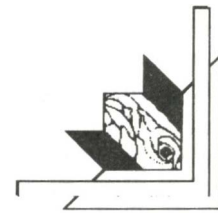
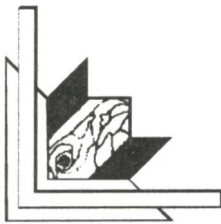
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commitment to those charisms which members in their own way can further in their daily activity. As an example, Sr. Joan demonstrated what she meant by indicating that employers hiring sisters in her congregation knew that they stood for "peace, ecology and feminism" and consequently could be "a bundle of trouble."

The sixth issue that needs to be constantly addressed in religious life is spirituality. Sr. Joan sees "the rigid schedules, negative asceticisms and childlike docility of the privatized spirituality of the past" as inappropriate for the formation of young women and men today. Deep and regular prayer life and the support of a spiritual community are essential to say "no to oppression and yes to the reign of God." The work of religious may not succeed, but they will be sustained to continue and not to quit through their spirituality. "Impelled by the gospel, imbued with scripture and sustained by prayer, religious will go on *trying*." Religious must be people of the Torah not the temple, of prophetic presence not of institutional development.

For many in the audience, Sr. Joan's prognosis and prescription mirrored their own experience and reflection. As with biblical prophets, many of the things she had to say

disturb and in some instances alienate, yet cannot easily be dismissed. Our daily encounter through the mass media with the pain, misery, inequality, and injustice in our world verify her observations and give credence to her insights and advice. Self-examination is painful; encountering our personal weakness and sin, however, can help us to refocus, recommit and change; it leads to reconciliation and healing. This same process is a necessary element for renewal in institutions and religious congregations. Sr. Joan is certain that religious communities will continue to flourish and serve, but at the same time she is not so naive as to believe that their transformation will be easy, or without casualties.

The only shock value in her presentation came from the candid and forthright expression of painful dilemmas in the Church. Sr. Joan's call for open dialogue is refreshing both for religious and for laity. Addressing the tensions within our Church is essential as we look for renewal and revitalization as a gospel people.

Mary Miller

New Dean Selected



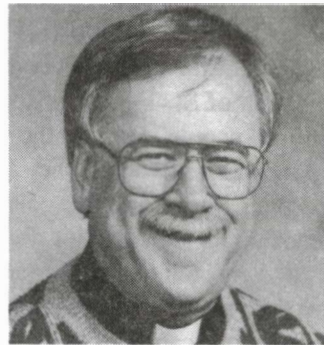
In the fall of 1998, Professor Wilfrid Denis will succeed Kevin Corrigan as Dean of the College. During the next academic year Wilf will be on sabbatical leave before assuming the heavy administrative duties of Dean. Congratulations Wilf. We look forward to working with you. Kevin Corrigan has indicated that he wishes to step down from this administrative post, but has graciously agreed to serve for another year to accommodate the sabbatical plans of his colleague.



On May 5th, Mary Nordick, who teaches English at STM, was honoured by the Diocesan CWL Annual Convention for her work as President of the Diocesan CWL over a two year period. Mary's enormous contribution to the CWL was recognized with a gift, a standing ovation and the presentation of a skit immortalizing the hectic pace of her life over the last two years. Yesterday she and others were able to laugh and enjoy it, but I suspect that on a number of occasions she was overwhelmed with the multiple responsibilities she carried as a CWL President, as a mother and as a professor of English. Mary is typical of many faculty who are intensely involved in their families, their parishes, their community and their College and University, and we too honour her valuable and committed contribution.

We are delighted to have

Fr. Don McLeod, CSB



who will be joining our Chaplaincy team and teaching at the College.

Community of St. Egidio: Making a Difference

For many of us, we come to know God through relationship. The original care of parents, the bonds of childhood friends, the intimate conversations with peers as adolescents, eventually the maturity of adult friendship that often grows into love and lifelong commitment — all contribute to our formation as loving beings. With a friend, we can anticipate their need, recognize and share their pain; the intensity of our relationship embraces mind, spirit and body, with communication as a kind of telepathy that is at once emotional, intellectual, and spiritual.



Andrea Bartoli

For the Community of St. Egidio (St. Giles), a lay apostolate, friendship is at the core of everything they do. Named after the Church of St. Egidio in Rome where the first group of young people met in the 1960's, this movement has expanded worldwide. They firmly believe that God enters the world through friendship and consequently, friendship is the conduit for ecumenism, citizen diplomacy and most importantly, solidarity with the poor. Many see this movement as the first organization to have developed from Vatican II's directive *The Church in the Modern World*.

*Of all the heavenly gifts that mortal men commend,
What trusty treasure in the world can countervail a friend?*

Nicholas Grimald

Paula Bartoli of New York is President of St. Egidio USA. Her husband Andrea (Andrew) was in Saskatoon in February and spoke to our worshipping community about the St. Egidio movement. Organizing, advertising and recruiting is NOT the manner through which Egidio

communities form. Rather they grow naturally from existing networks of friendship.

When one thinks about it, making a difference in the world is accomplished through relationship and community. Before one can help the poor, one must know them personally, thereby developing an understanding, empathy and commitment to them. Establishing long term friendships is the distinguishing characteristic of St. Egidio persons.

A faithful friend is the medicine of life.

Ecclesiasticus 6:16

People in the St. Egidio community have full time "day jobs" yet manage considerable voluntary work. They pray together regularly and are friends with each other. Some run soup kitchens; some are involved in daily outreach with the homeless; others provide hospitality to refugees; some tutor poor children to build their confidence and success at school; many visit old people who are lonely and isolated; they work with handicapped people and those suffering from AIDS. St. Egidio individuals practice neighbourliness.

Friendship is Love without wings.

Lord Byron

One of St. Egidio's greatest achievements was accomplished through personal contact and low-key negotiations to bring about a peace accord in Mozambique between the government and the RENAMO movement of guerilla rebels. Having developed personal relationships with all sides, dialogue became possible. For Andrew Bartoli who was intimately involved in this process the magic ingredient accounting for success was the "trust" that emerged from the friendships established. Nothing flashy here. Quiet citizen diplomacy ended up in peace negotiations. It was a slow, but sure evolution that started in friendship with the poor, the fundamental feature of St. Egidio communities. For their work in bringing about peace in a country, torn and bleeding from 15 years of civil war, this year the World Methodist Council will give its annual peace award to the St. Egidio movement. It seems appropriate that one movement, Methodism, known for its service to the poor would be recognizing the service of another movement dedicated to the same end.

The only way to have a friend is to be one.

Ralph Waldo Emerson

**Plotinus' Theory of Matter—Evil and the Question of
Substance:
Plato, Aristotle, and Alexander of Aphrodisias
by Kevin Corrigan**

Abstract

This book provides new interpretations of Plotinus' (204-260 AD) theories of matter and substance as well as of the central books on substance in Aristotle's *Metaphysics* by means of extended commentaries on all four of Plotinus' writings on matter (which span the whole of his writing career), on all other references to matter and substance in his writings as a whole (the *Enneads*), and on Aristotle's *Metaphysics VII - VIII*. The book shows, contrary to much received opinion, that Plotinus' theory of matter-evil is consistent, coherent, and important for later thought (especially in the modern period, for Hegel, Heidegger, Sartre, and Camus), that Plotinus holds a positive view of the union of form and matter and of individual physical things (against most contemporary opinions), and that even in the heart of his Platonism and as part of his open-ended approach to philosophical problems, he invariably takes the trouble to interpret and transform Aristotle (and others), in ways which may still be defensible in contemporary terms, but with the result that the Neoplatonic notion of substance so developed may properly be regarded not only as that most significant development of Platonism which also inspired Christian,

Judaic, and Islamic thought, but also as the subtle completion of the project of being qua being which Aristotle announced, but never really finished in the *Metaphysics*. The book argues for the importance of reading texts as complete wholes and in their chronological order (rather than as fragmented slogans or excerpts), and for a view of the thought of Plato, Aristotle, and Plotinus as radically unfinished and as full of hidden problems and insights which suggested (and continue to suggest) fruitful lines of enquiry and creative solutions to perennial problems in the best minds of Antiquity, the Middle Ages, Renaissance, and also the Modern World. The book then argues for a new view of what philosophy was at its best in the ancient world, that is philosophy as a living open-ended dialogue, full of insights, perplexities, and problems, open to the wider world of the spirit and of mystical union as well as the beauty and irresistible charm of physical subjects and objects: philosophy as a practical, holistic way of life as opposed to the typically modern view of compartmentalized metaphysics, ethics, etc., on the one hand, and supposed religious mumb-jumbo, on the other.

Published at Leuven: Peeters Press 1996.

AU REVOIR KEN!



Ken Thorson, a chaplain with us this year will be leaving in early May. He will be travelling to Quebec city for French immersion studies till the end of June. Since he is already fluent in Italian, he anticipates that the immersion experience in French will allow him to pick up the language fairly quickly. Returning to Saskatoon in July for retreat he will prepare for the taking of his perpetual vows as an Oblate on August 19. In September he heads to Toronto to begin a Masters in Theology Program in which he hopes to focus particularly on Moral Theology. He is interested in current issues in the world and in the questions that people have in dealing with relationships. Two questions characterize his quest: What is the Catholic response to a society changing so fast that it is difficult to keep up? How do I live my faith in such a constantly changing society?

You take with you Ken, our best wishes for success and personal enrichment in all your future endeavours. Thank you for your friendship, your creative response to students at the College, and your work for community among us.



PUBLIC FORUM AT ST. THOMAS MORE COLLEGE

From 9:00 am until 9:00 pm, Saturday, February 15th, the Auditorium in St. Thomas More College was the site of the first of three public forums conducted by The International Centre on Unpaid Work (ICUWork). This organisation seeks to define and examine unpaid work in order to establish a mechanism for measurement with a view to its consideration and recognition by government in the determination of policy. Although the focus of the forum was public input regarding the definition of 'unpaid work' in contemporary Canadian society, there was also a featured guest speaker. Marilyn Waring, international economist, politician, peace worker and environmentalist from New Zealand, addressed the crowd twice during the day and again in the evening. Ms. Waring has been instrumental in seeking political and economic awareness for issues relevant to unpaid and poorly paid work (for example, volunteerism, domestic labour, health care in the home, etc.) and she has been steadfast in her criticisms of the current practice of leaving unpaid work out of measures of economic productivity and of governmental planning.

After the opening comments and preliminary presentation by Ms. Waring, the forum participants broke

into small groups and discussed questions such as "Is it work if you're having fun?" and "Does the activity have to have some redeeming social value to be considered work?" Each small group presented the conclusions of these discussions to the larger assembly and then Ms. Waring tied it all together in her final talk. It was during this talk that members of the local media arrived and waited to interview Ms. Waring and Carol Lees, a local advocate of the rights of unpaid workers and a founding member of ICUWork.

St. Thomas More is linked with ICUWork in that the chair of this Organisation is Byrad Yyelland, and two other founding members, Greg Yelland and Ron Griffin, are all members of the Sociology department at STM. One of the reasons for the strong showing from the Sociology department is that Carol Lees has been a guest speaker in numerous Sociology classes regarding domestic labour and the Canadian Census and the issues of domestic labour and unpaid labour in general are key areas of Sociology research. In fact both Byrad Yyelland and Greg Yelland are currently researching related issues within the arena of health care. In addition, the members of ICUWork hold their meetings at STM.



*l to r: Peter Harvey, President, K.C. Charities Inc.;
John Thompson, President, St. Thomas More College;
Joe Simonot, President, Saskatoon Chapter K of C.*

Thank You



On April 23, 1997 the Saskatoon Knights of Columbus very generously gave St. Thomas More College a \$12,500. donation to enhance its Student Services area. On behalf of the college community we wish to express our sincerest thanks to the many Knights of Columbus and their families whose hard work and generosity have enriched not only STM but our community as a whole.

FOUNDATION PROGRAM

The Foundation Program and its forerunner, the Chelsea Program, will unite under the single title of the Foundation Program in 1997-1998. The Program aims to give our students the best education possible through academic integration within a community environment that will challenge them to respond to the adventure of university learning; it will include the following elements:

1. *Mentoring*, an option which will team up first year, senior students, professors, and chaplains.

2. *Voluntary work*, an option to link up one's studies with voluntary service in the community, and to give something back in return.

3. *Grammar tutorials*, a free yet invaluable service to students, offered by both faculty and senior students.

4. *Advanced Essay Workshops*. Again, a free service provided for students. First year students invariably do not realize what they need until their first essays are returned.

5a. *Interdisciplinary Foundation Program*, an option which serves to introduce students to the adventure of learning in a coherent, integrated fashion, linking different disciplines in the Humanities and Social Sciences to provide the best education we can offer. Participant disciplines next year are English, History, Philosophy, Political Studies, and Sociology. Monthly tutorials introduce students to different epochs in the history of ideas as a means ultimately of showing them afresh and

anew what it means to live in our own times and what are the pressing issues confronting us.

b. As part of the above, there will be a new option in 1997-98: a team taught 12 credit unit English and Philosophy introductory class (Elena Glasov-Corrigan and Kevin Corrigan), which will provide a dynamic, interdisciplinary focus upon the history of ideas and the major issues of our time through the study of literature and philosophy. This cooperative project will provide an excellent foundation for students in their university studies as well as providing them with the keys for understanding different historical epochs and some of the major problems of the modern world, especially the contemporary loss of meaning and of spiritual values, as well as the issues facing Aboriginal peoples in Canada and elsewhere in the world.

Students must register in both sections of English and Philosophy!

Foundation Program

Team-taught Introductory English-Philosophy

English 110.6 M63

MWF 9:30

Elena Glasov-Corrigan

Philosophy 110.6 M05

MWF 10:30

Kevin Corrigan

It is also recommended that students take:

History 114.6 01

MWF 1:30 pm

Alan Reese

History 121.3 M11

MWF 10:30 am

Alan Reese

History 122.3 M12

MWF 10:30 am

Alan Reese

Political Studies 110.6 MO2

MWF 11:30 am

Allan MacLeod

Sociology 110.6 M11

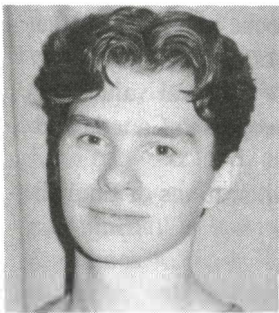
TTH 10:00 am

Ron Griffin



**Students
in the
Spotlight**

They are honoured and we are proud.



Father Carr Award and the Thomas P. Deis WWII Memorial Prize:

Leonard Epp was honoured at a recent Awards ceremony as our most outstanding graduate this year. Len along with his twin brother Michael, was raised in Saskatoon and Regina attending Massey school, Argyle school and College Park school for his elementary education. In high school he attended Luther College and Rosthern Junior College.

Len is completing an Honours English programme (so too is Michael) and will graduate with high honours. He has a particular interest in European literature. In the future he plans to do a Master's degree in English with a flavour of philosophy. He intends to investigate the influence of a number of German philosophers on the thought and writing of Coleridge and anticipates continued work with Kevin Corrigan in this regard. Following the MA, he is considering the pursuit of his PhD.

While at the College, Len has been actively involved in a number of areas. He has served the student newspaper, *In medias res* as a contributing writer, editor and lay-out person. This past year he has served as a tutor/adviser in the Foundations Program. In his spare time Tae Kwon Do is an interest that he pursues.

During this coming summer he will again be "tree-planting" in Alberta. He hopes that some scholarship money and the proceeds of planting this summer will allow him to be a self-supporting student next year.

While at university, Len's worst memory was the return of his first Chemistry 110 exam. He was devastated by the "54" that appeared on his paper. This severe blow to his self-confidence led him to question whether he had what-it-takes to be successful in post-secondary education. Happily his discouragement was short-lived, for on closer examination he discovered that the test was marked out of 60 and not the 100 he had first assumed.

Besides the exhilaration of receiving these two awards, Len's best memory of university was the first time he saw his work in print in *In medias res*. His article "Life in India" was a reflection on his experience living in India one summer. He was overwhelmed with the numbers of teeming people in that country, but found that immersion in a very different culture to be one of the most enriching experiences of his life.

In addition to the Carr award for academic excellence, Len was also the recipient of the recently established Thomas P. Deis World War II Memorial Prize for "all-round excellence of leadership in a student who has notably enriched the life of St. Thomas More College or Newman Centre." Congratulations on your outstanding achievement Len. We look forward to seeing you around again next year and wish you well in your career as an academic or a writer.





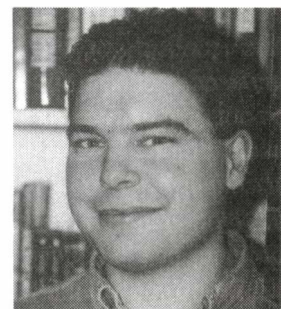
Father Mallon Award

Daphne Peterson, is the honoured recipient of this award for outstanding contribution to the College during her time here as a student. Daphne is completing her BA in History this spring. Originally from Regina where she attended St. Joan of Arc elementary school and Marian High School, Daphne came to STM in 1992. During her years at the College she has been heavily involved in many student affairs. Active in the STMSU for four years she has been the Social Director for two years, Arm Wrestling Co-ordinator, Public Relations Officer and Director of Operations. In addition she has been an active Newmanite for five years as public relations officer, and as food co-ordinator for the National Catholic Students' Conference hosted by the College last summer. For two years Daphne also served as a member of Corporation. She was a student representative on Faculty Forum for three years and served on the Social Committee of Forum for five years. As a liturgical minister she contributes to liturgy both as a lector and eucharistic minister. When all the new students to the College have arrived for the last three years Daphne has been involved in their orientation program. Despite being a single parent with all the responsibility that that entails Daphne has made a significant impact on life at the College. Both she and her little daughter Katherine demonstrate and promote an active community spirit. Daphne's future plans include further study in the College of Education to qualify herself as a teacher, or the pursuit of an advanced certificate in Religious Studies that will qualify her to work in youth ministry. Daphne remembers her worst moment as that time when following a family crisis, her marks plummeted and she was asked to discontinue. Following an appeal however, she was reinstated. Her best memory was her first "A" in Alan Reese's class, and the wonderful sense of community and belonging that she experienced at STM. Thank you Daphne for your contributions and your enthusiasm.



Professor Steve Gradish Award

John Sanche received this award for his considerable contribution to the College during his undergraduate years. Born and raised in Saskatoon, John attended French immersion at St. Matthew's School and Holy Cross High School before coming to STM in 1991. John has completed a four year BSc in Computer Science and the requirements for an honours certificate in Philosophy. John played a lot of soccer and in grade 12 he and his partner won the provincial championship in doubles badminton. While at STM John contributed greatly to Newman Centre. He served on the Newman Council for four years—two years as Technical Director, one year as Vice-President and one year as President. As well John was sacristan at the College for two years and an active member of the planning committee for the National Catholic Students' Association Conference hosted by STM last summer. John also represented STM at the previous conference of the Canadian Catholic Students' Association in Newfoundland. At the moment John is looking for permanent work as a computer programmer analyst, but his sideline, playing bass in the pop/rock band "Wood" is keeping him busy. The group of four have just cut their first CD entitled "Sprite" which is available in most local music stores. They have played gigs in bars such as Amigo's and Wash 'n Slosh and at a number of festivals. When asked about his worst memory of University his first response was "I've blocked it out." After thinking about it briefly he admitted that there were a few unsatisfactory marks, but upon reflection they were nothing he didn't deserve. One computer class mid-term was horrendous particularly because the prof, although very knowledgeable, was inexperienced and set an excessively hard and long exam. Later marks and probably an adjustment ameliorated the initial devastation of most of the class. In terms of his best memory, John indicated that he had a lot to choose from. Specifically however, he said that following the success of the national student conference last summer he was euphoric, particularly after lots of work and some chaos in the planning process. Finishing his last exam was satisfying, but being awarded this honour plus the Newman Award as outstanding graduate this year was gratifying and a great way to finish his student career. For incoming students in the fall he would advise them to take time to get involved with other activities besides their academic work. For him a balance between work and play is important to keep a realistic perspective. Involvement also provides the opportunity for close relationships with a lot of people and it is these relationships which are most rewarding and supportive. We extend to you our best wishes for future success and happiness John.





Honours for Faculty and Students 1996-97

Fr. O'Donnell Awards for Drama

Tonya Reschny

Alix Hayden

Catriona Shinkewski

Chaplain's Award

Cara Dorgan

Rising Star Awards

Philosophy — Tyler Onisenko

Psychology — Melisa Drotar

Political Studies — Michele Rowe

French — Lisa Bell

Sociology — Elizabeth Ferguson

English — Barbara Mysko

STMSU Awards

Spirit Award — Daphne Peterson

Executive Award — Adena Waffle

Teaching Award — Prof. Elena Glazov-Corrigan

Rookie Award — Karen Kech

Newman Awards

Award of Distinction for lifetime contribution to Newman Centre

Dr. Kevin Corrigan and Dr. Elena Glazov-Corrigan

Outstanding Graduate — John Sanche

Newman Spirit Award — Stacey Dale

Most Active Male — Kennedy Fragatta

Most Active Female — Daphne Peterson

Rookie — Nicole Cross

Most Helpful Male — Gordon Laing

Most Helpful Female — Cara Dorgan

60th DIAMOND ANNIVERSARY GRADS

Our First Graduating Class at STM

Elsie Craigie

Kamsack, SK

Then in '37

Entered University in 1933.
Member of the Newman Club



Now in '97

Elsie is living in Ottawa although for a number of years now has not been well. She had an exhilarating career as a federal employee and indicated that she has very much enjoyed her professional life. Many of the men that she worked with were prestigious and very talented — a number of them the subjects of biographies. She worked for a Departmental Library and finished her career with the National Library.

James A. Carmichael

Blaine Lake SK

Now in '97 Requiescat in Pace

James died this past January in Fresno, California. Following his service in the air force during the second War he earned his degree in journalism from the University of Missouri. He married Florence whom he met in Merced, California following the war. They were blessed with six children (2 boys and 4 girls) and enjoyed 7 grandchildren ranging in age from 6 years to 21 years. From 1955 -1978 James was Managing Editor of *The Valley News* in Fresno. In 1972 both James and Florence travelled to Saskatchewan on their way to visit family in Edmonton. Since 1994 James had been unwell and lacked the stamina and energy for travelling. Florence misses him very much, but is comforted by the presence and support of all her children who reside in California.



Elinor Maher

North Battleford SK

Then in '37

Entered University in 1933. Freshman representative on W.A.D. 1935-36. Interfaculty basketball, Secretary of Sask Hall House Committee 1936-37. Vice President of Newman Club 1936-37.



Now in '97 Requiescat in Pace

Mary Eileen Millar

Fiske SK

Then in '37

Entered University in 1934. Newman Club Executive for two years. Interested in Philosophy and languages. Will be back for education.



Now in '97

We have lost touch with this alumna, but we know that in 1940 she earned her Masters degree in Social Work and has retired as a Director of Social Services.

Fred C. Mongeon

Pangman Sk

Then in '37

Entered University in 1935 from Campion College.



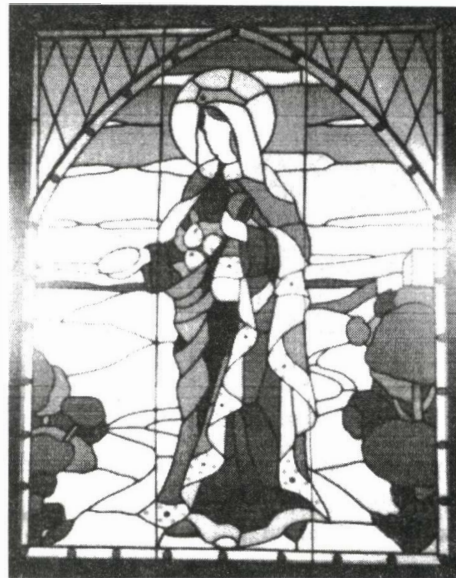
Now in '97 Requiescat in Pace

A CELEBRATION OF FAITH

Think Technicolour!



St. Francis of Assisi
St. Elizabeth's Convent, Humboldt



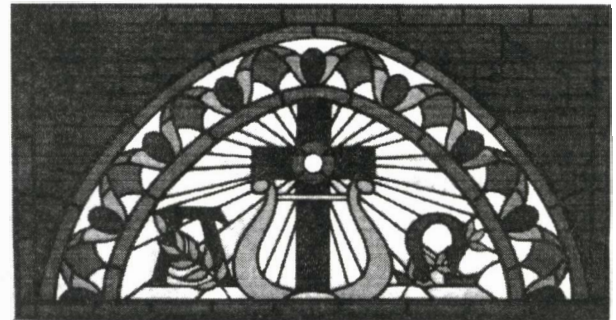
St. Elizabeth of Hungary
St. Elizabeth's Convent, Humboldt

*No art is ever learned
without a master.*

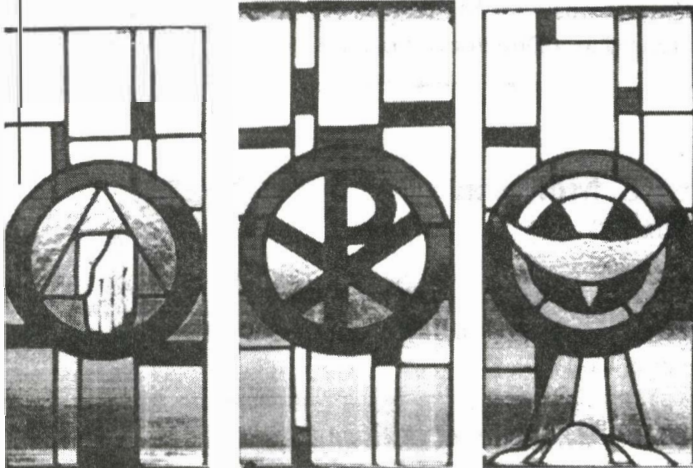
St. Jerome

*If you get simple beauty and nought else,
You get about the best God invents.*

Robert Browning



Memorial Window Panel
Holy Trinity United Church, Watson

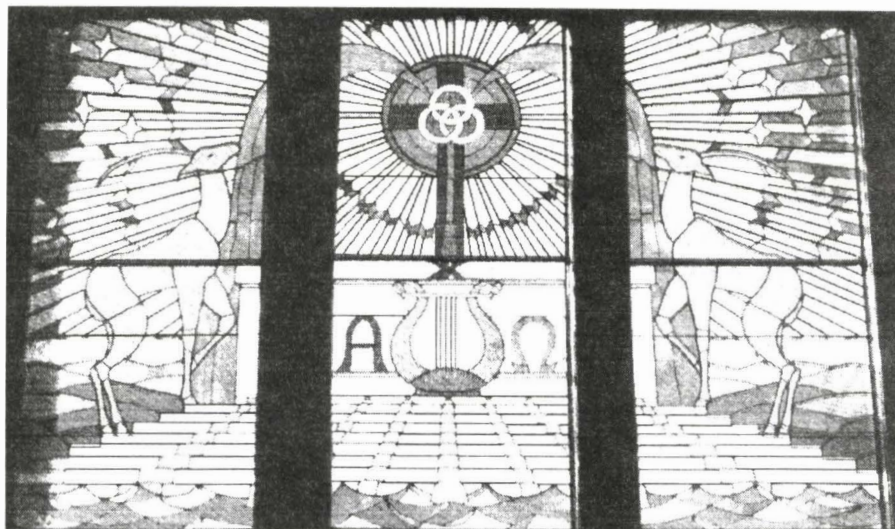


First Person of Trinity, Second Person of Trinity, Third Person of Trinity,
God the Creator God the Redeemer God the Holy Spirit

St. Elizabeth's Convent, Humboldt

*'The function of all art lies in fact in breaking through
the narrow and tortuous enclosure of the
finite, in which man is immersed while living here
below, and in providing a window on the infinite
for his hungry soul.*

Pope Pius XII



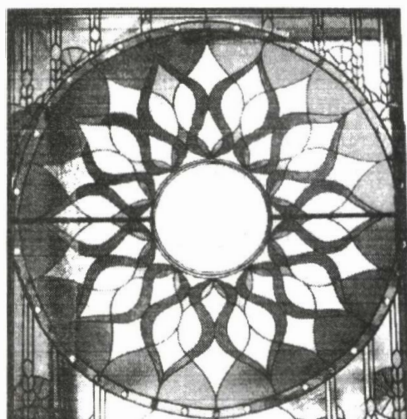
*As a deer longs for flowing streams so my soul longs for you, O God.
Psalm 42
Mazenod Residence for Oblate Fathers, Saskatoon*

*The integrity of an artist lifts a man
above the level of the world without
delivering him from it.*

Thomas Merton



*"I am the Way, the Truth and the Life"
St. Paul's Hospital Chapel, Saskatoon*



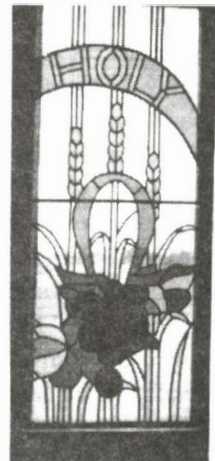
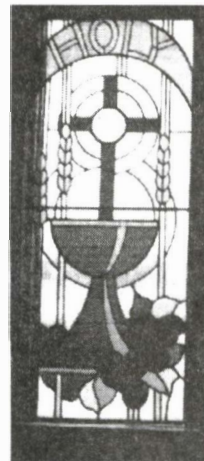
*'Eucharist Emanating Living Flames of Love'
in the Stillness Chapel
Queen's House of Retreats, Saskatoon*

*'Fine art is that in which the hand,
the head and the heart of man go to-
gether.*

John Ruskin

*A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.*

John Keats



*Eucharist Chapel of Holy Family Church,
Saskatoon*

"Streaming Rainbows of Light" Leaded Glass Windows

Honouring the work of Sr. Salesia Zunti, OSE

For Sr. Salesia, her religious faith and devotion inspire and permeate her artistic expression. Over approximately a fifteen year period, she has been commissioned to design, compose, sketch, plan and produce leaded glass windows for many churches, chapels, and retirements homes in Saskatchewan. Often the term "stained glass windows" is used to describe her work, but she indicates that the glass is stained through a chemical process during its manufacture. What she does, is to cut and lead the glass in creating her artistic composition. Consequently her work involves not only the creativity of the artist, but also the skills of a consummate artisan.

There are many recurring religious symbols in much of her work, and through these symbols she is able to express in visual form complex and significant religious doctrine. Symbols of the Trinity, for each Person of the Trinity, of the sacraments, of water, wheat, grapes, and flame inspire contemplative thought on the meaning of our beliefs. She often uses the nimbus (circle) to declare the sacredness of her subject, or vertical and horizontal lines to simultaneously remind us of our duty to love God and our neighbour. Through her choice of colour — brilliant blues, golden yellows, rich purples, lush greens, arresting reds — she is able to excite the eye or calm the soul. Because the varying light throughout a day is constantly changing, so too are the windows and their effect upon the viewer; this constant play of light and colour display an everchanging kaleidoscope and mood. Through her combination of creative design, striking symbol and harmonious colour Sr. Salesia entices the observer into contemplation of the mystery and love of God. Her work is a form of proclaiming in a most personal and intimate way. "An image which jolts our consciousness, strikes our eyes, prods us, arrests our attention, disturbs us a little" * encroaching on our private thoughts, or distractions, becomes an aid to our meditation and prayer. (*Lauck, Rev. Anthony Joseph, CSC "Beauty in Exile," *The Sublime Tradition*, Notre Dame University.)



Sr. Salesia Zunti born in 1916, and the first of nine children, grew up on the farm near Luseland. Her parents emigrated from Switzerland; in fact her father and his brother were the first farmers to take up homestead in the Grass Lake Municipality. For a tailor and a banker the transition to farming in a new land must have been difficult. It appears that Sr. Salesia was born into a family that was artistically inclined; her maternal grandfather was a professional mapmaker and a paternal cousin was a fashion designer. As well both her brothers and sisters have expressed their artistic tendencies through music and a variety of art forms.

Alice started school with her younger sister, and clearly benefitted from her mother's wise decision to send them off together, for Sr. Salesia indicates that they were able to support each other through some rough spells. She left school with her grade X diploma. For a time she worked in the neighbourhood doing sewing for during the Depression there was no opportunity to develop her artistic skills or take training.

In May 1937 she entered St. Elizabeth's Convent in Humboldt and five years later made her perpetual vows.

She spent fourteen years in Muenster providing domestic service at the Abbey, and during this time was able to indulge in a small way her love of art by doing illustrations for a Catechism, for the German paper that was edited by the monks, and doing some greeting cards. Having moved back to the motherhouse, in 1962 Sister completed an art course through correspondence from the Washington School of Art earning *honors cum laude*. Later, between 1968 and 1971 she attended the University of Saskatchewan and earned her BA in Art. Afterwards she gave private art lessons for several years.

How did Sr. Salesia get involved with leaded glass windows? In the spring of 1977 a fellow sister asked her opinion on what should be done with the chapel windows at St. Mary's Villa. Sr. Salesia replied "Whatever you do, don't use 'mack tack'." That summer a note on a bulletin board at STM advertised a class on "Stained Glass Work." With the permission of her superior, Sister took this

twelve hour class (\$45.00 tuition) and never looked back. St. Mary's Villa windows were completed, then she was presented with the challenge of St. Anne's Home. Two windows, twelve feet in height and two feet wide, presented a number of issues that had to be resolved. This experience prepared her for the eight windows of St. Elizabeth's convent. The first seven windows illustrated through symbol the seven sacraments while the eighth window honoured the religious life with symbols of St. Francis of Assisi, St. Elizabeth of Hungary, the book of the Rule and the three vows of poverty, chastity and obedience. Although she is an accomplished painter in oil, acrylic, and pastels, her great love and most creative artistic expression has been in leaded glass.

For a number of years now, Sr. Salesia has had increasing difficulties with glaucoma and Parkinson's disease. Her brother Walter learned the skills of leading and has given full support to her projects. His assistance has been most invaluable. Sister feels most blessed and privileged to be able to express her own faith through her art, but also to enhance the understanding and commitment of others' faith through her work. Throughout the ages, art, through its symbolic expression

seeks to declare the highest spiritual values and communicate them to humankind. Sr. Salesia has made a lasting contribution to this great tradition in Saskatchewan. Mary Miller

Locations of Sr. Salesia's Work

*St. Anne's Home (Chapel), Saskatoon
Holy Family Parish, Saskatoon
Queen's House of Retreat, Saskatoon
Mazenod Residence (OMI), Saskatoon
St. Paul's Hospital (Chapel), Saskatoon
St. Paul's Cathedral (beside
Tabernacle), Saskatoon
St. Elizabeth's Convent, Humboldt
St. Mary's Villa, Humboldt
St. Elizabeth's Hospital, Humboldt
Sacred Heart Church, Watson
Holy Trinity United Church, Watson
Christ the King Church (Anglican), Regina
Santa Maria Citizen's Home, Regina
United Church, Harris*

Art Exhibition

There is nothing wrong with dreaming and searching as long as one does not make my mistake of long ago. I had imagined that my happiness was to be found "somewhere out there." But it isn't. Paradoxically, it is within oneself, and at the same time beyond all boundaries. It is God. William Kurelek, *Kurelek's Canada*, 1977.

"The Spirit of the Pioneer: The Art of William Kurelek"

1927-1977

Curator: Linda Stark

June 20 - June 29, 1997

St. Thomas More College

Chapel - The Kurelek Mural

Room 200 - Additional Works

(Entrance to Room 200 through the library)

Hours: Monday to Friday 10:00 - 12:00, 1:00 - 3:00

Public Reception: Sunday, June 22, 1997

1:00 - 5:30 pm

ALL ARE WELCOME

We acknowledge and thank the UKRAINIAN MUSEUM OF CANADA and THE MENDEL ART GALLERY for generously providing the additional works by William Kurelek that will be exhibited in Room 200, STM.

50th GOLDEN ANNIVERSARY GRADS



Marie Lorette Apchin (Mrs. Moore)
Following graduation Marie moved to Montreal and in 1953-54 she lived in Europe. Coming back to Alberta in 1954, she earned her BEd at the University of Alberta. In 1955 she married Dr. Charles Moore of the University of Alberta. She stayed

home for a number of years during which time she had four children before returning to the classroom to teach high school French until retirement in 1980. Both before and since retiring she and her husband enjoy good health and lots of travel to Europe, Mexico and the United States. Marie also enjoys doing pottery, working particularly in porcelain and crystalline glazes. She has had her work in a number of exhibitions. All of her children are married and she delights in two step-grandchildren and four grandchildren.



Amelia Louise Boudreau (Mrs. Murray)

Amelia grew up in Delmas, Saskatchewan and came to Saskatoon for Normal School before attending university. Following graduation, she taught school near North Battleford, in Montreal and near Edmonton in Alberta for ten years. At that point Amelia switched to Social Work which she practiced in North Battleford for another ten years. It was during this time that she met and married Gordon and began a third career as wife and mother. They have two children, Jacqueline, a nurse and Richard, who farms with his Dad at Denholm and also works for an appraisal firm in North Battleford. Amelia and Gordon have two grandchildren and look forward to a third. Their lives are busy with operating a large farm and being involved in their community. They love to travel and have been to Europe, particularly Scotland, where Gordon has relatives. In fact they look forward to another trip to Scotland in November, perhaps for a family wedding.

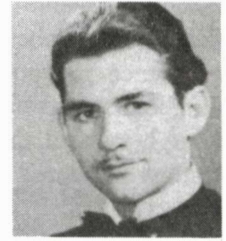


Bernard John Bintner

Requiescat in Pace

Roland Bourhis

Requiescat in Pace



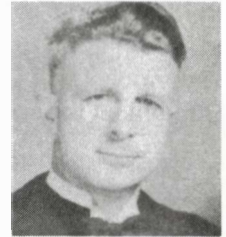
Kathleen Matilda Brkich (Mrs. Weder)

Lives in Saskatoon



James Anthony Carr

Mr. Carr is a *lost* alumnus. We have no information about where he is and therefore were unable to contact him for an update.



Catherine Beatrice Connolly (Mrs. Treleaven)

Unfortunately the letter of inquiry we sent was returned by the post office and consequently we have no information on this alumna.



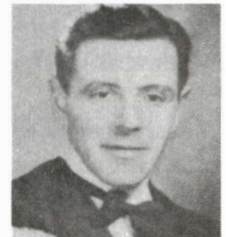
Irene Evelyn Miller

Unfortunately we have no information on this alumna.



Neil Francis Roberts

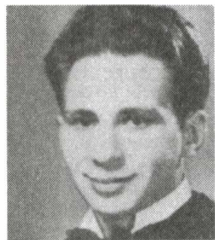
Requiescat in Pace





Maxine Victoria Cuelenaere (née Robin)

Maxine grew up in Cadet in northern Saskatchewan and came to Saskatoon to Sion Academy for her grade 12 before going on to University. While at University she married Marcel Cuelenaere, a war vet who had been a pilot and had returned to University to complete the one class left for his Arts degree and to continue his studies in Law. In 1949 they both graduated: Maxine with a second degree in Education and Marcel with a degree in Law. Until 1952 they lived in Prince Albert where Marcel practiced law with his brother in the Diefenbaker, Cuelenaere and Hall firm. Together they had six children. All their children are married and living in Saskatoon or within reasonable driving distance. So far, Maxine has eighteen grandchildren and the family continues to have get togethers at home or at the cottage in Waskesui. Maxine's husband Marcel who never did retire from his practice of law, died in 1995, but she has wonderful memories of trips to Hawaii, Arizona and in 1987 to England where Marcel enjoyed a reunion with the pilots and men of his RCAF unit. Maxine has travelled extensively in Europe, is an avid golfer, a duplicate bridge player, in excellent health and still working in property management.



Louis Dubord

The College has no information on this lost alumnus.

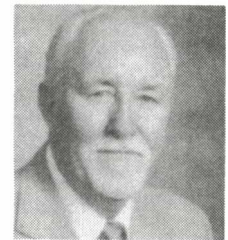
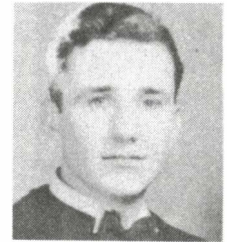


Henrietta Marie Lang (Mrs. Olgivie)

Following her graduation, Henrietta earned her Certificate in Education and taught high school at Wadena for one year. In 1949 she married Jim Olgivie, a pharmacy grad and has lived in Humboldt since. They had four children and five grandchildren. Sadly their youngest son, Bruce, was killed in an accident and in 1994, Jim died after a lengthy illness. Henrietta is in good health, is heavily involved in church and community work serving on the Hospital Board and Parish Council. She still loves to travel. Her last trip with Jim was a cruise along the inside passage to Alaska which was wonderful. She has cruised the Baltic, travelled to the jungles of Equador and the Galapagos, and has most fun following two of her granddaughters who are actresses — most recently at Stratford.

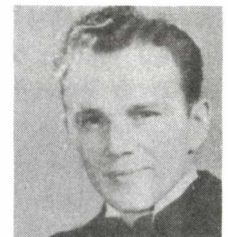
Patrick A. Dolan, MSc, MD, FACR, FRCP

Patrick has had a distinguished career as a Professor of Radiology. In 1954 he received his MD and LMCC at the University of Western Ontario. Following his internship at City Hospital in Saskatoon, he did a residency at Western. From 1959-62 he was an Assistant/ Associate Professor of Radiology at Baylor University, University of Texas. From 1962-92 he was a Clinical Associate Professor at Indiana University. Concurrently from 1966-83 he was Director of Radiologic Sciences at the Methodist Postgraduate Medical Centre in Indianapolis. In conjunction, he has been honoured with numerous offices in the Indiana Radiologic Society, has published numerous scientific articles in national and international journals, and given many lectures and presentations to professional groups. He and his wife Shirley Anne (BSc, RN UofS 1952) have four children and seven grandchildren. In 1993 Patrick was conferred with Emeritus status by the Indiana University School of Medicine when the Patrick A. Dolan, MD Lectureship was established for continuing recognition of his services to Radiology.



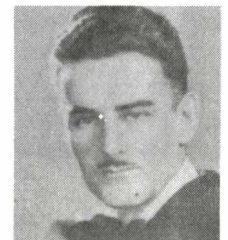
Frederick Kanuka

Requiescat in Pace



Rupert Leblond

Rupert grew up in Rosthern and Prince Albert, and served in the war starting as a private and ending up as a major. Following his BA at UofS he completed medical studies at the University of Toronto in 1949. Since 1956 he has lived and practiced medicine in Regina. Besides his medical practice, he served the RCMP at 6:00am each morning for sick parade for a number of years, was Medical Director of Sask Power, and served as a medical doctor at the 1976 Olympics. Some of his more illustrious patients included Cyd Charisse and Syd Caesar. He married Katherine Wilson (Dental Nursing Degree) and they have two children and three grandsons.

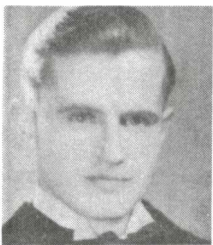




Bruce Mahoney

Bruce currently lives in Calgary with his wife Mary, a Commerce graduate whom he married shortly after graduation. Having been raised in Moose Jaw and Saskatoon, for the last fifty years he has resided in

Alberta and thirty six of those have been in Calgary. At the moment Bruce is semi-retired. He practiced law for ten or twelve years before going into the insurance business. He and Mary have three children and three grandchildren. They have had a very active life that included golfing, skiing and travel, particularly to Europe and the British Isles. At the moment Bruce is preoccupied because Mary is convalescing from a heart attack. He looks forward to her continued recovery and her return home.



John Myles Pourbaix

John grew up in Domremy and came to U of S campus in 1944. In the year following graduation with his BA he enrolled in the College of Education and received an interim High School teaching certificate. For one year 1948-49, he taught in Birch Hills High

School. In the fall of 1949 he entered the Dental School at the University of Alberta and graduated in 1953. Accepting a fellowship at the Forsyth Dental Infirmary for Children in Boston, Massachusetts was a very good move for it was there that he met and became engaged to Claire



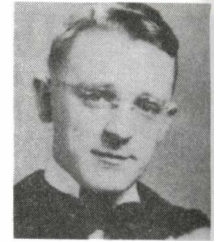
John and Claire today

Ann (née MacDonald) who was a dental hygienist on staff. They married in 1955 and spent four years in Prince Albert. After taking his Massachusetts State Board examinations he and his family moved to Massachusetts where he practiced dentistry until retirement in 1992. John and Claire have four children (two boys and two girls) who live close by. Since retirement John and Claire enjoy their nine grandchildren, gardening, golfing and travelling. For John the camaraderie of coffee gatherings at STM is a wonderful memory. Today they live in Norwood, Maine.

Joseph Louis Marciniak

Following graduation Joseph moved to Ottawa to finish his medical degree and postgraduate work in Internal Medicine. He married Helen, whom he met in Ontario and they have five children and sixteen grandchildren.

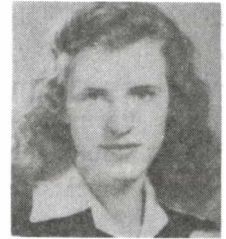
Dr. Marciniak practiced medicine and continues to live in Saskatoon. He has pleasant memories of STM, particularly of the Basilians here at the time.



Vivian Marie Mitchener (Mrs. Maxwell)

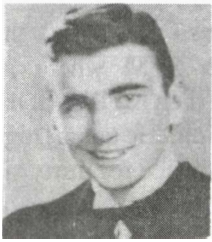
Shortly after graduation Vivian married Grant Maxwell and together they had eight children, five of whom survive. They proudly boast eight grandchildren. For fifty years Vivian

has been very busy as a homemaker, parent, grandparent, social activist and volunteer. In Saskatoon she was involved with the Home and School of St. Francis school and worked at the Murray Memorial Library at U. of S. After a family move to Ottawa she was an initial member of the ecumenical "Ten Days for World Development" program. For a decade she was involved with the Outreach Community Service team in the Ottawa-Carleton Municipality. From 1959-66 she and Grant represented



Grant and Vivian today

Canadian couples on the international program committee of the Christian Family Movement. In Saskatoon, Ottawa and now Victoria, Vivian continued to learn from a variety of classes, seminars, workshops and work-related committees. At the moment, Vivian and Grant are working on a family genealogy, intended as a legacy for their descendants. Each summer they return to their summer cabin at Emma Lake for some quiet days — probably rejuvenation for a super-charged year of volunteer activity in Victoria.



William Egbert Schmit

Requiescat in Pace



Mariete Suttle (Mrs. Vanderham)
Mariete has lived in Victoria for the last three years. For five years following graduation Mariete taught French and Literature in High School. In 1953 she married Robert Vanderham and they lived in Edmonton and Calgary until his

retirement from the oil business. Together they raised seven children who all live in Canada. They also have seven grandchildren. For her seventieth birthday, Robert provided a red convertible that Mariete could cavort in for a month. They have travelled extensively in Europe and to Turkey. The next trip being planned is to Malta. Mariete and her husband are in good health and are enjoying the balmy climate of Victoria.



**Laura Marie Tourigny
(née Normond)**

Requiescat in Pace



Mary Waschuk (Mrs. Yacyshyn)
Following graduation Mary taught for a few years at Sion Academy, but moved to Ontario within a few years. She married Michael Yacyshyn and continued to teach history and math at the high school level in Mississauga

and Oakville. Over the years Mary has been a very active member of her church and community. She has done some travelling and is looking forward to a trip to Egypt. Her husband Michael retired in 1959 and died two years ago. Mary continues to enjoy excellent health and her involvement with the church and good friends. Of her student days at STM she particularly enjoyed the Ukrainian Students' Club associated with the College.

Anita Josephine Sullivan

Requiescat in Pace



**Carmel Louise Thorburn
(Mrs. Kasper)**

Carmel was raised in Elstow, Saskatchewan and now resides in Nepean, Ontario. Having taught school for four years Carmel became an operational research scientist with the Research Board of the Department of National Defence which involved her in a number of international working groups and living in Paris, The Hague, Colorado Springs, Washington and Ottawa. She and Walter had four children born in four different countries, and two grandchildren. Since her retirement in 1990 she has been actively involved as a volunteer with the Museum of Nature, jogging, making wine, and gardening. Besides living abroad for a number of years, this experience encouraged more travel. She has travelled extensively in Europe, Australia, Malaysia, the United States. At the time that the iron curtain was disintegrating she was teaching English to University students in Czechoslovakia. Three years ago, having taken an Archaeology class she travelled to Israel, lived in a kibbutz for six months. On week days she participated in an archaeological dig of a Christian site, and on weekends explored the whole country. She turns seventy-five this year, and at the moment has no specific plans for the next trip. She thanks God for the wonderful opportunities she has had and her good health. She spends a lot of time with her grandson and says that experiencing the wonder and fantasy world of a child is exhilarating and has allowed her to rediscover the world in a new way. It seems likely that Carmel's activity, interest and zest for life will continue unabated for some time.



**Dorothy Isabelle Tronrud
(Mrs. Murphy)**

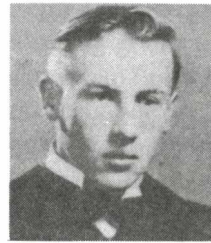
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Lyall Francis Markley

We believe Lyall currently lives in Edmonton, but we were unable to contact him by phone and did not get a response to our written inquiry.



Michael Yuras

Michael was raised in Abernethy before coming to STM where he earned his BA and then his BEd at the College of Education. He taught high school math and science for thirty six years. For nine years he taught at Gainsborough, Cabri, Grenfell and Lloydminster prior to coming to Nutana Collegiate in Saskatoon. Michael never married and today he and his brother care for their mother who is ninety seven. He fondly remembers early morning mass in the White House during his university days.

INCOMING STUDENTS

As a new student at University your son or daughter will have an opportunity for orientation so that their initial experience will be positive and rewarding. Getting information about the academic programs in the College of Arts and Science, the services that will be available to them, the pattern of the academic year, the endless possibilities for club membership and social activities, the nuts and bolts of how to seek help in solving problems they may have, as well as some tips on survival techniques will be valuable to them as they learn their way around the campus and through the administrative maze. Consequently they are invited to an...

ORIENTATION

for incoming First Year Students in Arts and Science / STM

on

Tuesday September 2, 1997

from 9:00am to 4:00pm

Education Gym, Education Building

LUNCH will be provided.

Information on

***Arts and Science Programs
St. Thomas More College
Residence and Housing
Students Services
Navigating the Campus***

***Chaplaincy
Security
STM's Foundation Program
Student Government
Survival Tips***

As parents of incoming first year University students you will have an opportunity to learn about the academic programs in the College of Arts and Science, the services that will be available to your daughter/son, the pattern of the academic year, the endless possibilities for club membership and social activities because...

YOU ARE INVITED !

ORIENTATION FOR PARENTS

of incoming First Year Students in Arts and Science / STM

on

Labour Day Monday, September 1, 1997

from 9:00am to 4:00pm

Geology Building on the Bowl

LUNCH will be provided.

Information on

Arts and Science Programs

Chaplaincy

St. Thomas More College

Security

Residence and Housing

STM's Foundation Program

Students Services

Student Government

Following lunch there will be A SPECIAL SESSION FOR YOU!

"Parenting a University Student"

Watch for specific details and further information that your daughter/son will receive! We look forward to welcoming you.



WINDOWS to the EAST Symposium

"HOLY TRINITY: Exemplary Paradigm of Ecumenical Relationship, Community and Evangelism."

For the fourth consecutive year St. Thomas More College hosted the Windows to the East lecture series in early February. What has become not only a fixture of the Eastern Christian communities calendar, but a major ecumenical event in Saskatoon, was once more a smashing success this year. STM's auditorium was full every night, hosting a broad cross-section of people: laity, Eastern Christian clergy, academics, and bishops from a number of Christian Churches. President John Thompson's opening remarks ably captured the spirit of this "Windows" phenomenon — its somewhat cautious opening, the initial anxiety over whether 'estranged brothers and sisters' would be able to come together and dialogue, the gradual warming of formal and informal relations, to the current sincere anticipation and joy over the occasion to join together in honest and open discussion. This year's event did not disappoint although the unfortunate illness of one of the speakers (Archbishop Raya) threatened to do just that in the final days of preparation.

The 1997 version of Windows, co-sponsored as usual by the Saskatoon Theological Union, the Saskatoon Centre for Ecumenism, nine Eastern Christian parishes, various individuals and businesses, and STM, focussed on the Holy Trinity as Exemplar for all Christian living. This theme, as no other earlier, emphasized how integral the Christian Church's teaching on the Trinitarian nature of God is to Eastern Christian theology. The two speakers — Fr. Theodore Stylianopoulos, professor of New Testament from Hellenic College and Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts and Fr. Myroslaw Tataryn of STM's Religious Studies Department (Archbishop Raya's stand-in) — not only explained how the Holy Trinity is a central doctrine for all Christians, but more importantly, demonstrated that Christian life is centred on the Trinity. In the words of Fr. Stylianopoulos, the Trinity calls all to a "permanent and abiding relationship," because in the words of Fr. Tataryn, the very nature of the Trinity is communion and that being is what is given humanity in the act of our being created. Both speakers also emphasized that the nature of the Trinity is a challenge to all. Stylianopoulos openly stated that the Orthodox Church has not adequately addressed the

challenge of evangelization nor can it be happy in how it has communicated its rich spiritual tradition to the current generation. Decrying nominal Christians he stated: "The switch of personal faith and commitment must be turned on!"

This theme of the challenges presented the Christian by the paradigmatic life of the Holy Trinity was also dominant in the presentations by Fr. Tataryn. Tataryn's talks focussed on the Trinity as paradigm for community and for ecumenism. In both instances he pointed out how much the Christian community still must do to better live the Trinitarian life in the world. Two themes stand out in his presentations: Church as an inclusive community and as a unity which transcends (not destroys) diversity. The Holy Trinity, according to Tataryn, is a community which is always reaching beyond itself and creating anew that which is then called to share its own life; so too our churches must go beyond themselves and invite those outside to share the love and life experienced in the Church. This sense of going beyond to call within should also be the model for ecumenical living, he stated, since it demands a fundamental self-denial (kenosis); ecumenism cannot be dominated by a sense of triumphalism, but rather of charity and self-deprecation. Finally, Tataryn extended this challenge to Christian life in the world when he declared that the Trinity calls all Christians "to be agents of social change by realizing fully the love of God in all aspects of our lives." This call to change places before all Christians imperatives not simply in how they live together, but also how they treat minorities, the poor, women and of course of increasing importance, creation itself.

The reflections of both Stylianopoulos and Tataryn were not only thought-provoking, but fundamentally challenging. It was, therefore, extremely appropriate that the event concluded not in STM's auditorium, but on Saturday evening at Vespers at Holy Resurrection Orthodox Church. At the conclusion of Vespers, Fr. Stylianopoulos reminded those present that all the challenges of Christian life need a coming together of action and prayer; it is when we pray together and work together that we come even closer to the life of the Holy

Trinity. Windows 1997 concluded with a reminder that the success of the earlier two evenings still is incomplete until all Christians do not simply pray together occasionally, but work, pray, and share the Eucharist together! Much is being done, but much is still to be done.

The work of Windows to the East is not simply a symbol of the desire of Eastern Christians for greater cooperation and dialogue, but also a most important sign of STM's ongoing commitment to the Eastern Christian

community and to Christian ecumenism. After four very successful years it is important to remember the contribution throughout these years of many in the STM family and most especially the person whose vision gave birth to Windows, Lesya Nahachewsky, who as a sessional lecturer five years ago presented this dream to President John Thompson and Dean Kevin Corrigan. Lesya's vision has truly been vindicated and with the great support of many in the community and at STM has borne great fruit.

STM Hosts ACCUC Meeting

In early May, St. Thomas More College hosted the annual meeting of the Presidents of the Association of Catholic Colleges and Universities of Canada.



l to r: (top row) Rev. Dale Schlitt OMI, Dr. Philip Mueller, Dr. John Stapleton, Dr. John Thompson, Dr. David Lawless, Dr. Steve Furino (bottom row) Rev. James Hanrahan CSB, Rev. Jacques Monet SJ, Bishop James Weisgerber, Rev. Joe Schner SJ, Dr. Doug Letson

SIGNIFICANT SCHOLARSHIP

Elena Glazov-Corrigan published "Speech Acts, Generic Differences, and the Curious Case of *Cymbeline*" in *Studies in English Literature: 1500-1900*. Vol. 34, No. 7, in the Spring of 1994. This same article will appear in an anthology of the best scholarly articles on Shakespeare in the last 30 years — *Shakespearean Criticism 1960-1996*. Gale Research, Detroit, Michigan, 1997. Elena's recognized and active scholarship contribute substantially to the vitality of her teaching. Congratulations, Elena.

PhD Thesis Successfully Defended!

Dr. Henry Venema, Philosophy, successfully defended his doctoral thesis at McGill University on January 13. Henry earned his BA (Philosophy) at Dordt College in Iowa, his MA (Philosophy) at the Institute for Christian Studies in Toronto and now his doctorate. There is high interest in the subject of his thesis, entitled "Paul Racoeur's Interpretation of Selfhood and its significance for the Philosophy of Religion." We look forward to seeing his scholarly contribution turn into a book. Congratulations Henry.



STM/Newman Alumni/ae Reunion Weekend

June 20-22, 1997

SCHEDULE OF EVENTS

Friday evening:

8:00 - 11:00 pm Registration and Social, Marquis Hall, Campus

Saturday morning:

8:30 - 10:30 am Breakfast, Marquis Hall, Campus
 9:30 - 10:30 am U of S Alumni/ae Association Meeting (*optional*) Marquis Hall, Campus
 STM/Newman Alumni/ae Association Meeting, STM Fr. Swan Boardroom
 10:30 - 12:00 noon Campus and College Tours
 12:00 noon Lunch in STM Cafeteria
 2:00 - 4:30 pm (*optional activity*) City Bus Tour *or* Wanuskewin Heritage Park
 2:00 pm at STM — Kurelek Exhibit and Mural: Tour and Presentation
 5:30 - 6:30 pm Cocktail Hour, STM Auditorium
 6:30 - 8:00 pm Dinner, STM Auditorium

Sunday morning:

11:00 am Mass, STM Chapel
 12:00 noon Farewell Brunch, STM Father Swan Boardroom

REGISTRATION FEES:

The Weekend Package includes breakfast, lunch and dinner on Saturday as well as brunch on Sunday.

Single Weekend Package \$70.00

Accompanying Spouse Weekend Package \$60.00

Extra: City Bus Tour \$3.00/person X _____ persons.

Wanusekwin Tour \$6.00/person X _____ persons.

For further information or to register
 phone the College at (306) 966-8900 or Fax us at 966-8904.

We look forward to seeing all of you.



Where are they now and what do they do?

To each we bow, and it could be you!

40th Anniversary Graduates of 1957

Ethel Margaret (Fritz) O'Toole

Ethel died on May 31, 1992. Her husband kindly provided some information about her life since graduation. She is buried in Shaunavon where she grew up. She lived in Coronation, Alberta. She married Floyd O'Toole and they had five children, four girls and one boy. Prior to her death, Ethel enjoyed two grandchildren, but now there are six.

Dr. Thomas J. Hourigan

Dr. Thomas Hourigan and his wife Mary Jane (nee Miley)'58 live in Burnaby, BC. From 1960-66 Dr. Hourigan practiced in Swift Current; from 1966-68 he resided in Minneapolis, and since 1968 they have been in Burnaby. Their son John is also a doctor; their daughter



Mary Jane and Thomas with grandchildren

Sheila is a nurse and daughter Colleen is a teacher. All the children are married. Five grandchildren add delight to their life.

25th Anniversary Graduates of 1972

Sister Leonardine Novecosky

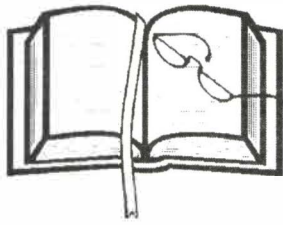
Raised in Humboldt, Saskatchewan, Sister now lives in Macklin where she works as a registered nurse. She has fond memories of daily mass, meeting and making good friends, the resources of the library and the enjoyment of social gatherings at STM.

Jacqueline Marguerite Owen (née d'Auban)

Jacqueline lives in Saskatoon with her husband, Dr. John Owen. Prior to coming to Saskatoon, Jacqueline lived in Paris, France, the Seychelles and Nigeria and worked as a private and confidential secretary to the Governor of the Seychelles, a translator at the University of Ibadan, Nigeria, Assistant to the Director of Education and Health Educator and a teacher at St. Joseph's Convent in the Seychelles. Since her graduation with a BA followed by an MA, Jacqueline has taught French at the elementary, secondary and university level for a number of years. She and John had three children: Philip, a cardiologist; Elizabeth Kreiser, a French immersion teacher in Saskatoon; and Andrew, a doctor continuing his studies in the specialty of Anaesthesia. They especially enjoy their four adopted grandchildren and their natural grandchild, David who is now two years old.

Michael E. Donegan

Since graduation Michael has worked for Digital Services in Saskatoon, the Federal Department of Fish and Oceans in Burlington, Ontario, the Federal Department of Transport and NAV Canada in Ottawa where he currently resides.



New Courses at STM 1997-98

CTHST 105.3 — Catholic Studies for Teachers 1

Wednesdays 7:00-9:30 pm - Term One

D. McLeod

An introduction to the central, historical components of both Eastern and Western Catholic belief and identity, the Bible as revelation, the person of Jesus, and the nature of the Church.

CTHST 106.3 — Catholic Studies for Teachers 2

Wednesdays 7:00-9:30 pm - Term Two

D. McLeod

An introduction to Eastern and Western Catholicism as a way of life, focusing on liturgical practice, personal morality in contemporary society, and corporate morality as reflected in Catholic teaching on social justice.



ENG 266.3 Advanced Creative Writing: Fiction

Wednesdays 7:00-9:30 pm - Term Two

G. Vanderhaeghe

Intended for students who have acquired some practice and skill in the writing of prose.

ENG 267.3 Advanced Creative Writing: Poetry

Wednesdays 7:00-9:30 pm - Term One

T. Lilburn

Intended for students who have acquired some practice and skill in the writing of poetry.

ENG 270.6 English Biography and Autobiography

MWF 10:30 am

E. Heidt

A study of the development of the genre from its earliest appearance in the Middle Ages to the present.

ENG 285.6 19th and 20th Century European Literature in Translation

Tuesdays 7:00-9:30 pm

E. Glazov-Corrigan

A study of 19th and 20th century European literature in translation with an emphasis upon major works that have influenced English and American literature.



PHIL 298.3 Special Topics: Native Philosophy

TTH 11:30 am - Term Two

M. Pomedli

A study of Native thought in its own creative contexts and in relation to other philosophical paradigms.

PHIL 398.3 Special Topics: The Thought of Henri Bergson and William James

TTH 1:00 pm - Term One

W. Marceau

A reading and discussion of the ideas of William James as an initiation to the philosophy of Henri Bergson.



POLST 307.3 Topics in Canadian Politics: Aboriginal Self-Government in Canada

Wednesdays 7:00-9:30 pm - Term Two

K. Kawchuk



SOC 217.3 The Sociology of Contemporary Religious Movements

MWF 12:30 pm - Term One

E. Valenzuela

A survey of contemporary religious movements with emphasis upon structural and functional similarities and differences.

SOC 222.3 Sociology of Educational Institutions and Processes

TTH 11:30 am - Term One

E. Valenzuela

An introduction to the sociology of education through an examination of the major theoretical approaches; conflict theory, structural functionalism, and symbolic interactionism. Examines the school as a social institution and a complex organization, and the ethnography of classroom relations between students and teachers.

SOC 321.3 The Sociology of Religion

MWF 12:30 pm - Term Two

E. Valenzuela

An analysis of religion in terms of the processes (for example, secularization and urbanization), which have affected the religious institutions of the West, and of the social and personality structures which, in interaction, shape religion and are shaped by it.



RELST 361.3 Rabbinic Literature

TTH 2:30 pm - Term Two

Rabbi Pavey

A study of post-Biblical Jewish religious literature, including legal, ethical and theological material. Emphasis will be placed on both methodology and content, with illustrative texts read in English.



Team-taught Introductory English 110.6 and Philosophy 110.6 in the Foundation Program

MWF 9:30-11:30 am

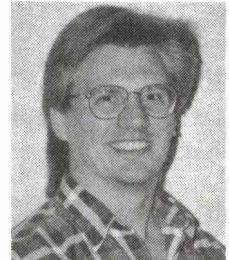
Elena Glazov-Corrigan/Kevin Corrigan

This course will provide an integrated introduction to Philosophy, and to English literature and language, as well as to the history of ideas by means of an exploration of the major questions, literary patterns, and themes which have gone into the making and unmaking of the complex Western tradition.



USSU Teaching Excellence Award

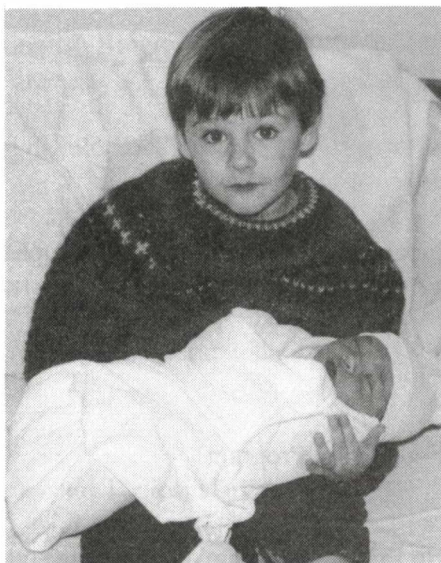
Byrad Yelland of our Sociology Department joins an illustrious list of STM professors who have been honoured by students with teaching excellence awards. Nominations for these awards originate with students and are then assessed with a rigorous questionnaire administered to all students in the professor's class. These campus-wide awards are given by University of Saskatchewan Students' Union. Byrad has distinguished himself as a truly effective teacher and we congratulate him for his achievement. Judging by his enthusiasm and animated conversation with students in many parts of our College, we know that he is deserving of this tribute that acknowledges the high esteem accorded him by his students.



Byrad Yelland

Welcome to Justin!

Margaret and Henry Venema welcomed their new baby boy, weighing in at 8 lbs 6 oz, on January 26. Big sister Allisa is both intrigued and excited by baby brother Justin. The STM Community also extends a warm welcome to Justin.



International Day for the Elimination of Racial Discrimination



Friday, March 21, 1997

A noon hour program of International Song and Dance, held from 11:30 am to 1:00 pm in STM's Cafeteria was planned to encourage participation on this important day. The program entitled "VOICES OF HOPE" drew a large and appreciative crowd. We intend to continue our efforts to STOP RACISM in the coming academic year.

Newsletter Staff

Contributing Editor
Mary Miller

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Dawn Sinclair

Design
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Looking Forward

Friends of Sophia will welcome **Diane Marshall** when she visits our campus and College next January 17 - 20, 1998. Diane is currently the **Clinical Director of the Institute of Family Living** in Toronto. As a registered marital and family therapist she is an approved supervisor for AAMFT and OAMFT, and a consultant on urban ministries at the Young Street Mission in Toronto. She has a BA in History and Psychology from the University of British Columbia, an MEd in Counselling Psychology, also from UBC. She has also pursued graduate studies in Sociology at the University of Guelph, and theological studies at the Toronto School of Theology, the Vancouver School of Theology and Union Seminary in the Philippines.

Her professional areas of expertise include egalitarian marriages, family abuse and violence, separation, divorce and blended families, immigrant and cross-cultural counselling, staff development and mediation, parenting issues, gender issues and vocational issues.

Since 1990 she has served as a member and co-author on a number of task forces for the Anglican Church of Canada and the Anglican Diocese of Toronto. These investigative bodies explored issues and concerns around homosexuality and homosexual relationships, HIV/AIDS, Sexual Abuse and Abortion. She was also a member and co-author of "An Affirmation of Respect for Life" submitted by the Citizens for Public Justice to the Royal Commission on New Reproductive Technologies.

As a result of her experience and expertise she has appeared on many television talk shows including the Dini Petty Show, the Women's Television Network, TV Ontario and Vision TV.

While in Saskatoon her presentations on Sunday afternoon, Monday evening and Tuesday morning will deal with the

Interweaving of Justice-Making, Forgiveness, Reconciliation and Peace-Making, Issues around the "Family" Debate, and Gender Issues in Therapy.

The following selection of published articles provide a flavour of the breadth of her interests:

- "Seeking Gender Reconciliation in Family Therapy,"
Journal of Psychology and Christianity, Vol. 14, No. 1, Spring 1995
- "The Human Face of a Woman's Agony,"
A Time to Choose Life: Women, Abortion, & Human Rights, ed. Ian Gentles, Toronto: Stoddart, 1990.
(Co-author Martha Crean)
- "The Decision to Bear a Child,"
The Issue is Life, ed. Denyse O'Leary, Burlington, Ontario: Welch, 1988.
- "Current Issues of Women and Therapy,"
Journal of Psychology and Christianity, Vol.4, No.1, 1985.
- "Communal Family Living,"
Families: Canada, 1979.
- "Implications for Intercultural Counselling,"
Multiculturalism, Vol. III, No. 2, 1979
- "Counselling Immigrant Women,"
TEAL (Teachers of English as a Second Language), Toronto: 1978.

Requiescat in pace

Fr. Eugene Cullinane, CSB
August 7, 1907 - March 31, 1997



When Father Eugene Cullinane died March 31 at Madonna House in Combermere, Ont., his obituary showed that he had spent nine of his 89 years as a Basilian professor at St. Thomas More College, from 1939 to 1948. Many students of those years recall him as their "best teacher ever." He was at his physical and intellectual prime, age 32 to 41: persuasive in the classroom; enthusiastic in the clubroom; athletic at the bowling alley; and a teacher everywhere, even when performing his share of household chores, such as cleaning ashes from the college's coal-burning furnaces, with a clutch of students in attendance.

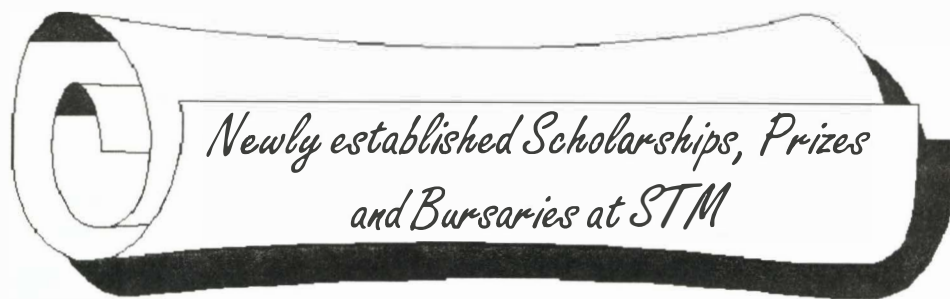
He had been ordained just three years when he came to Saskatoon in 1939. A native of Kalamazoo, Michigan, he was older than most seminarians when he joined the Basilians, having worked for a time as journalist. Much later, in 1984, he wrote that he "had said Yes to God — twice. First, when I chose to give up a beautiful woman for the priesthood of Jesus Christ. Secondly when I chose to give up theological studies in Rome and a promising career in my home diocese to join a poor and little-known order of priests. Their dedicated, Christ-like lives had led me to fall in love with Christian Education!"

In the fall of 1935, while a seminarian, he was selected as first editor of *The Basilian*, "a monthly review of Basilian thought, published at the Scholasticate" in Toronto. His editorials and other articles reveal his concern that Catholics were not sufficiently alive to calls by Popes Leo XIII and Pius XI to take up the plight of workers, leaving the field to the more active Communists.

Ordained September 19, 1936, he was assigned to study sociology at the Catholic University of America in Washington, D.C. Long letters to his superior, Father Vincent Burke at the Scholasticate in Toronto, reveal his discontent with the courses he was following. He found them too centred on mere facts, negligent of what he considered essential theological and philosophical principles from St. Thomas Aquinas and the modern popes. He left Washington for Saskatoon without completing his planned doctoral dissertation on "The Christian Priesthood in Its Relationship to the Social Order in the Philosophy of St. Thomas." At STM, he lectured in economics and political science. From 1941 until war's end, he also at times wore the uniform of an RCAF chaplain. From May to August, 1945, he travelled across Canada doing research for his dissertation. He said in a letter to Father Henry Carr, then STM principal, that he hoped to have it completed by March, 1946, which "would mean that the book would probably appear sometime

between November 1, 1946 and June 1, 1947." However, his topic was no longer the Christian Priesthood, as six years earlier, but "The Co-operative Commonwealth Federation: A Sociological Analysis of its Origins and Ideology." Apparently he has left no detailed account of what prompted the change of topic. What was going on in his mind can be surmised, however, from what he was doing. In classes from 1945 to 1948, as he had done since 1939, he taught how to critique modern political and business activities in the light of papal teachings about social justice. A few of us students also accompanied Carr and Cullinane when they argued these same ideas with gatherings of Saskatoon Knights of Columbus at what was called "The Forum," Sunday afternoons. We students did not know what Carr knew: that Cullinane had made the personal option to become a member of the CCF party. He did so, he later explained, mainly to emphasize that CCF socialism was not the Communist socialism condemned by the Church. A 1943 statement by the Canadian bishops, freeing Catholics to support the CCF, had been "very poorly promulgated" in Saskatchewan, Cullinane maintained. A Cullinane article making these points was published as a CCF pamphlet; and in March 1946 he spoke at Edmonton and North Battleford on the topic. Bishop Philip Pocock of Saskatoon then asked Cullinane, who agreed, to stop writing or speaking publicly about socialism. However, 27 months later, two events soured the peace between them. A personal letter to H.O. Hanson, CCF Wilkie MLA, in which Cullinane discussed his CCF membership in detail, became public. Also, his pamphlet on "The Catholic Church and Socialism" was reprinted, with revisions which Pocock considered to be a breach of their 1946 agreement. In a June 10, 1948, letter to Basilian Superior E. J. McCorkell, Pocock asked for Cullinane's immediate recall from Saskatoon, because he "is evidently not prepared to abide by the restrictions which have been placed on his political activity by his Bishop." Three days later Cullinane left Saskatoon, not knowing why he was called to Toronto. He was never to return to STM. He was on the St. Michael's College staff in Toronto for the next year; was appointed head of the Aquinas Institute in Rochester, N.Y.; and taught at Assumption College in Windsor from 1952 to 1955. Then, granted leave by the Basilians early in 1956, he began an association with the Madonna House apostolate that continued until his death.

Bernard M. Daly



In these days of increasing financial stress for students we are encouraged and appreciative of the thoughtful generosity of alumni/ae and friends of the College for establishing funds that will assist students in their undergraduate and graduate studies. In this manner these benefactors have made a lasting contribution that will assure the pursuit of education by a number of students who otherwise might be prevented or delayed in pursuing their dreams. The spin-off benefits of the foresight and generosity of these patrons will accrue to society. Thank you.

Aulea Arsenault Bursary

For senior undergraduate students.

Two \$1000.00 bursaries to be awarded to upper year St. Thomas More College students with preference to those majoring in French.

Knights of Columbus STM Graduate Scholarship

A scholarship valued at \$1000.00 to be awarded annually to a graduating student of STM who is continuing studies in an approved graduate program. The scholarship will be awarded on the basis of academic achievement.

The Hinz/ Teunissen Memorial Scholarship

A \$500.00 scholarship has been established by Dr. Evelyn (nee Hinz) and Dr. John Teunissen to honour the memory of Andrew and Aloisa Hinz and John and Mary Teunissen. This scholarship will be awarded to a student in his/her fourth year of study in an English Honours program who will be proceeding into a Masters Program in English Literature at the University of Saskatchewan.

The Thomas P. Deis Prize in Philosophy

This \$600.00 prize has been established to honour Fr. Basil Markle and will be awarded annually to a graduating Philosophy student in the college who has the highest academic accomplishment.

STM/Newman Alumni/ae Association

1437 College Drive,
Saskatoon, Saskatchewan
S7N 0W6

***Can you help us?***

There are many ways in which you can help us. We are always looking for "lost" alumni/ae. Your fellow graduates are interested in hearing your news: births, marriages, moves, career changes and bereavements. Please let us know. As well, we would like to receive nominations for the "Distinguished Alumna and Alumnus 1997" that will be awarded next October. Letters to the editor, commentary pieces, suggestions for the *Newsletter* and articles that would be of interest to your fellow alumni/ae, would be most welcome.

Please send us name and address changes by mail to:

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

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

Name _____ Degree(s) _____ Grad Date _____
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 Previous Address _____
 Maiden name, if applicable _____

St. Thomas More College & Newman Alumni/ae Association

1437 College Drive
Saskatoon, Saskatchewan
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