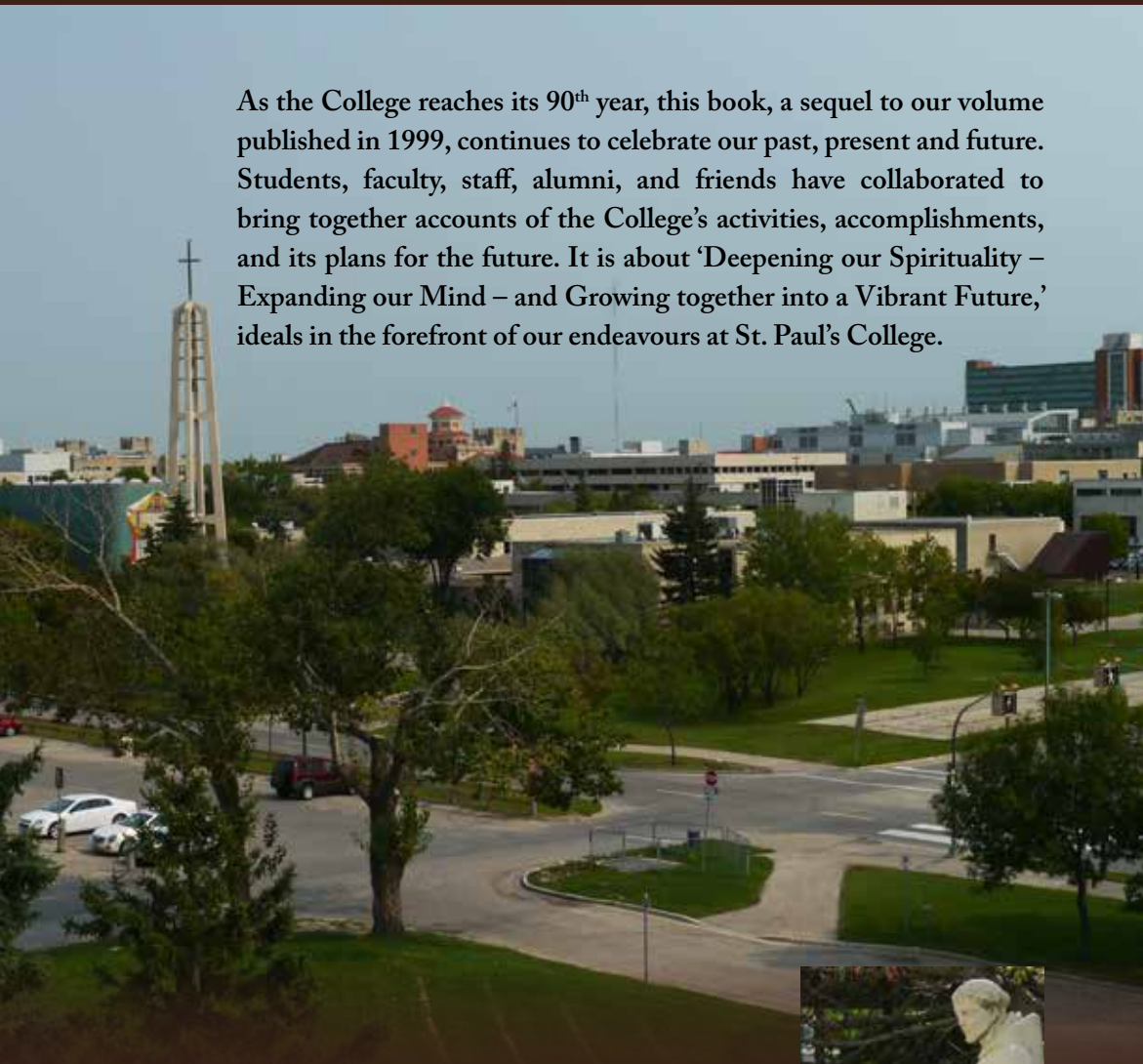


As the College reaches its 90th year, this book, a sequel to our volume published in 1999, continues to celebrate our past, present and future. Students, faculty, staff, alumni, and friends have collaborated to bring together accounts of the College's activities, accomplishments, and its plans for the future. It is about 'Deepening our Spirituality – Expanding our Mind – and Growing together into a Vibrant Future,' ideals in the forefront of our endeavours at St. Paul's College.



Authors and contributors include Christopher Adams, Sr. Elaine Baete, sgm, Denis Bracken, Fr. Jeff Burwell, sj, Chris Butterill, Sean Byrne, Karen Clavelle, Roy Dowling, June Dutka, Howard Engel, Christina Fawcett, Rosemarie Finlay, Hank Finlayson, Haskel and Tina Greenfield, George Hakim, Maureen Hunter, Randall Kinley, Klaus Klostermaier, Ying Kong, Fr. Michael Koryluk, Dominique LaPorte, Richard Lebrun, His Honour Philip S. Lee, Kati Louridas, Wendy MacDonald, Margaret Shaw Mackinnon, Garry Martin, Lisa McCausland, James McPherson, Tom Nesmith, Donna Norell, Mary-Margaret Patterson, Fr. John Perry, sj, Leo Pettipas, Adam Prokopanko, Brian Schwimmer, Ben Sellick, Matt Semchyshyn, Jessica Senehi, Moti Shojania, Robert Smith, Ron Smith, John Stapleton, Wesley Stevens, Eموke J.E. Szathmáry, Fr. Kinley Tshering, sj, Phil Veldhuis, Desmond Walton, Michael Willcock, and Bill Wsiaki.

St. Paul's College Facing the New Millennium



St. Paul's College
University of Manitoba

Facing the New Millennium

Edited by Christine A. Butterill

Facing
the New
Millennium

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Foreword - *Rosemarie Finlay*

One in the Spirit! _____

Introduction _____

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His Honour Philip S.

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Wendy MacDonald _____

My St. Paul's Experien
Mary-Margaret Pat

The St. Paul's Effect
James McPherson _____

Contents

Foreword - <i>Rosemarie Finlay</i>	<i>vii</i>
One in the Spirit!	<i>ix</i>
Introduction	1
Pictures from the Past: Pictorial History of the College	
<i>Brian Schwimmer</i>	5
“We love being at St. Paul’s...”	
My Experience as a Student at St. Paul’s College <i>His Honour Philip S. Lee</i>	16
Years at St. Paul’s <i>Christina Fawcett</i>	19
My SPC Experience <i>Adam Prokopanko</i>	21
My Future ‘Good Old Days’ <i>Matt Semchyshyn</i>	22
My St. Paul’s College History <i>Leo Pettipas</i>	29
Memories of the MacDonald Family at St. Paul’s <i>Wendy MacDonald</i>	41
My St. Paul’s Experience <i>Mary-Margaret Patterson</i>	44
The St. Paul’s Effect <i>James McPherson</i>	47

A Home Away from Home <i>George Hakim</i>	50
Valedictory Address, 2015 <i>Ben Sellick</i>	54
St. Paul's College in the New Millennium <i>Fr. John Perry, sj</i>	56
Remembering a Red River and a Valley that Never Was... <i>Fr. Kinley Tshering, sj</i>	60
A Room of My Own <i>Karen Clavelle</i>	66
Writer in Residence <i>Maureen Hunter</i>	67
My Experience as Research Member: A Writer's Perspective <i>Margaret Shaw Mackinnon</i>	69
History Can be Fun <i>Wesley Stevens</i>	70
Finding Life's Coherence <i>Emőke J.E. Szathmáry</i>	71

Growth and Change

Protecting the College's Mission: The Two Critical Years of 1998 and 1999 <i>Michael Willcock</i>	76
Academic and Administrator <i>Denis Bracken</i>	79
The Complexity of College Governance <i>Christopher Adams</i>	83
The Ribbon of Story: Weaving and Interweaving Indigenous Stories in Our College Tapestry <i>Moti Shojania</i>	93
Remembering and Recruitment <i>Ron Smith</i>	99
The Built Environment: Renovation and Renewal <i>Randall Kinley</i>	102

The Spiritual and Intellectual Life

St. Paul's College and the New Millennium: Campus Ministry 2014 <i>Sr. Elaine Baete, sgm</i>	106
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OBNova Gamma Rho Kappa at the University of Manitoba <i>June Dutka</i>	134
Reflections of a 'Priest-Chaplain' <i>Fr. Michael Koryluk</i>	138
40 Years in the Library <i>Bill Wsiaki</i>	144
The Hanley Memorial Lecture Series, 1998-2014 <i>Chris Butterill</i>	167
Behavior Analysis Psychology at St. Paul's: The 1960s to the Present <i>Garry Martin</i>	217
Jesuit Centre For Catholic Studies <i>Fr. Jeffrey S. Burwell, sj</i>	233
The Ox and the Virgin: Archives, Without the Boring Bits <i>Tom Nesmith</i>	238
My time as Faculty at St. Paul's <i>Dominique LaPorte</i>	255
St. Paul's College Background <i>Phill Veldhuis</i>	256
Outreach in High School Math Contests <i>reported by Roy Dowling and Hank Finlayson</i>	257

The Spirit of Art

New Art Works at St. Paul's College <i>Donna Norell</i>	262
God is in the Details: Art and Architecture at St Paul's College <i>Moti Shojania</i>	266
A Tribute to the Jesuits: The Symbolism of the Stained Glass Panel <i>Rosemarie Finlay</i>	273

The Spirit of Giving: Nourishing Excellence

The Bells <i>Desmond Walton</i>	276
The Belltower Café <i>Kati Louridas</i>	278
Changing Course, Altering the Future <i>Lisa McCausland and Wendy MacDonald</i>	281

Special Initiatives

Thinking Back, SPC Drama <i>Robert Smith</i> _____	290
The Bat Kol Connection and St. Paul's College <i>Chris Butterill</i> _____	294
The Marshall McLuhan Initiative at St. Paul's College <i>Howard Engel</i> _____	300
Story-telling for Others on the Path to Peace <i>Jessica Senehi</i> _____	308
The Origins of the Arthur V. Mauro Centre for Peace and Justice <i>John Stapleton</i> _____	318
The Mauro Centre and Peace and Conflict Studies Graduate Programs: An Interesting Sojourn <i>Sean Byrne</i> _____	327
The Near Eastern and Biblical Archaeology Laboratory (NEBAL) at St. Paul's College <i>Haskel and Tina Greenfield</i> _____	338

St. Paul's College Speaks to the World

International Outreach: Seeking Catholic Heritage in China <i>Ying Kong</i> _____	351
A Way for All the World? The Contribution of Religions to Global Ethics <i>Klaus Klostermaier</i> _____	368
Catholic-Mennonite Dialogue between faculty at CMU and SPC <i>Richard Lebrun</i> _____	378
College Memorabilia _____	385
Paulinians All _____	388
Names Index _____	421
Subject Index _____	430

Foreword

“All Paulinians Past, Present and Future”: this second volume of our St. Paul’s College book is dedicated to you. You will find within these pages a profound wealth of information, exciting happenings, and comprehensive presentations, which will provide you with both an overview and an in-depth understanding of how our College functions and what it has to offer.

If you attended classes or events at the College in the past, or present and if you are thinking about attending the College in the future, you will feel very welcomed. The College offers a world of possibilities to choose from, as well as a genuine spirit of community that will remain with you forever.

St. Paul’s College is an integral part of the University of Manitoba and preserving our College history helps preserve the University’s. Friendly cooperation is part of the agenda for both institutions even as we evolve our individual identities. Dr. Joanne Keselman, the Vice President Academic and Provost of our University has provided generous funding and motivational support for this book. Dr. Jeffery Taylor, the Dean of Arts, and Dr. Christopher Adams, the Rector of St. Paul’s College, have also supplied substantial monetary support. Our Dean of Studies, Dr. Moti Shojania was unstintingly supportive of our book project. An anonymous donor generously offered a significant sum towards the book’s completion. Many thanks to all of them.

St. Paul’s College marks its 90th anniversary in 2016. Early in its history, the Jesuits - who embraced the creed to live life inspired by the mind and spirit of St. Ignatius - assumed responsibility for the College. The Jesuits have always encouraged and inspired all those who came to the College. They gave generous support personally and provided guidance by example. Though today their numbers are diminished, we still feel blessed by them. A stained glass window commemorating their work hangs in our College and is a gentle reminder of their spirit and values. The College continues to reflect these and is still perceived as a Jesuit College.

This book evolved at a fast but pleasant pace and many people gave very helpful advice throughout its development. We are indebted to the insight and guidance of our editor, Dr. Chris Butterill. Without the generous help and support of all committee members, the book would not have come into being. They are (alphabetically listed) Chris Adams, Denis Bracken, Chris Butterill, Rosemarie Finlay, Earle Ferguson, Wendy MacDonald, Richard Lebrun (active advisor from far away), Aubrey Neal, Donna Norell, Brian Schwimmer, Matthew Semchyshyn, Moti Shojania, and Bill Wsiaki. All committee members brought a wealth of understanding and wisdom to their work. Because of the time and effort expended, the book was completed in just over one year. The energy driving the creation of the book is expressed by the following caption:

*“Deepening our Spirituality – Expanding our Mind
– Growing together into a vibrant Future.”*


We thank everyone involved.

Sincerely,

Rosemarie Finlay

Chair of the College Book Committee

June 2015



One in the Spirit!

Bhagavad Gita

*He lives in wisdom who
sees himself in all and all
in him.*

Mahatma Gandhi

*Be the change you want to see in
the world.*

*The best way to find yourself is to
lose yourself in the service of others.*

HH Dalai Lama

*Just as we should cultivate more gentle and
peaceful relations with our fellow human
beings, we should also extend that same kind
of attitude towards the natural environment.
Morally speaking, we should be concerned
for our whole environment.*

Mother Teresa

*It is not how much we do, but
how much love we put in the
doing.*

*It is not how much we give, but
how much love we put in the
giving.*

The Prophet

*"Be kind, for whenever kindness
becomes part of something, it
beautifies it..."*

African proverb

Wisdom is like fire. People take it from others.

Gustavo Gutierrez

Knowledge is not the conformity of the mind to the given, but an immersion in the process of transformation and construction of a new world.

Cree Proverb

Realize that we as human beings have been put on this earth for only a short time and that we must use this time to gain wisdom, knowledge, respect and the understanding for all human beings since we are all relatives."

Pope Francis

Jesus teaches "a love that also manifests itself when there are differences in opinion or character. But there's that love that is greater than these differences...It is a love that is new, because it is renewed by Jesus and His Spirit. It is a love freed from egoism."

(Mother's Day, St. Peter's Square, 10 May 2015)

"Respect for Creation is a requirement of our faith and the 'garden' in which we live is not entrusted to us to be exploited, but instead to be cultivated and tended with respect."

(Pentecost Sunday, St. Peter's, 25 May 2015)

Ubuntu

*(an African "philosophy")
I am what I am because of who we all are.*

**St. Catherine of Siena,
Dialogue 165**

"You are rewarded not according to your work or your time but according to the measure of your love."

Daniel 12:3

And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars forever and ever.

Introduction

TIME GOES BY AND SLIPS AWAY

JUST AS THE SKY TURNS FROM BLUE TO GREY.

WE ARE HERE BUT ONLY FOR A SHORT STAY.

DON'T LET LIFE PASS WITH WORDS YOU NEVER SAY.

- *Crystal Lewis*

St. Paul's in the new millennium is very much a college grounded in the present, that looks back in appreciation to the past, and that keeps a keen eye on the future horizon. The book you are holding is about "Deepening our Spirituality – Expanding our Mind – and Growing together into a vibrant future." The articles which follow clearly confirm these suggestions. The volume hopes to carry on sharing with its readers the history and activities of St. Paul's. Much of it is to let you know what has happened since our earlier volume of 1998, but with some reference to earlier years as well.

Since its beginning in 1926, St. Paul's has striven to nurture and, as Blessed John Henry Newman (1801-1890) recommended, to provide an "intellectual culture... that "educates the intellect to reason well in all matters, to reach out towards truth, and to grasp it."¹ Before the introduction begins the formal text we have a brief Foreword by the chair of the Steering Committee, Rosemarie Finlay. She was a driving force, even when energies flagged, behind the completion of the book. Next comes a special entry called *One in the Spirit!* It contains twelve wisdom sayings honouring many world traditions we welcome at St. Paul's about the value of learning, peace, the ecology, ideas that show we are all one in the Spirit.

The book opens with a Pictorial History of the College by Brian Schwimmer which illustrates some of the major places and events in the College's history: the original premises on Selkirk Avenue, new buildings on Ellice and Vaughan, and the move to the Ft. Garry campus. It includes signing of agreements with the University of Manitoba, and the hand-over from the Jesuits to the lay board, and more recent events at the College.

¹ J.H. Newman, *The Idea of a University*, London, 1891, pp. 125-126.

“We Love being at St. Paul’s” offers seventeen testimonies from past and present, with diverse Paulinians describing their time as students, staff, and/or faculty at the College. We learn what they remember about their time at the College and what they are doing now. We begin with His Honour Philip S. Lee as he nears the end of his term as Lieutenant Governor of Manitoba. Next we have a collection of former students who knew how “to give and not to count the cost” and served the College in special ways while here and are now: visiting scholars and a valedictorian; a writer in residence; one lecturing in English literature; one, an engineer; a recently retired archaeologist for the Province of Manitoba; a family who were students at the College; a Paulinian who returned later to get her degree and works in industry; a recent grad taking further education; a former student and staff member now contributing to the human resources world; two Jesuit fathers – one who taught and one who studied, but both served sacramentally and currently are fulfilling ‘the *Magis*’ in Liberia and India; a professor emeritus still deep in historical scientific research, learning, writing, enjoying and publishing; and finally a scholar and president emeritus’ reflections .

The third section titled growth and change examines six areas: The first, by Michael Willcock, Board of Governors chair at the time of transfer, outlines the transfer of ownership from the Society of Jesus to the Archdiocese of Winnipeg, the original legal owner of the College when founded by Archbishop Sinnott in 1926. The second, by Denis Bracken, is a reflection on the challenges of being an academic while at the same time holding the administrative office of Rector, which shares how his teaching, research and publishing as a member of the Faculty of Social Work had to be interwoven with fulfilling the myriad demands of a chief administrator of a College with 1,200 students, its various boards, staff, faculty, generous friends, and the university and its administration. Current Rector Chris Adams enlightens us with the complexities of today’s College governance as we develop and change. Dean Moti Shojania’s article looks at the College’s recent connections to current indigenous events. The section is completed with two brief articles, one by Ron Smith, a Paulinian from the sixties, who currently recruits students to the College by visiting city and rural parishes inviting them to attend St. Paul’s at the University of Manitoba, and one by Office and Building manager, Randall Kinley telling all about renovation and renewal of the fabric of the building and grounds complex.

The fourth section titled Spiritual and Intellectual Life has been kept together because at an Ignatian inspired college Faith and Reason go together. The eleven articles offer a taste of the abundant spiritual and intellectual activity at the College. The first reveals a survey of current and past campus ministry activities both at home and abroad. The next covers OBNOVA during the 1960s, by a former Obnovan, and its service to especially the Ukrainian Rite Catholics on the U of M campus. What is it like being a ‘priest-chaplain’ is answered in the next

piece. Then comes a journey through the 'stacks' of the Fr. Harold Drake, sj, Library by a staff member of over 40 years. In the previous volume the Hanley Memorial Lectures were covered up to 1997; this volume begins there and brings them up to 2014. Have you ever wondered what Behavior Analysis Psychology was like in the 1960s? Well your queries are answered by the next excellent article as it follows the development of this field and St. Paul's and its faculty/student contributions from the 1960s to present.

The section continues with a piece about the work of the Jesuit Centre for Catholic Studies, including the Catholic Studies Minor programme with ideas from a long-time member and lecturer in the Centre and authored by its new Director. The highly successful Archival Studies programme at the U of M, based for many years at St. Paul's, is explained by its director in his article 'The Ox and the Virgin'. The last three articles in this section look at the contributions to three disciplines- French, Philosophy, and Math - taught at the College and outreach by the College's faculty.

The next two sections of the book look first at the Spirit of Art throughout the College, highlighting the accomplishments of the Assembly's Art Committee in acquiring art work for classrooms and hallways, very recent acquisitions, and culminating in a description of the stained glass creation near the Jensen Theatre dedicated to the Jesuit fathers by its creator and donor. Secondly, we see the Spirit of Giving section finds its expression in three works: one, on the refurbished College Bells, another, on the cafeteria operations, and a third highlights the many generous donors of the College.

Special Initiatives fill the next section with a look back at drama and performance at the College, our connection with the Bat Kol community in Winnipeg and Jerusalem, and the Marshall McLuhan initiative at the College. Then there is an account of the Story-telling Festivals initiated and operated by the Mauro Centre for Peace and Conflict studies as a contribution to peacemaking. There are two articles explaining the nature and work of the Mauro Centre. The section ends with an account of NEBAL (Near Eastern Biblical Archeological Lab), its beginnings, the lab at St. Paul's, and its work with students in archaeological digs in Biblical lands and elsewhere in Turkey and the Middle East.

In the following section, St Paul's Speaks to the World, we see examples of world contact in which College members participate; one shows Dr. Ying Kong's field studies course to China; another ponders global ethics and religion by Dr. Klaus Klostermaier; and the third traces ten years of Catholic Mennonite Dialogue involving faculty from two post-secondary institutions by Richard Lebrun.

A brief few pages on their own which follow give you little known facts about some special items in the College, invite you to solve a mystery, and are titled "College Memorabilia". The book nears its end with two important sections: one

that, thanks to the dedicated research efforts of student and former Senior Stick Matt Semchyshyn, contains as thorough and up-to-date a list, as is possible, of all the student councils, faculty, staff, and board members who have served St. Paul's since it began in 1926. And, finally to make the book and its contents more accessible we have provided an index. So when browsing the Table of Contents and scanning the Index, you may chose to read the book cover to cover or pick an article in the middle to begin your journey through its pages.

We thank the Faculty of Arts and the Vice-President Academic, the College Board of Governors, the Rector's office, SPC Special Endowment Fund, and private donors for their encouragement and financial support. Thanks also goes to James Kominowski, Slavic Librarian/Archivist and Acting Liaison Librarian for German Studies, Elizabeth Dafoe Library for locating the OBNOVA logo for us; to Edie Kempe, Archival Assistant, Archdiocese of Winnipeg; Jonine Bergen, librarian and archivist at St. Paul's High School; and Bill Wsiaki of the Fr. Harold Drake, sj, Library. Each provided access to materials and gave of their advice and help while we searched for records and photos from the past. We thank everyone who contributed photos and images for the book; we had to select a few from so many. We thank especially William Wsiaki for his cover design and photography for this second volume which matches his same high standard evident in the College's first volume. As general editor, I ask forgiveness and accept full responsibility for any errors you may find.

Whether you would like to read a lighthearted description of students' experiences at the College, or a weighty discussion on a matter close to an author's heart, an academic paper, or what's new at the College, or help us solve a mystery, long or short there is an article of interest for all. Read for a few minutes, consult it as a reference, or enjoy all our efforts at your leisure!



Book's Steering Committee: Chair Rosemarie Finlay, Earle Ferguson, Donna Norell, Bill Wsiaki, Aubrey Neal, and Chris Butterill.

A History of St. Paul's in Pictures

By Brian Schwimmer



Fig. 1. The history of St. Paul's College began with the establishment of the Archdiocese of Winnipeg in 1915 to serve the English speaking, mostly Irish, residents of the city. The first archbishop Alfred A. Sinnott placed a high priority on initiating an advanced educational institution and was able to inaugurate St. Paul's in 1926 within the former YMCA building on Selkirk Avenue. A university stream was added in 1928. The College was originally staffed by diocesan priests and members of the Oblate order.



Fig. 2. The first home of St. Paul's College was the former YMCA building at 475 Selkirk Avenue. Archbishop Sinnott acquired the 60 room building in 1926. Within five years it proved too small and the College moved to Ellice and Vaughan.



Fig. 3. As enrollment grew, St. Paul's was relocated to a new campus, previously that of Manitoba College, at Ellice and Vaughan. This property allowed for building expansion and had a large playing field for sports.



Fig. 4. Because of staffing problems the Archdiocese, came to an agreement with the Jesuit order to take over the management and staffing of the College in 1933. Fr. John Holland, sj, became the College's first Jesuit Rector.



Fig. 5. As St. Paul's grew and evolved under Jesuit leadership, the College came to an agreement with the University of Manitoba in 1957 to occupy a new site on the Fort Garry campus, along with St. John's College, as an integral part of the University's college system. Initially it retained control over its staffing and programs, while allowing graduates to receive University of Manitoba degrees. In 1970 a new arrangement was implemented to transfer responsibility for staffing and course offerings to the University of Manitoba. The high school section remained at the Ellice and Vaughan location and moved to its new location in Tuxedo in 1964.



Fig. 6. Rector Ryan and University President Saunderson initiate construction of the new facilities on the U of M campus.



Fig. 7. Archbishop Philip Pocock (1952-1961) blesses the cornerstone for the new complex.



Fig. 8. Construction in progress.

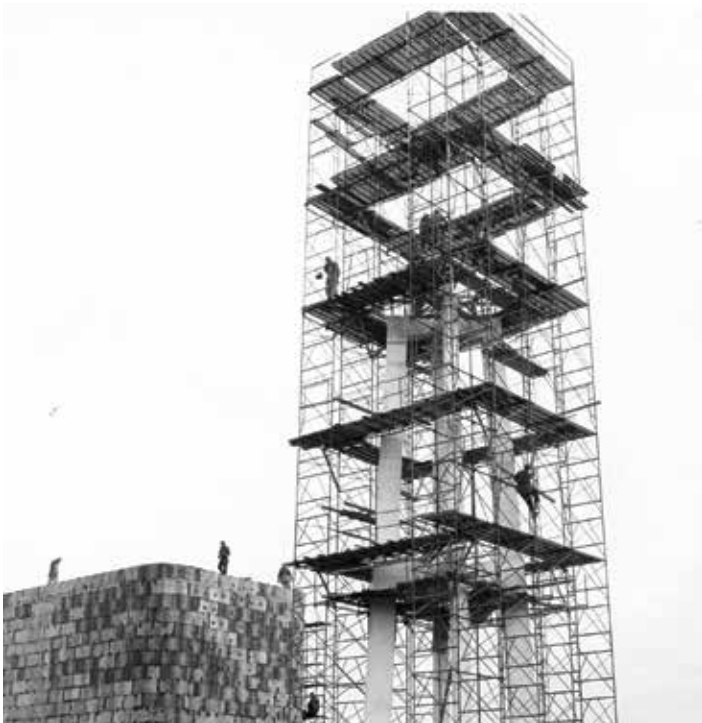


Fig. 9. Bell tower under construction.



Fig. 10. Fred Caines reviews plans for the science wing addition with the St. Paul's Building Committee. In order to expand its offerings beyond its previous emphasis in arts, St. Paul's added a wing of science laboratory rooms (currently Mauro Centre in Zone 3) in 1962.



from the belltower

December 1994

The St. Paul's College Newsletter

Library Closure Threatened

The University's strategic plan entitled, *Plan 2000: Toward a New University of Manitoba*, proposes that St. Paul's Fr. Harold Drake Library, St. John's Library, and the Management and Education libraries be amalgamated into the Elizabeth Dafoe Library. Richard Lebrun, St. Paul's College Rector strongly stated that, "This threatens the identity and function of the College as an academic institution."



Fig. 11. The Father Harold Drake Library has always been an integral part of St. Paul's, and houses a rich and unique collection of materials related to Catholic and religious studies. In 1994, the University of Manitoba library administration announced a plan to close the Library and place its collections in the main Dafoe library in a cost-cutting effort. The College Students petitioned the University. And, the College Assembly responded with a petition to the University administration arguing that the closure was "an affront to the tradition, identity and role of the College... and that it violates the spirit of the 1970 Agreement between the College and the University. For these reasons, this Assembly goes on record as being unalterably opposed to the proposal to eliminate the Fr. Harold Drake Library." These efforts were successful and the Library was saved.



from the belltower

March 1994

The St. Paul's College Newsletter

Manresa Program Becomes a Reality at St. Paul's College

It's great news for St. Paul's College! The Manresa Program has been approved and the new, integrated first-year university learning experience will become a reality in the 1994-95 academic year.

Those who have put countless hours into designing and promoting the program are extremely excited. "This is quite an accomplishment for the College", said Dr. Richard Lebrun, Rector of St. Paul's. "It means that for the first time since 1970, the College will have a distinctive academic program that involves a large number of its students", he said.



Fig. 12. Chris Butterill instructs her Manresa students. In an effort to live up to its liberal arts tradition, St. Paul's initiated a comprehensive first year university program, the Manresa program in 1994. With the objective of offering a broadly based series of courses with a focus on developing basic research and writing skills, the program became the template for the later development of the University One program within the University of Manitoba curriculum. Rector Richard Lebrun and history instructor Christine Butterill were instrumental in its design and implementation.

The St. Paul's College Newsletter

from the belltower

Fall/Winter, 1999

College Governance Restructuring Completed

On September 16, 1999, the Jesuit Members of the Corporation of St. Paul's College as their last formal decision approved a By-Law that effectively replaced themselves with seven Members selected from the local Catholic community.

These new Members have the task of appointing the College's 18-person Board of Governors which is responsible for governing the College including the appointment of the College's Rector. The Members are also responsible for changes in the governing By-Law.

The decision brought to completion a process initiated by Fr. David Nazar, Provincial of the Jesuits of Upper Canada, in November, 1997 when he invited the Board to advise him on the best way to transfer responsibility to the local community. In



From left to right) Fr. John English, S.J., Fr. David Nazar, S.J.,

Fig. 13. In 1999, after over 65 years of dedicated service to St. Paul's academic, spiritual, and social pursuits the Jesuits handed over responsibility for the College to the local Catholic community.

From The Bell tower

The St. Paul's College Newsletter
Winter 2005



FULL IMPLEMENTATION OF CATHOLIC STUDIES PROGRAM

The University's academic timetable for the winter semester of 2005 includes a course from the Department of Religion titled *The Thought of Bernard Lonergan*. What is notable about this course is not only that it includes the writings of the distinguished Jesuit theologian, but that it is the capstone course of the B.A. (Minor) in Catholic Studies that is now in its fourth year. This means that the Catholic Studies program is now fully



Fig. 14. Under the leadership of Father David Creamer, sj, St. Paul's established a BA minor program in Catholic Studies that achieved full implementation in 2002, adding an important element to the College's academic mission.

From The Bell tower

The St. Paul's College Newsletter
Fall 2001



Arthur Mauro Contributes \$1 Million to Establish Centre for Peace and Justice at St. Paul's College



Fig. 15. In 2001, Arthur Mauro, graduate and long time supporter of the College, donated \$1,000,000 to establish an academic program in peace and justice studies. Under the direction of Sean Byrne and Jessica Senehi the Centre initiated its Ph.D. program in 2006 and Joint Masters Program in 2010. It has added significant new resources through its course and regular public lectures and events, including an annual story-telling festival devoted to providing a new approach to peacemaking through self expression. Its academic and social efforts closely support St. Paul's mission.



Fig. 16. In 2010, Dr. Haskel Greenfield established the Near Eastern and Biblical Archaeology Laboratory (NEBAL) at St. Paul's, another critical addition to our growing body of programs and resources devoted to religious studies and social issues. According to its brochure, it "provides a focus for seminars and lectures related to Near Eastern and Biblical Studies at the University of Manitoba. All related archaeological remains scattered throughout the university are being gathered in this location for analysis and curation."

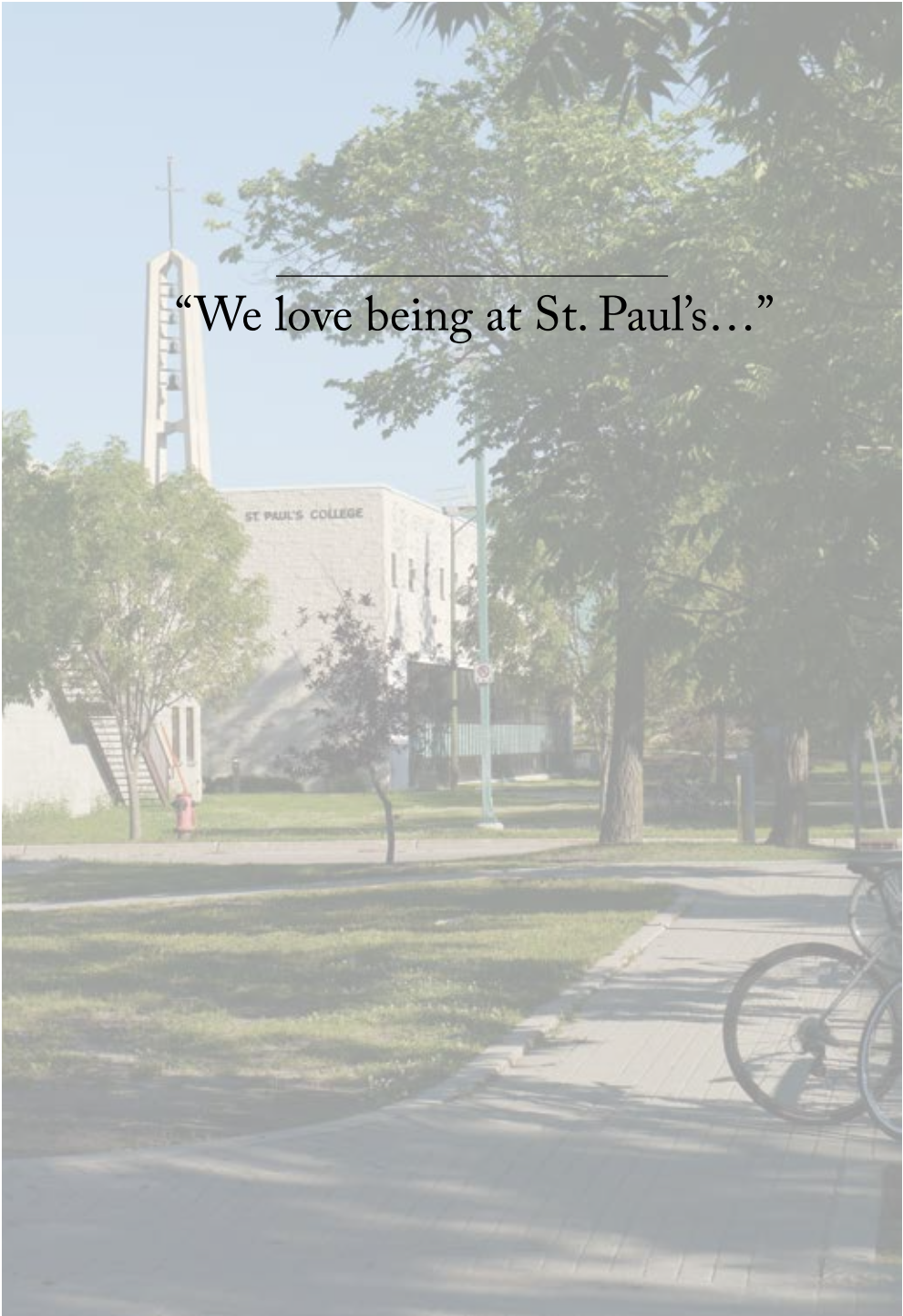


Fig. 17. Faculty, staff, students and special guests are brought together at St. Paul's Day Mass and Awards Day, January 2014.



Fig. 18. Graduating students and Student Association executive at the SPC Baccalaureate Mass, April 2015, look to the future with enthusiasm, some as engineers, some as teachers, some in law, some in medicine, and others in business. All united as Paulinians.

“We love being at St. Paul’s...”



My Experience as a student at St. Paul's College, University of Manitoba

By The Honourable Philip S. Lee, CM, OM, LLD

My name is Philip S. Lee. I came to Winnipeg in 1962 as a foreign student at the University of Manitoba. In Hong Kong, I had attended a Catholic high school and was educated under the guidance of the Irish Jesuit's community. It was only natural that I wanted to find some form of affiliation with a Catholic College run by the Jesuits. Accordingly, in my first year of university, I took two courses at St. Paul's College and three at the University of Manitoba. My experience with St. Paul's has been wonderful. The administration and the teaching staff at the College were extremely helpful to me. As a foreign student, I chose to take my first year English and mathematics courses at St. Paul's College. In 1962, Reverend Charles Kane, sj, and Reverend Philip Leah, sj, were my professors for English and Mathematics respectively. While I was in the top group of students for mathematics, my English was still a challenge as it was not my first language.

Being part of the St. Paul's student community, I was invited to join the Sodality of the Blessed Virgin Mary under the guidance of Father Joseph Driscoll, sj. It was convenient that I was able to attend Mass on a daily basis. In fact, the Jesuits requested me to be their altar server on a regular basis, including Sundays when they opened the chapel for the Catholics outside of campus to attend Mass.

Throughout my time as a St. Paul's student, I met many lifelong friends. As a foreign student, this was very valuable. Once a year, the chaplain would direct the Catholics to spend a weekend of retreat at the Villa Marie retreat house. It was an experience to meet most of the other Catholics on campus.

The Dean of Arts and Science in 1962 was Reverend Lahey, sj, and he was very helpful to all foreign students. He then left Winnipeg to take up a similar position at another Jesuit College, and Reverend Braceland, sj, came to be College Dean of Arts and Science. My second year at St. Paul's was very rewarding as I took two chemistry courses from Dr. Adam Geisinger, who was known to the students as one of the best professors at the College or perhaps the entire campus of the University. He was one of my favourite professors, and I recall scoring 94% on the Christmas examination. The Dean (Fr. Braceland) was very pleased with my performance at the College and continually provided me with encouragement.

For my third and fourth years, I took most of my courses on campus as the chemistry courses that I required were not offered at St. Paul's. I noticed that there



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was a huge difference in terms of the relationship between the lecturer and student. At St. Paul's, the size of classroom was much smaller, and the professors were closer to the students. From my experience I believe the quality of education within a more intimate classroom at St. Paul's was far superior to the larger sized classes on the main campus. Classes at the University's main campus were generally in big theatres where students in the back rows could hardly hear or see the professor trying to present their lecturing materials. I still recall students in back rows having to ask students in the front rows to share their class notes to ensure that they did not miss out on the important part of the lectures. That surely was the major advantage for students attending classes at the College.

The above is my experience while I was an undergrad student. I found that the college education experience was better for students pursuing their first degree as sometimes the classroom size may mean a great deal for better learning in class. However, I emphasize that classroom attendance alone is never sufficient for a student to do well in their studies. Spending time in the library and doing assignments in a diligent manner are still the essentials for a student to perform well in final examinations.

It has been almost 49 years since I left the classrooms of St. Paul's. My family and I are still very much attached to St. Paul's as I continue to participate in the functions of the Chapel and College. I have enjoyed my time on the foundation board and attending various events in honour of our beloved St. Paul's College. My late mother was definitely a great fan and proud member of St. Paul's, and I share these exact same sentiments. Between 1962 and 1975 when I lived close to the Fort Garry campus, my mother was always the first one to wake us up on Sunday morning to attend Mass at St. Paul's. At the time of her passing in 1985, it was only natural that we held her funeral mass at St. Paul's.

Members of my extended family were also parishioners at St. Paul's including my late sister, Angeline Yeh and her family. My daughters and my sister's children attended Catechism and made lifelong friends. Over the years, St. Paul's has played an important role in my life. Many life events involving various members of my family took place at St. Paul's including graduations, weddings, baptisms and funerals. Every single time I step foot inside the Chapel and College, I feel at home.

I was welcomed with open arms to St. Paul's when I arrived in Canada. The support and fellowship from the St. Paul's community over the years contributed to some of the successes in my life. It can be overwhelming to come to a new country and learn a new language. I left behind my family in Hong Kong to join my sister and study in Winnipeg. I had the opportunity to return to Hong Kong after completing my degree, but ultimately I never left. The St. Paul's family was a contributing factor. Later on, my mother and other family members would join us in Winnipeg.

Today, I am still a proud supporter of St. Paul's. I enjoy seeing my former classmates and friends from church. I also look forward to attending the various academic ceremonies. As I see the many students who are just starting out, I am reminded of my younger self. These young individuals have their whole lives ahead of them and can amount to whatever they choose to be. They are full of promise and hope. For this reason, my family worked to establish a scholarship for St. Paul's College students. Hopefully, the recipients of this bursary will feel the support and encouragement that I felt as a student at St. Paul's. That feeling has carried through over the years in my roles as a family man, a community volunteer, a businessperson, a scientist and finally as Manitoba's 24th Lieutenant Governor.^pThe Honourable Philip S. Lee, C.M., O.M., LL.D.

– Lieutenant Governor of Manitoba (2009–2015)

Years at St. Paul's

By Christina Fawcett



Christina Fawcett completed her BA '04 (Honours) in English and Political Studies and MA '07 in English at the University of Manitoba. She served as the UMSU Representative for the St. Paul's College Students' Association (2004-05) and Senior Stick (2005-06). She completed her PhD. at the University of Glasgow and now works as Adjunct Faculty at the University of Winnipeg.

Upon my acceptance at the University of Manitoba, there was no question about my joining St. Paul's College. As a graduate of St. Mary's Academy in 2001, I presumed that all my friends would be joining, and it was a space of faith on campus. What I found there was more than just my group of friends.

St. Paul's was my base for a double honours degree in English and Political Studies – I began and ended my day at the College, spent time with friends and relaxed there. I saw my friends develop and grow, met new people and enjoyed the community life. St. Paul's was a second home.

When I began my M.A. in English Literature, I felt I needed to give back to the College. I became involved with student government, first as an UMSU rep and then as Vice-Stick. Through unexpected circumstances, I got a promotion, and ended up as Senior Stick for the 2005-06 academic year. It was at this point that I saw the far reach and impact of the College.

As a student, I was given the opportunity to be involved in the faith-life, social justice and academic engagement of the College. As the Senior Stick, I served the student body, planning events, providing free donuts for Exam Cram, listening to their concerns and expressing these issues at a College Executive level. There was also the public element of the role, in which I needed to be present for many of the wonderful events hosted by St. Paul's College and the Arthur V. Mauro Centre. This meant I couldn't be too busy to miss the Hanley Memorial Lecture Series, or the visit from His Excellency Donald Smith, Canadian Ambassador to the Holy See (2004-2008); I needed to attend College Board meetings, and present the voice of the students. I needed to see the work that the College did beyond giving students a place to be. And in some cases, I had the chance to be involved.

In November of 2005, I was asked to give one of the preliminary introductions for the Sol Kane Lecture. I was introducing Dr. John Stapleton (Rector of the

College), who would introduce Rabbi Michael Melchior. Not only did this mean I had the opportunity to sit front and centre for this incredible talk, it also meant I was invited to a lunch held immediately prior. I was terrified: this was a collection of world-class scholars, administrators, and individuals I admired. And I would be eating with them.

I went, my stomach in knots, to the Mauro Centre for Peace and Justice board room for the lunch and, after getting through the security stationed at the door, I was able to join the gathering. I nibbled and stood silently until the Rabbi approached me and asked what I was studying. I explained I was looking at J.R.R. Tolkien and his demonstration that an understanding of diverse languages and cultures is the bedrock of peaceful coexistence. The Rabbi nodded and said “He’s not wrong.” He then wandered off to speak with others at the lunch. I smiled broadly, feeling like my work had value, even in such esteemed company.

While it was always fun to represent the student body in esteemed company, most of my time was spent working for the students themselves. Whether it was pancake breakfasts, barbeque lunches or donuts for exam cram, the SPCSA (St. Paul’s College Students’ Association) worked to make sure the students felt supported and fed. We also worked to try to turn vices into virtues, as we hosted the “All in for the Kids” poker tournament to raise funds for children’s charities and held an *Hotel Rwanda* (2004) movie night in advance of Paul Rusesabagina’s visit to Winnipeg. Played by Don Cheadle in the film, Rusesabagina is the humanitarian Rwandan hotel manager who hid and protected 1,268 Hutu and Tutsi refugees during the Rwandan Genocide of 1994. In all these activities, the College community provided support, and encouraged everyone to be a better version of themselves.

I was inspired by the academic excellence of the faculty, impressed by the activities of the Chaplaincy, excited by the diverse directions of the student body, and blessed to be at the middle of it all. St. Paul’s provided me a space to start out, a place to grow and a community to come home to. I will always be a graduate of St. Paul’s College as much as I am a graduate of the University of Manitoba. My experiences helped my confidence, strength and ability to balance a busy schedule. I have gone on to complete my Ph.D. at the University of Glasgow in English Literature, studying Tolkien and the concepts of Monstrosity while teaching popular, fairy-tale, fantasy and science fiction literature at the University of Winnipeg. Yet my academic career will be forever grounded in the lessons I learned at St. Paul’s College.

My SPC Experience

By Adam Prokopanko

Adam Prokopanko, B.Sc. (Civil Engineering) 2011, active member of St. Paul's especially in Campus Ministry, is currently working as a planner and engineer-in-training with Dillon Consulting while completing a Master's in City Planning which he expects to earn in 2016.



I still remember my first day at university, feeling overwhelmed by being at such a big new school and not sure how or where I fit in. Fortunately, that was also the day I first met Sr. Elaine Baete, sgm, and quickly discovered that St. Paul's College felt friendly and welcoming. Since then, the College has been an important home base for my university experience and the source of much spiritual formation and growth for me.

The most important aspect of College life for me was the many opportunities to share and live my faith with other young Catholics. Weekday Mass was a welcome break from the hustle and bustle of class and schoolwork. Sunday Masses provided an opportunity to come together in celebration with a larger community. I grew confident in my singing abilities under Christine Legal's musical expertise and thoroughly enjoyed worshipping with so many other young adults. I was also able to take on a leadership role as a peer campus minister for a year and be an organizer of events as well as a participant.

St. Paul's offered me a wonderful variety of church experiences such as Advent barn Masses and retreats at the Trappist monastery in Holland. For many years, I participated in the Prison Ministry team going out to Stony Mountain to share Mass and fellowship with the residents there. It was an experience that was initially well outside my comfort zone, but I quickly came to find deep meaning in the interactions. I was able to be present for these people living separated from the rest of society in a way that emphasized our many similarities rather than our few differences.

Many of my best St. Paul's experiences happened away from the College, yet not apart from it. My involvement with the Canadian Catholic Students' Association took me to conferences in Regina and Saint John. When Brettley Giesbrecht and I served together on the CCSA national executive, we helped plan and run the 2009 national conference in Ancaster and were able to share some of the spirit of St. Paul's with Catholic university students from across the country.

Travelling further afield allowed me to satisfy some of my wanderlust and to experience other parts of the world in meaningful ways. I was able to participate in social justice and service learning experiences in Toronto, Chicago and the Dominican Republic with Sr. Elaine. I took travel study courses in Catholic Studies to Italy and India with Fr. David Creamer, sj. These were all great adventures and invaluable sources of experiential learning.

When graduating with my bachelor's degree in engineering, it meant a lot to convocate from St. Paul's. I was honoured to receive the Community Service Award and to deliver the valedictory address at the baccalaureate Mass in Christ the King Chapel. Very soon I will have the opportunity to graduate again from the University of Manitoba, and of course St. Paul's College. I go forth in life always striving to be a Person for Others.

My Future “Good Old Days”

By Matt Semchyshyn



Matthew Semchyshyn, Paulinian of the Year (2015), graduate from St. Paul's College in 2013 with a Bachelor of Arts, served on the Student Association for four years, including in the role of Senior Stick in 2012-2013. Under Matt's leadership, many legacy projects were completed including the completion of the Cafeteria renovation project, as well as the addition of a time capsule to the College, to name a few. Matt returned to St. Paul's College in the fall of 2014, as an Office Assistant and in 2015 became the College's Marketing and Communications Officer.

During my fourth year as a member of St. Paul's College in 2012, Dr. Christopher Adams had taken over as Rector. What was significant to me about this was that Dr. Adams was once a student member of the College himself, so he brought many great memories and stories about the College with him. This was the moment that I realized that one day, in my future, my time at St. Paul's College would be my 'good ol' days.' It was my duty to make memories and stories that I could look back to in the future.

I considered myself a member of the College long before I ever entered University. I was first introduced to the College at a very young age when my mother, Lori Semchyshyn, worked as the information officer. I remember visiting the College after hours. I remember wandering down the abandoned hallway by



Fig. 1. Students: James McPherson, Pauley (Jane Coughlin), Jordan Stephansen, and Matt Semchyshyn.

the general office and looking up at all the pictures of past Rectors and Deans. I was naturally scared by all the black and white pictures, but it made it all the more adventurous to explore the College while my mom worked on the latest issue of the *Bell Tower* magazine.

During my senior year at St. Paul’s High School, the soon-to-be Senior Stick, Kevin McPike (2009-10) paid a visit to my AP English class. He gave a presentation on St. Paul’s College and the benefits of membership. It didn’t take much convincing to my friends and me to join the College. It just seemed natural for the boys of St. Paul’s High School to continue their education and adventures as students of St. Paul’s College while studying at the University of Manitoba. At that time, I didn’t realize how much of a role St. Paul’s College would play in my University years. During my first year of university, students of St. Paul’s and St. Mary’s as well as many other schools, had our U1 orientation at the College. This was where we were first introduced to life as a student of the College, and for the next year we all spent our time studying, eating and of course hanging out (often during class-time) in the cafeteria. The College acted as a home base where students could often find a familiar face or possibly meet someone new.

My student experience changed dramatically when the current Senior Stick, Robert Schmidt (2010-11), recruited me as the Director of Special Events. I was involved in planning orientation events, beer gardens, and pancake breakfasts. The biggest perk of joining council at the time was being given a coveted key to



Fig. 2. Sr. Stick Matt Semchyshyn and Council (2012–13) with the Time Capsule.

the student council office, then located in the cafeteria. I remained on council for another year in the position while Richard Jung (2011-12) was Senior Stick. Jung, Jane Coughlin, Tyler Clegg and I planned and successfully resurrected socials at the College with themes such as *White T's and Sharpies* and *Bright and Tight*. Each social was a sold out event and they brought nightlife back to the College. Other significant events included the birth of the St. Paul's & St. John's College Sibling Rivalry BBQ, where the two colleges gathered for a BBQ put on by both colleges.

Running for Senior Stick (2012-13) became one of the highlights of my university career. For the first time in a number of years, there were two slates running for the five executive positions on council. My team consisted of Alex Cornick as the Vice Stick, Maria Santiano as Treasurer, and James McPherson and Tom Licharson as UMSU Representatives. Forums and campaigning took place, resulting in the highest voter-turn-out the College had seen, with over a hundred and fifty people making their way to the cafeteria to vote. The results worked out in my team's favour, and we took over as the new executive of the Student Association in the spring of 2012.

The Student Association met in the summer to discuss the year ahead and the questions of "How do you want to be remembered?" and "What is the legacy that you want to leave behind?" These questions acted as the foundation for each initiative undertaken by the Association. Several legacy projects were created and carried out during the year.

Starting in the fall of 2012, a time capsule was established where students could come and put something in the capsule as a gift for future College members to look back on and see how different things were in the academic year of 2012-2013. The capsule was quite popular and many students took advantage of the opportunity by putting in letters and pictures of their time at the College. The time capsule was sealed and closed, and it will not be opened for twenty-five years. A trophy case was created in the cafeteria to hold the time capsule.

The next legacy project undertaken by the Association was the creation of a new college mascot. In the fall of 2011, Jordan Stephensen, a young Fine Arts student entered the College's clothing design contest, with the design of an animated bell tower. The Association at the time had nominated myself to judge the contest, and although Stephensen's animated bell tower did not win the contest, it stayed in my mind until the following year. After showing the design to the information officer, Siri Kousonsavath, we approached Stephensen with the idea to turn his drawing into a mascot for the College to help promote student life. Stephensen agreed, and after some minor adjustments, the Administration and the Student Association officially approved the Belltower mascot. A contest was held for a name for the mascot with the final results being voted on, with the winning name being "Pauley." Other potential names included Ding-Dong and Bells. Stephensen's design was brought to life when a mascot costume was created. The costume even contained ringing bells, with bell sound effects. The mascot was greeted with much praise for being one of two mascots on campus promoting College spirit. Pauley went on to appear at several College and university events across campus.

Stephensen, who held the position of the Director of Marketing, was also recruited by the Student Association to paint the first ever student mural, to help beautify the College. In collaboration with the St. Paul's College Art Committee, and the Student Association, Stephensen designed and painted a mural depicting the College's rich history with the Jesuits and the role St. Paul's College has played in higher education. Stephensen painted the mural over a series of eight months. The mural was completed in the spring of 2013 and was placed in the busy corridor between Father Vince Jensen Theatre and the Belltower café. This location was chosen for its high traffic area, as it could be admired by hundreds of students each day. Students commended Stephensen for the mural's unique style presenting the College exterior. The mural depicts a typical day at St. Paul's College, with both students and Jesuits enjoying a beautiful day. The mural was praised for having a student member paint a mural honouring the Jesuit Fathers and their contributions to the College.

The Paulinian Newspaper was brought back to life under the leadership of editor, Andrew Konopelny, and his assistant editors, Thandi V- Shawa, Jane Coughlin, Jessa Hogarth and sports editor Danny Militano. The sixteen-page newspaper

featured articles on such topics as the cafeteria renovations, a reflection on what it means to be a member of the College, an introduction to the new Belltower mascot, an introduction to the new rector, a relationship advice column with responses as told by St. Paul, flashbacks to old newspaper editions dating back to the 1950s, updates on the elections, film reviews, recipes, and a very popular article on the Manitoba Moose.

The most significant legacy project, the Student Association undertook was the renovation of the cafeteria. Significantly the project was funded through student fees, making the cafeteria renovations a student led project. Through the leadership of Gregory Schmidt (2008–09) and Kevin McPike (2009–10) and their respective councils, a Student Initiative Fund was established. The members of the St. Paul's College Student's Association contributed money to this fund so it could be used in a manner that would benefit members of the College specifically for large scale projects. Former senior sticks Robert Schmidt and Richard Jung also were responsible for pushing the project forward with numerous hours of planning. Without the contributions of the previous councils, the cafeteria renovation would have never been possible. Additional sources of funding for the project came from The St. Paul's College Foundation, The University of Manitoba, and The Winnipeg Foundation. In the fall of 2012, a cafeteria renovation committee was established through the leadership of Randall Kinley, SPC Building Manager, and myself. Surveys were given to students where they were asked what they wanted to see done to their cafeteria with the funds collected thus far. A list of the student's suggestions for the cafeteria was put together, and planning began to update the cafeteria. Plans were drawn up and agreed upon by the administration and the Student Association. Construction began in the spring of 2013. The wall that separated the student lounge and the cafeteria was removed, opening up more space for seating in the cafeteria. The Student Association office was also taken down to help brighten up the space. New lighting and additional plugs were added to allow for students to study in a bright enjoyable environment. Updated windows were added at no cost to the College, thanks to Physical Plant. New chairs were purchased, as well as a trophy case to display College awards. The Belltower Café was also drastically changed with the addition of a new serving area.

While the cafeteria renovation meant that many new things were to be changed, students and administration agreed that some parts needed to stay the same to honour the rest of the College's history. Rather than replacing the wood ceiling, the wood was all refurbished and stained. Additionally the flooring was polished and cleaned to appear as if it was brand new.

It's important to note that this legacy project was not just the legacy of the 2012–2013 Student Association, but rather it represents the legacy of all members of the College. This project proved that students were passionate about the place, that it meant something to them, and that they wanted to see a change. The renovation

restored energy and life to the College. In the years following the renovation, more students have flocked to the cafeteria to hang out, and socials and student events have been very popular in the new updated space. Students will continue to enjoy the cafeteria for many years thanks to the contributions of the students before them. While many of the students who had contributed to the funds for the renovation will never personally enjoy it as they have moved on from their university career, it might be their children who enjoy it. This was the case with Sarah Alcock, daughter of Karen Taraska-Alcock, who served as Senior Stick in the 1980s. Significantly it was Sarah's mother, Karen, who had lobbied to add a central office in the cafeteria, and it was Sarah who was instrumental in the cafeteria renovation project, which included knocking down the student association office, which her mother had spearheaded in adding.

While Legacy projects were our theme throughout the year, the Association also wanted to honour the legacy of several College members who put in numerous hours of work over their university years with the creation of four Student Association awards. Anthony Foderaro and Timothy Sandron won the dedication award for their countless hours of hard work over the years. Julia DaCosta was awarded St. Paul's College Students' Association's Miss Paulinian award. Pierre Bosc was awarded the fundraising award for raising countless funds for such causes as Kidney Foundation and the Cerebral Palsy Bike Race, where the Student Association raised over three thousand dollars. James McPherson was awarded the Spirit Award as well as the College's Paulinian of the Year award. McPherson started on council as the Treasurer for Jung's tenure and went on to represent St. Paul's College for the broader campus community as UMSU Representative for three years.

Other successful additions included the first ATM Machine in the College, with money from each transaction going straight to the Student Association's renovation fund. The Student Associations' constitution also received a much needed upgrading thanks to Law student and five year college member Anthony Foderaro. A vote was held and two new executive positions were added to the executive council in the forms of secretary and building manager.

The statute of limitations has now passed that I can admit that we pulled several pranks at the College during my years there. Several members of the Student Association blew up hundreds of balloons, sticking them in the birdbath area outside Father Jensen theatre. The harmless prank was talked about across campus, and news quickly spread that even the students of the University of Winnipeg were talking about it. Other enjoyable pastimes for students included turning off all the lights late at night and blasting the musical score from Alfred Hitchcock's masterpiece *Psycho* throughout the halls of the College, while playing an intense game of hide and seek.

During the cafeteria renovation, the Student Association got a little eager, and we began to take down the walls in the council office. While ripping the drywall down, we found something quite significant. Inside the walls were notes written

by the council that had built the office over twenty-five years before. Many of the names inside the wall were still a part of life at the College, serving on several boards, or helping out with various events. Does anybody ever really leave St. Paul's College, or does a part of them always stay?

It's significant to think that in twenty-five years from now, the time capsule that we had sealed will be opened by a new generation of College members. It's very possible that it will be our children opening up the capsule to see what life was like at the College when their parents attended.

The College is more than just a building where students go to pass the time between classes. It is a place where many relationships have started. Several members who were on the Student Association, when I was Senior Stick, had parents who met at the College when they were students. The College is a place where many lifelong friendships are formed, where many love stories get their start, and many people grow into the people they always wished they could be.

Someone once asked me how I would remember my time at St. Paul's College when they open up the time capsule in twenty-five years. I'll remember walking into the cafeteria every morning. I'll remember greeting Katy Louridas every morning as she served customers at the Bell Tower Café. I'll remember the involved administration that was always helpful and caring. I'll remember walking into the Student Association office located in the cafeteria, where I'd find Ryan Toth and Maria Cortes Toro cuddled up at the huge round table that seemed like it was bigger than the room itself, studying together. I'll remember walking into the library where I'd find Meghan Lemoine "ssshing" anyone who even dared to breathe while she studied in the comfortable space. I'll remember finding Jordan Stephensen in the old radio room, drafting his mural design, or editing the look of the Pauley the Mascot costume to make it look friendlier. I'll remember Luke McKim dressed up as Pauley the Bell Tower Mascot running around somewhere in the huge costume. I'll remember finding Andrew Konopelny drafting the latest edition of the Paulinian newspaper in the small Paulinian office. I'll remember attending student council meetings under the stellar guidance of Robert Schmidt and Richard Jung. I'll remember escaping setting up for a social by hiding in one of the washrooms, while having photo shoots with Alex Cornick, Anthony Foderaro, Samantha MacRae, and Maria Santiano. I'll remember picking up a thousand cheeseburgers for the University One orientation with Jane Coughlin and Lauren Davila. I'll remember sharing lunch with Meghan Dobie, Serena Stimpson, Jason Cornick, and Nicholas Jones at the same table for four years. I'll remember cleaning up after socials with Timothy Sandron into the early hours of the morning. I'll remember decorating the College with Diane Bosc, transforming the College into a magical place during the Christmas season. I'll remember passing the Stick onto Tom Licharson and Greg Cantafio in their Senior Stick years. I'll remember Masses and academic ceremonies in the chapel. I'll remember taking classes at the College,

soaking up all the knowledge that Dr. Butterill had to offer. I'll remember Julia DaCosta owning the dance floor at all socials and beverage gardens. I'll remember my brother, Jeremy Semchyshyn becoming the Vice-Stick. I'll remember not paying attention in first year classes with James McPherson. I'll remember skipping class just to spend more time in the College. I'll remember *my* good ol' days.

My St. Paul's College History

By Leo Pettipas



Leo Pettipas, born in Halifax, NS, is a long-standing Manitoban of French, Mi'kmaq, Irish and German descent. He holds an MA in Anthropology, from U of M, with a specialty in environmental archaeology. After six years lecturing for the Dept. of Anthropology, he served for 15 years as Chief of Archaeology with Manitoba Tourism, Culture, Heritage, Sport and Consumer Protection, where he established several publication series on Manitoba archaeology, and was heavily involved in the drafting of Manitoba's Heritage Resources Act in the mid-1980s. Noted author of three books and over 120 articles on archaeological subjects, he enjoys retirement after 30 years, now as one of Manitoba's senior archaeologists. In 1995 he received the Province's Prix Manitoba Award for excellence in Education and Communication, and in 1999 was awarded an honorary Doctor of Laws degree by Brandon University in recognition of his contribution to the discipline of archaeology in the province. As a Life Member of the Manitoba Archaeological Society, he continues to write for the Manitoba Archaeological Journal, and is the lead contributor of articles to the Society's webpage "Leo's Corner."

My Student Years, 1963-1965

There were three kinds of Jesuits at St Paul's when I was a student there: administrators, instructors, and what I would call "service providers." The first-named were the Rectors/Vice-Rectors, Deans, Executive-Directors, and Comptrollers who formed the bureaucracy that ran the College according to established rules and procedures. The instructors prepared and taught the courses; set and corrected the course exams; assigned, read, and graded term papers; and met with students one-on-one to discuss personal course issues. The "service providers" were the librarians and chaplains who attended to special needs of the student body. As priests, all three categories of personnel were also qualified to officiate in liturgical events celebrated in Christ the King Chapel.

The Teaching Priority

During the 1960s a goodly number, though not all, of the instructional staff at St Paul's were Jesuits, and as members of a scholastic order, their "Job One" was teaching. Research beyond what was necessary to sustain their teaching proficiency was of secondary importance, and so the priests overwhelmingly focused their time and energies on course delivery in the classroom.

The Paulinian

The Jesuits further enhanced their presence among the students by publishing the occasional item in *The Paulinian* newsletter. This could involve the text of a noteworthy sermon or opinion piece, a letter of introduction by someone who had recently taken up a position of relevance to the students, or Christmas messages from the Rector and the Dean.

Retreats

Spiritual retreats are specified occasions during which laypersons can spend time away from life's daily routines for the purpose of reconnecting with God, usually in prayer and quiet contemplation but also through seminars, lectures and workshops led by a member of a religious order. A retreat was "time with God." Throughout the 1960s, St Paul's College students regularly attended three-day group retreats – some for men only, others for women only, and some mixed – at the Villa Maria retreat house conveniently located in the nearby village of St Norbert.

Said by many to be among the finest retreat houses in Canada, Villa Maria was designed with a direct view to its purpose – setting an appropriate and conducive atmosphere for contemplation and prayer. A retreat was an ideal reservoir of spiritual strength and direction; there was no better way of renewing the ideals of one's faith. Typically, the retreats were led by local Jesuits, or by other members of the Order brought in from elsewhere. A fee of \$20.00 was levied per individual to offset expenses, payable to the College Comptroller before or after the particular retreat.

As Others Saw Us

The Catholic presence on the mostly secular U of M campus was sometimes acknowledged in amusing ways. No better example can be found than in the very clever "Lapinette" vignette, shown below, produced for and published in the 1967 College yearbook. The piece was the work of Don Kerr, cartoonist for *The Manitoban* students' newspaper, and was actually an advertisement for the local branch of the Bank of Montreal. It was well known to Mr Kerr that Catholics, concentrated in "Catholicville" (St Paul's), ate fish on Fridays, hence the conspicuous reference to cod. Likewise, everyone who watched Bugs Bunny cartoons knew that rabbits were addicted to carrots. The rest of the cartoon speaks for itself.

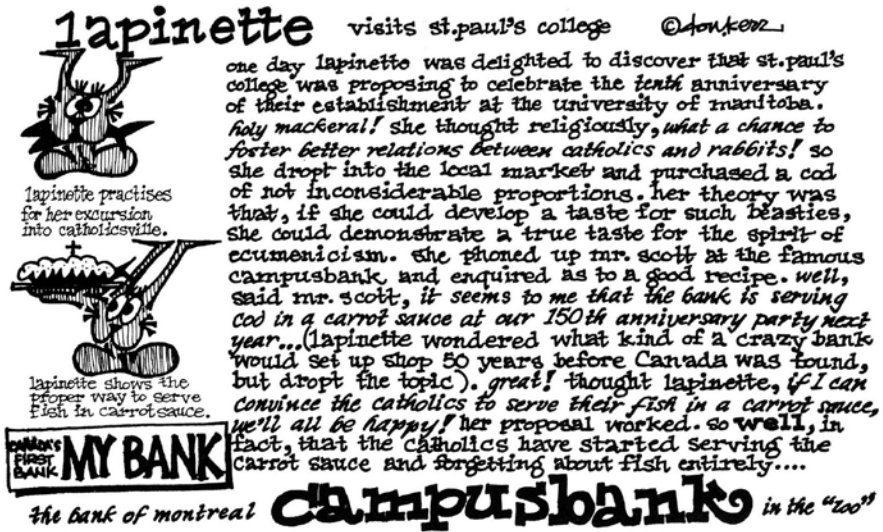


Fig. 1. Cartoon by Don Kerr.

Kudos

Administrators and bureaucrats are a segment of society that is widely reviled in many institutions and by the public at large. Such was rarely the case at St Paul's College, where it was common practice for outgoing Senior Sticks sincerely and publicly to thank the Jesuit Deans and Rectors, via a column in *The Paulinian*, for their valued co-operation with the student leadership and the student body as a whole.

The students acknowledged their gratitude in many ways. A number of awards were established in honour of particular individuals, e.g., the Father Sheridan Memorial Scholarship and the Burke-Gaffney Award for Excellence in Mathematics. The 1970 yearbook was gratefully dedicated to Father Burke-Gaffney, sj, who, in 1969, had recently completed his stint as the College Rector.

Toil and Trouble

The year after he assumed his post, Rector Desmond Burke-Gaffney, sj, undertook to restore (or originate) some sort of decorum in the College in general. He ordered the posting of NO SMOKING signs in consideration not only of the piles of cigarette butts in the corridors but also of the disturbance that the smoking congregation imposed on professors lecturing in nearby classrooms. The role of the Rector was to ensure that the College operated in a fashion that was befitting a community of scholars. And if truth be told, there were aspects of the place that fell somewhat short of the ideal, to wit, the Cafeteria and the Men's Common Room (of which more below).

Just as there were several categories of Jesuits definable according to the functions they performed, so too there were several kinds of students based on conduct outside of the classroom. These disciples can be variously classified as scholars, sleepers, gamblers, and the cafeterial hoi-polloi. The last three, each brought their own brand of challenge to the decorum and discipline of the College.

First were the scholars who did not cut classes and, when they weren't in class, were in the library. When they weren't in the classroom or library, they were at chapel or attending the Newman Club, the Sodality, the Film Society, or the Glee Club functions. Or they were on a retreat. From the Rector's viewpoint, the scholars were "in the bag," so to speak, and were pleasingly off the radar.

Second were the populous tribe one might denominate as the "Cafeterians." If one looked around, one would have had to agree that Paulinians' eating and relaxing habits would surely have presented a distressing sight to a fastidious stranger. Part of the problem stemmed from inadequate facilities that were in place for the existing student enrolment, compounded by the influx of Education students from across the way that was adding to the congestion and cultural decay by using the College's dining area for lunch.

In 1968, a Paulinian reporter lamented in print that the Cafeteria resembled "a dumping ground for the Department of Sanitation." At one of his meetings that year with the Student Council, the Rector pronounced his amazement at its condition, saying, "I don't know how you could eat in a cafeteria like that!" He suggested as a corrective measure simply letting the refuse pile up for awhile and perhaps this would help the patrons realise the extent of the problem. The Executive-Director promised to try it after giving a week's warning. To the best of the present writer's knowledge, the jury is still out.

Common Rooms

For their Common Room, the men had long been stuck with "that dreadful hole in the wall with two filthy couches and a half-dozen metal chairs." The Rector described it as "a black hole of Calcutta." The women, meanwhile, had been blessed with a brand-new \$40,000 Common Room (WCR), but the furniture installed therein gave it the atmosphere of "an old spinster's parlour," as one *Paulinian* wag described it.

That notwithstanding, the Rector was hopeful that the female students would take an interest in their own Common Room and would get together "to establish a way of running their own thing." He was very optimistic about the potential of the WCR for parties, socials, etc, and, true to his administrative style, left the management of it solely to the female students who used it. And he was steadfast in his resolve that it would be for female students only. "Wild horses couldn't change my opinion," he said, and with good reason, considering the state of the Men's Common Room and what went on there.

Sleepers

For many years, spirited but sleepy Paulinians blew Zs in the Men's Common Room (MCR), notwithstanding uncomfortable furniture, too much light, an aggressive Administration that frowned upon sloth and inertia, and loud, excited card players. At one Administration-Student Council meeting it was half-heartedly suggested to stretch hammocks between the cafeteria tables and have the sleepers sleep there if they could stand the inevitable assaults on their olfactory glands.

A sign prohibiting sleeping in the Common Room was an effort to clean up the "dingy flop house" appearance of the facility. The Rector felt that the Common Room had degenerated past the casual dozing stage. In all fairness he again placed part of the blame on the "crummy" facilities.

With the passage of time, the anti-somnolence host had new weapons—gentle persuasion (something about public image) coupled with the newly installed, noisy UMSU Radio. Father Burke-Gaffney was apparently getting nowhere with his "No-Doze" Zone campaign, leaving students the choice of either living a wakeful but duller life, or of trying to grab forty winks during class. For some, visits from the sandman were an integral part of their daily higher-learning experience and they were going to achieve it one way or the other.

Big-money card-playing at the College Cafeteria and environs persistently dogged the Administration and the in-house members of polite society. In 1968, one person lost \$500 in one game alone!

In his dialogues with the Student Council, the Rector suggested that a solution might be to restrict all card-playing to a certain few tables in the Cafeteria so that it would be easier to apprehend the guilty parties and confiscate their ill-gotten gains. The Academic Affairs Chairman of the Students Council protested that it was wrong to punish the innocent card-players to get at the guilty gamblers, and that in any case such action would be difficult to enforce.

The Executive Director countered this objection with his understanding that the above approach had been carried out successfully at the Tier Building. His enthusiasm for this tactic was blunted, however, when it was pointed out to him that the reason for their success across campus was that the Tier gamblers had simply migrated to St. Paul's! Little wonder that the College had become known locally as the "campus Las Vegas" (unquote).

The Rector pleaded for more support from Council and students at large to alleviate the gambling problem by forming a "vigilante committee." Several Councillors pointed out that they didn't want to be labelled a "police force" and lose friends; it was deemed ludicrous to expect one group of students to be in a position of having to take action against another. In plain terms, no one would want to be thought of as an Establishment lackey or a "fink" by his fellow students. The Rector scolded them for their fear of accepting such an important responsibility.

Alternate solutions were tabled, to wit, (1) closing down the Cafeteria(!) and (2) expelling the gamblers (see below). By early 1969, the issue had well and truly reached a crisis point, at least in the minds of some. Interestingly, the alarmed parties were not to be found so much among the ranks of the College Administration as within the cohort of columnists of *The Paulinian*. And one distressed scribe made his feelings known in a rather scathing piece in a February edition of the newsletter, as follows:

Student Council had long been aware of the gambling problem, but had shirked its responsibility due to dissention within its ranks. Besides, the real culprits were the Administration folks whose position it was that the Student Council should handle the problem.

Actually, the critics were not particularly concerned with the moral problem of gambling, if in fact such a problem existed. Rather, they were concerned with the status and prestige of St. Paul's College as a centre of learning. And there was no doubt that its prestige *would* suffer if the fact that gambling gains and losses, running into the hundreds of dollars, were to become well known among the taxpayers who financed higher education.

* * *

During my two years of course-taking at St Paul's, I was the cartoonist for *The Paulinian*. My signature figure was a roly-poly little student guy whose basic physiognomy comprised a smallish round circle (his head) that sat atop a slightly larger round circle (his body)—sort of like a snowman without the snow. He lacked legs but was fitted with a pair of egg-shaped feet equipped with shoelaces. The rest of his attire featured a brimmed hat, a necktie, and a college jacket.

Whenever a notable event was staged at the College, a report or review of same usually appeared in the next edition of *The Paulinian*. As a Catholic College, the institution was populated by a multi-ethnic potpourri of Popery – English-speaking descendants of Poles, Ukrainians, Irish, French, Italians, etc, etc. In those long-gone days before the age of political correctness, students made light of each others' ethnicity in terms that today would not be acceptable in polite society.

One day in 1965 the Germans challenged the Poles (or vice versa) to a public debate in the UCC. The Germans, however, wisely withdrew from the arrangement and the Italians were only too happy to take their place. The resolution of the ensuing dust-up was "That Italians Are Superior to Poles in Every Respect" (unquote). A couple of the Italians were dressed up and armed as stereotypic mobsters. A photograph of the event is reproduced below; note that one of the Italians has exposed his left foot in all its naked splendour. The story behind this image is as follows:

At one point during the debate, the Polish side declared that Italians have purple feet because they use them to crush grapes when making wine. To counter this fallacy, one of the Italians took off a shoe and sock and propped the thusly exposed extremity on a coffee table for all to see. And that's what is shown in the accompanying photo. The Italians won the debate hands down in what was widely proclaimed as a complete and utter rout.

Pity the Poor Jesuits

That same year (1965), as they were annually wont to do, the students put on a "Skit Night," again on the stage in the UCC. Now in those days, the ranks of faculty and administration were well populated with Jesuits ("Jebbies"). The male Freshmen rendered the utmost respect unto the reverend Fathers, but as the student passed from one year to the next, this deference progressively mellowed and the Society of Jesus occasionally came in for some harsh tongue-in-cheek rebuke – on Skit Night, for example.

In the 1965 edition of Skit Night, the Jesuits were well and truly "roasted" by the blasphemous Fourth Year crowd. Part of their repertoire was a song patterned after the tune "There Is Nothing Like a Dame" from the Broadway musical *South Pacific*. The words of one re-worked stanza went like this:

There is nothing like a priest
Nothing in this world ...
There just is no other beast
That is anything like a priest.

By the time the Fourth Year hooligans were finished, the local Jesuit community was done like dinner. The *Paulinian* write-up that followed was accompanied by a cartoon that appears below. The message in the sketch was, the Jesuits will get their retribution on the miscreants in due course and in an age-old fashion that the aggrieved clergy knew all too well. He who roasts last, roasts best!

The irony is, the Jesuits were exemplary in all that they said and did, and our sophomoric misrepresentations of them in our skits and newsletters were surely an affront to justice, good taste and common sense. To say the least, the good Fathers were very good sports about it all.

Whither the Jesuits and St Paul's?

The following is the gist of an essay published in 1968 in *The Paulinian* by one of the students. It exemplifies and amplifies the value the student body placed on the Jesuits' administrative and scholarly contributions to the viability of the school.

In days of yore the Jesuits had represented the major and largest group of teachers and administrators at the College. This was necessary at a time when



Fig. 2. Participants (front) and "security consultant" in the great Italian-Polish debate of 1965.

properly qualified laymen were few and far between. But times had changed as the '60s decade was drawing to a close. Competent teachers were now available from the ranks of the secular professoriate, both Catholic and non-Catholic. And with the advent of a well educated and mentally and spiritually mature lay body, the Jesuit was being replaced. As of November 1968, 64% of the full-time academic staff at St Paul's were laypersons, an increasing proportion of them non-Catholic.

Whither St. Paul's? What was to become of the resident Jesuit community? How was St. Paul's to continue to perform its role on behalf of the Catholic demographic of Winnipeg and Manitoba with the way things were going? The Jesuit community itself was in a position of having to make a serious and far-reaching examination of the future. And more importantly, some real, responsible decision-making powers needed to be given to a competent group of laypersons, whether in the form of a Faculty Assembly or a Board of Governors.

This lay organization could not act merely as a figurehead group, either solely to fund-raise or to function as a means by which the religious administration could legitimize its own decisions. There were crucial managerial responsibilities that had yet to be clearly defined—priority areas of concern if St Paul's was to meet the future with a clear and concrete prospect of retaining any singular identity.

My Faculty Years 1972-1979

As of 1 April 1968, the separate departments in hitherto autonomous St Paul's College were combined with their Campus counterparts, and the College's existing



Jebbies prefer 4th Year Act 10 - 1
Fig. 3. Paulinian cartoon.

faculty became members of their respective University departments, with the formation of the university wide Faculty Association in 1970, even though they continued to be stationed, and to teach, in St Paul's.

Between 1969 and 1974 I was a full-time Lecturer in the Department of Anthropology at the U of M. Initially I occupied an office in the Fletcher Argue Building, the Departmental "headquarters," and all of my teaching was conducted in the facilities of the

Arts complex on Campus. In July of 1972 I was informed by Father V.J. Jensen, sj, that I was officially accepted as a Member of St Paul's in accordance with Paragraph 13 of the College's Agreement with the University.

Paragraph 13 stipulated that when an academic appointment at the U of M had been approved by the University Board of Governors, and the appointee was destined for membership in one of the faith-based colleges, the Head of the subject College would be so informed. The said College official would then send a letter to the individual confirming his/her membership in the College. I was not a new appointment to the University, but rather an established faculty member already on campus at the time.



Fig. 4. The Jesuits weren't the only clergy who ended up in the exuberant students' cross-hairs on Skit Night.

I think I must have applied for membership in the College, because I was finding the politics—real or imagined—at Fletcher Argue oppressive and distracting, and I was desirous to relocate to a more congenial working environment. To me, St Paul's was first and foremost a very welcome “port in the storm,” and my office there was to my mind simply an outpost or satellite of the Anthro. Department. I never expressed that point of view to Father Jensen, and I'm sure he would have been less than enthused to hear me say it in those terms!

But the fact is, the Integration Agreement of 1969 was barely three years old when, in the summer of 1972, St Paul's College got itself a real, live anthropologist essentially free-of-charge. I think that around that time the College was trying to attract on-campus faculty who had a reputation for quality teaching. I placed a very high premium on my classroom responsibilities (my official title was, after all, “Lecturer”), and that apparently did not go un-noticed by the head-hunters at St Paul's.

In any event, in the summer of 1972 I migrated bag and baggage across campus and became the first-ever anthropologist, not to mention archaeologist, to establish a full-time presence at the College. I was forthwith assigned Room 233 or 235 (I forget which) as my office. Professors who in my undergraduate years had been my instructors were now my colleagues, and halls that I had frequented as an undergrad were now the venues wherein I plied my trade as an instructor.

It just so happened that space had recently become vacant at the College due to the departure or re-appointment of a couple of Science professors who had vacated their laboratories in the process. For an archaeologist, lab space was critical for teaching and research purposes, and the College was most generous in making these vacated labs available to me. And that wasn't all: thanks to my College presence, at least one additional office for my graduate students working on theses and research projects was part of the deal as well.

Coincidentally, the Anthropology Department's main laboratory was moving from the basement of the Education complex to Duff Roblin Building. The new work area there was somewhat less than what we had enjoyed hitherto, so my inheriting the space at the College nicely augmented the Duff Roblin set-up—a win-win situation all 'round.

Membership and residency at St Paul's entitled me to the use of whatever facilities and logistic support were available within the complex. This entailed such things as the faculty stenographic pool for academic work, mail service, and the ordering of whatever I might have needed through the library or via the office of the comptroller as circumstances dictated. Following the move, I did my teaching of both undergrad and graduate courses, as well as my research, at St Paul's. However, although my base of operations was now at the College, I was still very much a member of the Anthro. Department on campus (you can run, but you can't hide).

So I continued to mentor graduate students and to participate in the running of the Department, attend regular faculty confabs, chair committees and otherwise participate in committee meetings, etc. At the same time, no such administrative-type demands were made on my time and energies by the College.

On one occasion, joint membership in both the Department of Anthropology and St Paul's made for a bit of procedural disconnect between the two. For awhile I was chairman of the Department's Graduate Selection Committee. I was the first point of contact for student applicants to the MA program, and at the outset I replied to them on St Paul's, not Departmental, letterhead. A fellow committee member, upon learning of this practice, expressed concern about it because he felt it would create confusion in the minds of the applicants; as far as they were concerned, they were applying to the University of Manitoba, not to St Paul's College—whatever that was.

A related issue was the religious affiliation as reflected in the College letterhead. Anthropology tends to be a secular discipline, and its vaguely-defined connection with a religious denomination would predictably make some people uncomfortable, if not downright nervous. The College motto "Heart of Paul, Heart of Christ" (*Cor Pauli Cor Christi*) certainly left my fellow committee member a bit unsettled. I did not feel that he was being peevish or hard-to-get-along-with on this matter. His stance was well-taken and I was only too happy to meet his objections.

So I loaded up with a supply of Departmental stationery and handed it on to the College Secretaries for their future use in support of my Departmental business. But the whole issue was ironic in the sense that at no time was I cautioned by the College Administration about teaching material that in some way or other conflicted with Church doctrine. On the contrary, I was completely and unconditionally free to choose my classroom subject matter. Unfettered academic freedom was the order of the day at St Paul's, in my experience.

While still at Fletcher Argue I had acquired several grants/contracts from the federal government to conduct archaeological expeditions in national parks in Manitoba and Saskatchewan. I brought these projects with me to the College when I made the move from the 'Eastern Front'. Experienced grad students ran the fieldwork, and the financial arrangements were handled by the University Administration under my signing authority. The follow-on post-field lab analysis was done at St Paul's. Upon achieving College membership, I was invited to share in whatever activities took place there, but it was taken for granted that this would be governed by my own personal interests and the time that I could spare from my expressly academic activities.

In the early 1970s the Faculty Lounge was located next door to the Cafeteria kitchen. The eclectic assembly of interests, knowledge, and expertise to be found in the Faculty Lounge made for a wide range of discussion topics there. The lounge

also, for the most part, afforded a peaceful and collegial retreat for the professoriate. That is not to say that debate did not become heated at times, although the only instance of disharmony that I can recall came when the conversation centred on the prospective establishment of a Native Studies program at the University. One professor stated that he was not in favour of setting up departments that were oriented toward or catered to special interest groups. Another discussant was a member of the very review committee looking into the Native Studies idea. He took exception to the first prof's point of view and stated that he was getting tired of the racist attitudes that were surfacing during the committee's investigations. His opponent hit the roof, forcefully declared that "My disagreeing with you does not make me a racist," and stormed out of the room. The offending party promptly excused himself from the gathering and went in pursuit of his aggrieved colleague to make amends. Presumably the apology was accepted, as I heard no more of the incident.

Given its diverse disciplinary nature, St Paul's was sort of a mini academic United Nations. Some people – understandably, I suppose – felt that they should be better at some things than their peers from other disciplines. So, for example, English professors should have a better command of the English language than, say, chemists. And in fact, I visibly impressed one of my St Paul's English fellows one day when I used the term "gravid" in his presence. He was mightily impressed; where did an anthropologist ever learn a big word like that?!

The 1974 fall session was my last one as a full-time academic at the University and St Paul's. I took the newly-created position of Chief of Archaeology with the Manitoba government, which commenced late that December. However, that did not end my connection with St Paul's; I continued teaching an introductory course in Archaeology in the evenings until 1979.

Budget cuts precluded the renewal of my part-time staff appointment after 1979. So ended once and for all my formal association with St Paul's College and the University of Manitoba. However, I was succeeded over the subsequent years by a series of other anthropologists who, taken together, represented the full scope of the discipline – Linguistics (Richard Carter), Physical Anthropology (Bill Wade), Ethnology (Hymie Rubenstein, Brian Schwimmer), Genetics (Emőke J.E. Szathmáry), and Archaeology (Tom Shay, Louis Allaire, Haskel and Tina Greenfield).

Tom Shay was listed in the calendar as a College Member beginning in the 1975-76 academic year, so he promptly took over where I left off. He was still at the College when he finally retired several decades later. So although my tenure at St Paul's as a full-time staffer amounted to a brief two and a half years, it began a tradition that persists to this very day.

Memories of the MacDonald family at St. Paul's College

By Wendy MacDonald

My mother, Peggy Monaghan MacDonald, was devoted to the Catholic Church, and she loved St. Paul's College. After sending all of her seven children to St. Paul's, she decided to return to school herself in order to fulfill her lifelong dream of studying Canadian history. She completed several introductory courses for mature students and then enrolled in a first year Arts program. She had a passion for learning and she was envious as well as admiring of my father's Master of Arts degree in Economics from the University of Toronto. At St. Paul's she was in "seventh heaven" and became deeply immersed in her studies. She always maintained that the eight years she spent as a student at St. Paul's were her happiest! She especially appreciated daily Mass in the Chapel, as well as the presence of the Jesuit priests who were still teaching courses at St. Paul's. She studied history and political studies with Father Vince Jensen, sj, and Prof. W. Brookes; English Literature with Father Charles Kane, sj, and later, with David Williams. She was awarded a history prize as well as a history scholarship. She also had a long standing friendship with Father Joseph Driscoll, sj, who had always been very supportive of our family. For example, Father Driscoll was my mentor and friend when I first came out to St. Paul's from St. Mary's Academy at the age of seventeen.

When Mother was a student at St. Paul's, my aunts, Dixie Bennett and Patricia Dunn caught the "studying fever" and they enrolled in courses at St. Paul's also. Dixie Bennett's husband, my uncle Charlie, was at that time a professor of Engineering at the University of Manitoba. His brother, Robert Bennett was also a St. Paul's graduate, and when I was in first year at the College, he was teaching French. I studied both first and second year French with Robert Bennett. So, the Bennetts had a lifelong association with the College and were very close to both my parents. My aunt, Patricia Dunn (my mother's first cousin), also had a long association with the College. Her son, Christopher Dunn, now a professor of Political Studies in Newfoundland, was teaching at St. Paul's while Mum, Dixie and Patsy were students there. I recall looking out a window in the Tier Building one lovely autumn day. I saw Mother and my Aunt Pat walking arm in arm across the campus. They were lifetime friends, cousins—never apart. The sight of both of them, now students, with their families grown, has become an iconic image for me.

Lunchtimes were family gatherings after Mass in our beloved St. Paul's cafeteria. We would all meet together and fill two or three tables to share family gossip or to talk about coursework. My sister, Mary-Kate Mac Donald Harvie, (Paulinian of the year - 1980-1981) was a student in Arts, preparing for the LSAT examination. She and my mother would drive together out to St. Paul's every morning. Mum had her favorite study spot in the library, and right now, as I write, I can look over my shoulder to see her study table under Father Driscoll's St. Paul's College Tapestry. Some days, I believe I can still see her, head down, writing an essay. When she began graduate course work in history, after finishing her Bachelor of Arts, she obtained a study carrel in the downstairs "Rat Lab". Her carrel was located right next to my son Michael's carrel, and close to my brother, Dr. Peter Mac Donald's carrel. Mum worried that Michael and Peter would be embarrassed to have study carrels right next to their mother and grandmother's carrel!

My mother loved the social/spiritual/intellectual atmosphere of the College. She made many close friendships at St. Paul's with students who were decades her junior. For example, Mary Brogan, Professor Don McCarthy's daughter spent a lot of time with my mother. They were enrolled in Canadian History and English Literature classes together. Recently, Mary recalled her happy experiences with my mum in the St. Paul's cafeteria, over coffee:

Hi Wendy-my memories of your Mother and our time together at St. Paul's are very precious to me. My sons were very small and were enrolled in the day care. I was a full-time student and there were times when I felt overwhelmed by all I had to do and your mother kept me calm. She taught me how to toilet train my babies and she also taught me to avoid over reacting when they misbehaved. She shared with me her kind, shy, dignified way of facing the world that I have always tried to emulate.

Because my Mother spent so much time in the library, she got to know Bill Wsiaki and Father Harold Drake, sj, quite well. When Bill and his wife welcomed a new baby, Mum gave them a baby gift. Bill was also the Paulinian who broke the news to me and to Mom that Father Jensen had died. We were all in shock and we didn't ever really recover from losing him. I had never seen my mother weep, but she cried when she heard that he had died.

When my mother was a graduate student studying for the Masters in Canadian history, she would regularly ask my father for his opinion regarding the topics she was studying. Mum and Dad would go for long walks with Daisy, their golden retriever, and talk about various political theories and historical questions. She said to me once, "your father seems to know more about history than the professors!" Anyway, he certainly enjoyed participating in my mother's studies, just as much as she did.



Fig. 1. The MacDonal family.

When Mother successfully passed the oral exam for Master of Arts in Canadian history, Robert Bennett (by that time teaching in Paris) called St. Paul's and spoke to Larry Desmond to find out if Mum had passed. My son Michael and daughter Meredith Mae immediately presented her with a lovely bouquet of flowers.

After the Masters, Mum set her heart on studying for a PhD in history. But, fate intervened when my father suffered a series of strokes. Mum had to abandon her dream and shoulder full-time care of my father. She never once complained. She was accustomed to a lifetime of selfless giving. She was enormously proud of her children. Mary Kate is now a provincial court judge; Dr. Peter MacDonal is Orthopedic Surgeon and Medical Director of the Pan-Am Clinic; Jake MacDonal is a writer; Danny MacDonal is senior investment manager, TD Evergreen in Kelowna, B.C.; Dr. Sally Longstaffe is the Director of Child Development for the University of Manitoba; Dawn McCance, former department head, teaches in the Dept. of Religion and is situated at St. John's College.

Shortly before my father passed away in 2001, we heard of an old St. Paul's stained glass window, hidden away in the storage room of the College. Mother thought we should have it evaluated regarding whether it could be repaired and put on display again. We hired a consultant and the window was successfully repaired.

As students enter the college by the east-facing side door, they are greeted by the sparkling jewel of a window—a tribute to our lovely St. Paul’s College. A plaque adorns the wall next to the window with a dedication composed by our beloved Father Driscoll, who later presided over the dedication ceremony with my mother in attendance:

This stained glass window once looked down upon the entrance foyer of St. Paul’s College at Ellice and Vaughan. In happy memories...of the Paulinians of past years, and for God’s greater honor and glory, the window is restored and presented to St. Paul’s College by Donald and Peggy Mac Donald in gratitude for the dedicated Christian education of their seven children.

Paulinians all!

My St. Paul’s Experience

By Mary-Margaret Patterson



Mary-Margaret Patterson, originally from the Miramichi, NB, has lived from coast to coast, moving every four years with her military husband and two children, plus assorted dogs and cats. Settled in Winnipeg in 1992, the family grew to include two spouses and four grandchildren. Employed in the Safety Industry with Trucking and Heavy Construction, she is passionately involved in her parish and the CWL, serving as Winnipeg Diocesan President-Elect and President while attending St. Paul’s.

My journey to graduation from St. Paul’s College was a “long and winding road”¹ that spanned 40 years and the breadth of the country. From New Brunswick to British Columbia, to Manitoba, to Prince Edward Island and back to Manitoba with a stop in Ontario along the way.

A university education with a degree in English Literature was a late blooming ambition that was seeded in high school. Unfortunately the seed was diverted by the winds and tides of life – marriage to a military man, children, moving from one side of the country to the other in four-year increments and turning my hand to whatever job was available along the way.

¹ “Long and Winding Road” Song by the Beatles; writers Lennon and McCartney, Album: *Let It Be*, Abbey Road Studios, 1970.

I never stopped the learning process throughout this time. I took adult courses offered at high schools, community colleges, and the military community; typing, French language, business management, supply chain management and distribution, organizational management – anything that interested me or helped me in the job at the time.

When we came back to Manitoba in 1992, I started working in the transportation industry, focusing on safety/compliance in trucking. I took many industry-specific courses that served the extra function of whetting my appetite for more, of nurturing that seed planted so long ago.

By this point, my children were grown and gone with children of their own. My daughter, Ruth-Ann, whom I admire greatly, realized that she needed a university education to assist effectively her husband in providing for their family of three children and to be an advocate for their special-needs sons. She enrolled at the University of Manitoba as a mature student where her uncle, my younger brother Arthur Henry, was also a mature student in the Canadian Armed Forces Education Program. He was registered through St. Paul's College and encouraged her to do the same. She thrived with the care and compassion she received from the staff, professors, and classmates. I witnessed this because I travelled part of her journey with her through financial, practical, and moral support. I attended the special academic services at Christ the King Chapel with both Art and Ruth-Ann where I met the people involved in providing the St. Paul's experience that had enriched their lives

I was drawn to the sense of family and caring community that I felt while there simply as a guest. Dr. Christine Butterill was, and is, a major factor in my going to university and being part of St. Paul's. My family – especially Art, Ruth-Ann, and my husband David, encouraged me all along but it was meeting Christine and the way she made me feel important for myself and a needed part of St. Paul's family, not simply the mother or sister of an alumnus, that really fed and nourished that seedling into a fully blooming and mature plant.

The four years I spent at the University of Manitoba and St. Paul's College are four of the best years of my life. I was a bit concerned about how I – a gray-haired grandmother – would be received by all those young people. Would I be smirked at? Ignored? Patronized? Ridiculed? All of those Junior High feelings of angst were back as if they had never gone away! If any of that negative reaction happened I was not aware of it at all. I felt totally accepted and welcomed from the very beginning. Students seemed glad that I was part of the classes. They made a point of coming over and speaking with me, talking about the content and ideas of the subjects, sharing ideas and experiences. They did not see me as a parent but as a contemporary. I received the same attitude from the professors and administrative staff. I spent many hours in the St. Paul's cafeteria listening to and participating in some of the most ingenious, hilarious, and thought-provoking conversations that anyone could imagine. "Big Bang Theory" had nothing on us!

Being able to attend daily Mass was a great gift. It was an opportunity to center myself and reconnect with God. Simply being able to spend time in the chapel was a gift. While extremely involved in my own parish and the Winnipeg Archdiocese on my own time, I participated as a Lector when I could. An intimate group of friends developed, even if members changed from time to time. One of my favourite memories is when a student sat beside me in Chapel and then invited the new arrivals to come and sit with the ‘cool kids’. That never happened to me in either junior or senior high! It was actually a healing for me. St. Paul’s and the atmosphere that is nurtured there allowed me the opportunity to complete myself and to re-experience/re-create some of the most angst-laden years of my or anyone else’s past. Another gift I did not realize I needed but am exceedingly glad I did.

My first academic award at St. Paul’s was my first since Grade 6 – in 1966 – another boost of nurturing and food for my growth. It helped me to realize that I really could achieve the goals I had set for myself. The peace and quiet of the Fr. Drake Library and the attending staff were an important part of my success. I made use of the Elizabeth Dafoe Library as well as student study areas in some of the other buildings but nothing gave me the sense of belonging and encouragement to the same caliber as the atmosphere and personnel at the Drake. Their professionalism and personal encounters made the difference for me.

I had started classes in January 2008. I took Spring and Summer sessions along the way so was scheduled to finish in the Fall of 2012. Unfortunately, health issues necessitated a change from an advanced degree in English Literature with a Minor in Catholic Studies (which I completed) to a general degree. I was unable to maintain the workload on a full-time basis and I could not delay the necessary procedures. Plus, I needed to go back to work. I finished in the Spring of 2012 instead. At least I achieved my dateline goal – High School Diploma 1972; College Diploma 1992; University Degree 2012.

I am back in the trucking industry in the safety and compliance end of the spectrum and missing St. Paul’s almost every day. I am participating in the ‘Nathanael – The Next Generation’ program for the Diocese of Winnipeg and still growing and learning. When I am asked what I ‘got’ out of my university education or what I am able to use in my everyday life from that experience, I usually answer with, “The ability to have interesting conversations”, and the fact that I do not have to speak up all the time, that I do not have to prove anything to anybody – I am a St. Paul’s graduate! I still maintain a number of the friendships that I made in my time there; we are still contemporaries, regardless of our ages.

The St. Paul’s Effect¹

By James McPherson



James McPherson graduated from SPC with a BSc ('14) in Microbiology, and was the class valedictorian. Awarded the Paulinian of the Year (2013), and the student council Spirit Award, he was a dedicated College member, spending 4 years on the Student Assoc. Executive. Currently in the Faculty of Education, he plans to teach science after graduating in 2016.

Six years ago, I had no idea that I would be where I am today in 2015. This wasn't planned, dreamt of, or even on the radar. The eighteen year old me was completely unaware that he would be this lucky. The past six years of my life have made me who I am today, and St. Paul's College has been a major part of my journey.

When I entered university in what seems like an eternity ago, I was not interested in student politics at all. My life revolved around going to class and wasting time with friends in between. Like a typical eighteen year old all I wanted was to see my friends, have some fun, and get into a bit of trouble. Knowingly or not, St. Paul's College allowed me to do all of this.

My first few years were a blur of studying, exams, and fun; fun being what I remember the most. Even the long nights cramming for exams and all-nighters finishing papers were bearable thanks to the wonderful people around me. I remember my orientation, first classes, skipping classes, getting my free locker, pancake breakfasts, Fridays at Wise Guys (now known as The Hub - yes, I'm THAT old), pizza lunches, barbecues, and the pinnacle of University life - beer gardens. All of this would have been meaningless without my friends by my side. In fact, what I remember most from the years past is always being able to count on meeting friends, both new and old, in the St. Paul's College cafeteria, now the Bell Tower Café.

My first years at university weren't always fun and games. There were moments of fear, intimidation, and self-doubt. Orientation was one of those days. I had very little idea what to expect, and fully expected to get lost and confused. I was nervous to ask questions, and didn't want to embarrass myself in front of so many strangers and older students. Our group met in Rm 225 St. Paul's College at 8:30 sharp. What happened next had a huge influence on my university life. Our leaders were St. Paul's College Student Association Council members, and they welcomed us

¹ James McPherson, *The Paulinian*, March 30th, 2015 Edition, pp 1, 3, reprinted with permission.

with smiling faces. These two gentlemen making everyone feel welcome erased all doubt and worry. They were my first glimpse at the type of people St. Paul's attracts, and it had an impact on the person I wanted to become.

Although I generated a lot of respect for the student council at St. Paul's, it was by chance that I became involved in running the student association. It was a classmate of mine and common library companion, Richard Jung, who encouraged me to run with him as his Treasurer for the upcoming academic year. I was nervous, but after some deliberation and wise words from friends, I decided to accept his offer. We won the election, and Richard became the Senior Stick.

During the next year, I met some of the greatest and most important people in my life. We had tons of fun and worked hard to bring socials back to the student council agenda. This year was an important learning experience for me, teaching me to balance finances, and how to enjoy student government. I was hooked.

One of the most influential people in my time here, and possibly in the history of the college, is Matt Semchyshyn. He was on the student council my first year, and quickly proved to be a dedicated servant of the college. We had attended St. Paul's High School together, but it wasn't until our time at the University of Manitoba that we really bonded, and cemented our friendship. Matt ran for the position of Senior Stick the following year, and asked me to be on his team. I couldn't say no. After a heated campaign, and one of the highest voter turnouts in years, we were victorious and I had my new position as UMSU councilor. The result of this vote changed the college as we knew it.

Matt attacked his position with vigor and unbelievable enthusiasm. This year was not only the most fun year of my university experience, but had a major impact on those around me. We accomplished an unprecedented amount, and developed a sense of pride among college members. Beer gardens, socials, pre-games, and even late night hide-and-seek games were common activities during this year. Student council offices were always full of friends and fun. This was the year, for me, that the college really started to feel like a home away from home. It was where we arrived first thing in the morning, and met for lunch. We studied there, suffered there, and often slept there. The college was the setting for good times, hard times, and the most memorable times.

Likely motivated by the history on the walls in the current council office, that year was all about how we wanted to be remembered. The major change that resulted from this was the renovation of the cafeteria. We removed the student council office and student lounge, making way for an extended cafeteria and exposed a ton of natural lighting and common space. This along with a new paint job, trophy case installation, changes to the Bell Tower Café, refinished roof, and improved electrical works, the college was rejuvenated and vibrant.

This project was only one of many accomplishments from that year. As a team,

our council was able to put together a time capsule (to be opened in 2038), we introduced annual student council awards, as well as releasing the first issue of the *Paulinian* newspaper in years. I think it's safe to say that our council, and the impact it made will be remembered for years to come.

I enjoyed my time as an UMSU councilor so much, I decided to do it again. This time, Tom Licharson was taking over as senior stick. Similar to Matt, Tom was very passionate about his role, and wanted to leave a legacy of our time as a Council. He worked tirelessly to improve socials and beer gardens while working closely with the administration. At the end of our year, Tom and our team managed to have satellite TV installed, as well as refurbish the student lounge area.

It was during this year that I became more involved with student politics at the UMSU level. I joined multiple committees gaining a more intricate knowledge of how the union works and how dedicated some people around campus are. Many of the people I worked with at that time are now running the union, and I couldn't be more proud of them and the great work they are doing. I was lucky enough to sit on the Finance, Policy and Bylaws, and the Health and Dental committees, as well as the SGPAC committee the following year. The time spent on these committees was long, but always worth it, and made me feel more connected to the campus that we all call home. I would highly recommend this experience to anyone, as it is a great way to get informed and get involved.

After my third year on the student council, I was ready to call it quits. This was until my good friend Greg Cantafio asked me to run as UMSU councilor again. By this time, I was well versed in the responsibilities, both in the College and in the UMSU council chambers. If anyone else had asked, I would have said "no." Greg is one of many great leaders who have passed through these halls over the years, and I couldn't pass up the opportunity to work with him (and have a little fun along the way). This was another fantastic year, working with a great group of dedicated and hardworking individuals. We managed to continue what was started four years ago, and make people proud to be St. Paul's College members.

As with any half decent story, it would not be complete without a large collection of wise, wacky, and wonderful supporting cast members. There are more names than I could possibly list, but here are a few who made my time here more memorable. A special thanks goes out to Alex Cornick, Julia DaCosta, Meghan Dobie, Anthony Foderaro, Ryan Toth, Maria Santiano, and Diane Bosc. You have all given more of yourselves to this college than anyone could ever expect, and for that you have my eternal gratitude.

I'm not trying to say that the college was unpopular, or in desperate need of saving before our time here at the university. That's not my point. We simply wanted to give what we could to this wonderful place, and make it as special as possible for future generations. What has happened over the last four years of my university

experience is not measured in tasks accomplished or socials thrown. It's not about the money raised, the votes counted, or the plaques on the walls. What matters are the lives we affected, and the memories that we made.

To our incoming student council, I wish you luck and success. These will be, without a doubt, some of the best times of your life, and some of the best opportunities you can be given. Make the most of it.

I truly believe that in our relatively short time here we have managed to make a difference at St. Paul's College, around the University of Manitoba, and in the lives of our members and friends. My experience at university would not have been the same without the amazing chances I've been given, and the fantastic people who have gotten me through it all. That's the St Paul's effect, and it has changed my life.

A Home Away From Home

By George Hakim

George Hakim, student from 1994 to 2006 (BA Hon; BCom Hon), was involved with Chaplaincy, Student Council (Paulinian Editor 1997; Sr. Stick 1997; awarded Paulinian of the Year 2000) and served as College Information Officer. His degrees in Political Studies and Human Resources prepared him for his current work as Human Resources Manager at Taylor McCaffrey LLP.



When Matthew Semchyshyn called me to discuss my contributing a section in the new College History book, many memories flooded back to me from my time at St. Paul's College. Since I was there for close to 11 years in many capacities – student, employee, and alumni – I was very excited regarding what memories to share.

To me this history book gives us an opportunity to share with you our thoughts and experiences of why the College is so important to many of us. So when I took the time to reflect, I felt my fondest memories were about the wonderful people I met and how the College became a home away from home.

So for me the first story I would like to share with you begins when I met that very same Matthew Semchyshyn in the mid 1990s. Matthew was a toddler and I was a young student volunteering at the College. His mother, Lori, who used to work at the College as its Information Officer, would sometimes bring him in for visits on her days off. I remember him gleefully running up and down the vast hallways exploring the College.

It is remarkable for me how, back in the day, I assisted Lori with the College's recruitment and special events. Now some 15 or so years later that very same young boy who would be seen exploring the College, is now a leader who I have the privilege of working with on this history book. Paulinians throughout the ages are all connected by their 'adoration' of the College.

Many people always asked me why St. Paul's? Early on in my youth, I also asked myself that same question. Some people even scared me by referring to the College as a seminary. Even though I went to St. Paul's High School, I really did not know what the College was all about. Even after my father's friend from church, Mr. Jim McGinn took my brother and me on a tour, I still did not know. I just knew I had to go there because I was told to. Little did I know at that time that someday I would become very involved at the College and it would become one of the best decisions I made during those early days of my youth.

I started my days at the College in September of 1994; and the first two Paulinians I ever met were our 1st year orientation leaders, Cam Zyywina and Mary Mazur. The humor and stories they shared with us made us feel welcomed on our first day and we realized early on why the College was so special. It felt like a place where we could belong as part of the larger University, a home away from home, where students had an opportunity to get involved. Over the next few years, I was able to meet and spend time with both Cam and Mary, as they were involved in the Chaplaincy and student council, and was able to learn a lot from them.

One of my fondest memories at the College was meeting Fr. Luis Melo, sm, for the first time. It was actually at a workshop at St. Mary's Academy for the New Catechism of the Catholic Church. A few days later, Fr. Luis or as we students called him – 'Papa Lou' saw me sitting at the front lobby of the College waiting for my friend Antonio Buccini and he started chatting with me. Long story short, if it was not for Fr. Luis's involvement I would not be writing you today. The Chaplains during my time always encouraged us to get involved and make the most of our university days. They became good friends and mentors to us. We have always been blessed at the College for having wonderful Chaplains such as Fr. Luis Melo, Fr. Ray Roussin, sm, (later Bishop Roussin), Sr. Pauline Greschner, osu, Fr. Michael Raj Savarimuthu, Fr. Gerald Langevin, and Sr. Elaine Baete, sgm.

For me, Chaplaincy played an important role in my early years as it got me involved with not only the College but also the Student Council. From that involvement, I made many new friends and got to participate in many entertaining events that continue on today, such as the famous Coffee House, Exam Cram study hall, and the *Paulinian* newspaper. I also became more aware of the history of the College and how many students before me (like Russell Lavitt, Jordon Lanthier and Ferguson Lopez) carved out the path I would follow a few years later.

One of my favorite and controversial highlights at the College was when I was

Senior Stick of the Student Association back in 1999-2000. That same year the College was going through a 5-year strategic plan. The late Archbishop Wall and his committee representative, Mr. Johnston Smith wanted all students to take mandatory Catholic courses in order to become College members, and if they did not they could not become members. We students took offense to this proposal and felt the College was better served when members selected their own paths. I remember in that same year the new Star Wars Trilogy began and had an influence on us. We students felt 'an evil dark force' was present around us and as the Jedi Knights (who we felt represented the Jesuits and the Jesuit philosophy of being a man for others) we were going to stand up and defend what we believed in ... our College!

I felt my obligation was to the student members, both Catholic and non-Catholics and not to the Strategic Planning Committee. I chose the very difficult stance and decided to rise up against the Committee by posting all over the College the portion of the plan that wanted to change membership rules. I even posted the proposal on the Chapel doors!

I remember for years later when our beloved Fr. Driscoll, sj, would see me; he would wink and warmly smile at me, asking me if I have gotten into any more trouble, like he usually did!

I never did get in trouble for that move; if anything, the Jesuit and Marianist fathers at the College loved the bravery and the fight that we students showed. One Jesuit who will remain anonymous, in total enthusiasm of the scandalous spirit I had shown, dubbed me the Martin Luther of St. Paul's College. He said we were challenging the College leaders as any good forward thinking group of University students should and that we should not let our beliefs be squashed. We ended up convincing the Strategic Planning Committee that the direction chosen was not the way to go. We reminded them the students have always been the driving life force of the College and why it exists.

Our rebel rousing brought the College into the 21st Century with a lot of vigor and hope.

However, hope was almost lost once the graphic events of 9/11 hit (11 Sept. 2001). The entire cafeteria moved into the R'n'R room to watch the tragic events unfold that Tuesday. No one went to class that day, glued to the TV in silence, and saddened at how our world at that time was changing for the worse. At some point students wondered aloud if there was any hope after this tragic event? Innocence may have vanished if it was not for a courageous vision that came to the College one week later.

That courage and hope arrived when, Dr. Arthur Mauro donated one million dollars to the College and the Arthur Mauro Centre for Peace and Justice became more than a whisper. It became a loud new voice for a world that needed leaders

ready to bear the challenge of fighting intolerance and pushing for peaceful dialogue, rather than using violence to solve the world's tribulations.

Working at the College I also had the honour of meeting so many fascinating speakers from many walks of life and religions. Some of my favorites were Dr. Thomas Groome (who taught at Boston College and one of whose students was former CFL and NFL legend quarterback Doug Flutie), His Royal Highness Prince El Hassan bin Talal of Jordan (who brought all three Abrahamic faiths together for the inaugural Sol Kanee lecture) and Fr. John Pungente, sj, (who taught us that media literacy and faith can work together.)

I think my most favorite memory at St. Paul's College was the cafeteria, the heart of the College. The spot where all of our crazy stories started and our sorrows ended. Where friends would laugh, love, cry and get angry; where we would challenge each other and support each other. The cafeteria was where I met all of my friends, we were all Paulinians who spent countless hours studying and not studying! Exam Cram donuts, mornings playing Portuguese card games (sueca), runs to UC for Slurpee's and evening shenanigans at WiseGuys on Campus.

After 5 years serving as College Information Officer (2001-2006) and my graduation from Commerce, it was time for me to leave the College and move into my new role as a Human Resources professional at KPMG. The College staff and my boss and friend Ms. Judy Hildebrand threw me a farewell celebration. The staff, students, faculty and even the custodians came out to wish me the best on my future. That day meant a lot to me, as the College I attended that first day many years ago turned into a home away from home. My College family came out to thank me for my many years of association, but it should have been me thanking the College for many wonderful years of guidance and support.

I had many delightful years and enough memories to fill a history book myself. I hope future generations of students can experience the same memories I had at the College. St. Paul's College was OUR home and will always be for many more generations to come.

God Bless
George

Valedictory Address, 2015

By Ben Sellick

Ben Sellick (BMus, '15) spent most of his university days playing notes in the St. Paul's College Chapel. Although he loved choirs and cycling, travel and debates, he always returned for one green tea and one muffin at Degrees--three dollars. He just completed his music degree with a Slavic piano recital, and five years from now he hopes to be paddling down some shoreline on the Great Lakes. Until then he will be working as a composer, and attending grad school in the States, or in Germany, or Scandinavia: who's to say?



Whiskey smells and chatter float down the College halls on a Wednesday morning. It's St. Patrick's Day!

But it isn't; march-time festivities of other sorts have crowded out the weekend, and so the College is serving Irish coffee and bright green cake four days early, in a typically overgenerous interpretation of a holiday's bounds. Indeed, it takes very little to spark a celebration at St. Paul's, and this happy lack of resistance is paired with an equally ebullient vigor for joy, food, and laughter once the party is begun.

I arrived home in the wee hours of the morning one Easter day, and reassured my wakeful parents that I was only feasting and dancing with the Catholics. My mom marvelled, "Those people *really* know how to throw a party." As inconsequential as this festive attitude might appear, I think these joyful events reveal something important about the College.

In *The Screwtape Letters*, C.S. Lewis describes how "Senior Demon Screwtape" approaches the phenomenon of human laughter. He cautions his nephew Wormwood (a Junior Tempter), that "laughter as such is not always in our favour. I divide the causes of human laughter into Joy, Fun, the Joke Proper, and Flippancy. You will see the first among friends and lovers reunited on the eve of a holiday. Among adults some pretext in the way of jokes is usually provided, but the facility with which the smallest witticisms produce laughter at such a time shows that they themselves are not the real cause." Now, hilarious as Father Michael's jokes may be, I suspect that they alone are not responsible for the sum total of laughter at the College. What then, is the real cause?

"What the real cause is we devils do not know. Something like it is expressed in much of that detestable art which the humans call Music, and something like it occurs in Heaven – a meaningless acceleration in the rhythm of celestial experience, quite opaque to us" (*The Screwtape Letters*, Chapter 11).

This intangible source – meaningless acceleration – must be more, I think, than a knack for throwing parties, a wide and welcoming community, and a generous, playful leadership. Deep down at the opaque heart of the matter there's a seed of joy, which Father Michael summed-up beautifully in six words at the end of the Easter Vigil this year: "We're gonna live forever, so dance."

And if we *are* going to live, as Lewis suggests, so musically in our eternal home, why not start practicing now, in the home-music of the College? This connection is not lost on the hundreds of students who swim through the massive U of M campus to find a resting place and St. Paul's, nor, I think, was it on King Solomon, who wrote "He has made everything beautiful in its time. Also, has put eternity into the heart of man, yet so that he cannot find out what God has done from the beginning to the end." (Eccl. 3:11) This vague and temporarily insatiable instinct finds itself a resting home in earthly reflections of the eternal.

Today's graduation celebration marks for me and for many the abandonment of this home; the years of our closest ties to this place are over, and there is a return to the insatiable search. Blaise Pascal wrote, "We sail within a vast sphere, ever drifting in uncertainty, driven from end to end. When we think to attach ourselves to any point and fasten to it, it wavers and leaves us; and if we follow it, it eludes our grasp, slips past us, and vanishes forever. Nothing stays for us. This is our natural condition, and yet most contrary to our inclination; we burn with desire to find solid ground and an ultimate sure foundation whereon to build a tower reaching to the infinite. But our whole groundwork cracks, and the earth opens to abysses" (Pensee #72).

Melodramatic as this may be, I think Pascal connects with a deeply commonplace human experience, even as Solomon did millennia earlier. It's how I felt looking forward to the explosion of circles and structures that culminates today. And still, "he has made everything beautiful in its time," and the very cracking of the groundwork is, in the end, beautiful and good.

James Cameron's *Titanic* tells the story of Jack and Rose, whose love affair is, of course, tragically cut short by the intervention of an iceberg. Slavoj Žižek suggests that this literal 'cracking of the groundwork' is not a disaster, but a salvation. "We should ask what role does the iceberg hitting the ship play in the development of the love story? My claim is here a slightly cynical one. This would have been the true catastrophe: we can imagine how maybe after two/three weeks of intense sex in New York the love affair would somehow fade away... We can ultimately read the catastrophe as a desperate manoeuvre to save the illusion of eternal love."

The ending of our College season does Žižek one better. This exclamation mark on our experience preserves not a false illusion of heaven, but a true reflection of things to come. In their ending, these four years provide as a parting gift an iconized Myth of Home: a map of how to find or create one, and a bolster to the planted eternity which drives us onward and upward.

St. Paul's College in the New Millennium

By John Perry, sj.



Fr. John Perry, sj, PhD, celebrated fifty years in the Society of Jesus in 2014. Since joining Fr. Perry studied and/or worked in Toronto, Regina, Darjeeling (India), Kanglung, Khaling and Punakha (Bhutan), Nepal, and is presently in Liberia in West Africa where they recently were officially declared free of the dangerous Ebola malady. In Winnipeg, he served St. John Brebeuf, Mary Mother of the Church, and St. Ignatius parishes, and taught at SPC for more than a decade. A voracious reader of all kinds of books, in Winnipeg he developed a liking for chamber music and cross country skiing. In Monrovia, he teaches at the Kofi Annan Institute for Conflict Transformation which is part of the graduate program of the University of Liberia, where he also engaged with an Ebola Awareness Program for students in schools near the University.

Within the complexity of the Catholic Church in the 21st millennium religious orders display particular virtues. The Franciscans try to live as St. Francis of Assisi in a simple way respecting our covenant with the environment. The Dominicans stress the ministry of proclaiming the word of God. This is not to say that Dominicans cannot live simply; that Franciscans cannot be effective preachers. But each community does have its speciality.

For Jesuits like me our virtue is obedience to God's will as communicated by our Superior. At the end of the academic year 1998, I was in the Jesuit community in Pickering, Ontario where for several years I had been teaching courses on justice and moral theology to seminarians of St. Augustine's Seminary downtown on the campus of the University of Toronto. I thought I was doing useful academic work. However, one particular afternoon my Jesuit obedience met an unprecedented test when I listened to a voice mail message from my Provincial at the time, Dave Nazar, sj, which was brief, succinct and unexpected. He said that he wanted me to leave my teaching at St. Augustine's and proceed to St. Paul's College. I contacted him for an interview in order to "discern" this new arrangement. I thought I had good reasons for not going to Winnipeg. Father Nazar listened politely (and somewhat attentively, even though he was interrupted twice by cell phone calls) to my reasons, and he then repeated that he wanted me in St. Paul's; it was as simple as that.

Upon arrival at the airport in Winnipeg I was warmly welcomed to Winnipeg by the Rector of St. Paul's, John Stapleton (1994-2005). It turned out that the couple whom I noticed was expressing their affection for each other under a stair-well in the baggage area was Dr. Stapleton's son and his son's girlfriend at the time, and

they also had come to the airport to pick up the new Jesuit. I thought to myself that my new appointment at St. Paul's could prove interesting.

Taken as a whole the next nine years of teaching, research and writing were indeed interesting (albeit in a chaste and celibate way), busy and worthwhile, at least for me. Along with my teaching in religious studies, I served on various committees in the College including the Board of Governors. A challenge for me was to meet the requests of radio hosts of talk shows to present the point of view of the Catholic community on controversial issues of the day. My name and telephone number seemed to have found its place on many television and radio producers' rolodexes. On one occasion I participated in a phone-in show around the case of a seven year old boy who was given leave by a New Brunswick court to sue his mother for his "wrongful life" because he had suffered severe injuries while still in her womb during a traffic accident when she was at the wheel of their vehicle. *Dobson v Dobson*, as it was known, was in addition to a negligence case, also an insurance case that eventually reached the Supreme Court of Canada. If it had been successful (which it was not) it would have provided the Dobson family with the extra income it needed to care for the disabled youngster. Implicitly it was also a "pro-life" legal challenge since it implied that as a fetus the child was a person who could suffer a "tort". These nuances were not obvious to those calling in to express their views. They were simply outraged that a child could be so ungrateful to his mother as to sue her for giving him life: "If that is what parenthood involves," said one caller, "who needs it?"

Not having taken up the challenge of being a husband and father I had no response to this question. All of this work with the media was "extra curricular". I was basically teaching courses in religion with a focus on religious ethics in world religions. The President of the University of Manitoba during my time was Dr. Emőke Szathmáry (1996-2008). She was always fair but generous to the Jesuits serving at her university and to me personally.

As part of my responsibilities of a full time faculty member, and therefore a member of the Faculty Association, I was to participate in legal strike actions against the administration of President Szathmáry. I took picket duty during one strike that put me at the front gate of the university for an hour early every morning carrying a sign and walking with other faculty members around the plinth in the entrance. One morning a small team of reporters for the *Winnipeg Free Press* arrived to take interviews and a few photos. While I did not give an interview I was in the front page photo that appeared the next day, but fortunately I was hidden by the plinth in the angle of the shot. Had it been obvious that even a Jesuit at the University was on strike President Szathmáry might have felt like Shakespeare's Julius Caesar and said "Et tu Brute".

Among the challenges I had to contend with during my time in Winnipeg

was the weather. Early in my first year I had a conversation with Dr. Anthony Waterman from St. John's College, an Anglican institution that is located next to St. Paul's. He gave me a valuable piece of advice with respect to Winnipeg's winter. He told me that no matter how cold it was, no matter how much snow was falling or had fallen, I should get outside every day at least for a short while. I followed my colleague's advice. Eventually I came to enjoy Winnipeg's winter by making use of the positive aspects of winter. I took up cross country skiing and explored Birds' Hill Park and other trails.

Another challenge was negotiating the College in a wheel chair. I broke my ankle during my last winter in Winnipeg but continued to teach and to perform my other tasks during my long convalescence. I soon discovered that getting to my office and to certain classrooms in St. Paul's was difficult but also exciting. There is a steep gradient from the cafeteria wing and administration wing to the library across from which was my office. Going down this incline I found myself moving at the sort of speed that could have led, at best, to a second bone fracture, which my orthopedic surgeon would not have been happy to have to deal with. And at worst it could have been the end of me. If I did not survive I was not sure how my obituary would have described the cause of my death.

As the environmental movement gathered speed during my last few years in Winnipeg I decided to forego the use of the car that the Jesuit community had assigned to me for my use and voluntarily avail myself of the services of Winnipeg Public Transit. In due course I became an advocate for being "part of the solution, not part of the problem". I memorized the bus schedule and found that I did not lose much time by taking this option except late at night when I had attended a function at the College and had to spend a cold half hour or more waiting for a late night bus. But getting into the bus I joined the enthusiastic company of students who had spent their evening in libraries, labs, or classrooms and then had lots to share with their friends during their bus ride home. Fairly regularly one or other would offer me their seat. At first I looked askance at these generous offers and declined them in high dudgeon, but, in due course, I came to realize that for these youngsters I was an old man who needed all the help I could get, so I would take it with gratitude!

What feature about the College did I later miss the most when I retired in 2007? I would have to say it was the Library (The Father Harold Drake, sj, Library) which I found most helpful as I laboured over the three books I wrote¹ while I was at St. Paul's, and editing the journal *Ultimate Reality and Meaning Interdisciplinary*

¹ Fr. Perry's books include: *Food for Thought: Catholic Insights on the Modified Food Debate* (Ottawa: Novalis, 2002); *Torture: Religious Ethics and National Security* (Ottawa: Novalis, 2005); and *Catholics and Slavery* (Ottawa: Novalis, 2008).

Studies in the Philosophy of Understanding. The staff of the Library must have had their "bad hair days", as do all of us, but I was never aware of this because they were invariably helpful and kind to me.

The difference between a good library like St. Paul's and other libraries became apparent to me here at the University of Liberia in Monrovia whose library was destroyed in the course of its fourteen year civil war², and is only slowly recovering. A concern I had was this: not having the luxury of a good library how would I write the book I had in mind while in Liberia? The answer was that as a "Senior Scholar" of St. Paul's College I had the great privilege of enjoying electronic access to the University of Manitoba library system with its extensive data base. What had seemed impossible at first was in fact doable, and I finished the book which is now published.³

Just as Jesuit obedience was a significant reason for my coming to St. Paul's in the first place, so it also played a part in my return to the Kofi Annan Institute for Conflict Transformation at the University of Liberia where I have been teaching for the past two years.⁴ Finding myself in Canada on leave when the Ebola epidemic became truly serious in August 2014 everyone I spoke with advised me to stay in Canada. It was simply too dangerous to return, they said. I then made my annual eight day retreat with the "return or not to return" question on my mind and realized that by returning I would have the opportunity to insert myself, a university professor who had formerly lived in an "ivory tower" in Winnipeg, into the life of the poor people in Liberia and to share with them the fear and daily anxiety about contracting this often fatal viral infection. And so with the result of this discernment I went to Peter Bisson, sj, who was now the Provincial, to ask for permission to return. He agreed. It was "God's will" for me. And so, just when almost all the other non-medical expatriates were leaving Liberia, I returned.

With only fifty doctors practicing in medicine when the outbreak became out of control the health system of Liberia has been overwhelmed. We find ourselves begging for help from the international community, which at the time of writing this, has begun to respond with generosity as well as with the realization that this Ebola outbreak is not only the problem of Liberia, Sierra Leone and Guinea but is a global concern. Our hope that the vaccines now being developed will diminish the risk of Ebola infection for the health care workers and the Red Cross workers who collect the infected bodies of Ebola victims.

Many years ago I read Albert Camus' *The Plague*. I remember it still as a moving account of heroism in the face of seemingly insurmountable odds. Now I can live

² Liberia's civil wars had two phases; 1989-96 & 1999-2003.

³ John Perry, *African Truth Commissions and Transitional Justice*, Lexington Books (Rowman and Littlefield), 2015.

⁴ After leaving St. Paul's Fr. Perry taught for five years at Regis in Toronto.

out that fictionalized account as I observe the daily courage of some, especially doctors and nurses, and the pusillanimity of others. Hopefully we will have the same “happy ending” and that Liberia will survive this crisis.

Remembering a red river and a valley that never was... Nostalgic Memories

By Fr. Kinley Tshering, sj



Fr. Kinley completed his MEd in Administration in 2002 and returned to duties in India. At Present, he is the Jesuit Provincial of the Darjeeling Jesuits of North Bengal, Sikkim and Bhutan. He has held this post for the last three years and expects to be there till 2018. Though an excellent administrator his heart is always back teaching in the classroom. Recently he has helped co-ordinate Jesuit efforts to aid the victims of the terrible earthquakes in the region. He was able to give the eulogy for his venerable mentor and former Winnipegger, Fr. Gerard Van Wallegghem, sj, for his funeral at St. Joseph's School, North Point, Darjeeling, 4 June 2015.

When I was studying at St Joseph's School, North Point, Darjeeling, we were taught by many Canadian Jesuits. The first five Canadian Jesuits came to Darjeeling in 1947 and since then some 50 have come to work beneath the gaze of the beautiful and the third highest mountain in the world, Mount Kanchenjunga. My Canadian rectors were Frs. Stanford, Gerard Leclair, and from Winnipeg Gerard Van Wallegghem (1927-2015).

My earliest memories were the Canadian stamps. The fathers looked forward to their mails and we for the stamps. The one etched in my memory is the one with the Canadian goose. We eagerly awaited the parcels the fathers received and especially of Brother Mittleholtz. Brother's mother sent him so many parcels and he shared them with us, chocolates and fruit drinks in the powdered form. We collected the used Christmas cards and picture postcards of Canada. Our Geography book had a full chapter on Canada and our imaginations were triggered as we floated down the river with the lumberjacks, or the reindeer pulling the sledges and warming ourselves by a fire in a wigwam. The native American people fascinated us whether they were in their wigwams or igloos.

I remember learning a song called the Red River Valley. We sang it around our scouts camp fire or when travelling in the school bus for picnics. The song particularly haunted me and it was never far from my childhood memories. When I reached Manitoba in September 2001, it dawned on me that actually there was a river called Red River. Coming from the Himalayas the word valley was a misnomer for me! I could not believe that actually I had been singing about this river. I could not believe that in winter I could walk over water and to be frank I never tried, as I was afraid somewhere it might give way and I would be drowned. I don't blame Peter the first Pope for shouting, "Lord help me, I am drowning," as Jesus challenged him to walk across the waters.

I was an avid reader as a boy and one set of books I devoured and read many times as it ignited my childhood mind was that of Laura Ingalls Wilder of life on the prairies. Coming from mountainous Bhutan and Darjeeling, I could never imagine what miles and miles of flat land meant. Once when I actually drove from Winnipeg to Saskatchewan I could not imagine the flatness. I was told my coffee would not spill in the car as the journey was motionless. In contrast to the road I take up to Darjeeling, which is like travelling on the rough sea with potholes and bumps, the journey of 700 kms from Winnipeg to Saskatchewan and from the plains of Siliguri to Darjeeling which is about 76 kms would take the same time.

In Darjeeling we have the world famous Toy Train with only three to four cabins; it chugs up and down at a pace that one could walk. The steam engine with its petite size comes straight out of the Enid Blyton books, a train for Noddy with his long ears sticking out. I had to stick my head out of the car to count the number of carriages of a train on the horizon while travelling to Saskatchewan. I could not believe that I had counted 196 carriages or was I dreaming? I was told that they carry wheat. Talking of wheat, I used to wonder why the Canadians threw their wheat in the ocean while so many poor people starve in India. I did not then know world economics and world politics!

With all these childhood memories of Canada, I never dreamt that one day I would actually land in Canada to see for myself. To be honest I was sent as a guinea pig so that if my experiment was successful, other Jesuits from Darjeeling would follow. There would be an exchange programme between the Canadian Jesuits and the Darjeeling Jesuits. I think I did well because after me several followed suit and did well. One more young Jesuit is proceeding this month to Toronto for his theological studies, unfortunately not in Winnipeg this time.

I landed in Toronto airport and the Immigration Officer who received me treated me like a novelty as he had never seen a Bhutanese passport before. He had many friendly questions and was welcoming. He helped with the student visa requirements personally and helped me on to Winnipeg. I was only amazed at the lack of knowledge North Americans have about India and the surrounding areas

compared to what I had about Canada. While at the UM it was one of my joys to share about India, Nepal and Bhutan to the Canadians. I found the Canadians very eager to know about us and had dreams of visiting our Himalayas. Since I returned to Darjeeling, there have been several groups of Canadians from Winnipeg who have made it to Darjeeling.

One such person was none other than the President of the UM, Emőke Szathmáry. In the cold month of February 2006 when I was the Rector of the same school I studied in, Emőke paid us a visit. Cold but never like the Winnipeg cold, here in the mountains of Darjeeling, even in winter, the temperature never goes minus during the day. Unfortunately the school was closed for the winter when she came but we have an underprivileged children's programme during that time. She was able to witness the song and dance performed by these children. There were 1200 children in this programme. Emoke remarked, "I never knew you were the Rector of such a big school." We have 550 boarders in the school when the school is on. Numbers and crowds are very relative! I was once taken to downtown Winnipeg to see the crowds and I smiled!

The President, Dr. Emőke Szathmáry was on an interesting visit, besides meeting the Canadian Jesuits and the UM alumnus, the one and only me at that time! She came to pay respects to the famed Hungarian who is buried in Darjeeling, Sándor Csoma de Kőrös (1884/88- 1842), a linguist, philologist and a traveler. The Asiatic Society of Bengal gave him an honorable burial in 1842 in Darjeeling. She as a fellow Hungarian came to pay respects to this legend in these mountains.

I arrived a few days before 9/11 in 2001. It was providential or I would have never made it to Canada. Sitting in the basement of the Jesuit residence where the TV was located I could not at first believe my eyes or fully comprehend the tragedy of the World Trade Centre. The tragedy struck me with full force when I came to know that one of my classmates from Darjeeling was working on the 107th floor, in the Windows on the World restaurant. Jupiter Yambem was my classmate from St. Joseph's days in 1975, and was one of the 79 employees who lost their lives, the first Indian body to be found more or less intact. Before I left Canada in 2002, I went to New York and paid my tribute to my classmate at the very spot.

With this rude and crude awakening I began my life in Winnipeg. I just had a day or two to adjust and soon I was attending classes at St. Paul's College, University of Manitoba. My course was a Masters in Education specializing in Administration. As a Jesuit, I had the privilege to have a room to myself at St Paul's which was a Jesuit College. My Canadian Jesuit companions were very welcoming and helped me to adjust to the North American way of life. I found the people of Winnipeg very welcoming and ready to help. Several times I did not have a stamp for the bus and they would offer one to me. In fact, one bus driver on the Pembina Highway route would always look out for me after my night class. Often at that time of the

night I would be the only passenger and we would have a nice chat till he dropped me off. He and I were both quite sad when we had to say goodbye after my course finished.

One thing that becomes very obvious to me was that Winnipeg was a multiethnic and cosmopolitan city. I came to know the Polish and Hungarian communities. Our house keeper at the Jesuit Residence was Polish. Maria became very fond of me as the weeks went by and I was the subject for most of her cooking. She often found excuses to go shopping and dropped me off at UM so that I could enjoy her food slowly. As my classes were late and I could not join the community for dinner, she kept aside my dinner with a big notice, "Don't touch, Fr. Kinley." Her kindness to me was often an annoyance for others!

Talking about food! As my friendship circle grew I made many friends with different communities. Several Sri Lankans and Filipinos were my good friends. They would often drop food at my doorstep since I was out at the University. Asian food! My Jesuit friends at the residence could not understand why they did that. They were wondering if I was telling them that the Jesuits were not giving me enough to eat at home. Most Asians express their love through food, if I am correct? My friends Stan and Miriam Amaladas invited me at a drop of a hat for a meal and I enjoyed their love and home. They were my family in Canada.

I had to work hard at my studies since I wanted to return quickly. As I reached Canada, there was an offer waiting for me in Bhutan to be a Principal of a school. As the only Catholic priest and Jesuit of Bhutan, I thought this offer was too good to refuse. It would give me an entry back to my country for some ministry. So for a course which my friends later took two years to finish, I did it in one year. My Canadian counterparts were taking one course per semester and I had five in one semester. It was a huge challenge and had it not been for my Jesuit training earlier, I would not have managed it. Many times I slept on the floor of my office to save time and made my own coffee. Dr. John Stapleton my guide and Rector of the College at that time was very encouraging and very kind.

I found great friendship and care among the staff of St Paul's. Those in the library were specially kind and helpful. Whenever I was appointed for the noon Mass, I was happy to offer it and even on Sundays. This gave me the joy of practicing my priestly ministry. I always left my office door open so that anyone needing my services was welcome. Several staff and students would come for confession or just for a friendly chat. This gave me joy as I felt useful even when I was doing my studies. One day, a tall, young handsome youth came to my office and said that he was an alumnus of St Paul's High School and now in the UM. He shared something very personal and was in deep trouble. The fact that a young man would come to a total stranger because I was a Jesuit was very humbling and challenging for me. David Kantor was another regular visitor for Mass as he was practicing for the Canadian Volleyball

team for the Olympics. He later came to Darjeeling and spent a month with me, helping in our mission. Gladys Broesky in the Jesuit Office was my guardian angel. She too with her husband visited Darjeeling a few years later.

In a short while I made so many friends and learnt much in Canada, and one among the amusing lessons was the invitation for lunch. One of the staff would always ask me out for lunch and one fine day I accepted. We went next door to St. John's. We served ourselves and sat down to eat. After a while, as we were finishing the staff politely came and told me that I had not paid. I was most embarrassed and quickly regained my composure and told him that I would do it shortly after I finished. As this Professor was ahead of me in the line and asked me out, I guessed my bills were paid. In Canada for meals I learnt that each one is for himself and God was for everyone. Here, whoever initiates the invitation also usually pays. After this embarrassing episode, I use to have my packed lunch in the staff room usually with Dr. Chris Butterill for company.

When I was in Canada I lost my father. It was my birthday and on the eve of Christmas. The Kantor family who were having a family gathering outside Toronto asked me to say Mass for the family. During that Mass I remember talking to them about my father and saying how grateful I am to my father in the context of my birthday. I felt a strong presence of my father. He had come to say bye to me and next morning one of my Jesuit teachers back in India, now retired in Toronto informed me about my father's death. I told him, I knew ! The Canadian Jesuits were very kind to buy me a ticket to go back to Bhutan and attend the last rites of my father. It coincided perfectly with my holidays.

My days at Winnipeg and at St. Paul's are filled with fond memories of people who were very kind to me. There are always some lonely days when you are halfway across the world from your familiar milieu. Fr. David Creamer would often take me out for a curry meal and Fr. Jeff Burwell would take me out for a night movie. Fr. John Perry made sure I did not lose focus from my studies. And now many years later, I still have my old T shirt with University of Manitoba written on it. I had one of St Paul's too; however, the rival school here in Darjeeling bears the same name. I passed that one to one of the boys from that school who was so happy. And as luck would have it, I am once again visiting Winnipeg this November, 2014 and will visit my Alma Mater once more.

At present, I am the Jesuit Provincial of the Darjeeling Jesuits of North Bengal, Sikkim and Bhutan. I have been holding this post for the last three years and all things being equal will be there till 2018. All my Jesuit life I have been in education, in colleges and schools. It is only in my present capacity that I am an administrator. I miss the classrooms, the vibrancy and the vitality of the young, never a dull moment. Just yesterday, my vehicle was stopped by the police at a random check. A face grinned at me and suddenly I remembered a student, now a police officer.



Fr. Van seated with Fr. Kinley.

He apologetically let me go without the interrogations. There are just too many incidents of joy like this to recount as a teacher.

Following in the footsteps of my three Canadian teachers who were my mentors, I have tried to follow them as faithfully. Fr. Gerard Van Wallegem was not only my Rector in school but also my novice master. He was honoured with a doctorate from the UM for his work in Education in India. A gentle and kind person who at 87 continued to live and guide the boys of North Point, until his death in June 2015. Fr. Hank Nunn was my Headmaster at school and left in 1975 for south India. There in the city of Bangalore he has become a legend in treating the Mentally Challenged. His book, *Opening to Trust*, new paths in the rehabilitation of the Mentally ill is a must read for those interested in the subject. Hank now at 88 is retired at Mount St. Joseph, in Bangalore. Fr. Bill German was the most affectionate of them all, he was my scout master, Catechism teacher and most of all journeyed with me in my teenage days. He now at 88 lives in Pickering in Canada.

My association with Canada, in particular with Winnipeg and the UM, being taught by Canadians, I cannot wish the maple leaf away. There is always a maple leaf drifting in the windmills of my mind. I hear the deep call of the loon in my dreams and I see the flash of the Northern Lights. The wolves and the reindeer pulling the sleigh. The wonderful stories of the First Nations people and the dream catcher haunt my dreams still. I have one fluttering on the door of my house. May the dreams of all good people come true, like the Buddhist prayer flags fluttering here, flapping for peace. A piece of Winnipeg is in my heart. God bless Canada.

A Room of My Own

By Karen Clavelle



Karen Clavelle (PhD. English, University of Manitoba, 2005, MA, 1997, Ed. Cert, 1984, BMus. Hist, 1983). Karen has enjoyed the Fellowship at St. Paul's College since 2007. Her scholarly articles, long poems, poetry, and plays derive from her interests in Scots migration to the Canadian prairies and the Canadian North.

Being a Fellow at St. Paul's College has meant having a place to work in a warm and supportive environment. Whereas my office was invaluable to me as a "home" for students, it has been no less valuable to me from 2013, a time in which I have been engaged more fully in research and writing than in the past. Since 2013, I have been working assiduously as a writer, bringing to completion a book-length long poem a lengthy research project on an historic boat-wreck in 1919, in the Outer Hebrides, and more recently, writing plays. The long poem allowed my several research trips to Scotland, notably to the Isle of Lewis and the site of the sinking of the Admiralty yacht, *HMY Iolaire*, where the manuscript is now under consideration for publication at Acair, the Gaelic Press on the Island. Vancouver Composer, Kristopher Fulton, has undertaken to compose excerpts from the long poem as "Songs for *Iolaire*" work that came into existence in my office at St. Paul's.

The quiet workspace of my office in combination with easy access to the library at the College, and the much valued support of colleagues at St. Paul's has made it possible for me write as I follow up on other historical interests, among them: Canadian Prairie women such as: Amelia Yeomans, the second woman doctor in Winnipeg; Kate Rice, the first woman prospector in Manitoba; and Emily Hilda Blake, the first and only woman ever hanged in Manitoba. I initially planned to write a series of (creative non-fiction) long poems and have the women tell their stories in their own voices. During the past two years I have done a significant amount of research to that end. However, despite the plasticity of the long poem in accepting multiple voices, documents, lists, letters, prose, poetry, and other materials I like to work with, I began to suspect that the voices might perhaps better tell their own stories in drama as opposed to long poems. With that in mind, I tentatively wrote my first play and followed it up with the women's monologues. In Sept. 2014, on the strength of an excerpt from the first play (Feb. 2014), I was chosen along with four other playwrights to write a short play for the Winnipeg Production Company, Sarasvati. *Crossword* was read at the U of W Asper Theatre, in Sept, 2014. *The Emma Monologues* (the story of the hanged woman) followed,

with a reading at Prairie Theatre Exchange, in March, 2015 and another, in April, at the Manitoba Association of Playwrights. "Kate Rice. Woman. Prospector" is presently under construction. Rice will be the subject at the centre of an exhibition in Archives and Special Collections in the spring of 2016.

My unprecedented productivity in writing has not been restricted to long poems and plays. My Conference talk, "Baby It's Cold Outside: Botany, Imagination, and Notions of "North," published in *The New Orkney Antiquarian Journal*, Vol. 7 for "John Rae 200," was part of the celebration of the 200th anniversary of the Arctic explorer's birth, in Stromness, Orkney.

I cannot sufficiently express my gratitude, and cannot overstate the importance of the College for my Fellowship within its walls, for the support of the Deans of Studies, Chris Butterill, and Moti Shojania, whose energies have made possible much of the writing I have been doing; the Fellowship has truly provided me with a room of my own!

Writer in Residence

By Maureen Hunter



Maureen Hunter (B.A. English, University of Saskatchewan, 1970) has written poetry, short stories, non-fiction and an opera libretto, but she is best known for her plays. She is currently Writer-in-Residence at St. Paul's College where she is researching and writing a memoir and editing a collection of essays.

I wanted to be a writer since the day I learned to read. I majored in English at the University of Saskatchewan, then spent five years as a journalist and ten years with the Canadian Wheat Board, initially in public relations, eventually in management. Finally, in 1984, I gave up gainful employment in order to write full-time. I began with short stories and creative writing classes. In one of them, we were asked to write a one-act play. I fell in love with the genre and enrolled in two playwriting courses at the University of Winnipeg. My first play was produced in 1986; since then I've written another six full-length plays: *Footprints on the Moon* (premiered by Agassiz Theatre), *Beautiful Lake Winnipeg* (MTC at the Warehouse), *Transit of Venus*, (MTC Mainstage); *Atlantis* (MTC Mainstage), *Vinci* (MTC Mainstage/ National Arts Centre, Ottawa), and *Wild Mouth* (Tarragon Theatre, Toronto).

I've also co-written a one-act children's play (*I Met a Bully on the Hill*) for Prairie Theatre Exchange, and a full-length libretto based on my play *Transit of Venus* for Manitoba Opera. My plays have been produced across Canada, in Britain and the U.S., and on BBC and CBC Radio.

Over the past winter, as a Research Fellow at St. Paul's, I completed two drafts of my new historical play, *Sarah Ballenden*, which will be produced by Royal MTC in an up-coming season, and I began research on the work that will be my primary focus as Writer in Residence in the coming academic year: a memoir based on the life of my older brother. I'll also be editing a collection of newspaper columns written by Karen Toole and published in the *Winnipeg Free Press* during the 1990s. Karen has been encouraged to make these columns available as a book, but there are over 300 of them. That's where I come in!

When Moti Schojania approached me last summer, offering me an office at St. Paul's, I was delighted. It was exactly the impetus I needed in order to summon the courage to write a memoir about my brother Gregg, whose unexpected death at the age of 22 has haunted and shaped my life and work. Suddenly I had a quiet place where I could go to work on this emotionally challenging project, a place I could leave behind at the end of the day. Moti's offer was a godsend.

What I wasn't expecting was how fulfilling it would be for me, after working from home for 30 years – with brief forays out to attend rehearsals and productions—to once again be part of a community. And what a community it is! It's been so enriching to meet new people, to participate in College functions, to be amongst young people, to be stimulated by conversations and the exchange of knowledge.

In the coming academic year, I hope to have the opportunity to give a presentation on some aspect of my work, and to make myself available for consultations with students on their writing projects.

My Experience as Research Member at St. Paul’s: A Writer’s Perspective

By Margaret Shaw Mackinnon



Margaret Shaw MacKinnon has a BFA, Hons, with a double major in Graphic Design and English, and an MA in English. A long time member of the MB Arts Council’s Artists in the Schools Program, she teaches story-writing and illustrating to school children throughout the province. Her children’s books include Pod the Wood Elf, Tikala, and The Beech Nut of Big Water Beach.

In September of 2013, I was delighted to be made a research member at St. Paul’s College through the generous invitation of Dr. Moti Shojania, Dean, and through kind acceptance by the College Assembly’s selection committee. As a Research Fellow, I was given office space where I could work on a set of linked short stories set in Manitoba’s past, between 1936 and 1982, with references going back to the Great War. During that academic year, I made progress on those stories as well as working on a manuscript about a spiritual quest involving the island of Iona. In that first year at the College, I enjoyed meeting many kind and interesting individuals, always ready for a conversation. I also enjoyed participating in gatherings both academic and spiritual. Shortly after I came to the College, Moti Shojania, Karen Clavelle, Wendy MacDonald and I formed a small writing group getting together every Friday afternoon in the Desmond Lounge.

These gatherings led to the first ever Open Mic event in the Lounge where we did readings from our writings for our colleagues. My Fellowship was renewed for the following year 2014-2015 — a year in which I produced a series of paintings which the St. Norbert Cultural Centre mounted for a solo exhibition. This coming year, I look forward to completing the final edits to my collection of short stories, getting them ready for publication. I continue to benefit from the opportunity to work productively at the College and to work within its special community. The description of St. Paul’s College, is as “the Catholic college in the Ignatian tradition at the University of Manitoba, serves the Church and Society by promoting learning, both secular and spiritual, through excellence in research, teaching, and service.” I have felt so fortunate to have the chance to focus and write in such a scholarly and creative atmosphere.

History Can Be Fun

By Wesley M. Stevens, Ph.D.



Wesley M. Stevens, PhD, is Visiting Scholar of St. Paul's College, as well as, Professor Emeritus of History in the University of Winnipeg and Visiting Professor of Classics in the University of Manitoba. He has published 10 books and over 100 articles for History of Medieval Science; and there is more to come.

As a Lutheran, it seems incredible that I am welcome since 2004 as Visiting Scholar in this firmly Catholic College. But so it is: with a congenial faculty, supportive administration, good library, and the privilege of an office. The UM Department of Classics has also taken me in, quite pleasantly.

Previously, I collected four degrees, taught three years at Oxford College of Emory University and 26 years at University of Winnipeg, assisting with creation of the Joint Master's Programme in History between UW and UM, and serving as advisor for several Master and Doctoral candidates at both universities. In the meantime a little community service hurt no one, I hope, if I served on the board of the Winnipeg Art Gallery and the Manitoba Arts Council, as well as President of the Manitoba Chamber Orchestra; and others. That includes my church, large family, and several groups of musicians (playing my recorders).

Somehow, I was elected to the Assembly of St. Paul's College, to which my most serious contribution was that, when the question of whether the bells were worth it, I thought they were. And it was done. That's power!

In the meantime, as emeritus, I don't teach the college students any more but scribble. In all those years of research, there has been good support with grants from several agencies in Canada, USA, and Germany. The latter recognised my teaching and research by a Prize from the Alexander von Humboldt Foundation in 1992, with more money, invitations, and gifts than I ever imagined. In 1994 there was a guest lecture at the Nymphenburg Palace, Munich, and in 2000 the keynote address to the International Congress of Medieval Studies, Leeds. The International Academy of History of the Sciences (Paris, Liège) elected me in 2007 to its highest level as *Membre effective*.

It has been fun to travel and lecture and meet other historians of mathematics and sciences in Reyjavik; London and St. Andrews; Dublin, Galway, and Cork; Paris; Liège (Belgium); Zaragosa (Spain); Rome and Trento; Vienna; Aachen and Munich; Kos (Greece); Keszthely (Hungary); Chiang Mai (Thailand);

Beijing; Pachuca and Mexico City. That's 14 usually illustrated with slides from pages of manuscripts in order to show exactly what I am talking about, and if they contribute a better understanding of our past they are published. That is the point of research. In my case it is like "Bringing light to the Dark Ages" in 14 books and over 100 professional articles, as well as more articles in several encyclopaedias and even chapters in a grade 8 schoolbook.

For I find mathematics and astronomy in schools and libraries of early medieval monasteries: lots of it! Why not tell the world? Especially other classicists, historians, and my neighbours. Yes, I am invited to homes from time to time to talk about the medieval knowledge of earth as a sphere (not flat); of maths which rise to squaring and trebling numbers, use a sign for zero, and teach good Euclidean geometry (ninth century, all well before the Arabs); of revisions of the year for the Birth of Jesus (by two or seven or 26 years – not shocking or heretical at that time); of tidal theory created by the Venerable Bede (in early eighth century) which is still used today for bringing those gigantic oil tankers into Dublin harbour and any other port. (That is left of the British Admiralty Tide Tables, but is firm in the minds of harbour pilots). Were our early ancestors ahead of their time? No, not ahead, but we often forget how smart they were in their own times.

Finding Life's Coherence

By Emőke J.E. Szathmáry



Emőke Szathmáry, President Emeritus of the University of Manitoba, Professor Emeritus and Senior Scholar in the Dept. of Anthropology, has focussed her research on the genetics of indigenous North Americans, including the causes of type-2 diabetes, the genetic relationships within and between North American and Asian peoples, and the microevolution of subarctic and arctic populations. Co-editor of three books, and author of over 90 scientific articles and reviews, she is a Fellow of the Arctic Institute of North America (1989), the American Association for the Advancement of Science (1995), and the Royal Society of Canada (2005).

Dr. Szathmáry's volunteer activities have included over 15 provincial, national and international boards involved with education, health, philanthropy and research. Her current board commitments are to CancerCare Manitoba Foundation, McMaster University, and as a Member, to the Canadian Foundation for Innovation. Dr. Szathmáry is a Member of the Order of Canada (2003), the Order of Manitoba (2009), and has received seven honorary doctorates.

Dr. Szathmáry's next paper, on the changing history of the first discovery of the Americas, is in preparation for a fall 2015 conference. She is also working on a book not in her field of study, but of great personal interest, regarding Catholic culture and the role of women in Canada. She believes that women have always found power, meaning and dignity within male-dominated religious and secular domains, and will prove it with Canadian examples.

I grew up in Canada as a “DP” - a displaced person, seeking to understand how the habits and values of my Hungarian home were compatible with those of the surrounding “English” world. I learned early how to deal with not-belonging, and I often sought congruence in matters that appeared different. I suppose such habits of mind led me to fixate on the words carved in Greek letters on the stone fireplace in my office at McMaster University, before I left for the University of Manitoba. It was actually the Provost’s office, and a previous occupant advised me that, “ΤΑ·ΠΑΝΤΑ·ΕΝ·ΧΡΙΣΤΩ· ΣΥΝΕΣΤΗΚΕΝ” (Ta panta en Christoi synesteken) meant, “In Christ all things hold together,” or “All things cohere in Christ.” The passage, an adaptation of Colossians 1:17, denotes the university’s heritage as a Baptist institution, and “Ta Panta...” still serves as the university’s motto. In the quiet hours before the onset and after the closing of McMaster’s official working day, I sometimes reflected on the motto. It seemed an apt choice for a university.

I could not find an official record of a motto for the University of Manitoba, but its seal, which contains the emblems of its four founding colleges and the Province’s bison, carries two passages. “*Floreat*” meaning, “Let it Flourish,” is inscribed on Manitoba College’s portion, and the passage in St. Boniface College’s quadrant reads, “*Pueris his dedit Deus scientiam.*” It is from the Book of Daniel (1:17), and means “And to these children, God gave knowledge.” That too, is worth reflection. It is as lovely to regard knowledge as a given gift, as it is to regard teaching as a vocation. One can still see the Latin phrase on the University’s convocation banner, which forms the backdrop for each graduation ceremony.

That I find meaning in passages that universities and colleges have taken from the Old and the New Testaments to indicate their beliefs and ideals suggests why I joined St. Paul’s College (SPC). Dr. Christine Butterill, then Dean of Studies, extended an invitation to me near the end of my term as President of the University of Manitoba. In 2008 I was unsure whether I would teach in Anthropology or in Biochemistry and Medical Genetics, or in both after my administrative leave had ended. In time, I decided to teach full-time in Anthropology, retaining a nil appointment only in Biochemistry and Medical Genetics. By then I wanted to remain full-time at SPC, “surprised by joy” (apologies to C.S. Lewis and to William Wordsworth) at finding myself at home.

Anyone who has ever had an office at St. Paul’s knows its conveniences well. It is a blessing to have one’s classrooms under the same roof as one’s office when

the wind blows with bone-chilling force. Having the Fr. Harold Drake Library is a luxury, both because of its rich array of texts and because any other book I may want to access at any of the University's libraries can be delivered there. The administrative, clerical, and cleaning staff, and the members of the chaplaincy are diligent, friendly and kind. The amenities and the people who facilitate academic work are truly more than satisfactory, but for me, home requires heart's ease - a communion of heart and mind.

If home is where the heart is, and if, as Pascal said, the heart has reasons that reason does not understand, then I am indeed at home at St. Paul's. The first year I was here I felt compelled to go into the chapel whenever I passed it, to say, "Hello!" There is an ease of communication among faculty I have come to know. It is quite wonderful to be able to converse across disciplinary boundaries, even when the discussion is by e-mail or addresses topics of controversy or concern. What is remarkable to me is that such discourses do not seem to end in fractured relationships, which is the great risk of electronic communication. It makes it so easy to be misunderstood, or to convey what one never intended. Instead, I have found some of my most reticent colleagues writing about their feelings, in tandem with their thoughts about sustaining a rigorous approach to scholarship, whenever they believed that something may threaten the environment in which their intellectual life has thrived. They put great weight on freedom of inquiry in thought, word and deed, and they respect the legacy of the Jesuits, who created an environment so conducive to learning and its advancement, let alone its transmission to students.

I value the great interest of so many in the concept of the Jesuit intellectual tradition. The conversations about it have enriched my life because to participate in them I have had to read beyond the writings of José de Acosta on the natural history of the Indies, the poems of Gerard Manley Hopkins, and the efforts of Teilhard de Chardin to blend science with theology. I like the Jesuit approach to other cultures - their notions of flexibility and adaptation to times, places, and circumstances while ever doing what they do for the greater glory of God. If ever there was a human embodiment of the adage, "where there is a will, there is a way," Jesuits have exemplified it by using reason to find their way.

By the time I joined St. Paul's College, it was no longer a Jesuit institution, but their legacy lingers in the Jesuit Centre for Catholic Studies. Not only does the Centre's director administer the minor program in Catholic Studies on behalf of the Faculty of Arts, but he with the Rector also encourage discussion of many themes avidly pursued in the broader academy. Over the years I have heard talks given by Jesuits who were, respectively, an astronomer, an environmental scientist, and a molecular geneticist. Distinguished religious women have given talks ranging from innovations in girls' education for impoverished families in India, to those on Catholic theology, and a number of equally distinguished laymen and laywomen

have spoken about the impact of Church teaching and attitudes of the laity since Vatican II. All of these people exemplify what I learned in the Catholic schools of my youth: We have brains to use them to the best of our abilities, and not just for our own gain, but also for the service of others.

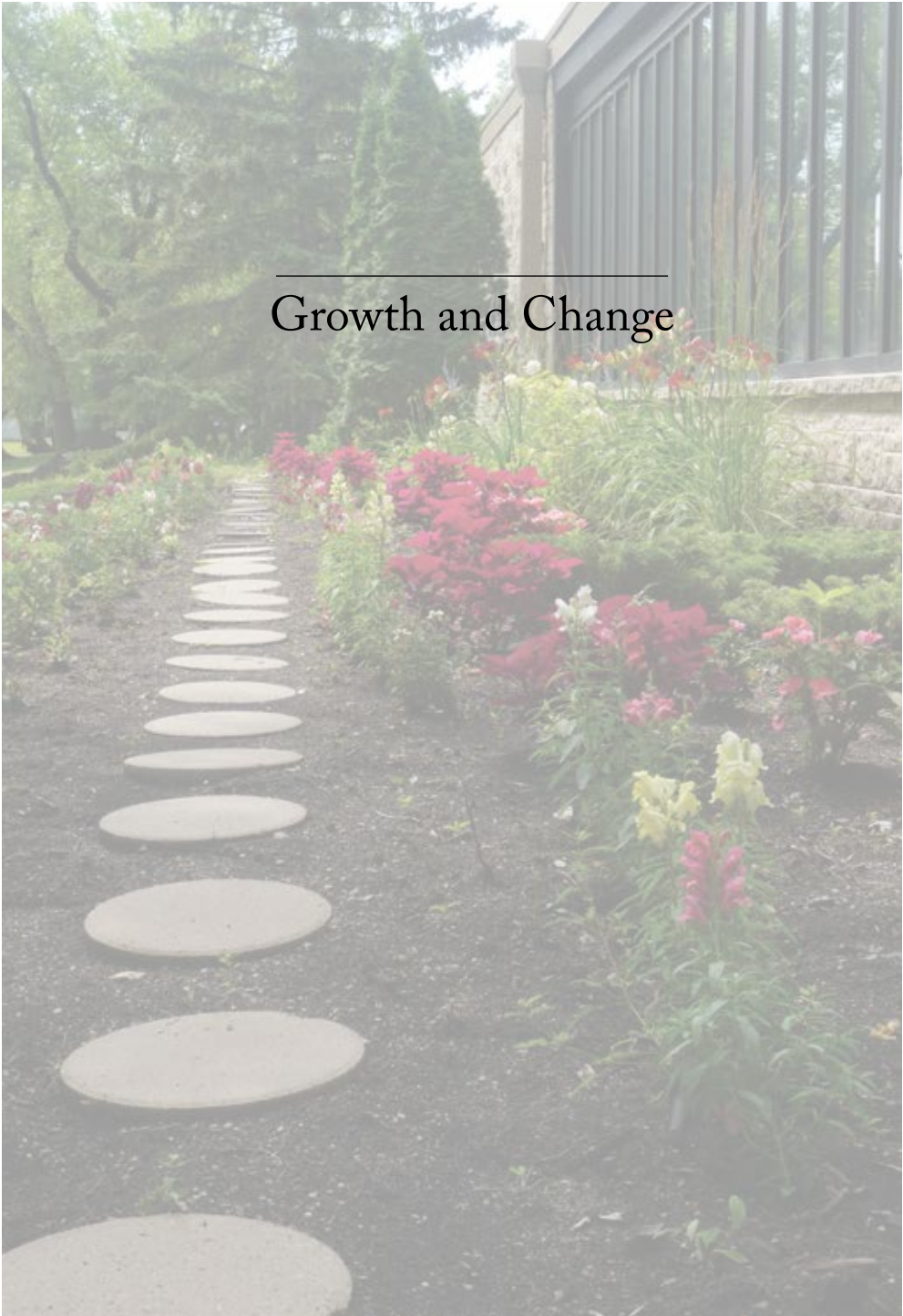
Like the Jesuits, I believe that a focus on the whole person is the best way to educate. At the same time I know that in our big, secular universities, teaching efforts are typically reduced to transmitting disciplinary knowledge only, rather than on bringing out the best in the “whole person.” Only the great teachers have been able to achieve that, and for them my admiration is boundless. In my own courses for example, students with faith grounded in evangelical traditions were often troubled with the facts they needed to learn, for I fully subscribe to the statement that, “nothing in biology makes sense except in the light of evolution” (Dobzhansky, 1951: 4). On occasion I did have one-on-one discussions with students about what can be known and not known, about the difference between the material and the spiritual, using appropriate tools to discern truth in each domain, and where the boundaries of faith and knowledge may lie. But like most professors, I was chiefly concerned with my students resolving problems with regard to their course-work, and not with the great challenges to faith, identity, thought, and action that come with their attainment of intellectual maturity in the current world. In the smaller, more collegial environment of St. Paul’s I remain hopeful that our students will find opportunities to grow in all the dimensions that mark a whole human being.

There are many good things to enumerate about being a member of St. Paul’s College, but for me, perhaps, the best is that Hope lives here. The location of my office does admit some din when students congregate waiting to get into the Fr. Jensen lecture theatre, but I am loathe to close my office door even then. I take pleasure being in an environment where one is periodically surrounded by the noisy optimism of the young; where one can see and hear students from Africa, Asia, Europe, as well as North and South America come together. May they learn that at this Catholic college more is open to them than just acquiring disciplinary knowledge required for their degrees. Here each can grow to intellectual maturity without giving up the essence of their identities. Hope will allow them to trust that one’s different selves, formed under different circumstances, together make one fully whole. In Hope will emerge a coherence that will enable each to undertake a purposeful life journey, living a life of meaning.

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Growth and Change



Protecting the College's Mission: The Two Critical Years of 1998 and 1999

By Michael Willcock



Michael Willcock attended St. Paul's College from 1971 to 1978. During that time, he earned a Bachelor of Science degree and a Bachelor of Laws degree. In 1988, Michael joined the Board of Directors of the College and served as its Chair from the mid 1990s to the early 2000s. In January of 2006, St. Paul's College Alumni & Friends Association Inc. presented an Honour Award to Michael in appreciation of his exceptional contribution to St. Paul's College and Catholic higher education in Manitoba. Michael is currently a partner at the law firm of D'Arcy & Deacon LLP in Winnipeg and practices corporate and commercial law and wishes he could spend more time golfing and cycling.

This story likely begins in the mid 1990s when the Canadian Jesuits who were the “members” of St. Paul’s College (equivalent to “shareholders” in a share capital corporation) decided to transfer St. Paul’s College to the local Catholic community. I say likely because the Board of Directors of the College (later changed to Board of Governors) was not privy to the inner workings of the Jesuit decision making process. However, it would appear that a lack of Jesuit manpower and financial resources in the 1990s contributed heavily to the Jesuits’ decision.

Fr. David Nazar, sj, was the Provincial of the Canadian Jesuits in the late 1990s and he formally advised the Board of Directors of the College that a transfer of the College to the local Catholic community was to take place. There was no deadline for the transfer except that it was to occur as soon as reasonably possible.

In fact, given the corporate structure of St. Paul’s College, the transfer could not occur very quickly. The St. Paul’s College Incorporation Act, R.S.M., 1990, c. 173, provided that the “members” of the College were those persons occupying certain offices in the hierarchy of St. Paul’s College, including the Rector, the Vice-Rector and the Consultors of the College and their successors in office. In order to expand the membership of St. Paul’s College to the local Catholic community, the Act would have to be amended to remove reference to those specific offices. The amendment process began in 1997 with the support of the local member of the Legislative Assembly and on June 29, 1998, an Act to amend The St. Paul’s College Incorporation Act was proclaimed by the Manitoba Legislature. The net effect of the amendment was to remove reference to certain specific offices in The

St. Paul's College Incorporation Act and to confirm that the "members" of St. Paul's College were those persons who from time to time became members in accordance with the By-laws of the College. However, the then current General By-law of the College still provided that the Jesuits who occupied certain positions within the Jesuit Community were the members of the College. Therefore, the General By-law of the College would also have to be amended.

An expanded Executive Committee of the Board of Directors was set up to deal with this and other companion matters. The expanded Executive Committee consisted of Chris Butterill, Msgr. Norman Chartrand, Tom Dooley, Bernie Dronzek, Earl Ferguson, Bill Kushneryk, Dan Lenoski, Bill McDonald, John Stapleton (the Rector of the College), Sr. Susan Wikeem, snjm, and the writer.

The summer of 1998 was a busy one for the expanded Executive Committee. The Committee met on six occasions throughout the summer of 1998 (June 22, July 6, July 20, August 4, August 26 and September 8) and primarily devoted its attention to the following matters:

1. Reviewing and revising the General By-law for St. Paul's College;
2. Reviewing Articles of Incorporation, By-law and a Transfer/ Assumption Agreement between St. Paul's College and St. Paul's College Foundation Inc. (to be incorporated); and
3. Reviewing and revising a case statement for St. Paul's College Foundation Inc.

I mention the latter two items as an integral part of the business plan for the transfer of the College to the local Catholic community was to gain the ongoing support of the local Catholic community and what better way to gain its support than to establish a charitable foundation whose members were drawn from the local Catholic community and whose sole purpose was to support the College.

As the Executive Committee meetings progressed, it became increasingly evident that the new General By-law for the College would be of fundamental importance to the College. While the Jesuits were the members of the College, there was an inherent protection of the Catholic identity of the College. However, with non-Jesuit members, there might be no such inherent protection. Therefore, much attention was devoted to the new General By-law in order to protect the College's Catholic identity. Msgr. Chartrand and Sr. Wikeem were very helpful in this regard.

After much discussion and debate, the Executive Committee arrived at the following fundamental principles to be enshrined in the new General By-law for the College:

- "1. The College shall at all times conduct its activities and affairs in a manner consistent with the ideals, principles and attitudes of the Catholic Church and the Code of Canon Law.

2. The Board shall adopt a Statement of Mission and Aims, and a Statement of Ethos, which shall reflect the Christian, Catholic and Jesuit traditions of the College and shall be supportive of:
 - a) Academic freedom in the pursuit of the whole truth about nature, humanity and God;
 - b) Academic excellence;
 - c) A philosophy of education that stresses the formation of each individual person; and
 - d) The importance of community and social justice;

and which shall reflect the legal relationship of the College to the University of Manitoba. Before implementing or before amending such statements, such proposed statements or proposed amendments shall be referred to the Archbishop of Winnipeg for his approval.

3. The following require the prior approval of the Archbishop of Winnipeg:
 - a) Any changes to The St. Paul's College Incorporation Act or the By-laws which would derogate from the rights of the Archbishop of Winnipeg;
 - b) Federation or affiliation of the College with any other institute of higher learning; and
 - c) Dissolution of the College.”

These fundamental principles were enshrined in the new General By-law for the College in early 1999.

However, until the Board of Directors of the College passed a resolution amending the membership provisions of the General By-law of the College and until such time as the resolution was confirmed by the then current Jesuit members of the College, the Jesuits were still the members of the College.

After due discernment, on September 13, 1999, the Board of Directors of the College met and passed a resolution which, among other things, amended the membership provisions of the General By-law of the College to provide that the members of the College were the following persons:

1. The Archbishop of Winnipeg, or the Administrator of the Archdiocese of Winnipeg in the place and stead of the Archbishop, in the event of the death of the Archbishop or in the event that an administrator is appointed or elected during the lifetime of the Archbishop;
2. The Rector;
3. Two nominees of the Board;
4. One nominee of the St. Paul's College Alumni and Friends Association Inc.;
5. The Chair of the Board of Directors of St. Paul's College Foundation Inc.; and

6. One representative of the wider community of Winnipeg who is to be selected by the other members.”

This Board resolution was provided to the Jesuit members of the College and, at a subsequent meeting of the Jesuit members of the College on or shortly after September 13, 1999, the Jesuit members confirmed these amendments to the General By-law of the College and, upon such confirmation, control of St. Paul's College was effectively transferred from the Jesuits to the local Catholic community.

This is my recollection of these events which began almost eighteen years ago. Any mistakes or inaccuracies are mine and not those of anyone else. I was the Chair of the Board of Directors (now Governors) of the College during the transfer.

1 June 2015

Michael Willcock

St. Paul's College, University of Manitoba, B.Sc. (1974), LL.B (1978)

Academic and Administrator

By Denis Bracken



Denis Bracken, a Professor of Social Work, Jesuit educated at the College of the Holy Cross, holds graduate degrees from the University of Toronto and the London School of Economics & Political Science. He has taught at the U of M since 1979 and held visiting posts at DeMontfort University, Leicester, the Glasgow School of Social Work, Trinity College Dublin and University College Dublin. Currently Associate Dean, Faculty of Social Work responsible for undergraduate and distance education, he previously was Associate Dean (1991 to 1999), and Acting Dean. Former Director of the University's Inner City Social Work program (1987 to 1993), more recently, he served as Rector of St. Paul's College (2007 to 2012).

My connections to St. Paul's College go back to the year I arrived at the University of Manitoba, 1979. I was educated in the United States from Kindergarten through to my B.A. in Catholic schools, although my path to the U of M also included periods of study at the University of Toronto, working in Toronto and then the LSE. So, given my Catholic education, having a connection to a Catholic college seemed almost natural. When my wife and I decided to get married, I approached the College about using the chapel and we were married there, and later our first

two children were baptized in the chapel as well. (By the time our third child was born, the “parish/chapel” community at the College had been disbanded, so we turned instead to St. Ignatius parish). Although two rectors had tried to recruit me to full membership in the College (I was an Associate member beginning in the late 1980s), it was not until August 2000 that I formally became a full member. At the time, I was returning from a sabbatical in England and was finishing almost 14 years of educational administration in the Faculty of Social Work.

The balance between the primary role of an academic as a teacher, researcher, graduate student mentor and member of a Faculty/department, and the role of academic administrator is not an easy one to maintain, and I am not sure I did it very well during the 1990s. I had decided during my sabbatical in Leicester that I wanted to get back to teaching and research, and St. Paul’s seemed to be the place to do it. However, within a short period of time at the College I found myself first as a College Assembly representative on the Board of Governors, and a few years later a candidate for Rector.

The position of Rector, at least from the time of Dave Lawless through to the end of my term was never in the eyes of the University a full-time position. The Rector had a faculty position in an academic department, and was considered to be 1/3rd in that department, and 2/3rds Rector. This created a tension between the need for turning one’s full attention to the governance of the College and responding to the demands of a 1/3rd faculty position (presumably in teaching, graduate student supervision, research and Faculty/departmental committee work). The balance I referred to above was not an easy one to maintain. Let me offer some personal reflections on each side of the “balance.”

The governance of the College and especially the relationship to the University needs constant attention. When I reflect back on the association between St. Paul’s and the University of Manitoba during my five-year tenure as Rector of St. Paul’s College, a sentence of the American writer comes frequently to mind. Garrison Keillor was talking about marriage in one of his short stories contained in “The Book of Guys.” He said “Our marriage is like the Electoral College: It works O.K. if you don’t think about it”. I think that about sums up the association between the University of Manitoba and St. Paul’s College. The relationship, like the American Electoral College, was based on a particular view of circumstances at a moment in history when perceptions about how institutions might work together in higher education in a world before the internet, before distance education, when many Provinces had legislation like “the Lord’s Day Act” restricting commercial activity on Sundays, when Catholic Colleges/Universities were mostly operated by religious orders, and Catholics were only just beginning to be the largest religion in Canada.¹

¹ Prior to the 1971 census, Protestants were the largest religious group in Canada. After 1971, Catholics became the largest group.

Founded in a 45 year old agreement that seems both to leave out more than was put in and was clearly not written with the 21st Century University in mind, the 1970 agreement affiliating St. Paul's College (and St. John's College) to the University of Manitoba generally works pretty well the less you think about what is actually written in the agreement. There is a St. Paul's College Act that says practically nothing and does not give the College the right to grant degrees. The agreement as I suggested is from a now very distant time and context. We have to rely on diplomacy, sympathetic ears in central administration (which were not difficult to find, I might add) and a willingness to work collaboratively. There were instances when bringing up the 1970 Agreement would at best be counterproductive, and at worst have both parties retreating into rigid positions. At other times, one had to use the agreement at least as a way of slowing down the implementation of a decision that clearly was not in the interest of the College. There were also times when it became difficult to move forward on a College initiative without some very creative thinking that skirted established University practices. Generally, I found that the University did not let the 1970 agreement get in the way of developing productive relationships with St. Paul's. The Mauro Centre, Catholic Studies (including funding the two faculty positions) and the Near Eastern and Biblical Archaeology Laboratory are three very clear examples of excellent cooperation between the University and the College.

I also learned that the way St. Paul's relates to the University of Manitoba is similar in some ways, different in others, from how other large public universities relate to their confessional colleges. Catholic colleges and universities in Canada generally fit into one of two categories: affiliated/ federated with a larger public (non-sectarian) university, or as a stand-alone institution. In both categories, the overwhelming majority are in some way publically funded. In all cases, the issue of access to government funding along with the right to grant degrees and offer academic programs through some form of provincial charter or legislative act defines the ability of the college/university to chart its own course. It also may be said that the degree of financial and educational autonomy varies considerably among those Catholic institutions affiliated with a larger public university.

At the risk of oversimplification, those affiliated/federated Catholic institutions in provinces with separate school systems (i.e., publically funded Catholic primary and secondary school systems) probably have a higher degree of public financial support and educational autonomy than those, like St. Paul's College, that are in provinces without fully state supported separate school systems. As well, in those fully funding provinces, there is at the very least a recognition that a confessional educational institution within a large publically funded system is consistent with what happens at primary and secondary educational levels. This is clearly not the case in Manitoba. I remember clearly a conversation with people in the University

media office. I was making the point that a national campaign they were undertaking had highlighted a St. Paul's faculty member's achievements, but had not mentioned the person's affiliation with St. Paul's. The media people acknowledged this, but said that the public "would not understand" a connection a Faculty member might have to a College at the University of Manitoba. I argued the contrary: the public in other provinces would see that connection as natural, and the problem was the Manitoba mindset. Either because they agreed, or wanted me to stop bothering them, they included the St. Paul's connection in the next batch of advertising.

On the other side of the balance, while Rector I also did quite a bit of academic work, both as part of the 1/3rd commitment to the Faculty of Social Work and also teaching in Catholic Studies. There was the Faculty's expectation that I continue to teach a course I had been teaching for 15 years, to supervise graduate students (2 PhD students and 5 MSW students completed during my term), and to serve on, and in two instances, chair faculty committees. I always had the view that the normal expectations of a faculty member in terms of research and scholarly output were reduced, although I never did find that stated anywhere. I was able to produce a few published articles/chapters while Rector. The University community I think has become more aware of what academics give up (or at least put aside) in terms of their academic careers by taking on the difficult, and frequently thankless, tasks of educational administration. I found both occupants of the Provost's Office during my period as Rector to be very helpful in understanding this issue.

The position of Rector, not unlike that of a Dean or other senior University administrator, often pulls the incumbent away from regular contact with students. Beyond getting to know the Senior Stick and her/his colleagues in student government, and maybe some of the student volunteers in chaplaincy, the Rector does not come into regular contact with students. This is not an exclusively St. Paul's problem, but a problem none the less.

But from the perspective of St. Paul's College, the important point here is that the position of Rector, due to the 1/3rd commitment elsewhere (and to which the Rector might return at the end of the term) meant that there was always an attachment to a parent faculty. And the College paid that Faculty for up to 2/3rds of the Rector's salary. When I learned that the Warden of St. John's College had no such obligation, I set out as one of my last initiatives as Rector to change that. With help from two College members with significant University governance experience and a sympathetic ear in the Provost's Office, we were successful in removing that condition and making the position a full-time one. I believe the benefits of that are evident now and will continue to be in the future.

The Complexity of College Governance¹

By Christopher Adams



Christopher Adams is the Rector of St. Paul's College. He holds a PhD from Carleton University and two degrees from the University of Manitoba. Prior to his appointment he held senior positions in the polling industry.

Introduction

All institutions and organizations, including governments, businesses, schools, charities, parishes, colleges and universities are accountable for their policies and programs. For example, government officials are accountable to voters, Crown corporations are accountable to the government and ultimately to the electorate, and business managers, including CEOs, are accountable to the owners of their company. This article will show that those who manage and operate St. Paul's College are accountable to its Board of Governors and its Corporate Members, as well as those who fund the College's operations and the broader Catholic community.

St. Paul's College is incorporated by the Province of Manitoba, and the system of governance in which it operates is complicated, involving multiple layers and numerous governing bodies. For the purposes of this article, the term "corporate governance" will be used in the following manner:

Corporate governance involves a set of relationships between a company's management, its board, its shareholders and other stakeholders. Corporate governance also provides the structure through which the objectives of the company are set, and the means of attaining those objectives and monitoring performance are determined.²

In this discussion of governance at St. Paul's College, it is important to highlight the Christian mission of the College. It is the only Roman Catholic institution of higher learning in the Province of Manitoba and operates in accordance with the following Mission Statement: "St. Paul's, the Catholic College in the Ignatian tradition at the University of Manitoba, serves the Church and Society by promoting

¹ I wish to thank John Stapleton for his thoughtful comments and insights on an earlier draft of this chapter. All errors, of course, are mine.

² Organisation for Economic Co-operation and Development, "OECD Principles of Corporate Governance", Paris: OECD, 2004, p. 11. Available at: <http://www.oecd.org/corporate/ca/corporategovernanceprinciples/31557724.pdf>.

learning, both secular and spiritual, through excellence in research, teaching, and service.”

The Apostolic Constitution, *Ex Corde Ecclesiae* (ECE), which was released in 1990, is in many ways a governing document for all Roman Catholic institutions of higher learning around the world. In its introduction, John Paul II wrote about the role and functions of the Roman Catholic university in the modern world:

[B]eing both a University and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative.

A Catholic University or College, therefore, is a place of research, where scholars scrutinize reality with the methods proper to each academic discipline, and so contribute to the treasury of human knowledge. Each individual discipline is studied in a systematic manner; moreover, the various disciplines are brought into dialogue for their mutual enhancement.

In addition to assisting men and women in their continuing quest for the truth, this research provides an effective witness, especially necessary today, to the Church’s belief in the intrinsic value of knowledge and research.³

The Archbishop of the Archdiocese of Winnipeg plays many important roles at the College. He is one of the College’s Members,⁴ he sits on the Board of Governors as well as the Foundation’s Board of Directors, and he is the College’s Chancellor who holds “stewardship powers” as set out in Section 87 of the by-laws.⁵ This section states that any proposed changes to *The St. Paul’s College Incorporation Act* that would “derogate from the rights” of the Archbishop, or that any proposed “federation or affiliation with other institutions of higher learning, or the dissolution” of the College must have the Archbishop’s prior consent.

It is not just provincial legislation or the College’s by-laws which provide a special role for the Archbishop in the College’s governance. *Ex Corde Ecclesiae* states:

Bishops have a particular responsibility to promote Catholic universities, and especially to promote and assist in the preservation and

³ *Apostolic Constitution of the Supreme Pontiff: Ex Corde Ecclesiae*. Section 1, Articles 14 and 15. It is beyond the scope of this chapter to discuss the ECE in greater detail. The reader is referred to the full document: http://w2.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html.

⁴ The College Members, sometimes referred to as the “Corporate Members” are discussed later in this article.

⁵ At the time of writing, the Board of Governors is updating its by-laws. This chapter is based on the by-laws in their form prior to May of 2015. It should be noted, that while updating the by-laws in 2015, no major changes were planned regarding the College’s governance structures.

strengthening of their Catholic identity, including the protection of their Catholic identity in relation to civil authorities. This will be achieved more effectively if close personal and pastoral relationships exist between university and church authorities characterized by mutual trust, close and consistent cooperation and continuing dialogue.... [B]ishops...should be... participants in the life of the Catholic university.”⁶

Indeed, to be deemed a “Catholic” institution of higher learning, St. Paul’s College relies on the Archbishop’s continuing consent.⁷ Furthermore, the College is required to inform the Archbishop on a regular basis about the College’s activities.⁸ In terms of governance and preserving the Catholic identity of the College, the local bishop

...has the responsibility to promote the welfare of the Catholic universities in his diocese and has the right and duty to watch over the preservation and strengthening of their Catholic character. If problems should arise concerning this Catholic character, the local bishop is to take the initiatives necessary to resolve the matter, working with the competent university authorities in accordance with established procedures and if necessary, with the help of the Holy See.⁹

The Evolution of College Governance

As an “affiliated” College with the University of Manitoba, the relationship which formally began in 1931 between St. Paul’s College and the University of Manitoba¹⁰ is comparable to the relationship the Canadian provinces have with the federal government. Each level of government in Canada operates with an understanding of its appropriate powers and sphere of influence, and is expected to respect any agreements previously reached between the two levels. And just as all Manitobans and those belonging to other provinces are also Canadians, students and faculty who are formal members of St. Paul’s College also formally belong to the University of Manitoba. One cannot be a St. Paul’s College student without being registered

⁶ Ibid., Section 1, Article 3.28.

⁷ Ibid., Section 2, Article 3.3. The Canadian Conference of Catholic Bishops (CCCB) asserts that because Catholic colleges and universities are usually publicly funded institutions in Canada, bishops should seek collaborative arrangements with relevant College and University authorities and ensure that the Catholic identity of institutions is preserved. CCCB, “Ordinances Issued by the Canadian Conference of Catholic Bishops in View of the Correct Application of the Apostolic Constitution of the Ex Corde Ecclesiae, January 1995, p. 3.

⁸ Ibid., Section 2, Article 5.3.

⁹ Ibid., Section 2, Article 5.2.

¹⁰ W. L. Morton, *One University: A History of the University of Manitoba, 1877-1952*, London, U.K.: McClelland and Stewart, 1957, 145; Terence Fay, “Autonomy Lost: St. Paul’s College and the University of Manitoba,” *St. Paul’s College, University of Manitoba: Memories and Histories*, Gerald Friesen and Richard Lebrun, eds., Winnipeg: St. Paul’s College, 1999, 184.p

at the University of Manitoba, and one cannot be a fulltime faculty member of St. Paul's College without having a University of Manitoba appointment and being a member of a specific faculty.¹¹

There is no single document that encapsulates how St. Paul's College is governed or its relationship with the University of Manitoba. However, there are a number of important documents which collectively shape the governance structure of the College. The first significant document is *The St. Paul's College Incorporation Act* which states that the College "has the power to affiliate with the University of Manitoba" and that the College has the power to own and manage investments and any property it acquires. A second significant document is an agreement signed in 1957 between the University of Manitoba and St. Paul's College to have the College lease University land at the Fort Garry campus for a period of ninety-nine years commencing on the "1st day of May, 1957" with a "right of renewal" for an additional "ninety-nine years from the expiration of this lease or of such renewal, as the case may be."

The third major document is what is generally referred to as the "1970 Agreement" which established a new relationship between the University and two of its affiliated Colleges: St. Paul's College and its Anglican neighbour, St. John's College. This agreement established that all faculty and students of these Colleges would be members of the University of Manitoba community, while at the same time the University would be responsible for much of the Colleges' maintenance and operations, as well as administration and faculty.

Initially when the 1970 Agreement was signed the Colleges were to have a large role to play regarding the hiring of faculty replacements when vacancies arose among their faculty members. This power disappeared soon after due to changes in the top leadership within the University, and the establishment of new hiring procedures for faculty. As stated by Terence Fay, sj, in his account of this historical phase:

In addition to personnel changes on the administrative level, a more devastating blow to the Agreement was the organization of the University of Manitoba Faculty Association in 1971. With the formation of the faculty union, control of hiring, rank, and tenure devolved on faculty committees of the departments.¹²

It is possible that the unionization of the University's faculty could have occurred but with a different collective agreement that recognized the College's

¹¹ There is one exception to this rule regarding faculty appointments as outlined in the 1970 Agreement. If St. Paul's College were to establish a theology program, it would be responsible for hiring the faculty and all other program-related operations independent of the University of Manitoba.

¹² Fay, *op. cit.*, 203.

powers regarding faculty appointments.¹³ Since that time, St. Paul's College has been directly involved in the process of faculty appointments at the College in two ways. The first is through its involvement, while John Stapleton was Rector and with funding support from donors and the university, in the hiring of the first director of the Arthur V. Mauro Centre for Peace and Justice, Dr. Sean Byrne; and then with the creation of the Peace and Conflict Studies in which both Dr. Byrne and Dr. Jessica Senehi, the associate director of the Centre, were given fulltime faculty appointments. This is discussed in detail elsewhere in this volume. The second way by which the College has been, and continues to be, directly involved in faculty appointments is in the Catholic Studies program which is housed in the Jesuit Centre for Catholic Studies. The funding for this is obtained through the University President's Office and the ten-year Jesuit Academic Funding Agreement. This agreement's importance to our community cannot be overstated in that the Catholic Studies BA Minor, which operates under the Faculty of Arts, and the Jesuit Centre for Catholic Studies are both funded through this document. The Agreement was first signed in 2005 between the College and the University for a ten year period, and renewed in April of 2015 for another ten years. It provides ongoing funding for two fulltime contingent faculty appointments, these are to be scholars who have a close affinity to, and understanding of, the Jesuit order, and funds to provide programming support and hire sessional instructors.¹⁴

It is beyond the scope of this discussion to explore the factors that led up to the signing of the 1970 Agreement, and some of its consequences. The reader will find this elsewhere.¹⁵ Suffice to say at this point that the 1970 Agreement continues to be a critical document for outlining the responsibilities of each of the signing authorities, and is invoked by the two Colleges, sometimes at the same time, and sometimes independently of each other, when the occasion arises. This includes reminders to the University regarding proper maintenance of the building and grounds, providing a sufficient level of funds for administration and College operations, issues over classroom allocations for College faculty, and the need to consult with the College on matters of mutual importance for the Colleges and University.

¹³ I would like to thank John Stapleton for making this insightful point.

¹⁴ In the first year of the 2015 Agreement, the amount is set at \$57,500, with some adjustments for inflation with regard to sessional lecturer appointments. The reader is referred to the Jesuit Centre for Catholic Studies article in this volume.

¹⁵ A significant document leading up to the 1970s Agreement was a report prepared by Lionel Funt, the Dean of Graduate Studies and Research. In 1967 the Commission of Higher Learning asked Dean Funt to lead a study into the operational and financial relationship between the colleges and the University of Manitoba, and to make recommendations. Many of the report's findings found their way into the 1970s Agreement, which specifically references the 1967 report. For a detailed discussion on Funt, his committee, and the report, see Lawrence A. Desmond, "The Transition Years, 1957-1972: The College Moves to Fort Garry," in *St. Paul's College, University of Manitoba: Memories and Histories*, 173-175. See also Fay, *op. cit.*, 193-199.

Who “Owns” St. Paul’s College?

In the year it opened its doors in 1931 at its new downtown home at Ellice and Vaughan¹⁶, St. Paul’s College was incorporated as St. Paul’s College Limited. At this time the school was reported to have more than 200 high school students and twelve who were studying at the university level.¹⁷ At the time, the College was transitioning from administration by the Oblates to the Winnipeg Archdiocese, with the College staffed by diocesan clergy. Due to soaring debt, Archbishop Sinnott approached Fr. William H. Hingston, sj, the provincial of the Upper Canada Jesuits which led to St. Paul’s College becoming a Jesuit College with Fr. John Holland, sj, serving as its new rector. In 1958, the College moved to the Fort Garry Campus, leaving the high school portion behind at its Ellice location. The high school subsequently moved from its downtown location to the suburban neighbourhood of Tuxedo.¹⁸ The College is no longer affiliated with the high school, and is now recognized by the Province of Manitoba under *The St. Paul’s College Incorporation Act* (RSM 1990 c. 173).

In part due to the declining number of individuals seeking vocations and changing priorities in the Church, during the 1970s and onwards many holy orders, including Jesuits as well as Grey Nuns, Oblates, Dominicans and others, divested themselves of control and ownership of nursing homes, hospitals, schools and institutions of higher learning. St. Paul’s College was no exception to this trend. In 1998, the Jesuits of Winnipeg relinquished their ownership of the College with a Letter of Intent being signed on December 7, 1998, between the Archdiocese of Winnipeg, the Jesuits of Winnipeg, the Jesuit Fathers of Upper Canada, and St. Paul’s College which outlined the steps that would be necessary to “transfer the responsibility for the College to the local Catholic Community.” To recognize the new change of ownership and who would now be governing the College, in that same year *The St. Paul’s College Incorporation Amendment Act* (Bill 302) was passed by the Manitoba legislature. On April 1, 1999, an Agreement was signed between the Archdiocese of Winnipeg, the Jesuits of Winnipeg, the Jesuit Fathers of Upper Canada, and St. Paul’s College to transfer ownership of the College from the Jesuits to the College itself and an indenture was made between the Jesuits of Winnipeg and St. Paul’s College to transfer ownership of the College’s “buildings, structures and improvements” from the Jesuits of Winnipeg to the College, while also providing funds and a schedule of monetary gifts that would be transferred

¹⁶ Archbishop Sinnott had purchased the old YMCA building on Selkirk Avenue for St. Paul’s first ‘home’ in 1926.

¹⁷ Adam Giesinger, “The Original St. Paul’s College, 1926-1958,” *St. Paul’s College, University of Manitoba: Memories and Histories*, p. 119. In 1931 the College successfully applied for affiliation with the University of Manitoba. See W.L. Morton, 145-6.

¹⁸ Giesinger, *op.cit.*, pp. 121-2, 126.

from both the Jesuits and the Archdiocese of Winnipeg to support the College as it moved into the future.

Governing Entities

The St. Paul's College Board of Governors is the governing body of the College. This is described in Section 18 of the College's by-laws. The Board consists of the Archbishop of Winnipeg, the Rector, the Past-Chair of the Board, the Senior Stick, three full-time faculty members who are representatives of the College Assembly, a representative of the Alumni and Friends Association, a representative of the Foundation, and between nine and twelve individuals elected by the Members. The Rector is answerable to the Board which meets eight times a year, and seeks direction from it on decisions that have a major long-range impact on the College.

The Board operates with the following standing committees: the Executive Committee, Finance and Administration Committee, Academic Governance Committee, Building Committee, Governance Review Committee and Nominating Committee. The Board also operates various ad hoc committees as the need arises. For example, in 2013 a Residence Committee was created to study the feasibility of creating a student residence for the College and to make recommendations for the Board's consideration.

Oversight of the board as well as decisions about who should be appointed to it is done by the "Members" of the College who operate in a similar manner to shareholders of a corporation. At one time this role was performed by the Jesuits when they owned the College. According to the aforementioned 1998 provincial legislation, Section 2 of the *Act* asserts that those who would serve as the "members of the College" are defined in the College's by-laws. Under Section 4 of the College's by-laws, the Members are the following individuals:

- The Archbishop of Winnipeg (or in his absence, the Administrator of the Archdiocese of Winnipeg)
- The Rector of the College
- The Chair and Vice-Chair of the Board of Governors
- The Chair of the Foundation's Board of Directors
- A person designated by the College's Alumni and Friends Association
- A representative of the wider community of Winnipeg selected by the other members of the Board.¹⁹

Under Section 17 of the College's by-laws, the power of the Members include appointing the College's auditors and receiving their report, electing individuals to serve on the College's Board of Governors, and confirming any changes made to the College's by-laws.

¹⁹ College By-Laws as updated in 2006. At the time of writing, the Board of Governors has been in the process of updating these by-laws.

While the Members oversee the overarching ways by which the College is governed, in terms of operations and governance over management the College's Board of Governors tends to focus on the current needs of the College community rather than long-term needs, and by the late 1990s it became clear that the College would benefit by creating a separate foundation that would have a longer term focus and "support the educational and religious objectives of St. Paul's College through fundraising activities and the stewardship of investments derived from gifts."²⁰ Since its establishment in 1999, and discussed more fully elsewhere in this volume by Wendy MacDonald and Lisa McCausland, the St. Paul's College Foundation operates with its own Board of Directors. The board consists of the Archbishop, the Rector, and numerous directors who collectively steward close to seven million dollars in donor funds while overseeing the College's Development Office and its fund-raising activities.

The Foundation and the Development Office have been instrumental in bringing new levels of stewardship to our College's donor relations and support for the College. This includes scholarships and bursaries, as well as new support for the Catholic Studies program through the Ignatian Fund. It has also promoted and energized alumni relations and events, such as the annual dinner which is now the annual Friends and Alumni Mardi Gras Gala, held in the newly renovated Dining Hall at St. Paul's College.

The Arthur V. Mauro Centre for Peace and Justice

Another governing entity in the College is the Board of Directors of the Arthur V. Mauro Centre for Peace and Justice which was established by St. Paul's College in 2001. Its ownership resides solely with St. Paul's College. Therefore, the Mauro Centre as a corporation is legally a subsidiary of the College Corporation.

The Centre was created with funding support from Arthur Mauro and a large number of donors from the broader community, as well as through the efforts of John Stapleton, rector at the time of its inception. The Centre is dedicated to advancing human rights, conflict resolution, global citizenship, peace, and social justice through education, research, and outreach. The story of the Centre's creation and activities is told elsewhere in this volume and need not be repeated here. The Director of the Centre reports to the Centre's Board of Directors which is chaired by the Rector and populated with individuals representing each of the three Abrahamic faiths, as well as the broader community.

One of the Centre's many successful stories is its creation of a graduate program in Peace and Conflict Studies (PACS). This program is governed by an

²⁰ Thomas Dooley, "Memorandum – Proposed St. Paul's College Foundation Inc." 2 November 1998.

interdisciplinary graduate program committee which includes representatives from various university faculties as well as St. Paul's College. The Master's program in Peace and Conflict Studies is structured differently due to it being jointly managed by the University of Manitoba and the University of Winnipeg, and is overseen by a committee that includes faculty from both universities and student representatives. The Centre has served as a hub for scholarly research in the fields of peace and conflict, human rights, and social justice including individuals coming from all over the globe to teach and study in this field, with many publications appearing through their efforts.

Regarding community outreach, the Centre hosts numerous lectures including the Sol Kanee lecture described in the Mauro Centre articles. Furthermore the Centre is the backbone for the Winnipeg International Storytelling Festival, a world-leading event that draws storytellers from around the globe, as well as, over ten thousand children and adults to its events, held across the city each year in May.

University Governance

How the College is governed is influenced by its affiliation and physical presence within the University of Manitoba campus. *The University of Manitoba Act* is the legislation under which the University of Manitoba was established in 1877.²¹ It operates with a bicameral governance structure in which its Board of Governance serves as the governing body on such matters as fiscal and administrative policies while the Senate serves to oversee academic matters. Of particular importance to St. Paul's College is that the University's Board is empowered to "establish/maintain/abolish/change colleges (including affiliated/associated colleges), schools, institutes, faculties, departments, chairs and courses of instruction to enable the University to carry on its work." And that the University's Board

[m]ay, of its own motion, dissolve the affiliation of Le Collège de St. Boniface, St. John's College, or St. Paul's College if any of those colleges: (1) enter into an affiliation with any other college or university (except re: theology or divinity); or (2) consent to the dissolution with the approval of the Lieutenant Governor in Council. And Section 70 states that *The University of Manitoba Act* prevails over the act of incorporation of any college affiliated with the university (where there is a conflict).²²

At the same time, the legislation also indicates that a second governing body, the University's Senate, is empowered to deliberate and make recommendations on matters relating to College affiliations to the university's board.²³

²¹ For an historical overview of the University of Manitoba, see <http://umanitoba.ca/libraries/units/archives/uhistory/chrono1.html>

²² *The University of Manitoba Act*, Section 56.

²³ *Ibid.*, Section 34.

Any courses and programs offered as university credit courses at St. Paul's College require approval from the Senate. Therefore, the Peace and Conflict Studies (PACS) program which was established by the Mauro Centre operates under the University of Manitoba's Faculty of Graduate Studies,²⁴ while the Catholic Studies program, created by the College and housed in the Jesuit Centre for Catholic Studies, falls under the Faculty of Arts.

Conclusion

This article has provided an overview of the College's system of governance, including provincial legislation, the College's Board of Governors, the Members, and the University of Manitoba's system of governance. It began with the analogy that being a student or faculty member of the College is somewhat like living in a federation in which one is a citizen of both a province and a country. To push the analogy further, in Canada there are two constitutionally recognized levels of government with their own constitutionally recognized powers of authority. At the same time there are many other locations in society where power and authority may be located. This includes municipal councils and mayors, advocacy groups, Crown agencies, unions and advocacy groups. So too is this the case in St. Paul's College where the faculty operates a St. Paul's College Assembly which is coordinated through the Dean, the students have their elected St. Paul's College Student Council which is led by the Senior Stick, and students and others have formed a number of Catholic-related and social groups in the College over the years. These entities have not been discussed in this chapter, and it is left to others to write on these topics, either in this volume or in other places.

The College is also part of a network of national and international organizations involved in the delivery of post-secondary education programs and services. This includes the Association of Universities and Colleges of Canada (AUCC), the Association of Catholic Colleges and Universities of Canada (ACCUC) and the Association of Catholic Colleges and Universities (ACCU) in the United States. And while it is not a formal member, the College also participates in events hosted by the International Federation of Catholic Universities (IFCU).

²⁴ As discussed elsewhere in this volume, the Centre, established by St. Paul's College, is located on the main floor of the College's South Wing.

The Ribbon of Story: Weaving and Interweaving Indigenous Stories in Our College Tapestry

By Moti Shojania

Two years ago, St. Paul's College became engaged in an exciting series of new initiatives and new encounters with colleagues in Indigenous Studies both on our campus and with other universities. The new initiatives in Indigenous outreach grew from our decision to honour the work of the Truth and Reconciliation Commission on the Residential Schools. In the fall of 2014, the Mauro Center at St. Paul's College invited Justice Murray Sinclair, the Chair of the Commission, to deliver the Sol Kanee Lecture, and the College spearheaded the nomination of Justice Sinclair as the Distinguished Knight Visitor. In between these two book-end events—one on September 30, the other on October 30—the College, in collaboration with other University partners, sponsored a campus wide series of events on the Residential Schools, culminating in a One Day Symposium at St. Paul's College on November 1.

I take my title for the story of this new outreach from the phrase used by Dr. Marie Wilson, one of the three TRC commissioners, to describe what was at the heart of their mission: the ribbon of story. That vivid metaphor seems very apt for the way the strands of these new initiatives have become part of our College tapestry, seamlessly weaving and interweaving themselves into the fabric of other forms of outreach, direct and indirect, such as the Hanley Lectures, courses in Native Studies taught at the College by Drs. Fred Shore, and the late Renate Eigenbrod, the many guest lectures on Indigenous issues organized by the Mauro Center, as well as, the wealth of aboriginal stories featured at the Storytelling Festival. Most importantly, as a College, we take pride in the golden thread of our tapestry, the initiatives for healing and reconciliation undertaken by our former Chancellor, Archbishop James V. Weisgerber, who arranged for Pope Benedict XVI to meet with representatives of Indigenous communities from across Canada—all of them Residential School Survivors—along with representatives of the Church at a private meeting in Rome, in 2009. In recognition of his extensive contributions, he was awarded the Order of Canada and received an honorary doctorate from the University of Manitoba.

What eventually turned into outreach and a yearlong project began simply as an intention to attend an historic event—the Signing Ceremony between the Truth

and Reconciliation Commission and the University. Five years earlier, the TRC had been given a court-ordered mandate to inform all Canadians about what had happened in the 150-year history of the Residential Schools. The schools had been established with the idea of assimilating First Nations children into white society, solving the “Indian problem” by “killing the Indian in the child.” At the Signing Ceremony, the Commission would officially entrust all the statements, documents and other materials it had gathered over five years to the University of Manitoba, to be housed in the newly established National Research Center for the TRC archives.

I had planned to attend the historic occasion with Dr. Tom Nesmith, member of our College Assembly, and archivist with international recognition, who had established the much acclaimed Masters’ Program in Archival Studies in the Department of History. So, at 8:30 am, on a sunny morning June 21, 2013, appropriately enough on Aboriginal Day, Tom and I walked over to Migizii Agamik, Bald Eagle Lodge, the Aboriginal Centre, just behind our College for the special Opening Prayers and the sacred pipe and water ceremonies. We then walked over to the atrium of the engineering complex, for the Signing Ceremony. The hall was full to overflowing—more than 350 people. Dignitaries from government, from across our university campus, and from other sister universities in the city attended. It was standing room only; I spotted colleagues, many accompanied by their spouses, and some who had brought their children, standing on the landing above us and sitting on the stairs. Despite the bustle of cameras, microphones, bringing extra chairs, the atmosphere was hushed, solemn, expectant.

The Signing Ceremony opened with the Inuit Elder stepping forward to light a Qulliq, an Inuit oil lamp. The Honour Song was dedicated to the children of the Residential Schools who had never made it back home to their families. The Ceremony proceeded with stories by survivors, and then came the historic moment. As soon as the signing was completed, everyone burst into enthusiastic and sustained applause. It was an inspiring and emotional moment. Present was very much the sense that the TRC had “passed the torch” to the University, but also pride and confidence that the University could take the torch and run the race that still lay ahead.

Then Justice Murray Sinclair, the Chair of the TRC, stepped forward, gripped the podium, and surveyed the audience like a professor taking the measure of a new crop of students. He began by saying, “There is always one person in an audience who does not understand what this is all about. I am going to address that person.” With that provocative opening, he spoke eloquently, and at length, without any notes. The audience was riveted by his magisterial overview of what the TRC had accomplished and what still lay ahead.

Tom Nesmith and I were overwhelmed and inspired by Justice Sinclair’s vision over the course of the next few days; we had many long conversations about the breadth and scope of the National Research Centre’s mandate, and the importance

of the TRC archives. Justice Sinclair had referred to them as a “sacred trust,” a collective cultural memory, not just for Aboriginal people but for all Canadians. The new National Research Centre was meant to be more than a repository of archival records; it was created to advance what the Commission had begun in gathering stories, to help link inter-generational stories, and to serve as a vehicle for transforming story into healing, empowerment, and agency.

Then one morning Tom walked into my office with a brilliant idea: the College should nominate Justice Sinclair as the University’s Distinguished Knight Visitor for 2014! The Knight Fund generously endowed by Robert and Elizabeth Knight provided extensive funding to bring scholars and public figures of international stature to the University to give a free public lecture, and to meet with students and faculty. The endowment even provided funding to enable the Distinguished Knight Visitor to stay in Winnipeg and to teach for one term. The Knight Committee selects only one recipient every year and the competition to win the prestigious award was formidable.

Despite those odds, Tom and I were excited about the College sponsoring Justice Sinclair. But what we soon realized was that to showcase the breadth of Justice Sinclair’s many contributions in the field of Aboriginal law and justice, we should nominate Justice Sinclair as part of an interdisciplinary collaboration. As co-commissioner of the Aboriginal Justice Inquiry, Justice Sinclair had articulated the manner aboriginal issues were exacerbated by the way culture constructs theory and practice in the fields of law as well as family relationships, schooling, and social welfare.

To begin the task of collaboration, we arranged to meet with Deborah Young, the University’s Executive Lead in Indigenous Achievement in the Office of the President. She welcomed our idea and we decided the College should write to our potential partners inviting them to join us to nominate Justice Sinclair. The College sent out the invitations to St. John’s College, to the Heads of the Departments of Native Studies and History, and to the deans of the faculties of Law, Education, and Social Work. Each of these groups had active research clusters in Indigenous issues, scholarship and outreach. Everyone accepted our invitation and enthusiastically endorsed the joint nomination of Justice Sinclair as well as the idea of a month long, campus wide series of events and a one day symposium to be held at the College.

The College coordinated the nomination package and supporting letters from our partners and submitted everything to the Knight Committee in the Office of the President. We were all thrilled when we were notified that our nomination had succeeded and that Justice Sinclair would be the Distinguished Knight Visitor for 2014. Not only had our nomination been accepted but it had been welcomed and all our funding requests approved. All the costs for catering, videotaping, and publishing the presentations would be covered.

The month long event began on September 29th, with Justice Sinclair delivering the Mauro Centre's annual Sol Kanee Lecture on Peace and Justice to an audience of nearly 900 people in the Investors' Auditorium. Justice Sinclair offered a survey of the underlying theory and practice of the Residential School system in his address: "What Do We Do about the Legacy of Indian Residential Schools?" The talk was also webcast and posted in its entirety on YouTube.

Then, on Oct 1, the College was invited by the Royal Winnipeg Ballet to the World Premiere of "*Going Home Star—Truth and Reconciliation*," a ballet about the Residential Schools commissioned by the Royal Winnipeg Ballet for its 75th Anniversary. The story was written by Joseph Boyden whose novel, *The Orenda* had just been published to wide acclaim. Tina Keeper, who had become a Research Fellow at St. Paul's College in the past year, was the associate producer and had been collaborating with Joseph Boyden on this project during her tenure at the College.

The following week, the Aboriginal Studies Group at the Faculty of Education organized a panel discussion for its students as part of its ongoing program on indigenous issues. That same afternoon, the graduate students in the Peace and Conflict Studies program had organized their own panel discussion on the Residential Schools at the Mauro Centre.

A week later, the Indigenous Caucus of the Faculty of Social Work organized a Colloquium on Residential Schools at its Selkirk Campus. The Colloquium, attended by professionals as well as the general public, featured Ry Moran, the new Director of the National Research Council and special guest speaker, Commissioner Marie Wilson of the TRC who flew in to Winnipeg especially for the event. The Colloquium was followed by a traditional feast catered by the Neche Commons. In the afternoon, Commissioner Wilson, returned to the Faculty of Social Work on campus for a session with students and faculty members. She began her talk by stating how pleased she was to see "the blitz" of events on the Residential Schools on campus.

On October 17, Justice Sinclair participated in a panel discussion organized by the Faculty of Law at the Forks. And then finally it was October 30, and the day of the Knight Lecture. Once again, the atrium at the engineering complex was packed to overflowing. Justice Sinclair's address had the provocative title: "If You Think Truth is Hard, Reconciliation is Harder." Justice Sinclair wanted the audience to understand the TRC had fulfilled its mandate, but now it was time for everyone—aboriginal and non-aboriginal alike—to help make the necessary changes to make reconciliation possible.

For Justice Sinclair, "Reconciliation is a hard road" and the key to moving on from the suffering and the shame would hinge on a clear recognition of what had taken place in the past. Reconciliation will require "creating a relationship founded on mutual respect." The audience responded enthusiastically to Justice Sinclair's

address, appreciating his warmth and his candor. Many thoughtful and well-considered questions came from the audience to extend the discussion.

Two days after the Knight Lecture, St. Paul's College hosted a one day symposium entitled, "The Archive and Reconciliation: Re-Membering the Residential School Experience." With more than 20 presenters from a variety of disciplines some from British Columbia, Nova Scotia and Ontario, Justice Sinclair responded to the presentations in a concluding roundtable discussion.

The College is currently preparing to publish Justice Sinclair's Lectures with funds we received for that purpose from the Knight Committee. Encouragingly, the initiatives which began with our nomination of Justice Sinclair have multiplied and strengthened our relationships with colleagues and programs across the campus, across the city, across our country and around the world. In reflecting on the journey of truth and reconciliation undertaken by Indigenous people and by Canadian society, I came across the following comment by Malcom X:

"If you stick a knife in my back and pull it out six inches, there's no progress. If you pull it all the way out that's not progress. Progress is healing the wound that the blade made. And they haven't pulled the knife out, much less healed the wound. They won't even admit the knife is there." In Canada, at least the woundedness is being addressed. The knife has not only been drawn out, but also the existence of the knife is no longer denied. Progress has been made; healing has begun.

But the image of the knife brought to mind a Chinese proverb: "When Fate throws a knife at you, you can either catch it by the blade or by the handle." The way the Indigenous community has "handled" this tragic blow shows the depth of their resilience. Despite the ways that Canadian society had failed them, they had faith that the justice of their cause would be heard in the Canadian courts and once heard would be acted upon.

The courts directed that the settlement should include establishing the Truth and Reconciliation Commission and a National Research Centre as an archive and research facility. Although there have been other TRCs established around the world, only in Canada has the focus been exclusively on children. It is significant that the children now as adults have chosen to support the creation of the National Centre for Truth and Reconciliation. This Centre will preserve the stories of survivors and their families and be used as a vehicle for teaching. In addition, the stories will inform the work of scholars, writers, film makers, artists, and story tellers for generations. The ribbon of story will continue what the Commission had begun, and help to bring about the healing and reconciliation needed for aboriginal and non-aboriginal Canadians alike, transforming story into healing, empowerment, and agency.

Editor's Note:

To mark the occasion of the closing events of the TRC (May 31–June 3, 2015), Archbishop Richard Gagnon, of the Archdiocese of Winnipeg and Chancellor of St. Paul's College, addressed a two page letter (May 29, 2015) to the members of the First Nations communities and all the People of God in the Archdiocese, in which he said we recognize these important days not only "as historic" but also as memorable moments of honour and humility. The letter was circulated to and read at Masses and copies made available to take home at all parishes, chapels and communities in the Archdiocese of Winnipeg. He expressed deep sorrow for the Aboriginal suffering over generations caused by some members of our Faith through the Residential School system. He acknowledged too, the pain and disappointment suffered by the good men and women in the schools who gave their lives for education. In this time of early summer, with these closing events, he sees the future as hopeful and "life-giving" as both aboriginal and non-aboriginal seek understanding and justice. We pray for healing, he continued, among all those affected. We extend the hand of lasting "mutual respect", "friendship", "reconciliation", and "a willingness to listen to one another". We owe this legacy, he stressed, to the "next generation", "to walk a new path towards true and lasting relationships with one another".

On June 8th, 2015, Lisa Raven, Executive Director of Returning to Spirit (RTS) addressed a letter, circulated the same way as the Archbishop's, to "Archbishop Gagnon and all the faithful of the Archdiocese of Winnipeg". In her letter she thanked His Grace and the faithful for the "generous monetary gifts collected on behalf of RTS", for her opportunity to address the assembly on behalf of RTS, and the prominent place in the proceedings given the RTS during the celebrations for the 100th anniversary of the Diocese, held on May 3rd, 2015 at the MTS Centre. She noted "We stood on sacred ground creating a powerful partnership with vast possibilities for the future."

Returning to Spirit (RTS) is a non-profit charitable organization that since 1999 is "committed to bringing about greater healing and reconciliation between aboriginal and non-aboriginal peoples". It provides training and workshops for both aboriginal and non-aboriginal Canadians; workshops have now been delivered to over 2000 participants across Western Canada and into Ontario and Quebec. *The New Wine Press* (June edition) notes the more than \$60,000 donated to RTC will assist with their programming. Ms. Raven invited everyone to learn more about the RTS programs by visiting their website and to attend Manitoba RTS workshops in the coming years. She closed "in partnership" with "Merci, Qujannamiik, Kleco Kleco, Miigetech, thank you!"

Remembering and Recruitment

By Ron Smith

Ron Smith (BSc '66, BEd '71, PBac Cert.Ed '91) graduated from St. Paul's in 1966. He taught science and math for 35 years in public and Catholic schools in Winnipeg. He now serves as recruiter/parish liaison for the College and the University of Manitoba.



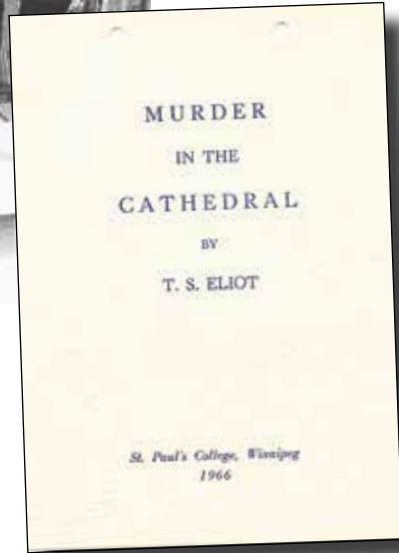
Pass this Way Lord

In the spring of 1965 I was a guitarist for the first folk Mass in Winnipeg (St. Mary's Cathedral) then later for the folk Masses here at St. Paul's and with the College Newman club prison ministry. In early 1966 a group of St. Paul's students performed the play *Murder in the Cathedral* with no props, no costumes and no make-up. It was done at night using floodlights projecting shadows on the high white walls of the College chapel. What a brilliantly simple technique – Plato would have been proud. Later in the spring of that year the entire campus was under threat of flooding, so I asked the Dean, Fr. Braceland, sj, about the rumour that final exams may have to be cancelled. His response was “You WILL write those exams even if it has to be on the roof of Eaton's – so, back to the library and STUDY!” The enthusiasm of his response indicated I was probably not the first person to have asked that question.

Another vivid memory was of the Jesuits' drive for excellence. With respect to studying, one of the priests said, “Who said you HAVE to go to bed at midnight?” Their spirituality was similar – giving 120% is where you BEGIN. In the early 1990s, the topic for my major assignment in Fr. Creamer's course in Religious Education was the dialogue between science and theology. I had been attending the Hanley Lectures for a few years and that fall the presenter was Fr. Michael J. Buckley, a Jesuit from Boston College whose lecture just happened to be about the science-theology dialogue. After his presentation I asked a question off the record. I was expecting a stratospherically academic answer but his response was “Having a personal relationship with Jesus would make that very clear”. His statement had such a profound impact on me that I still cannot remember what that question was. For me, that sums up one of the many strengths of education in the Jesuit tradition here at the College – a holistic integration of academics and spirituality, of finding God in all things or as Fr. Buckley himself put it in *America* magazine



Fig. 1. Folk-Mass guitar players and Murder in the Cathedral programme.



in 1993 (May 29), "... the religious intrinsically involves the academic and the academic intrinsically involves the religious". That holistic approach had an unforeseen effect on my career. When I "changed horses in the middle of the stream" from chemistry to education, the transition was relatively easy both academically and psychologically. The courses I had taken, with the astute advice I received at the College left all the doors open for such a career turn-around. I didn't need a catch-up year or even any catch-up credits. As I recall, a career survey back when I was at St. Paul's High School, hinted that research chemistry was not where my aptitudes pointed – but I wasn't listening. My career in education has been so amazingly fulfilling that even after retiring I continued to sub for a while in the Catholic schools. Thankfully I was part of the supportive milieu at the College when the lights finally went on!

Since 2006 I have had the pleasure of serving as recruiter/parish liaison for St. Paul's and the University of Manitoba in the Archdioceses of Winnipeg, St. Boniface and the Ukrainian Archeparchy. My predecessors in this role were Joe Deegan and John Hofley with all three of us from the education field. John Stapleton, former Dean of Education came up with the idea early in his tenure as our College Rector. My contact with the parishes involves short presentations after Mass or following Mass over coffee. After having given presentations as far away

as Brandon and Dauphin, I see my role as more than inviting students to attend the University and St. Paul's but also as informing Catholics in general about the gem that St. Paul's is as the only Catholic College in the Province.

Back in 1963 there were five students from St. Paul's who, in that one year, entered the honours chemistry program on campus. Four of them received PhDs and one a Master's in chemistry. I still meet with two of those alumni, Ed Rector (BSc'64, MSc'70, PhD'79) and Leonard Kruczynski (BSc hons'65, PhD'71) for our monthly journal-club breakfasts.

This fall (2015) the other original folk-Mass guitarist Jerry Dykman (BA'68, LL.B'73) and I, with assistance from the College Chaplain Fr. Mike Koryluk, are planning to do a 50th anniversary folk-Mass here at St. Paul's. Talk about a homecoming!

KUMBAYA



Fig. 2. 50th Anniversary folk-Mass.

The Built Environment: Renovation and Renewal at St. Paul's College

By Randall Kinley,
Manager of Operations



Randall Kinley, administrator with the University of Manitoba and St. Paul's College for over 30 years, has an academic background in finance and accounting. Throughout his career Randall has coordinated numerous major projects on campus with a value up to \$150M and has been involved in strategic planning, campus planning, contract negotiation and administration, risk management, insurance and real estate management. In his spare time Randall enjoys time with family and outdoor sports activities including sailing, skiing, kayaking and cycling.

With extensive support coming from the University of Manitoba, the last several years have seen the most construction and renovation activity in 40 years. Beginning in 2011 funds came available to address numerous projects on our long list of deferred maintenance items, and to move the College forward in its ability to become a world class teaching, research and community outreach facility. The following is a very brief summary of the more significant projects we have undertaken in recent years.

We are fortunate that in 2010 Prof. Haskel Greenfield and Dr. Tina Greenfield chose St. Paul's College for the location of their Near Eastern and Biblical Archaeology Laboratory (NEBAL). That same year St. Paul's College approved of its establishment in space formerly used as a locker room and development of a multi-year phased project thus began in 2011. Funds for this very exciting project are coming primarily from the Federal Indirect Costs Program with the support of the University of Manitoba Vice-President (Research & International). After establishment of NEBAL, Prof. Haskel Greenfield was awarded a \$2.7 million SSHRC Partnership Grant for a 7 year excavation in Israel with Bar-Ilan University. With several critical phases of the NEBAL project now completed and ongoing upgrades yet to be achieved, the end result will be a world class research laboratory and administrative facility for the study of ancient communities in the Near East and the surrounding region. Prof. Haskel Greenfield and Dr. Tina Greenfield, co-directors of NEBAL, discuss the project elsewhere in this book.

Christ the King Chapel has been upgraded with roof repairs, energy efficient lighting, paint, an audio system and refinished upholstered pews. In spite of ongoing

roof repairs the chapel roof continues to be a concern and must now be replaced before additional leakage from summer rains threaten to damage the interior of this beautiful chapel. A substantial roof replacement project is now being planned for completion in the summer of 2015. These repairs have been paid for by the congregation and other generous donors.

Many of the interior common spaces and classrooms have been upgraded by the University of Manitoba with new paint, lighting enhancements, safety upgrades and flooring. Additionally, most of our classrooms have been modernized with new desks, seating, whiteboards and advanced technology audio-visual systems.

The dining area of the St. Paul's College cafeteria for many years had slowly fallen to disrepair as funds for any significant upgrades were very limited. However in 2013, initiated by the St. Paul's College Students' Association, the dining area underwent a significant and much needed renewal at a cost of almost \$300,000. This project included redesigning the dining area into a much more efficient and inviting layout, painting the walls, installation of modern energy efficient lighting, installation of artwork, more comfortable seating and a small lounge area with couches and TV monitors. Opening up the area to maximize the large windows on the west side has vastly transformed this space into a warm, bright and inviting location where students enjoy great food and companionship. Indeed, since the dining area was renovated this facility has become a popular location used by students from across campus for meeting friends over a meal or coffee and to study. This project was primarily funded by student members of the College and also received generous financial support from St. Paul's College, the St. Paul's College Foundation, The Winnipeg Foundation, SPC Alumni and Friends and the University of Manitoba.

In 2013 most of the windows in the College, many of which were original to the building's construction in 1958, were replaced by the University of Manitoba at a cost in excess of \$1 million. As the original windows had deteriorated over the years to the point of allowing considerable moisture damage, this project also involved doing a significant amount of asbestos abatement and repairs to the walls and sills. The new windows add considerably to the comfort, energy efficiency and aesthetics of the College.

The College has been the recipient of numerous works of art which are displayed throughout the building markedly improving the beauty of the interior environment. Dr. Moti Shojania, Dean of Studies, discusses these beautiful works of art in her chapter "God is in the Details: Art and Architecture at St. Paul's College".

With much of the interior built environment of St. Paul's College now transformed we have turned our attention to enhancing greatly the exterior environment. In 2013 significant improvements were made to the landscaping between St. Paul's College and St. John's College including construction of an accessible

ramp to the east entrance. Building on this momentum, we have been working with the University of Manitoba on a plan for a comprehensive landscaping project to improve the entire College property. The main feature will be the development of a central pedestrian mall and seating area between St. Paul's College and St. John's College. The pedestrian mall will extend from the Princess Royal Walk at Ralph Campbell Road through to Dysart Road. Other aspects of this landscaping project will involve planting many new trees, shrubs and perennials.

Original to the move of St. Paul's College to the University of Manitoba Fort Garry Campus in 1958 has been the desire to construct a student residence on our property.¹ The creation of a residence will transform St. Paul's College into a "24/7" hub of activity and considerably enhance the College's presence and sense of community within the larger University of Manitoba community. This desire on the part of successive College boards and administrators has been considerably advanced in recent months as we are now exploring the possibility of partnering with a private company to finance this very formidable venture. During the summer of 2014 the College Board of Governors embarked on a feasibility study to review this ambitious project and, at time of writing, the Board has granted approval to the administration to proceed with issuing a Request for Proposals (RFP) for a public/private partnership funded residence for 220 students. This facility would be constructed, owned and operated by a private company under a long term land lease with St. Paul's College and be governed by a set of operating guidelines and principles established by the College. If this project moves ahead it will be the largest and most significant construction project undertaken by St. Paul's College from the time of its establishment at the Fort Garry Campus almost 60 years ago.

We continue to move forward with the ongoing process of transformation as we contemplate the feasibility of several more substantial improvements to the College's built environment over the coming years.

¹ Shown in the original architectural plans, a student residence was long the hope of former Dean and Rector Fr. John Holland, sj. Editor's comment.

A stone statue of a monk in a long, flowing robe stands on a pedestal next to a large, shallow stone basin. The monk is holding a book or tablet. The scene is set outdoors with lush greenery, including ferns and pine branches, in the foreground and background. A building with large windows is visible behind the trees. The overall atmosphere is serene and contemplative.

The Spiritual and Intellectual Life

St. Paul's College in the New Millennium - Campus Ministry 2014¹

By Sr. Elaine Baete, sgm



Sr. Elaine Baete, sgm, LPN, St. Boniface Hospital (1976-1977), entered the Sisters of Charity of Montreal, Grey Nuns (sgm), in 1983. After studies in theology and psychology at Loyola Campus, Concordia University, Montreal, Sr. Elaine earned a BA and Licentiate in Psychology, Gregorian University, Rome (1992). After serving Campus Ministry at the Newman Centre, McGill University and as a consultant for Vocational Growth Sessions, Services de Consultation et d'Accompagnement de Montreal, until 1997, she returned to Manitoba. In September 2001, she began part time for Campus Ministry, St. Paul's College, U of M and became its Director in 2005.

Our rich and vibrant Catholic tradition is such that our faith based institutions - hospitals and schools - were founded to include the all-essential spiritual-religious dimension within the outreach inherent in them. Although spiritual and religious, this outreach was concerned with all the aspects of the person in keeping with an interdisciplinary approach.

Consequently, campus ministry as we know it today at St. Paul's College is an outgrowth of the residential presence of the Jesuits who took on the ownership (from the Missionary Oblate Fathers and the diocese) and lived at St. Paul's College-both, downtown Winnipeg² and at the Fort Garry campus. They served the students from not only the spiritual perspective but also the perspective inclusive of the whole person (intellectual, moral, emotional). The Ignatian tradition emphasizes a formational purpose to the human being designed to give glory to God. It was and is a religious, moral, and intellectual approach to formation that prepares youth not just for productive careers, but also for responsibility in the social and political world we live in, for integral development and a preparedness for the ultimate nature and destiny of the human person.³ It is to be noted as well that although there had already been Roman Catholic pastoral outreach at the University Centre in the past, in 1987 the Archbishop of Winnipeg, Most

¹ Sr. Elaine has mined the annual reports of the SPC Campus Ministry and other sources for this article (editor's note).

² At the corner of Ellice and Vaughan Streets, Winnipeg

³ *St. Paul's College, University of Manitoba: Memories and Histories*, eds. G. Friesen and R. Lebrun, 1999, p. 271.

Rev. Adam Exner, asked once again that St. Paul's College be responsible for the spiritual life of all Catholics on the University of Manitoba campus,⁴ and they accepted this responsibility.

Alumni/ae who have shared their past experiences as students at St. Paul's College have stated how the spiritual aspect of SPC filtered into everything they did.⁵ The Jesuits had a stabilizing presence⁶ for students, staff and faculty. Most alumni and current students agree with the spirit described above along with the sense of community that made them feel as a family, in a place that could be called a "home away from home." This is what SPC was and continues to be for them. Various outreach experiences helped students develop a social conscience⁷ and also formed strong Christian leaders in service to God and humanity.⁸

Among the activities characteristic of the remote past include the Newman Club under the moderation of Fr. Lahey, sj, in the mid-1940s.⁹ Newman Clubs, founded on the philosophy of John Henry Cardinal Newman (1801-1890), began in Canada in 1905 in Toronto and spread across the country with the purpose of providing pastoral services to students while also providing an environment for socialization. Besides retreats organized by the Jesuit Fathers, they had Barn Dances, Friday Night Bashes, Ski Trips, Sleigh Rides, Talent Nights, and sock-hops in Hanley Hall.¹⁰ Much of their time was simply spent in interpersonal dialogue and discussions, spiritual and moral counseling, assisting the students to integrate their academic pursuits with their Judeo-Christian faith and tradition. To give a sense of this past, in the 1972-1973 Rector's Report, Fr. Vincent Jensen, sj, wrote that the duty of providing religious services and spiritual direction to students is of paramount importance to the College. At that time the College had a coffee house and Glee Club. Fr. Garry Killen (diocesan priest) was the Roman Catholic Chaplain at University Centre and served the whole campus in collaboration with St. Paul's College. The Byzantine Divine Liturgy was celebrated regularly and the OBNOVA student organization served the Ukrainian Rite students.¹¹

With different needs in the early 1970s student activities and clubs died down such that, the identity of St. Paul's College was hardly discernible with few exceptions.¹² In 1973-74 after some apparent floundering, Christian Life Community (CLC) and the Newman Club restarted. Bible Study was offered along with

⁴ *Ibid.*, p. 47.

⁵ *Ibid.*, p. 47.

⁶ *Ibid.*, p. 45.

⁷ *Ibid.*, p. 74.

⁸ *Ibid.*, p. 35.

⁹ *Ibid.*, p. 12-13.

¹⁰ *Ibid.*, pp. 32, 41, 54.

¹¹ See article herein by June Dutka.

¹² *Ibid.*, p. 209

catechetics and opportunities to serve the poor. However the Newman Club was searching for a sense of direction. But, by 1983 under the chairmanship of Robert Polz, the Newman-Obnova Group was going strong. This group served the spiritual, intellectual and social interests of Catholics, of both the Eastern Rite and Latin Rite, bringing students together in solidarity through activities such as discussion groups, retreats, social events. Around this time Rita Desrochers, ommi,¹³ was the Chaplain and student counselor. A report dated in 1983 shows the challenges faced in making contact with students in the residences and interesting them and the faculty in greater involvement with the various activities of the College and Chaplaincy. At this time only a handful of international students -the majority from Hong Kong – came to SPC, and one amongst them was Stan Amaladas from Malaysia who, though he went away for graduate studies, has returned to us as a professor and faithful daily and Sunday faith community participant.

Changes in Time, Personnel and Activities

With the unfortunate diminishment of the number and presence of the Jesuits at SPC, a simultaneous shift occurred in the provision of the above services to the student and university-college community. In the 1980s, Sr. Maria de Pape, osu, and Ms. Jackie O’Looney helped provide spiritual services. Then Sr. Anne Lewans, osu, (1986-1991) was full-time Chaplain while some of the Jesuit priests continued to provide sacramental services. In the few remaining reports in the Chaplains’ office today, Sr. Anne Lewans, osu, wrote that although she had support from College colleagues, she worked very much alone and had very little time to create extra programs since students just kept coming to her office for counselling. Events recorded during her time do include a Talent Night on November 4th 1986 and the visit of Sr. Mary Alban Bouchard on behalf of Pax-Christi on December 1, 1986. As a means of gaining some sense of support for her ministry she went with Fr. Jack Lynch, sj, to visit other university chaplaincies: Brandon University, Campion College in Regina, and St. Thomas More in Saskatoon with the hope of learning what they did and translating that into St. Paul’s College Chaplaincy. She also participated in the National Catholic Chaplains Conference in Guelph. As a result, Sr. Anne aspired to form an Advisory Body of students to assist the Chaplains. During this time once a week throughout the academic year, the Byzantine Divine Liturgy was coordinated by Sr. Cheryl Zinyk, ssmi, and Fr. Bryan Bayda. In her two page annual report, Sr. Anne described her observations and experience as seeing students searching for a variety of things but mostly for community, for support, and a desire to share with trust and confidence.

¹³ Rita was a member of the Oblate Missionaries of Mary Immaculate, a Secular Institute of Women; she continued her services at SPC until the fall of 2012 when she fell, and after hospitalization was admitted to Action Marguerite (Tache Centre) until her death, July 2015.



Fig. 1. Catholic Students Meeting and Liturgical Workshop, Hanley Hall, September 2011.

The fruit of Sr. Anne Lewans' experience and labours, and that of her predecessors in Chaplaincy became clearer when in April 1991 she worked with Fr. Dave Creamer, sj, and Rector Richard Lebrun to create a job description for the Chaplaincy. This decision was very timely as she was then called into leadership for her congregation in Saskatchewan.

In May 1991, Rector Richard Lebrun invited Marianist, Rev. Ray Roussin, sm, (Society of Mary) to be Chaplain. At this time, Sunday Masses began in early September and continued to the end of April. Under the direction of Fr. Ray (1991-1995), Chaplaincy services and activities were expanded. He and students initiated a "Warm Hands, Warm Hearts" project of gathering gloves and mitts for inner city children. Although the Jesuit Fathers had been known for doing ministry at Stony Mountain Institution, Fr. Ray organized a monthly student group visitation program there. With Fr. Ray's pre-arrangements and invitation, interested students gathered prior to prepare for the visit, and debriefed their experience and concerns as a group after the visit. Faith sharing groups such as Christian Life Community grew, gathering an increasing number of interested and committed students. Students were encouraged to volunteer at Rossbrook House, and a volunteer babysitting service was initiated in support of giving single parents a break in the north end of Winnipeg. Fr. Ray and students organized Food Bank donations to help the poor in the inner city. More ecumenical gatherings of the Chaplains on the University Campus occurred. And three students attended the National Canadian Catholic Students' Association Conference in Victoria, B.C. in the 1992-1993 academic year. A visit to a synagogue and an Interfaith Seder Meal



Fig. 2. Confirmation of Jeremaya Woytowich and Nonso with Christine Legal (left), Archbishop Weisgerber and Eliude Cavalcante (right) April 2011.

was also on the calendar that year. Fr. Ray shared in his brief report to the Rector of the College that his participation in the Canadian Catholic Campus Ministry Association Conference was enlightening on the topic of campus ministry, thus giving a greater sense of direction to him in this ministry to which he was so committed. In 1994, a few students were able to attend the National Canadian Catholic Students' Association Conference hosted by the University of Ottawa.

The Chaplains' Report of 1994-1995 notes one big delightful change in the course of the year: St. Paul's College now had two chaplains! In 1994, Archbishop Leonard Wall appointed Fr. Luis Melo, sm, as Associate Chaplain to work with his confrere-colleague, Fr. Ray. Activities expanded and the number of students involved in Chaplaincy increased. Our chaplains added a second daily Mass to the horaire for 4:30 p.m. on Tuesdays and Thursdays. Five students were enrolled in the catechesis process of Rites of Christian Initiation of Adults (R.C.I.A.) seeking to become Roman Catholic. It is interesting to note too in the Chaplains' Report that the January 1995 Retreat at St. Charles Retreat House owned by the Missionary Oblate Sisters was preached by Fr. Michael Koryluk. We will see later in this chapter that Fr. Michael will eventually become the Chaplain at St. Paul's. Another dimension related to the expansion of Chaplaincy was the obtaining of an office in the University Centre where on Wednesday afternoons an SPC Chaplain would be present to collaborate with the other University Chaplains and receive students there. Given the information in past Rector's Reports that Fr. Garry Killen once had an office at the University Centre suggests that restarting our spiritual presence back there once again was an effort to regain a presence in this area of

the university. Monthly Stony Mountain Institution visits with the students continued to be strong. CLC faith sharing groups continued with the assistance and support of Fr. John English, sj,¹⁴ who now lived in Winnipeg and had an office at St. Paul's College. Other outreach activities such as the Food Bank donations and "Warm Hands, Warm Hearts" collections continued, as did the synagogue visit and Seder Meal.¹⁵ That year, Fr. Luis Melo and several students were able to attend the National Canadian Catholic Students' Association conference hosted by the University of Ottawa.

However, this wonderful duo of Fr. Ray and Fr. Luis did not last long, and our hearts had mixed feelings on receiving the news in May 1995 that Fr. Ray Roussin, sm, was appointed Bishop of Gravelbourg Saskatchewan. In many conversations around the College and city for that matter, not many people knew of this place called Gravelbourg Saskatchewan! In a lunch visit with him even Fr. Ray said he had never heard of that place before. It was a shock to know we were about to lose our beloved Fr. Ray, now Bishop Elect, and it was also a shock to Fr. Ray himself to receive this calling as he enjoyed this Chaplaincy ministry so much. Not long after his installation as Bishop, he continued his close association with campus ministry by his appointment as liaison Bishop (1998-2005) for the Canadian Conference of Catholic bishops with the Canadian Catholic Campus Ministry Association on the national level until he resigned due to serious health problems. To date, at the national level he is fondly remembered by the many campus ministers with whom he worked. Sadly, retired Bishop Ray went home to God in May 2015.

Fr. Melo then picked up the responsibility of Director of Chaplaincy until January 2002. In Fr. Melo's 1994 Annual Report a repeated statement from many of the past reports resurfaced: the importance of a second Roman Catholic Chaplain on the University of Manitoba campus. What has happened with the growth and attraction of students to SPC through Chaplaincy, it warned, cannot be maintained-let alone developed further- without a second person.

As the 1995-1996 academic year began so did a three-week faculty strike. The consequences of the strike for the students and the financial costs inherent brought down the morale. Something had to be done. A group of ambitious students organized a coffee house in Hanley Hall, inviting St. Paul's College Faculty and staff as a way of lifting the spirits of the place. The event was so successful that it was repeated in early March of 1996. Since then, a Coffee House has been held twice

¹⁴ Fr. English was born February 7th 1924. He died at St. Boniface Hospital June 9th 2004. The Spiritual Exercises of St. Ignatius were his passion along with his commitment to furthering Christian Life Communities across Canada and internationally.

¹⁵ Although no precise information on which Synagogue hosted the visit and Seder is available, in recent years Campus Ministry has had regular but alternative visits, Interfaith Shabbat Dinner and Seder Meals at either the Sharrey-Zedek Synagogue on Wellington Crescent or Etz-Chayim on Matheson Avenue East in the north end of Winnipeg.

annually, the first Saturday of November and first Saturday of March, except for two occasions: the hosting of the Regional Canadian Catholic Students' Association in 2005 when it was shifted to earlier in October. To date the only other occasion of not holding a coffee house was November 2nd 2012 when preparations for the Installation Ceremony of Rector Elect Dr. Christopher Adams was scheduled. The fun and talent showcased at these Coffee Houses has been incredible.

Fr. Luis Melo updated the Role and Responsibilities of the Chaplain at SPC. Among the responsibilities listed are the following: liturgical/sacramental formation rooted in the Gospel, organizing prayer services, special liturgies and college celebrations, the weekday and Sunday Eucharist, the Easter Triduum, training of lay ministers for liturgical roles, and coordination of the use of the Chapel and consultation with the Archdiocese of Winnipeg as necessary. This responsibility also included overseeing and giving instruction for the RCIA and CLC, promoting an Annual Retreat for students and Ecumenical-Interfaith activities among the students. There was also the staffing of the office at UMSU on Wednesdays, participation in the Chaplains Association (UMSU) and involvement in prayer celebrations during the Week of Prayer for Christian Unity. Although only for a couple of years, Hymnodia—a concert of liturgical music performed by local musicians and singers was organized by the Chaplain and held in the Chapel. Coffee Houses were to be encouraged by the Chaplain as a way of gathering students to showcase talent and build community. The Chaplain was also sought to assist in supporting students who could be involved in the National Catholic University Students Association and return committed to implement their gleanings with the Chaplaincy Advisory Council members. The Diakonia on the Chaplain was to promote voluntary outreach in various ways: Stony Mountain liturgy and visitation, inner city service to the marginalized and disadvantaged, the “Warm Hands, Warm Heart” drive, Lenten Food Bank collections and Lenten Fasting. The internal College responsibilities of the Chaplain included being a member of the Administrative Team, a member of the Christian Ministries committee and having regular contact with the Student Council (SPCSA). Among other responsibilities delineated in the job description of the Chaplain were being a chaplain to the Chinese Catholic Students' Association, participation in the South Winnipeg Deanery monthly meetings. In 1996 Sr. Pauline Greschner, OSU, came to assist as Associate Chaplain. Since the arrival of Fr. Luis, having an Associate Chaplain to help with the increased workload of programs and events has been a consistent part of Chaplaincy. He also mentioned areas of concern and challenge inherent in this position of responsibility: availability to students, faculty and staff; discussion groups/programmes/lectures/forums on Catholic faith issues (i.e., justice and peace, human sexuality), Bible Study, presence in the residences and faculties when possible; Christian Life Community and building the worshipping community on Sundays, inviting students from across the campus to participate.



Fig. 3. Cuernavaca Global Connections Social Justice and Dialogue on Development and Culture, May 2012.

With the increasing number of College students going to the Bannatyne Campus at the Health Sciences Centre, it was thought that outreach to students there would be important. For a short period of time on Wednesday afternoons, Sr. Pauline went to do Chaplaincy Work at the Bannatyne Campus over the period of the 1998-1999 academic year. It is to be noted as well that during the 1998-1999 academic year, Fr. Luis took a sabbatical to work more intensively on his doctorate and his replacement was newly ordained Fr. Alan Fogarty, sj. Fr. Fogarty had been the January weekend retreat speaker the previous year on the theme of *Conversion in the life of the Christian*. For the 1998-1999 January weekend retreat, Sr. Elaine Baete, sgm, presented the topic of “Growing in Grace, Age and Wisdom Before God and Others” with an emphasis on choosing Gospel Values as guides for human and spiritual growth.

With the assistance of Sr. Pauline, Fr. Luis was enabled to complete his STD through the Pontifical University of Thomas Aquinas often referred to as the Angelicum or the Dominican College in Rome. He was now available to teach in the Catholic Studies Program offered at St. Paul’s.

The growing number of students, attracted to the various activities offered, assisted the continued expansion of activities during this time. Inviting students to form a Chaplaincy Advisory Council, which met at the beginning of each term, allowed the students more involvement and a voice in developing SPC for students as a “home away from home.” Among the different student groups formed at this time were the Catholic Law Students’ Group, a Medical Students’ Group, a Management-Business School Student Group and an Education Students’ Group.



Fig. 4. Students Joseph Onwu and Sameh Kamel take a selfie with the newly installed Archbishop Gagnon, College Chancellor on Friday, January 3rd 2014 - Photo by Andrew Sikorsky.

The groups were forming as a way to promote their Catholic faith and ethics in each of these professions as the students prepared for their professional careers. Often they invited guests who would speak on a particular topic with discussions following. A poster, publicizing the Catholic Law Students' Group, highlighted the purpose of the gathering: "Reflect on faith and ethics in the Catholic tradition with prominent members of the legal community. All welcome." Besides an Amnesty International Students' Group, cultural student groups began and these consisted mostly of organizing social events, e.g. the International Students' Group. A Graduate Students' Group began under the key leadership of Michael Caliguri, now a Lecturer at SPC. A Breakaway Saturday activity was an invitation to get out into nature, such as a hike in La Barrier Park or a Sleigh Ride at the beginning of each term. For the January 2000 weekend retreat, Sr. Teresa Kambeitz, OSU, was the Retreat leader who presented on the topic "What is God Doing in My Life?" Fr. Luis was instrumental in organizing a Roman Catholic-Mennonite Dialogue Discussion Group at this time. Other members of this group consisted of professors Dr. Richard Lebrun, Dr. John Long, and Sr. Elaine Baete, SGM, SPC Campus Minister.

During the 1999-2000 academic year, the Chinese Catholic Students' community, active for many years, disbanded; it was felt that since there tended to be

assimilation into mainstream communities, and fewer committed participants, that gathering would be discontinued.¹⁶

Meeting after Mass, a list of activities of the Chaplaincy Advisory Council following on 10th September 2000 shows the following activities and generous students/alumni involved:

Spiritual Affairs: Raegan Walley; Alumni: Tracie Yee; Amnesty International: Joseph Langan; Breakaway Saturday: Aleksandra Legidowicz; Catholic Health Care Students' Group: Anna Maria McMahon; Catholic Law Students' Group: Joseph Langan; Choir and Liturgical Team: Katherine Zulak; CLC: Victor Goncalves, Teresa Stolarskyj, Kasia Stromecka; Coffee House: Nicole LaRue, Anouchka Lenoski; Coordinator of Student Ministries: Raegan Walley; Director of Music Ministry: Deb Bernier; Faculty Rep on the Advisory Council: Dr. Philip Clark; Faith Action for a Violence Free Winnipeg: Gerald Marion, Martin Reeves; Grad Student Rep: Kris Hiebert, Paula McPherson; Inner city Ministry: Bailey Harris; Liturgical Arts: Carol James, Julie Garcia; Northern Manitoba Experience: Chad Vincent; Prison Ministry: Robynne Kazina, Mark Filips, Sandy Fazenda; Portugese Student Group: Lily Da Silva; R.C.I.A.: Lynn Penner; Residences Rep: James Young, Maria Nyarku, Dennis Foo, Brydon Caldwell, Adam Walley, Desmond Chin; Sacristin: Rita Desrochers; Student Council: Nick Louizos, Dan Manchulenko; Sunday Ministries: Kathleen Sinclair; Welcome Home and Inner city Ministry: Michelle Gulowaty and Joselito Fournier. Other Groups included the Catholic Management Students' Group: George Hakim; Hospitality House for Refugees: John Saccoh. Rachel Kuehn was Student Coordinator of the Pro-Life Group.

A note written by Fr. Luis with the agenda of an upcoming Student Advisory Council meeting in January 2000 stated: "We thank you for your willingness to sit on our Chaplaincy Advisory Council. This body has an important function to play in the life of our College. More than ever, we wish to entrust you with the mission of promoting your particular ministry. We hope that as Chaplains, we can help you in your [student] leadership role at the College!"

The Chaplaincy Student Advisory Council during this time grew in number, and the students who made up this group offered many great suggestions about the variety of activities that could be offered to students at large, therefore potentially expanding the number of students into SPC through the contact Advisory members had with students on the campus. This group also served a consultative purpose with the Chaplains. The Breakaway Saturday was an idea that came forth from this group. Graham Greene was one of the dynamic leaders. These students

¹⁶ As a token of gratitude the Chinese Catholic Community gifted Christ the King Chapel with a statue of the Madonna and Child which is on the north wall in between the Stations of the Cross.

were encouraged to be leaders and hone their skills as student leaders with the support of the Chaplains. The challenge however, was the commitment of priority, fulfilling academic responsibilities, and for some students, employment to pay for their courses. Often these factors left little time to implement these activities. Nevertheless, a great sense of community and friendship developed around this Advisory Council. A bulletin board of photos on the wall across from the chaplains' office identifies and recognizes those involved in the Chaplaincy Advisory Council.

Many who were committed students ended up being very committed alumni and citizens locally, nationally, and internationally, making leadership contributions to society. Some were also recipients of the Rhodes Scholarship. In early 2001 an award of recognition of community service entitled "Community Service Award" to be nominated by peer students was established by Fr. Melo, to affirm the exemplary generosity of service of a student or students within the local community through Campus Ministry. This award was given at the Baccalaureate Mass at the end of the term and consisted of an icon of the Washing of the Feet and a book on Catholic social teaching. The names of the recipients are now engraved on a plaque in the hallway of the Chaplains' offices at St. Paul's College.

Foreseeing an increase in demands on his own schedule and the need for further assistance within Chaplaincy at SPC, Fr. Melo searched for another campus assistant in Chaplaincy. As a result in May 2001, he recruited Sr. Elaine Baete, sgm, (Sister of Charity of Montreal, "Grey Nun") part-time to begin in September 2001. Sr. Elaine, a Manitoban, had experience in religious formation and had worked part-time at the McGill University Newman Centre from 1994-1997. Two years previously she had given our students a retreat at the St. Charles Retreat House. She began her part-time ministry in College Chaplaincy on September 8th 2001.

Two days later 9/11 fell upon North America. While the particular disaster zones were New York and Washington D.C., flights were affected throughout the continent. The impact of this event on the students at the University was of a great sadness. A great sense of loss and insecurity surfaced. Students, many who normally do not come, came to the campus ministry offices to share their feelings and concerns and to have quiet time in the Chapel. It took some time to recover from this shock-even though we are somewhat removed from New York and Washington. A prayerful memorial service for this event was held in Christ the King Chapel within a short time. On February 3, 2002 the St. Pauls' College Law Group had a panel discussion with distinguished panelists (Honourable Dan Kennedy, Professor Michelle Gallant, and Honourable Glen Joyal) to discuss "Rights and Freedoms" after September 11, 2001.

Among the first activities that Sr. Elaine coordinated in SPC was the *Busy Students' Retreat*, also known as 'A Retreat in Your Apartment'. Since students were finding it more and more difficult to get away for weekend retreats this retreat



Fig. 5. Our Students Volunteering at Winnipeg Harvest kick-off event for the National Catholic Students' Week, 2013.

format was a short form of the Spiritual Exercises of St. Ignatius in Daily Life, more adaptable to the lifestyle of the student who wanted to grow in relationship with the Lord. This retreat received significant interest, such that spiritual directors had to be called in to assist to meet the demand of spiritual direction inherent in the retreat. Sr. Virginia Evard, osb, helped Sr. Elaine as a spiritual director and later, Sr. Laurette Doiron, sgm, came on board to assist with spiritual direction during the Busy Students' Retreat. At the time of this writing this retreat continues to be offered to students who are interested in growing in their prayer life and their relationship with the Lord during the Lenten season.

Another new format of retreat offered through Sr. Elaine was the Trappist Monastery Retreat/visit offered at the beginning of the fall term. Initially this retreat began as a pilgrimage journey to the Trappist Monastery near Holland, Manitoba, participating in the various Hours of Prayer with the monks in the Chapel, having a spiritual talk and time for questions and answers with one of the monks, a visit at the Trappist boutique, where Trappist products are sold and returning to Winnipeg by dark. For a couple of years this retreat was held over the weekend, departing Winnipeg on Friday evening and returning to Winnipeg early Sunday morning to the College for 11:00 a.m. Mass. From 2010 to 2013 the pilgrimage retreat at the beginning of the fall term became the LaMontee Pilgrimage Retreat coordinated with Sr. Norma McDonald, csc, Campus Minister of St. Boniface University. Given his familiarity and support of this type of retreat, a tradition among some Catholic post-secondary educational institutions in Quebec,



Fig. 6. Nathania Frederica helping students during the Dominican Republic Social Justice Exposure Awareness Experience February 2014.

Archbishop LeGatt came along for the event which involved a bilingual English-French prayerful walk in the footsteps of the disciples of Emmaus from St. Gerard's Church in Bruxelles, Manitoba to the Trappist Monastery, a distance of about 10 kilometers. For the fall of 2014 the Trappist Monastery Day Visit will continue but this may be the last or one of the last occasions as the Trappist Monastery is undergoing radical changes in personnel and the future of the monastery is unknown.

Another phenomenon that was gaining the interest of many students is the World Youth Day called into existence by Pope John Paul II. Hosted every second year in a city called forth by the Holy Father, for the 2001 year Toronto was invited to host the event which gathers thousands of young people in celebration and witness of their gift of faith. Sr. Elaine assisted Raegan Walley in organizing a prayer-pilgrimage around the University campus and in St. Paul's College where the World Youth Day Cross, which was making its rounds across Canada, was carried. Sr. Elaine and a number of students and young people from the three Archdioceses¹⁷ went to Toronto for the July 23-28th World Youth Day gathering. A number of preparatory catechetical gatherings occurred with the students prior to the event and a follow-up afterward during the fall term occurred with a sharing of the experience. Much youthful energy and faith combined to strengthen life in the Church with these events!

During the 2001-2002 academic year, Fr. Luis Melo's availability was limited, and so assisting clergy were sought for liturgical and sacramental celebrations.

¹⁷ Archdiocese of Winnipeg, Archdiocese of St. Boniface, and the Ukrainian Catholic Archeparchy of Winnipeg.

Among those who came to preside, Sundays and weekdays were Frs. Dave Creamer, sj, John Perry, sj, Kinley Tshering, sj, Lalit Tirkey, sj, Raphael Glofcheski, and Richard Arsenaault, Chancellor of the Archdiocese of Winnipeg. Among the activities during that year is noted a Student Woodstock Business Group. A database was set up to make contacts and communications easier amongst those involved in Chaplaincy. The Amnesty International Group dissolved into the University of Manitoba student group. Since Amnesty International is not totally in keeping with Catholic teaching regarding pro-life issues and concerns, this was a good move. Due to a declining interest in the Faith Action for a Violence Free Winnipeg, this activity was discontinued, as well, even though other groups have picked up on it since.

In 2002 Fr. Luis left his position as Chaplain to teach in the Catholic Studies Program at the College and continue his work in Ecumenism for the Archdiocese of Winnipeg and later St. Boniface. Fr. Gerald Langevin was appointed priest Chaplain for the 2002-2003 academic year. Sr. Pauline picked up the responsibility of Director of Chaplaincy from Fr. Luis but then retired in May 2003. Through the collaboration of the University of Manitoba Chaplains' Association and the Hillel Student group (associated with both the University of Manitoba and University of Winnipeg), this year we were able to have an Interfaith Shabbat on January 24th, and a Passover Seder Meal hosted by the Sharrey-Zedek Synagogue on April 2nd 2003 at the Rady Community Centre. It is rare within a term that both celebrations can be accommodated!

Law students Chris Kozier and Charlotte Young continued to lead the spirit of the Law Students' Group. Several of the other student's groups began to decline in numbers and events since time and employment issues seemed to be the main preoccupations. However, the RCIA continued to be strong with three students and two persons simply interested in learning about the Catholic faith. Coffee Houses were extraordinary in the quality of the talent witnessed. Development and Peace-social justice awareness educational activities were offered and became more evident on the campus through volunteer students. Baccalaureate Masses continued to be scheduled for the last Sunday in March unless it was Easter Triduum weekend.

At the call of Rick Benson, National Coordinator for the Canadian Catholic Campus Ministry Association, Sr. Elaine Baete and four volunteer students (Gerald Marion, Eric Au, Cara Yost and Michelle Guillas) were invited to participate in the Campus Ministry Leadership Institute held at Iowa State University, Ames Iowa from June 21-28, 2003. Funding for our participation in this event in Iowa came through a promotional grant-scholarship. The week consisted of team building activities, spiritual-theological input based on Catholic social teaching and good liturgy in view of learning how to set up faith based programs on the campus that attract students to campus ministry. Each team present had to come up with an activity that they could implement on their campus. Our students came up with the idea of organizing movie and discussion evenings. And so they continue today

but not necessarily in the format originally designed by this group! This event was a good experience for our students to connect with other students and campus ministers to connect with other campus ministers. Several printed resources for campus ministry through the American Conference of Catholic Bishops were made available: *Empowered by the Spirit*, *Empowering Campus Ministry*, and *The Gospel on Campus*. These resources have helped guide and strengthen Catholic campus ministry and been integrated into our Chaplaincy programs planned for the future.

In June of 2003, Rector John Stapleton appointed Sr. Elaine Baete, sgm, as Acting Director of Campus Ministry. At the same time Rector Stapleton announced that the Archbishop of Winnipeg, James Weisgerber assigned Fr. Michael Raj Savarimuthu as Acting Chaplain for the 2003-2004 academic year. Although rather impromptu, on September 24th alumnus and musician Lubomyr Melnyk, who has played music around the world, generously offered to play continuous music on the chapel piano, providing us with a peaceful prayerful environment. In January 2004 the weekend retreat for students was "Living and Praying the Longest Psalm in the Bible: Psalm 119". This retreat was hosted at the Grey Nuns' chalet behind the St. Amant Centre across the Red River from the University of Manitoba. Although it was easy to be a commuter retreat by public transport, private rooms in the Sisters' Residence at St. Amant (the old nursing students' residence) were made available to the students who wanted to stay overnight. As the psalm was prayed in parts throughout the weekend, Fr. Michael Raj gave the exegesis and spiritual application to what it means for us today. A sad farewell closing note for the year of 2003: on December 17th 2003 Christ the King Chapel hosted the Funeral vigil Prayer Celebration for the Repose of the Soul of beloved Fr. J. Driscoll, sj, who died on December 14th 2003.

The 2003-2004 Academic Year, saw Raegan Walleyne continue as Director of Music Ministry and Student Coordinator of Ministries. Early that fall, encouraged by Rector Stapleton, two students participated in the November 2004 Catholic Students Association (CCSA) Conference hosted by the University of Victoria, B.C. Upon returning they helped organize activities bringing new life to campus ministry from their CCSA gleanings. Not only did Coffee Houses and CLC receive renewed vigor, but they came back with the news that the College would host the next Western Regional CCSA Conference in November 2005 for the first time since the mid-1990s. Thanks to Tom Robertson and Ainsley Walleyne and their team of student coordinators, preparations started very quickly for the next fall.

Fr. Athanasius McVay came in the recent past and current years to preside over the Byzantine Divine Liturgy once each term in the Chapel. The RCIA catechesis continued with four students requesting the Sacrament of Baptism and completing their reception of the Sacraments of Initiation. The St. Paul's College Students' Association held their Spring Formal Dinner and Dance 2004 on Friday, March 20th at Fort Garry Place; tickets were \$30.00 each or two for \$50.00! The students



Fig. 7. Visit of the Sisters of Life from Toronto for a Pro-Life event at St. Paul's College and the University of Manitoba March 2011.

involved in the June 2003 Campus Ministry Leadership Institute in Ames Iowa concluded their project of promoting films and discussion groups on topics such as *Chocolat*, *Tears of the Sun*, *Pay It Forward* and *Bowling for Columbine*. Carol Sparling, a faithful member of our Sunday worshipping community, continued to contribute to the Chapel with her gift of decoration and banner making.

The College community once again mourned the passing of a loved one in their midst: Fr. John English, sj, died on June 9th 2004 in his 55th year of religious life. He left a legacy in building Christian Community through the Spiritual Exercises and was a strong presence even if for a short time at St. Paul's. Fr. English had been a helpful advisor to our campus ministry. Although the Sunday Mass Chinese community had disbanded under the continued guidance of Fr. Francis Yau, President of the Chinese Catholic Association, a Cantonese-Mandarin Faith Sharing Group continued to meet in the Jesuit Resource Centre with the assistance of Claire Chenier, a lay missionary. As the term and liturgical year concluded in May 2004, we were sad to know that after one year among us with his youthfulness and international experience, Fr. Michael Raj Savarimuthu, Priest Chaplain, was being moved to parish ministry in rural Manitoba.

For the 2004-2005 academic year, Fr. John Brophy, a diocesan priest originally from the USA and more recently from Saskatchewan, was appointed by Archbishop James Weisgerber to be the priest Chaplain. Sr. Elaine continued as Director and Raegan Walley as the Coordinator of Student Ministries and Director of Music Ministry. Fr. Brophy stayed the following year, then moved to other ministries back in the USA. In January 2005 Sr. Elaine accompanied students Cara Yost, and

Tom Robertson (now on the National CCSA Executive) to the National Catholic Students Conference hosted at Cap-de-la-Madeleine, Quebec. By this time, what was the Chaplaincy Advisory Council was gradually changing to the new name of the Canadian Catholic Students' Association, Local, so that it would harmonize more fully with the National CCSA. A student did not need to be Canadian to belong to this group. This group eventually became a recognized member of the U of Manitoba Students' Union.

With another type of sorrow, we bid farewell to our prized Director of Music Ministry and Coordinator of Student Ministries, Raegan Walley who was graduating and moving on to new ventures. Raegan had invested her time and energy in many SPC activities especially through campus ministry since her arrival as a student in the late 1990s and left a memory with us of a quality presence and talent many in the College recall.

With Raegan's departure her replacement came through the hiring of Eliude Cavalcante, recent graduate from the Masters' of Education faculty as a part-time Assistant Campus Minister. Then trusting in Divine Providence for someone to assist with a music-liturgical background, Jen Slobodzian, a student in the Faculty of Education, though herself of the Byzantine Rite, came to our aid. Accompanied by her friend Adam Cousins, in late September 2005, Ms. Christine Legal from Surrey B.C. a student in the science (zoology) department accepted the position of Director of Music Ministry, and joined the Campus Ministry team. Her talent and collaborative skills helped with the Regional Conference we were hosting in October. The theme was "We Are Called..." Sr. Norma McDonald, csc, and her students from CUSB (now St. Boniface University) also assisted with the event to make it bilingual. To reduce costs, students were billeted by members of the Sunday Chapel community who picked up their student guests at night and brought them back to the College in the morning. Sr. Elaine was able to host three campus ministers, two from Lethbridge and one from Calgary at her residence. Among other workshops given throughout the weekend, Fr. Dave Creamer, sj, gave one on our popular outreach to those discharged from Stony Mountain Institution and preparing for the new ministry of Quixote House. We held the traditional November Coffee House during this weekend on the theme of "Giver by the River". Doused with the flavour of the Festival du Voyageur, exceptional talent entertained the 45 delegates present. Rector Stapleton later congratulated Tom and his committee members for all the work done to ensure the success of this conference

The flourishing of the campus ministry program was such that once again assistance was needed. Similar to the model of Peer Campus Assistants in campus ministry at Champion College in Regina, funding was granted to hire Tom Robertson as the Director of Social and Outreach Ministry and a member of the Chaplaincy Team for two years, 2006-2008. Tom's position really helped coordinate

our outreach activities since Sr. Elaine was occupied with ever increasing demands and responsibilities of spiritual counselling throughout the academic year.

As a different way of hosting a retreat this year the January 2006 Weekend Retreat was organized as a “commuter retreat” and the presentations on the theme of “Called to Holiness” were given in the Faculty Lounge Rm 315 at SPC. The presenters were Rabbi Michael Levenson, of the Liberal Reformed Synagogue and Fr. Marcel Damphousse, Chaplain of St. Boniface Diocesan High School. We were presented with Torah perspectives and teaching on holiness and the teachings and inspirations of Jesus on holiness. The weekend concluded with a visit to the Blessed Vassyl Velychovsky Shrine at St. Joseph’s Ukrainian Catholic Church, one of Winnipeg’s best kept secrets, where we learned about a man who incarnated holiness throughout his life and is now proclaimed a martyr for our faith.

In June of 2006 through money received from the St. Paul’s College Endowment Fund a Professional Development day for support staff of SPC was organized by Gladys Broesky (of the Jesuit Centre) and Sr. Elaine. This event was hosted by Sr. Elaine at the Grey Nun’s Chalet behind the St. Amant Centre. Rolande Kirouac of “Spadrole” gave us some humour exercises to help us loosen up. The rest of the day followed with Roslyn Howard from the UM Learning and Development Services on building staff morale and working relationships. The setting, although right across the river from the College with the Belltower sounding in the background, and food services through the St. Amant Centre, made us feel like we were many miles away, being refreshed for work spiritually and intellectually. This was a successful college staff development day that many hoped could be repeated with other work related ideas.

In September 2006, we were happy to receive Fr. Richard Arsenault appointed by Archbishop James Weisgerber as Sacramental Chaplain at SPC. When Fr. Richard could not be present, due to standing commitments elsewhere, we were happy to receive Fr. Raphael Glofcheski or Fr. Stan Jaworski as his replacement. Occasionally some of our Jesuit brothers within the College were able to assist, especially Fr. Dave Creamer, sj. With Fr. Richard, the Campus ministry team members were Sr. Elaine Baete, Director, Eliude Cavalcante, Assistant Campus Minister, Christine Legal, Director of Music Ministry, Tom Robertson, Social and Outreach Programs. Fr. Richard Arsenault made suggestions on several occasions about changing the format of the chapel as a means of promoting greater proximity to the presider at liturgical celebrations. He encouraged us to consider different modes of setting up the pews so there would be less distance from the altar. In the late winter, with the presence of Acting Rector Dr. Dan Lenoski and several other members of the College community, a meeting in the chapel was held as a launch towards possibilities. However this change was put on hold to be followed up later.

Among the new creative activities this year were Christine Legal’s organization



Fig. 8. Sr. Elaine Baete, sgm, visits Rev. Archbishop Emeritus Ray Roussin, sm (1939-2015), a resident at Foyer Valade in Winnipeg in June 2014. Father Ray was the Director of Chaplaincy at St. Paul's College in the 1990s.

of monthly *Overflow Worship and Praise* Friday Nights with Exposition of the Blessed Sacrament and socializing afterward. In 2005, *Hymnodia* returned through the November Ecumenical Hymnfest, hosted by Mary Mother of the Church and continues today with SPC Choir having an unbroken record of attendance since its beginning. Some concerts organized as an outreach entertained seniors at Residence Despins in St. Boniface. Christine also helped revive the winter Bird's Hill Sleigh Ride followed by hot-chocolate and goodies back in Hanley Hall. Besides the Spiritual Exercises in Daily Life [Annotation 19] Sr Elaine organized a five week discernment series of discussions based on the DVD *God or the Girl* for those considering various vocations.

In preparation for the new Roman Missal's release campus ministry participated in the various orientation workshops throughout the year to prepare for liturgical celebrations. Also, the staff participated in the Safe Environments Workshop held at St. John Brebeuf Parish in November 2006. This process included following the criteria for employees working with youth to have a criminal record check.

Besides continuing the Byzantine Divine Liturgy once each term, now with Fr. Michael Smolinski, cssr, of the Welcome Home presiding, one of our volunteer outreach to the needy posts, we continued visiting each term the shrine of Blessed Vassal Velychovsky .

In May of 2007, we learned that Fr. Daryl Miranda, sj, would come in September to SPC Campus Ministry on a part-time basis. He would be presiding at liturgies and helping with various campus ministry activities while also helping out with liturgies at St. Ignatius Parish. One of the first initiatives of Fr. Daryl followed was the re-arrangement of the Chapel pews. Fr. Daryl came up with three different designs, got a committee of volunteers together and went into action. For a period of one month they tried three different arrangements and the regular worshippers

and contributors present gave feedback on which suited best. As a result the current set-up is the one that the majority approved. A smaller altar on the same side as the stained glass *Stations of the Cross* faces the sacristy chapel wall and the pews are arranged in a semi-circle around it. The choir sings from the steps before the permanent high altar near the Bechstein grand piano.

In 2007-2008 Sr. Elaine co-ordinated a new program added to the campus ministry calendar. She invited people to teach and model types of prayer for a weekly one and a half hour, six week series on *Different Styles of Praying*. Held in the side chapel, this program was highly attractive to students, staff and outsiders but the demands on campus ministry along with the R.C.I.A. and the SpEx in Daily Life [Annotation 19] being offered did not permit it to be repeated after a second year. That year Fr. Daryl drove with a number of our students to the Western Regional CSA Conference at Campion College. Their faith-filled time helped them return safely through a storm near Winnipeg. For outreach and service-learning, the campus ministry team and several students fundraised to support Fr. Daryl and the Student Life of the U of Manitoba plan, a five week Interfaith Learning Experience in Bangladesh the following spring. Meantime, Sr. Elaine worked with students for a Global Connections Social Justice Service Experience at the Centre for Dialogue on Development in Cuernavaca Mexico (May 2008). A culture-shock social fundraiser held at the U of Manitoba's University College was a success, thanks to the many students volunteering with Fr. Daryl. Christine Legal and Brettly Geisbrecht were two of our committed students who participated in the Bangladesh Exp. while those in the Global Connections Cuernavaca Exp. were students Jenny Mortensen, Young Jung, Emelie Coudierre, Gladys Broesky of the Jesuit Centre and Sr. Elaine.

Fr. Daryl's contract was renewed again from 2008-2009 and with him we welcomed Adam Prokopanko as a Peer Student Assistant. Several new endeavours were attempted this year. Following up on the remote past, an effort was made to be more present at the University Centre and promote St. Paul's from there. Office space, time and demands from within St. Paul's College did not allow for this to work out. To occupy an office space even within the boundaries of the UMSU Chaplains was beyond the budget. Fr. Daryl attempted presiding at Masses in campus residences to attract them to SPC, but, after several months of poor attendance he discontinued this effort. Fr. Daryl also reshaped the preparation for our monthly Stony Mountain Visits. Processing before and after the visits had somewhat lapsed so he began readings and reflection with faith sharing immediately prior to the visit with the residents and a faith based debriefing of the visit afterward. This became a fruitful change.

Through student Brettly Geisbrecht increasingly involved in our campus ministry activities, Fr. Daryl took the initiative to re-birth the Barn Mass he had organized several years before when he was the Chaplain at Guelph University.

This outing during Advent set the stage for the Christmas manger scene. Despite sometime trying weather conditions, this event continues. We are grateful to the welcoming hosts near Niverville, Diane and Al Geisbrecht with their family and friends who take the time to set up their barn for this special outing followed by a meal for all. We give a financial contribution to offset their costs. So popular, this event has overridden the Sleigh Ride and requires renting a bus to accommodate all when volunteer drivers are in short supply. For December 2008 however, our Christmas Eve Mass in the Chapel was canceled due to Fr. Daryl's commitments at St. Ignatius Parish. We made arrangements to bring students staying on campus for Christmas to St. Ignatius Parish.

In January 2009 Rector Dr. Denis Bracken suggested we follow the model of peer Campus Assistants used at Campion College for campus ministry. The decision was to have two Peer Campus Assistants who volunteered to take on different roles assisting campus ministry, for the payment of a stipend equivalent of the tuition of one course per term. As a result two new students came forth, Sharayah Ulrich and Adam Cousins.

Another small group of students, interested in the Cuernavaca Global Connections Social Justice Faith Based experience began fundraising efforts to support the trip. Selling tickets for Rumors Comedy Club was one of the ways they carried out their quest. In March 2009 we were delighted to receive the rare visit of our National Canadian Catholic Campus Ministry Coordinator from Toronto: Lori Ryan (later became Lori Neale). Her position in the professional association is both to see that we meet professional standards and to provide collaboratively wholesome-integral opportunities for students across the country. However, our May 2009 Global Connections Social Justice Service Experience was halted 48 hours before our departure due to the outbreak of the H1N1 flu, which had begun in Mexico and put Mexico City under quarantine. Undaunted, we chose an alternative plan of an impromptu social justice awareness experience in Toronto. Greg Gareau, Sharayah Ulrich, Michelle McPike and Adam Prokopanko with Sr. Elaine and Lori Ryan lived (with permission) as squatters in an abandoned house in Toronto for a week and got a sense of what it was like to be a street person while participating in several service-learning activities.

Tom Robertson, with us since 2003, had now moved on to the Masters' of Divinity program at Notre Dame University, South Bend, Indiana with scholarships to support him in this two year endeavour. We were blessed with a new young Jesuit who came to the University of Manitoba for a Master's Degree in Education and who was helpful for us this year as an additional Priest Chaplain: Fr. Santy Matthew, sj, from Darjeeling, India, though originally from Kerala. Fr. Santy helped us with many of our Masses. Other priests such as Frs. Dave Creamer, sj, John Perry, sj, Jeffery Burwell, sj, and Fr. Raphael Glofcheski, Diocesan priest, assisted with weekday and Sunday Masses.

The Movie Nights continued according to the students' schedules and at this time we note that the evening movie in the SPCSA R&R room was *My Sisters' Keeper*. We were gratefully fortunate to have Pat Murphy, Ethicist from St. Boniface Hospital come to facilitate a discussion on the ethics and morality of the issues in this movie. From October 2-4th, 2009 our students, under the direction of Peer Campus Assistants Sharayah Ulrich, Adam Cousins and Christine Legal with other volunteers along with St. Boniface College Campus Ministry students and Chaplain Sr. Norma McDonald, csc, hosted the Western Regional Catholic Students Association Conference in Hanley Hall under the theme "Trekking with the Trinity". About 35 students from Western Canada registered. Around the same time efforts were made through the Knights of Columbus-Robert Giroux from St. John Brebeuf Parish to try and restart the currently dormant Knights of Columbus group within Christ the King Chapel. They were present at several Sunday Masses to welcome young men who might be interested and several did respond.

For the 2009-2010 Academic year the local Jesuits (Frs. Santy Matthew, sj, Dave Cramer, sj, Jeff Burwell, sj, John Perry, sj) and other diocesan priests (Fr. Glofcheski) were available for Masses on a rotating basis. In November 2009, Rick Benson, the previous National Coordinator for the CCCMA prior to Lori Ryan, arrived for the purpose of carrying out a Campus Ministry Review over the upcoming week. He interviewed a wide range of persons including students and UMSU Chaplains about the needs and services campus ministry at St. Paul's College can provide, but also sought to provide recommendations that might help enhance campus ministry structures and outreach activities. His report submitted to Rector Denis Bracken in January 2010, in a nutshell among his many recommendations indicated that Chaplaincy should be re-named Campus Ministry; continue with Ignatian based spiritual programs and solicit resources as necessary; he reinforced the need to have a dedicated pastor for the College, a full-time priest, although the Director should not be a clergyman or priest. It was also important to have at least a couple of student assistants to the campus ministers to assist in campus outreach. Rick strongly emphasized the importance of the priest's involvement in social teaching of the Church. It is important that social outreach be strongly connected with celebrations of the Eucharist as the Body of Christ in a way that his presence is beyond the sitting in an office. But just as important is the fact that the campus ministry team members need to be available to listen and offer spiritual and religious guidance to those students who come to their offices as they need it. He proposed that more communication be made from campus ministry to the class rooms so students can be informed of what is being offered beyond the classrooms. The review concluded indicating that more students could and should be involved in the quality, integral program St. Paul's is offering. He suggested too that Sunday Masses could be extended to later in June and begin earlier in the new academic year.

Given that the College had a Dominican Republic Social Justice Experience in the past with the late Fr. Quinn, cm, sfm,¹⁸ of the Scarborough Missions from Toronto (1980s-1990s), we tried to re-introduce the experience on a smaller scale. Sr. Elaine made connections with her Grey Nun Immaculate Conception companion missionaries in Consuelo, Dominican Republic and organized an awareness exposure trip for students during Reading Week of 2011. Five students registered for this experience: Adam Cousins, Adam Prokopanko, Kaila Allegro and Brent Hardy were accompanied by Sr. Elaine. Sr. Catherine O'Shea, gsic, in Consuelo organized the week's experience which focused on morning and evening prayer reflections based on Catholic principles of social teaching, and preparations for what was on the agenda for the next day, some visiting during the day to learn about the situation of the people there, volunteer work of reconstructing and repairing a storm damaged home of a widow with children, and excursions learning about the history of the Dominican Republic. A final day was given at a local beach for simple enjoyment of God's creation before returning to the February weather in Winnipeg. Returnees wrote articles for the *The Belltower* describing the experience. It was an event worth repeating and did happen again in Reading Week of February 2014.

In August 2010 we were happy to receive the appointment of Fr. Michael Koryluk as Priest-Chaplain at St. Paul's College. As a new term began in the autumn of 2010, in keeping with our Interfaith activities, we hosted a Theology-Not-on-Tap-serving flavoured smoothies in Hanley Hall with an interfaith discussion on the topic of "Keeping the Sabbath Holy." Panel speakers were Khalida Syed representing Islam, Rabbi Justin Lewis representing the Jewish faith and Fr. Michael Koryluk speaking on behalf of the Catholic Christian faith. This interfaith event brought forth a large group of interested persons. It was hoped to be repeated again, given the sufficient number of volunteers who are able and committed to assist in its organization. As a result of the 2010 Campus Ministry Review done by Rick Benson and the recommendations made, Sunday Masses now began earlier in August and continued until the last Sunday of June.

From October 28-31, 2011 Sr. Elaine accompanied student Sharayah Ulrich, Peer Campus Assistant to the National CSA Conference in St. John, New Brunswick. The theme was "Awakening Communion." During this weekend gathering of 70 participants from across the country, Sharayah, serving on the national executive, received an award from Lieutenant Governor the Honourable Graydon Nicholas, recognizing her dedication and student leadership work. Once again we were proud of our St. Paul's College students and their generosity in being "persons for others!"

¹⁸ 1928-2007, A Scarborough Missions priest in the Dominican Republic who sought to eliminate poverty and solicited college and university students to volunteer in various projects in view of his objectives.



Fig. 9. Trappist Retreat, Our Lady of the Prairies Monastery, Holland, Manitoba: September 2012.

The Easter season of April 2011 was one of good news for Canadian Catholic Campus Ministry and therefore St Paul's College Campus Ministry as a member in good professional standing. We were presented with a decree from the Canadian Conference of Catholic bishops recognizing the CCCM as a national private lay association of the faithful according to the Code of Canon Law. Canadian Catholic Campus Ministry is now one of only two national associations in Canada to be recognized with this status. The Catholic Women's League was recognized in 2005. This recognition is a real boost to our work as we seek to promote evangelization through integrated faith and intellectual development in keeping with the *Magisterium* and Catholic Social Teaching on local, national and international levels.

Sr. Elaine organized a Service Learning Experience with Port-Ministries in Chicago from April 27 to May 8th, 2011. Students who participated in this challenging experience were Sharayah Ulrich, Adam Prokopanko, Young Jung along with Fr. Michael and Sr. Elaine. Besides the wonderful two day drive there (with detours around the flooding Red River) and back, the week was a full load of various types of volunteer work among the very poor in the south side of Chicago, but also inclusive of daily liturgy and outings such as a Taize Prayer Evening, a visit at the Jesuit Cristo Re School, supper at Gino's East Deep Dish Pizza Restaurant, a visit with Tom Robertson at Notre Dame University in South Bend, and an overnight stay in the seminary/retreat house there, and a visit at St. John's University in Collegeville, MN on our way home.

In 2011 Sharayah Ulrich and Adam Cousins, Peer campus Assistants moved on after convocating from the University of Manitoba and two new Peer Campus

Assistants came on board to work with us for the fall term of 2012: Luke Cruz Tamayo and Lucy Apuugum. With a significant increase in College students from the African continent noted in 2012, Lucy used her skills and talents to gather helpers and organize an African Mass on a Sunday in January followed by a pot-luck meal in Hanley Hall. This activity was one way of helping to make international students feel more at home. Now in its fourth year, this event is putting a new twist on involvement of African and international students within campus ministry. Luke did the same with regard to organizing a Filipino Mass and pot-luck meal in February. Upon Luke's departure, Joseph Onwu from Nigeria filled the position of Peer Campus Assistant.

In June of 2011, Christine Legal, Director of Music Ministry married, on February 19th, Jeremaya Woytowich in Christ the King Chapel. In August of 2011 Christine left with her husband to pursue graduate studies in Theology at the University of Toronto. Christine had been the Director of Music Ministry and rendered generous inspiring service throughout six years amongst us. A stable presence to campus ministry was changing. We were blessed once again however with the presence of student Ben Sellick, a student from the Faculty of Music who requested to play the piano in the chapel on a regular basis. He ably accepted the position of director of Music Ministry, and once again we were not disappointed. His regular practices during the day fill the Chapel and hallways with music to lift our spirits and make us feel we have class entertainment while continuing our work down those hallways.

As a recently elected member of the Board of Directors of the CCCMA, Sr. Elaine was one of four delegates chosen to represent Canada, from November 30 to December 3rd 2011, at the 3rd World congress on the Pastoral Care of International Students hosted by the Vatican at Casa Bonus Pastor in Rome. Under the portfolio of the Pontifical Council for Migrants and Immigrants, the Vatican is very concerned about the challenges international students face as they move to different countries for educational purposes and the brain drain that results in their own country of origin. The final document resulting from this congress seeks to boost greater commitment of Episcopal Conferences, of International Catholic Student Organizations and Catholic Universities to employ all necessary resources to develop, encourage and sustain the apostolate of faith-filled moral and integral formation for those pursuing their post-secondary education beyond their homeland.

March 14-17th 2012, allowed for another unique experience of service learning through the International Movement of Catholic Students Pax-Romana United Nations Non-Governmental Organization Service Learning Experience. Undergraduate student Lucy Apuugum and Evelyn Mayanja, Ph.D. student of the Mauro Centre for Peace and Justice, were accompanied by Sr. Elaine Baete for this faith based event in New York on the topic of "Student Activism and the Eradication of Poverty." The service dimension included doing some outreach for

the needy at one of the former homes of Dorothy Day, co-founder of the Catholic worker Movement. An article describing the experience was written by Lucy in the 2012 *Belltower* magazine. In March 20-22nd 2014 Sameh Kamel a member of the local CCSA Executive and National CCSA Executive, now a medical student in Cairo, was able to participate in the same experience at the United Nations, offered through the CCSA, but this time on the topic of the “Water Crisis: A Call to Action.” This event comes full-circle to the visit in November of 1986 of Sr. Mary Alban, csj, of Toronto representing Pax-Romana to our College community and campus!

In the autumn of 2012 with the help of Long & McQuade expertise, in an effort to improve the sound system in Christ the King chapel, five small speakers were set up in various points along the chapel beams. This has contributed to improving the quality of the sound system in the chapel.

As in the previous years, we are devoted to responding to student needs that come in the form of requesting the Sacrament of Baptism and completion of the Sacraments of Initiation. For the 2012 Easter Triduum, Fr. Michael Koryluk has delighted to baptize Rong He, Jonathon Malek, and Ayesha Lughas, and confirm Joshua Diaz and Diana Salangsong. The life of the faith community is enlivened by those who especially as adults want to become part of our community and faith. The 2013-2014 academic year likewise had Thomas Chani requesting baptism and three students requesting completion of the Sacraments of Initiation (Tinotenda Marova, Paul Itse, Antonia Dudari). In the spirit of evangelization these are very important faith based needs that are a priority for our time and energy.

At the time of this writing, September 2014, we have two new Peer Campus Assistants: Wadzie Masabwa and Nathania Frederica. With their assistance and energies and the help of others, some campus ministry activities remain as constants, while other new and creative ideas and activities are welcomed. Among the long standing constants are the following: Stony Mountain Prison Ministry, Coffee Houses once each term, Bible Study-CLC Faith Sharing, the Rites of Christian Initiation of Adults, Byzantine Divine Liturgy, Catholic Students Association, Weekend Retreats, Promoting Vocation activities, support and resources, Good Friday Way of the Cross on Campus, Development and Peace, Inner City Volunteering (choices are Rossbrook House, Agape Table, Welcome Home, St. Amant, Victoria Hospital), Rosary Prayer Group, Pro-Life Student Group, Food Bank (year round), Warm Hands-Warm Hearts, Monastic visit and Retreat Day at the Trappists near Holland Manitoba, Hymnfest, and the Interfaith Shabbat and/or Passover Seder Evening. Promoting Christian Unity and interfaith dialogue is also encouraged especially in collaboration with the UMSU Chaplains and beyond, such as the Festival of Prayer for Christian Unity in January each year in the city of Winnipeg. Some of the more recent activities within the last ten years organized by campus ministry with the collaboration of students are: Vatican Document



Fig. 10. October 9-12th 2014 Vatican Work-Study Session presentation by Sr. Elaine Baete, sgm, on how St. Paul's College does integral campus ministry in collaboration with the Canadian Catholic Campus Ministry Association.

Reading and Discussion Group, Winnipeg Harvest Volunteering, National Catholic Students' Week in February, l'Arche Winnipeg, Global Connections Social Justice Awareness Service Experiences with Catholic Social Teaching (Cuernavaca Mexico, Chicago, Dominican Republic and an upcoming Montreal Amazing Race-Amazing Grace Service Learning Pilgrimage Reading Week 2015), the Barn Mass, cultural Masses such as African Mass, Hispanic Mass (Our Lady of Guadalupe in December), and Filipino Mass. We continue to be open to creativity, the gifts and the needs of the students and as well as solicit their ideas while helping them to hone their faith-based leadership skills.

We aim to promote integrated moral, spiritual and religious development along with support for the intellectual and professional pursuits of the individual through the various avenues of pastoral care, justice and service, retreats and lectures, evangelization, catechetics, leadership development, campus presence, community involvement, faith community hospitality, ecumenical and interfaith involvement and community involvement. In efforts to support the diversity of the Christian vocations to religious life, priesthood, married life and single life, there are always some kind of vocation promotion activities happening as well in collaboration with both archdioceses. With the supportive presence of Archbishop Albert LeGatt of the Archdiocese of St. Boniface and Archbishop Richard Gagnon of the Archdiocese of Winnipeg, a very successful evening *The Single Life: the Catholic Version* was held November 18th 2014 in Hanley Hall attracting over 40 students and interested persons.

As Sr. Anne Lewans wrote in her report in the 1980s, we still have students coming to our offices for counseling and advice, questions and other personal needs

that some activities and outreach cannot meet. Personal attentiveness is often the best or most powerful means of ministry and presence. The significant increase in the number of international students away from home for studies in Canada while being an adventure with hope, also brings challenges such as culture shock, loneliness and socio-economic trials.

In July and August of 2014, the SPC Foundation raised money to refurbish the Chapel pews. Randall Kinley, College Building Manager oversaw the project during six weeks in which the pews and kneelers were repaired, re-varnished and cushioned with a tweed-burgundy colored upholstery. To date, we continue with the three major liturgical celebrations of the Votive Mass of the Holy Spirit and Opening Academic Exercises for the academic year in September, the St. Paul's Day Mass followed by the Academic Exercises in January, and the Baccalaureate Mass and Academic Exercises held on the last Sunday of April. Regular weekly Sunday Masses usually begin now in the middle of August until the last Sunday in June when we close for a summer break. This schedule meets the needs of the many students who come to our campus from far away and do not know the city very well.

Having received an invitation letter from Cardinal Veglio from the Pontifical Council for Migrants and Immigrants in June 2014 to participate in an October 9-12, 2014 Work-Study Session at the Vatican to establish pastoral guidelines for international students, Sr. Elaine Baete (in collaboration with delegate Laurie Svatek from the United States and Fr. Eduardo Corral, diocesan priest delegate from Mexico), was one of the two Canadian delegates among the 50 delegates invited from the five continents to prepare a short presentation on the concerns of International Students in North America. At the time of the writing of this chapter, the draft copy of the anticipated document is still in the process of development but is anticipated for the World Day of Migrants, Refugees, and Itinerants under which falls the portfolio of International Students at the Vatican level. The final document will be sent to episcopal offices and dioceses around the world, and Catholic Colleges and Universities so as to reinforce pastoral care towards the challenging situations of international students around the world.

The history of the development and growth of the work and services carried out through Campus Ministry in St. Paul's College has come a long way in a short time to be considered to participate in a forum on the challenges, needs and concerns of international students, a great concern of our recent Popes. May this holy work continue with the support from the local Bishops, Rectors, Administrative Staff and the many benefactors who help to make it possible. We are also grateful to the Jesuits who continue to render service, such as Frs. Eduardo Soto, sj, Jeff Burwell, sj, and others, especially the supportive diocesan priests who assist us in different ways as we continue the tradition of ministering to God's people on this campus. Fr. Michael Koryluk has been a wholesome, stable ministering presence as Priest Chaplain to all in St. Paul's College and to all on the campus.

OBNOVA Gamma Rho Kappa at the University of Manitoba

By June Dutka

June Dutka attended St. Paul's College (1961-1964), graduating with a B.A. After earning a B.L.S. from the University of British Columbia (1966), she worked at the Elizabeth Dafoe Library for thirty-two years. Since her retirement June has authored two books, served on the St. Paul's College Foundation Board of Directors and now holds an appointment as Librarian Emeritus.



An organization for Ukrainian Catholic university students took root in Winnipeg, Manitoba on November 5, 1945, under the leadership of a Ukrainian Catholic priest, Father Vladimir Bozyk (1915 – 2006). The goal was to establish a club similar in purpose to the Newman Club being enjoyed by Roman Catholic university students on campus. The University of Manitoba was first to form a Ukrainian Catholic students' group to provide the opportunity to nurture the students' spiritual, cultural, intellectual and social activities that were based on familiar Ukrainian traditions.



Over the following years, other OBNOVA chapters were formed at universities in Montreal, Toronto, Saskatoon, Edmonton and Vancouver. The clubs emerged as a national reality at the First Student's Congress held in Winnipeg, May 15 – 17, 1953. It resulted in the adoption of a constitution for the national organization, the election of an executive, and the foundation of *OBNOVAN*, a bilingual periodical of the Canadian Federation of Ukrainian Catholic Student Organizations. At this time, the national organization became an affiliate of Pax Romana, the International Movement of Catholic University Students and Intellectuals, founded in Fribourg, Switzerland in 1921. Each campus branch was allowed to select a local name, with the proviso that the umbrella name OBNOVA be included. Winnipeg's club became OBNOVA Gamma Rho Kappa and adopted the logo, which has inscribed upon it, in both the Ukrainian and English languages, the words "to renew all things in Christ". "Obnova" means "renewal" and this significance is in the organization's motto as well.

The first president of Gamma Rho Kappa was Eva Kochayda. Other members of the executive were: William Bobey, Elaine Kostiuk, Elizabeth (Betty) Ogryzlo, Gwendolyn (Gwen) Nykorchuk, Vera Zarowski and Walter Nestor Bohaychuk (Boyd). Once Gamma Rho Kappa's Executive was established, members showed great success in increasing its membership from year to year. It is not possible to name all the students who played a role in making Gamma Rho Kappa a success. However, the individuals who filled the office of President in those early years were: Lorne Reznowski, Walter Nestor Bohaychuk (Boyd), Joseph Hnidan, Gerard Genik, William Maksym Symanyk, Murray Harris, Louis Melosky, Michael Sawka, Donna Pawlyshyn, Raymond Michalczyshyn and Brian Rebchuk. Each of these student leaders worked tirelessly, not only during their term of office but also in subsequent years, to make the organization attractive to the students on campus. Notably, one particularly active organizer and president of the OBNOVA alumni was Victor Deneka (1922 – 2010), who went on to become a prominent architect and was known for his Ukrainian Catholic church designs.¹ He was later named a Knight of the Order of St. Gregory the Great by Pope John Paul II.

When St. Paul's College was still downtown at Ellice and Vaughan, and before its move to the Ft. Garry campus in 1958-1959, religious and social activities for Gamma Rho Kappa took place in various Ukrainian Catholic parishes. Gamma Rho Kappa Chaplains, Fathers Vladimir Bozyk and Nestor Hodowany, CSsR, helped the students to set goals for the organization. Members offered their homes for meetings but some were held in the Students' Union Building on campus. Communion Breakfasts were organized in church auditoriums, several times during the academic year, and at least once together with the Newman Club. Bishop (later Metropolitan) Maxim Hermaniuk, CSsR (1911–1996), instrumental in the formation of Gamma Rho Kappa, attended many of the Club's functions. Together with prominent professionals and faculty from St. Paul's College, Hermaniuk gave intellectually stimulating lectures designed to foster lively debates in both the Ukrainian and English languages. On one occasion, he reviewed his recent trip to the Holy Land and another time, he spoke about his trip to the United States.

Following the success of the first Congress in 1953, the second Congress was held again in Winnipeg from September 3-5, 1955, at Sts. Vladimir and Olga Cathedral. Bishop Andrew Roborecky (1910–1982) of Saskatoon presided in the absence of Bishop Maxim Hermaniuk. At this meeting students discussed how national affairs and foreign relations related to them. Students were encouraged

¹ Victor Deneka designed many Ukrainian Catholic churches in Winnipeg: Blessed Virgin Mary Ukrainian Catholic Church, St. Basil's Ukrainian Catholic Church, St. Anne's Ukrainian Catholic Church; in Manitoba: Beausejour: Holy Ghost Ukrainian Catholic Church; Dauphin: Church of the Resurrection; Portage la Prairie: Church of the Assumption; Russell: St. Michael's Ukrainian Catholic Church, in "Victor Deneka – Obituary." *Winnipeg Free Press*. April 6, 2010.

to redouble their efforts by putting the words they had heard at the congress into daily action. Senator William Michael Wall (1911–1962), the first Canadian of Ukrainian origin appointed to the Canadian Senate, was a guest speaker at the dinner banquet, held at the Marion Hotel. Some out-of-town delegates came from New York and participated in the overall conference program. The last significant OBNOVA conference was held in Winnipeg on September 10-11, 1968. Its theme was “Ethno-Social Relations in Canada” and it included topics such as Canadian Centennial Celebrations and the 75th Anniversary of Ukrainian Settlement in Canada.

In the early years and into the 1950s and 1960s, socials, “Freshie week”, tobogganing parties at Fr. Hodowany’s parish in Gonor, Manitoba, Christmas caroling, square-dancing, meetings, “grads farewell banquets” continued to fill the students’ extra-curricular calendar. Alumni will always remember the two week pilgrimage that Father Hodowany organized in 1956. On May 6th of that year, twenty-eight students from the Universities of Manitoba and Saskatchewan traveled, by bus, from Winnipeg to several Catholic shrines in the Province of Quebec. The pilgrims received a blessing from Bishop Maxim Hermaniuk, and were wished a safe journey by University President, Dr. Hugh Hamilton Saunderson (1904–1984). After an overnight stop in Sudbury, the students visited several sights reputed for miraculous healings. Among them, Montreal’s St. Joseph’s Oratory, the Basilica at Cap-de-la-Madelaine and the Basilica at Sainte Anne-de-Beaupré where students experienced the Way of the Cross, prayed at each of the fourteen stations that had been built into the wooded hillside. The pilgrimage included daily Liturgy celebrated in Ukrainian, hymn singing, and prayers. The return trip took them through Ottawa, Toronto, Ancaster, Niagara Falls, Windsor and stops in the United States. In many places, these young travelers were welcomed by local OBNOVA students and were made to feel at home. The pilgrimage concluded in Winnipeg on May 20th with the celebration of the Divine Liturgy at Tâché House in St. Boniface. Another memorable event was the pageant performed on January 15, 1957. Members dramatized the well-known Christmas story, with costumes, lighting, scenery, and a choir of “student angels” singing traditional carols. The play subsequently received the highest accolades.

During OBNOVA’S formative years, student leaders showed a rare zeal and enthusiasm in organizing activities, ones that were never matched by future generations. Archival reports and issues of OBNOVAN, attest to that unique spirit that drove the activities of Gamma Rho Kappa and its alumni. In 1965, Ukrainian Catholic priest, Father Dr. Alexander Baran, was appointed to St. Paul’s Department of History. As appointed Chaplain for Gamma Rho Kappa he secured a permanent office for the organization at the College. Over the years, under the guidance of its chaplains, Gamma Rho Kappa thrived and progressed. In addition

to Fathers Vladimir Bozyk and Nestor Hodowany, other chaplains provided spiritual and practical guidance to Gamma Rho Kappa. These included: Father Jerome Chimy, osbm, Father Dr. Alexander Baran, Father Jaropolk Radkewycz, Father Robert Polz, Father Stephen Soroka, Father Dmytro Dnistrian, cssr, Father Bryan Bayda, cssr, Father Luis Melo, sm and Father Athanasius McVay. [Fathers Chimy, Bayda and Soroka were later appointed bishops]. For many years, clergy celebrated the weekly Divine Liturgy on Wednesdays, in Christ the King Chapel at St. Paul's College. From the 1980s, these Liturgies were celebrated in English and became intermittent occurrences by the end of the century. During the 1980s Sister Cheryl Zinyk, ssmi, also ministered to the students. And in the early 2000s Sister Elaine Baete, sgm, was instrumental in ensuring a continued Ukrainian liturgical presence at the College. Today, Divine Liturgy is held in the Chapel once in the fall and again in the winter terms.

Everyone who was involved in OBNOVA Gamma Rho Kappa, reflecting on those cherished days of college life, will surely agree that those were the "Golden Years" for Ukrainian students at the University of Manitoba. Students were brought together and formed common values, they formed enduring faith-based friendships where in many instances couples became life-long partners in marriage. From a fledgling community, Gamma Rho Kappa's membership peaked in the early 1960s and slowly flattened out during the 1990s. Changing times and a more hectic pace of life resulted in the eventual demise of the organization. We can still hope that Ukrainian students on campus will reassess their spiritual needs, as their predecessors did, and renew the organization to fit their needs and goals in the new century. There is always room for renewal, as the meaning of OBNOVA implies.

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The Reflections of a 'Priest-Chaplain'

By Fr. Michael Koryluk

Fr. Michael Koryluk, after 8 years teaching for the Assiniboine South School Division, entered the seminary in 1975 (John XXIII National Seminary in Weston, Mass.). Ordained on April 25, 1979 in his home parish of Holy Rosary, he has since served: St. Mary's Cathedral as pastoral assistant (4 years), St. Peter's Parish as pastor (7 years), did 3 years' ground work & built community for what became St. Gianna's Parish. When the Jesuits left St. John Brebeuf, he took over from Msgr. John Curry & was pastor for 9 years. Next came St. Mary's Cathedral again, for 6 years as pastor and then to St. Paul's College. A pastoral musician from the heart, who often was organist at Holy Rosary, Fr. Michael organized and conducted the tri-diocesan choirs for Pope John Paul II's and Mother Teresa's visits to Winnipeg. Former Dean of the North Winnipeg Deanery, and Chair of the College of Consultors, he is involved with youth ministry and has served on various boards including: MacDonald Youth Services, the Winnipeg Boys and Girls Clubs, the Youth Employment Core, and continues as a board member of Villa Rosa and the Youth Advisory Committee for the Archdiocese of Winnipeg. Often called upon to give retreats and workshops to teachers near and far, when not serving as College chaplain, he assists at Holy Rosary, loves singing, cooking, reading and bike riding.



My purpose in writing this short essay is to outline the transition many diocesan priests have to make after six or seven years. A pastoral appointment in the Archdiocese of Winnipeg is for six years, with the exception of being extended for one of two years. I count myself as one of the clergy in this diocese who really doesn't like to move. Change can be difficult but I have come to realize that it keeps me alive, providing new challenges and opportunities. So when Archbishop Wiesgerber called me into his office I knew it was going to be time to pack up, leave St. Mary's Cathedral and move ahead!

I was going to be sent to a parish in Winnipeg or I could take a one year appointment as Chaplain at St. Paul's College on the campus of the University of Manitoba. After one year, I could finish my six year term as pastor of a parish and then, most likely, (I wasn't getting any younger) retire from active pastoral ministry. I was left with the decision and the parish I would be assigned to was an attractive choice! But the more I thought and prayed about it, Chaplaincy on a college campus would be a unique challenge for me having been a school teacher before entering the seminary.

And so, in the summer of 2010, I decided to make my way to St. Paul's College with the blessing of my Archbishop. Well I am writing this in the spring of 2015! What happened to the one year appointment, you ask? A lot has happened in five years and all of it has been very, very good!

St. Paul's College is many things to many people, young and old; a place of learning, a place of prayer, and for all the students who register here, a home away from home, especially for our international students. From the best food on the campus to a place with an active Campus Ministry Program, the College welcomes students and provides them with numerous opportunities to grow academically, and spiritually. It wasn't long before I came to realize that my ministry here would be very rewarding.

Fr. Luis Melo, sm, welcomed me with open arms. Fr. Louis was the former director of Campus Ministry and a valuable support to me in my first few weeks. The Rector, Dr. Denis Bracken and the Director of Campus Ministry, Sr. Elaine Baete, sgm, eased me into my new ministry and before long I felt very much at home.

Being a priest chaplain is a 'ministry of presence', being available not only for the celebration of daily Eucharist, the Sacrament of Reconciliation, the occasional wedding and baptism, as well as just being in my office with the door wide open. Learning to listen with a sympathetic ear, to laugh and show concern for students having difficulties, offering suggestions and always, always encouraging students in their studies and relationships. For many, this is their first time away from home and adjusting to different customs and of course, a different climate (the first snow of the winter months) can, for many be very challenging. I proof read essays, and was given an opportunity to teach a second year course on the Documents of Vatican II. It was great to be back in a classroom!

Campus ministry has developed a series of events and activities which begin at the end of September. Opportunities are provided for students to really become involved and use their talents as well as to discover new talents which they can use after they leave and return home. We celebrate the diversity of cultures in our Sunday Liturgies with an Hispanic Mass and Potluck in December, an African Mass and Potluck in January and a Filipino Mass and (of course) Potluck in February. After our Christmas Eve and Easter Vigil Masses, we gather once more to celebrate the season with music, dance and as you have guessed, a potluck meal.

For me, there have been several "first time events." The season of Advent begins with a Barn Mass, yes a barn mass complete with the smells and sounds which Mary, Joseph and the baby Jesus experienced that first Christmas in Bethlehem. Beginning in September we accompany a group of about twenty students to Stony Mountain Correctional Facility where I celebrate Eucharist. After Mass we remain for about an hour to chat with the residents over a cup of coffee. RCIA, Bible Study, Retreats are just a few of the many opportunities for students to become involved

in Outreach and Social Justice issues as volunteers. We also build community with many social activities, my favorite being our Coffee Houses where students entertain (and occasionally the chaplain!) and sometimes surprise us with their hidden talents. In our yearly brochure of programs and events which we give to every student who registers at St. Paul's our purpose states, "In solidarity with Canadian Campus Ministry, we embrace the mission, ethos and vision of St. Paul's College and the spirit of Vatican II. We have welcoming pastoral environment that offers a "home away from home" in the spirit of the "new evangelization."

We meet regularly with other chaplains who work here on the campus from various faith backgrounds. I learned a great deal from these meetings. I am also thankful for the opportunities to attend the National Campus Ministry Conference held yearly in different parts of Canada. Ideas are exchanged, problems discussed and in the spirit of our common ministries we celebrate our faith and our dreams for the future of Campus Ministry. I always leave these encounters saying to Sr. Elaine, "I can't believe how much we do at St. Paul's; I think they envy us a little"!

Yes, a lot does happen and I am kept quite busy. I have come to appreciate the commitment of our staff here and I always look forward to our College staff meetings. People who work here have a vested interest in the students and the College community. The history of the chaplains who have ministered in this place is a long and distinguished one and I am proud to follow in the footsteps of my Jesuit brothers in Christ. Quoting from the Transfiguration of Jesus in the Gospel of Matthew, "Master, it is good that I am here". This has been a good place to pitch my tent!

Someone once asked me if I would like to attend Folkklarama, a summer festival celebrating the different cultures which make up the Winnipeg mosaic. I told them "not really; I celebrate and live Folkklarama every day where I work!" I have learnt so much about the traditions and customs of the students who are part of our St. Paul's family. Our new Rector, Dr. Christopher Adams keeps on reminding us, with a deep sense of pride, that we have over 1250 students registered here at the College and the numbers in the Catholic Studies programme are increasing every year. I can only say to myself, (again) "Master, it is good that I am here!"

I would like to conclude by sharing with you a personal 'faith reflection.' This came to me while I was celebrating Mass today in our side chapel. The Gospel, one of my many favorites, is from the Gospel of John, chapter 21, verses 15 to 19. In it, Jesus asks Peter, "Simon, son of John, do you love me more than these?" Peter replies, "Yes Lord; you know that I love you." Then, he asks Peter again and then again, "Simon do you love me." Again, poor Peter who can't figure out why Jesus has to ask him three times the same question answers "yes Lord, you know that I really love you." But, the first question is a little different..."do you love me *more than these*." In this case the Greek word for 'love' which Jesus uses is the word '*agape*,' a kind of love that is perfect and pure, selfless and active. Agape is the looking out for the interest of the one being love, putting them ahead of self. The lesser kind

of love, the Greek word *'philia'* describes the affection that we might have for a friend. It denotes a matter of sentiment or feeling. This was implied by Jesus in his second and third question to Peter. In his first question, Jesus asks Peter to care for the lambs.

Lambs are baby sheep. They need special care. As a chaplain, I believe that I have been entrusted to give special care to our students from near and far, who have pitched their tents with us at St. Paul's College. I was ordained on April 25th, 1979 at my home parish of Holy Rosary. A few months prior to my ordination, I came across this verse in a book I was reading. It is a kind of 'Mission Statement' for any Christian called to discipleship; an "*agape*" response to the question posed by Jesus to Peter and to all of us! "*To love another in the highest sense of the word, is to wish that person the eternal possession of God, and lead her or him to it*"

As I begin my sixth year of pastoral ministry here at St. Paul's College, I pray that I will continue to live out that call. I also thank the many students, the Campus Ministry Team and the College staff who have drawn me closer to the love of Jesus. It really has been a life-giving experience to have "pitched my tent here!"

Early References to St. Paul's College Library in the Archives¹

Long before the internet and e-books became tools for the scholar in our libraries, we can trace the development of the St. Paul's Library from archival material held in the St. Paul's High School Archives and the Sinnott papers in the Winnipeg Archdiocesan Archives. A glimpse of these records helps us appreciate the next article by Bill Wsiaki covering the last forty years in the Fr. Harold Drake, sj, Library.

When leaders of the Winnipeg community and Archbishop Sinnott founded St. Paul's College with its first building (1926-1931), the former YMCA on Selkirk Avenue, books were one of many concerns they had about education.² In its fourth year of existence the Archbishop began looking for a bigger space to house the College which had students in high school and a few studying university courses. By the time they were settled in the former Wesley College on Ellice and Vaughn administrators were able to find a larger space to hold the library material needed for its growing population of secondary and post-secondary students.

Once the Jesuit fathers, ever the consummate record keepers, took over responsibility and administration of St. Paul's in 1931, we have chronicles, scrapbooks,

¹ I wish to thank the Archdiocese of Winnipeg and St. Paul's High School for granting me permission to consult their archives for this research on the early days of St. Paul's College Library.

² Sinnott Papers, Archdiocese of Winnipeg Archives. 1915-1935.

reports, and other records over the years that mention among many things library matters at this growing western Canadian educational institution. Between the College records and those of the Archdiocese of Winnipeg we get several snapshots of library concerns at St. Paul's. In 1933, despite it being depression times, Archbishop Sinnott donated a number of "good books to St. Paul's College Library".³ The following spring when the Knights of Columbus, even today constant supporters of St. Paul's, hosted a banquet for 20 Arts students. The guest speaker J. C. Daves ended his remarks to the 53 guests by donating 59 volumes of *Encyclopedia Britannica* to the College.⁴

On the occasion of the new Paul Shea Hall opening in 1940 the *Winnipeg Tribune* reported the importance of building the Library to Archbishop Sinnott, who wanted to "have the first collection of books [Catholica] in Western Canada"⁵ The previous year the *Northwest Review* had reported that the public could enjoy the free lending library at St. Paul's College (main building). The library was open from 3:00 to 10 p.m. and any of the 700 books in the collection could be loaned for 2 weeks and were renewable. Part of the collection was from a generous donation to the College from the former library at the Franciscan Monastery. Subject areas covered were: history, apologetics, biography, fiction, essays, hagiography, and a range of Catholic authors.⁶ Even though it was wartime, groups raised funds for St. Paul's Library including K of C, St. Ignatius Parish Women's Guild, CWL, and Friends of the College.⁷ Clearly many saw the benefit not only to students but also the public in making reading available to all. The Lending Library at SPC reported it included works on: fiction, biography, philosophy, spiritual reading, travel, history, books by Jacques Maritain, Fulton J. Sheen, and pamphlets, such as "I don't like Lent" by Rev. Dom A. Lord, sj.⁸

More gifts came to the Library when Monsignor Thomas J. Morton's books became part of the Library.⁹ Monsignor had been right hand man to the Archbishop and saw the importance of reading for all. Just after WWII ended, special grants came for SPC from the Second Great War Memorial Library gifts founded by the Hotel Keepers and Brewers Assoc. (of Winnipeg).¹⁰ It wasn't too long before the Jesuit Consultor's Minute book reported more Library space needed for students to study and for more books. Currently students were going to the University or

³ Nov. 5th, 1933 in "Diary 1933-36", St. Paul's High School Archives.

⁴ May 10th, 1934 *ibid.*

⁵ The occasion of the unveiling of the painting of St. Paul given as a gift to St. Paul's by the papacy. The painting was promised by Pius XI but he died and his successor Pius XII sent it to celebrate the extension of Paul Shea Hall to give more room at St. Paul's in *Tribune*, January 29, 1940. Today, the large painting of St. Paul is displayed in a hallway at St. Paul's High School.

⁶ Clipping from *Northwest Review*, 29 April 1939 in Scrapbook, SPSHS Archives.

⁷ April 27, 1942, Scrapbook, August 42-June 44, SPSHS Archives.

⁸ April 29, 1942, *ibid.*

⁹ 24 July 1945, "Consultors' Minute Book", SPSHS Archives. This is the same Morton who developed a summer camp (named after him) for Catholic children just north of Gimli in 1920s.

United College libraries, at the time all located in downtown Winnipeg.¹¹

Fr. Cotter's 1947 spring report on the Library included a review of its history and the following highlights:¹²

- Lending Library began in 1937 as a paying library at 10 cents per week; it was soon made free.
- Physically it was housed in a parlor, then in a small office, and then moved to its "present sight as it grew".
- Substantial College interest in the library: in '40 a large donation of 400 books from Archbishop Sinnott; support for books in '45, and in '46 money set aside for books and librarian's salary; Franciscans donated Fr. MacIsaac's (who went to war & was editor of the *Northwest Review*) library to the College – "today it is the property of the College...".
- Now the library is too small; with increased "interest" by students we need a bigger space, have it open all day for use, and the required financial support comes from the College raised by fees or other ways.
- Need a full time librarian as the library does enormous good for the public and for student learning. The current teacher/librarian is too overloaded.
- Salary is \$25 per week to have a librarian - \$15 from the College and \$10 from the Guild, but where to get the \$15 from?

A follow-up meeting with the College administrators discussed the future of the Library and considered the librarian's report.¹³ Additional furniture for the Library was to be paid for by DVA (Dept. of Veterans Affairs), but the cost of transfer, extra stacks and extra work would only be covered in proportion to the number of Veterans registered at the College. The Librarian agreed to get costs for the next meeting.¹⁴ Two weeks later the librarian's salary was raised, but it was made clear that as important as libraries are, if it is between money for teaching staff or a librarian, teaching wins out.¹⁵ By the spring of 1949, the High School Library moved to a separate space in the High School section and library hours for the College were arranged to suit College students.¹⁶ Early in the next decade the Jesuits decided that any plans for future college expansion should include room for a library, a reading room for university students, a lounge rec room, and library for the Fathers.¹⁷ The Christmas issue of the 1953 *Crusader* gave the sentiments of English professor and College dean, Fr. Gerald Lahey, sj, (1947-54, 1960-63) on

¹⁰ 4 March 1946, *ibid.*

¹¹ 25 April 1947, *ibid.*; United College formed in 1938 with the merging of Manitoba and Wesley Colleges became University of Winnipeg in 1967, 20 May 1947, *ibid.*

¹² 20 May 1947, *ibid.*

¹³ 2 June 1947, *ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ 22 March 1949, *Ibid.*

¹⁷ 2 Dec 1952, *Ibid.*

the importance of a library – “...if a university is not much better than the Library it possesses... the same is true of a student...the quality and number of books... the material over and above the text books he uses.”¹⁸

The last few references we found, before you move on to Bill Wsiaki’s article, relate to the big move to the Ft. Garry campus. Contemplating the relocation, the Jesuits were considering a budget and plans for the Ft. Garry campus build. Out of \$855,000 estimated costs for the total project, they earmarked \$3,800.00 for a Library and librarian.¹⁹ The redrawn budget for the project in 1957 showed they would be able to have a “trained librarian at the new Site (Ft. Garry)”.²⁰ Once the College building complex was settled at the north side of the U of M campus, the Library was located up on the third floor of the College where the Desmond lounge, other classrooms and faculty offices are today. A complaint in a 1959 letter to the *Paulinian* editors (Marty O’Malley and Joe Marella) about lack of heating in both the “beloved chapel and library” was lodged by a disgruntled patron saying... “the ‘Icy Beardsman’ of Keats has nothing on ‘Joe College’ ...and something must be done to eliminate the problem.” It was signed, “a frigid freezer alias W.J. Cain”.²¹ It later moved its, by then 39,500 items, to its present home in the summer of 1972.²² So, from a humble few books to serve a few college/university students and faculty, you can now enjoy the story of growth serving over 1,200 college students and 26,000 university students and 1,000s of faculty and staff and over 69,000 volumes as the library grew.

– Editor

40 Years in the Library

By Bill Wsiaki

Bill Wsiaki is a Library Supervisor at the Father Harold Drake, sj, Library and has been working with the University of Manitoba Libraries for over 40 years. He enjoys photography, gardening, cooking, and playing guitar with his jazz/blues band Nightfall.



¹⁸ Fr. G. Lahey, sj, “Christmas issue” 1953 *Crusader*, Crusader collection, SPHS Archives.

¹⁹ 16th Oct. 1956, *Ibid.*

²⁰ 30 Nov 1957, *Ibid.*

²¹ *The Paulinian*, 19 November 1959.

²² Lawrence A. Braceland, sj, “The Transition Years, 1957-1972”, *St. Paul’s College: Memories and Histories*, eds. G. Friesen and R. Lebrun, 1999, p. 178.

“A hot dusty job for a hot day moving 20,000 books.” Trading his black shirt for a white T-shirt, Fr. Arthur Cotter, sj, librarian for St. Paul’s College and two high school students transfer the collection from the former Ellice Ave. location to the University of Manitoba. “Nobody has invented a way of getting a book on or off a shelf except by hand,” he remarked.²³

“Inadequate facilities have not prevented the library from increasing and improving its services with the years. Compliments from users from all over campus regarding the ‘treasures’ to be found, and the good selection of titles have been a frequent source of encouragement to the staff.”²⁴ During the summer of 1972, the collection of 39,500 items was relocated from the third floor of St. Paul’s College to the present lower level location. “During the move, accomplished with student assistance, various stratagems were employed to minimize the inconvenience and disruption caused to summer session scholars.”²⁵

* * *

“What kind of place is St. Paul’s College?” I asked my co-workers at the Architecture/Fine Arts Library where I had been working as Library Assistant 1 since September 27, 1973. The College sat on the northwest fringe of campus and nobody seemed to know anything about it. Nearly a year after I began employment with the University of Manitoba, a position had opened in its library and I intended to submit an application. I felt apprehensive, but for me, the position meant the next level up the scale. “Is the place full of priests and nuns?” I wondered as I walked over for an interview with the librarian Fr. Harold J. Drake, sj. A Jesuit priest and Officer of the College, he had come to St. Paul’s College in 1959 and obtained his Library Science degree at the Catholic University of America, Washington, D.C., 1966.

Fr. Drake was very pleasant. He asked me some routine questions and proudly showed me around the new library. Only two years old, it was the third facility on campus to actually have been designed and built to be a library. Several of the other libraries on campus at the time were located in retrofit spaces. He also emphasized the modular west wall and the ceiling. Built out of concrete and below grade, it was the first phase of a plan which would, in a few years, see the library space expanded outwards and upwards.²⁶ Back at his desk, he said “your credentials are good and it would be nice to have another man around the place.” I was elated. “Besides,” he added, “no one else applied.” Hmm. We shook hands and on a sunny fall day, September 9, 1974, I began working at St. Paul’s College as Library Assistant II.

²³ *Winnipeg Tribune*, 12 August 1958.

²⁴ H. J. Drake, *UM Libraries Annual Report, 1969-70*, St. Paul’s College Library.

²⁵ H. J. Drake, “St. Paul’s College Library Report” in *Rector’s Report, 1972-1973*.

²⁶ H. J. Drake to W. Wsiaki, August 1974.

Although unknown to me at the time, much had transpired or had been achieved at St. Paul's College. The Jesuits had evaluated four different sites on campus, including the parking lot area east of Elizabeth Dafoe Library, before building on its present site in 1958.²⁷ Over time, Fr. Drake would tell me about the humble beginnings of the St. Paul's College Free Lending and Reading Library which held 100 books and operated out of a parlor in Winnipeg's north end. I was not aware that by the time I came to St. Paul's, what had been known as the "Golden Decade," was over. He explained, with a tinge of sadness, that in the past, St. Paul's had been better funded and had more autonomy in its decision making. As of October 1966, the federal government changed its method of funding post-secondary education with the result that the College no longer received funds directly from the government. The newly appointed University Grants Commission (UGC) administered the funding to the University of Manitoba and the College budget essentially was now determined by the University.

When I began working at St. Paul's, several Jesuits were living at the College in the attached residence. Most taught there, each had his own speciality, and each had his own character traits. One such individual was Fr. Vince Jensen, sj, who taught history for years and at various times served as Dean of Studies and Rector. He often became very emotional when talking about the "Funt Report" which essentially was a blueprint by which St. Paul's and St. John's Colleges, staff and libraries would function within the bigger university. The report presented to the Council on Higher Learning, May 1967 begins "The comments and recommendations which follow, while leading inevitably to some reduction in the autonomy of the church-related colleges, nevertheless are intended to preserve the identity of these colleges within the overall framework of the college pattern."²⁸ Related to the College libraries, it states "Special attention must be given to the problem of libraries and library holdings by a special committee. Mechanical functions such as cataloguing, purchasing, and binding would be coordinated and performed on a university-wide basis. In general, special scholarly collections should be centralised in the main university library. However, provision should be made for the continuation of the college libraries and for the maintaining within each college of suitable collections of current material at the undergraduate level, pertinent to the areas of emphasis of the college."²⁹

The working relationship between the Colleges and the University became legal and binding with the signing of the 1970 Agreement, June 11 and amended

²⁷ *An Analysis of Sites for St. Paul's College*, Fort Garry Campus, University of Manitoba, John E. Page, October 1955.

²⁸ *Funt Report*, May 1967, https://umanitoba.ca/colleges/st_johns/media/SJC_Assembly_By_laws_for_web.pdf

²⁹ *Funt Report*, Recommendation IV, May 1967.

July 20. In part it reads “And Whereas the University and the Colleges respectively accepted the basic principles of the Funt Report; And Whereas . . . pending the settlement of the terms of a more formal agreement between the parties, a Memorandum of Arrangement was executed by St. John’s on March 27, 1968, by St. Paul’s on March 28, 1968, and thereafter by the University.”³⁰ With regards to the library, “Each such budget shall show separately the amount for library costs and the amount for administration costs for inclusion, but separately, in the library and administration sections of the budgets of the University.”³¹ Finally, “It is the intent of this agreement that each College is entitled to sufficient facilities to fulfil its responsibilities within the University.”³²

However, shortly after the signing, personnel changed within the University’s administration and many things allegedly did not to go as planned. Several Jesuits and faculty members accused the University of misinterpreting or renegeing on the Agreement. Either way, Fr. Drake often spoke about it and Fr. Jensen, angry and frustrated with the politics, was nearly moved to tears. However, he was not the first rector of St. Paul’s College to express his fear of seeing the College become simply another university building. Against this backdrop, I began my career in the University of Manitoba Libraries.

Over the next few years I shared an office with Rosemary Dwyer. Our office or Technical Services room was adjacent to Fr. Drake’s office. She was a Library Assistant III and had been working in the library since 1966. Peggy Gardiner, Assistant Librarian, had retired, after 10 years, in 1968. Rosemary was a graduate of St. Mary’s Academy and St. Paul’s College. She had an incredible memory, particularly for dates. She was diligent in her work and in providing assistance to faculty and students. She was in charge of processing the book orders based on the budget allotments of the various faculties in the College. Although she was extremely private, quiet, and compassionate, few people knew the Monty Python sense of humour she possessed. Once when I had finished eating a banana and was looking for a garbage can to dispose of the peel, she surprised me by saying “oh, just throw it on the floor and we’ll see if someone slips on it.”

In May 1969, Eugenie (Jean) England had transferred from Elizabeth Dafoe Library Circulation to become Supervisor in the library at St. Paul’s. Her desk was located near the Circulation area. Firmly committed to the library and the College, she could be very motherly to staff and students alike. One minute she could be helping a student find books for an essay and the next she could be sewing a button on a student’s shirt. In the library, there was an added bonus to her mothering

³⁰ University of Manitoba Archives, 1970 Agreement between University of Manitoba, St. John’s College, St. Paul’s College, 11 June 1970.

³¹ *Ibid.*, Item 17 Procedures, 5.

³² *Ibid.*, Item 30 General, 7.

qualities. I marvelled at how she could skillfully approach a pair of overly amorous students and divert their energies back to studying or calm down irate individuals who owed fines. She knew most of the students by name and if someone had an overdue book, she would be on the alert for that person constantly. More than once she told me how she had wagged her finger and given a terse reminder to some poor student she had recognized at a grocery store or perhaps a movie theatre.

Jean was a deeply spiritual person. She loved dancing, singing and gardening. She had a "salty" sense of humour which never lost its flavour or coarseness. I was young and still new at the College when once while standing at the Circulation Desk, she looked at me and said "you know Bill, I think everyone around this place is kind of weird and I still haven't made up my mind about you." I immediately weighed the odds of returning to my old job at the Arch/FA Library. Then Jean laughed. We would continue to share many laughs over the upcoming years. Sadly, her cheery exterior belied the pain she felt inside. In 1972, her beloved daughter Mary Jean died in a motor vehicle accident. Avid in sports, Volleyball Manitoba established the Mary Jean England Coach Award in her honour. Jean missed her daughter terribly and spoke about her often. Her sons and grandchildren were a joy to her but St. Paul's College was the anchor in her life.

I embraced my new job and enjoyed working for Fr. Drake. I spent my time typing call number labels and check-out cards for new books and helping Jean at the Circulation Desk. Students, formerly from St. Mary's Academy and St. Paul's High School, were often hired to assist us on a part-time basis. I also regularly filed order slips and shelf list cards. One of my main duties was the preparation of the catalogue cards. I typed the title and subject entries at the tops of these cards. Beautiful honey oak cabinets housed all the cards which were used to browse and search our collection. Checking out (loaning) books was still a manual procedure, as was the keeping track of due dates, overdue notices and statistical information.

Each summer, Jean, Rosemary and I would go through the entire shelf list, card by card, and match it to the book on the shelf. It was a huge, tedious inventory project only made pleasant through Jean's sense of humour. She also motivated us with a steady supply of donuts and the promise of certain liquid refreshments whenever we reached our target. We worked hard at completing this annual project, even coming in on weekends when the library was closed. "Father will be so pleased to have this finished," Jean would say. The idea of overtime or banked hours was not even a remote thought for us. We were doing this for Fr. Drake and the College. Unfortunately, annually at least 100 titles were stolen as this was well before the implementation of an electronic security system.

³³ University of Manitoba Libraries Annual Report, 1969-70, Appendix II, 34, H.J. Drake, St. Paul's College Library.

The recording of circulation statistics had started in 1961/62 with 14,211 transactions, increasing to 47,717 in 1969/70³³ and then levelling off to 35,870 the year I started working at the College. This included loans, renewals and Reserve for the entire fiscal year. This was quite remarkable considering our total holdings at this time were just tipping 45,000. In general, record numbers of books were being circulated in all libraries. Fr. Drake shared with me his knowledge about the Library of Congress classification system of cataloguing books. He delighted in the fact that we were the first library on campus to have abandoned the Dewey Classification system which he felt was far too cumbersome for an academic library. Peggy Gardiner had played a huge role in the reclassification project. In instances where the LC cataloguing information was not available, he did the original cataloguing. We were a full liberal arts library with emphasis on Catholic Theology, Philosophy, Medieval Studies, History, Psychology, Political Science, English and French Literature.

The mid-seventies were eventful. Labour tensions between AESES (Association of Employees Supporting Education Support Services) and the University resulted in a strike beginning March 20, 1975 which lasted until May 10. I belonged to another union but it was my first experience with a labour strike. At least 1100 support workers walked off the job. It was a long, nasty strike. Nine arrests were made, the University was messy beyond description since all cleaning staff were on strike, transit drivers did not cross picket lines and although exams were written, convocation was cancelled. Adding zest to the tension were random bomb threats which necessitated the evacuation of buildings. On one such occasion at St. Paul's, instead of promptly evacuating the premises, a student who shall remain anonymous, frantically ran around the College because he could not remember where he left his cigarettes. Years later, he became a Jesuit priest.

Before my time at St. Paul's, Fr. Drake actively sought to forge a cooperative relationship with the University of Manitoba Libraries. As a result, the College library and staff continued to be guided by standardized policies and procedures, to have representation on library committees and to benefit from the bibliographic resources of the Elizabeth Dafoe Library. In his first official report to the UM Libraries he acknowledged "many thanks to Mr. Wilder, Director of Libraries, Mr. Pugh and to all other officials and staff in Dafoe Library for every consideration shown in their welcoming St. Paul's into the University Library system."³⁴ David T. Wilder was Director of Libraries, 1966-1972.

Regularly, I walked over to Dafoe Library to search through the National Union Catalogues. These massive print volumes contained author, title, and publishing info on books catalogued by the Library of Congress and other American and

³⁴ *Ibid.*, 35.

Canadian libraries. A short time later, bibliographic information was searchable on microfiche. This made the search process easier. And, as I had become acquainted with some of the staff at Dafoe, a group of us searching could be a lot of fun. With the information I found, Fr. Drake had the catalogue cards produced. Eventually, the cards were returned to me and the process completed. By this time, upwards of 17,000 main entry cards including catalogue revisions had been contributed to the campus union catalogue at Dafoe Library.

Whereas space shortages were reaching crisis levels in the majority of libraries on campus, we had plenty of study space and room for collection growth. In 1976, we had 49,351 holdings including serials in our library and the project of sending St. Paul's catalogue cards to the public catalogue at Dafoe Library was now up to date. Unfortunately for the first time but certainly not the last, budgetary constraints, partly caused by inflation, would cast a shadow across the libraries threshold. This resulted in cuts to journal titles, reduction of duplicate holdings, hiring freezes and talks about library amalgamations. However, during this period, according to W. Royce Butler, Director of Libraries, 1972-1979, "Although the proposed amalgamation of certain libraries and reading rooms has been discussed in Senate Library Committee meetings, the subject has never been fully debated in Senate or any other University body. Several faculties and schools have, however, registered strong opposition to the concept."³⁵ Due to active resistance but more likely a lack of funds, the idea was dropped by the Libraries Administration, at least for the time being.

On April 12, 1976 Dafoe Library formally celebrated the addition of its one millionth volume. Dafoe Library was now utilizing an automated circulation system and computerized databases were beginning to add a new facet to reference services. Meanwhile, Fr. Drake was eager to embrace technology and move the library forward. Because I was often at the main library, seeing the advancements first hand, I too was eager. Plus the realization that an automated system could generate quantifiable statistics was an equally exciting prospect. But it was imperative to protect the physical print collection.

A study on the impact of an electronic security system had been conducted and a report recommended the installation of such a system at Dafoe Library. Library staff were convinced of the deterrent value of a security system. At Dafoe Library, soon after the 3M Spartan Book Detection System was in place, it quickly proved its value. Studies showed a reduction of loss by 82%. By the end of the 1978/79 fiscal year, the 3M security system was installed throughout the library system, including St. Paul's. In the first partial year of the security system, our losses dropped to about 32 books and became negligible from there. The introduction of the security system in our library led to another huge project for me.

³⁵ University of Manitoba Libraries Annual Report, 1975-76, W. Royce Butler, 4.



Fig. 1. Fr. Drake, Jean England, Bill Wsiaki and Rosemary Dwyer.

Our holdings were now nearing 55,000 and each item had to have a security strip. I stripped the books relentlessly and frequently came in on off hours to do so. Sometimes I would find Fr. Drake there doing the same. We would work together quietly, enveloped in our own thoughts. Occasionally, the silence would be broken when he would tell me about his life, vocation, Jesuits, St. Ignatius and travel experiences. He had started making annual pilgrimages to various parts of Europe and the Middle East as spiritual director of tour groups. This was definitely a source of inspiration for him and it led to many interesting conversations. Fr. Drake believed “As every Christian should, at least once in your lifetime you ought to spend a few days in the land our Lord Himself made holy.”³⁶

On June 2, 1980, my position was reclassified to Library Assistant III. This marked the beginning of several years of exceedingly high annual circulation statistics largely buoyed up by the Reserve desk activities. I had gotten an idea to collect as many previously written exams with answers as I could convince faculty at St. Paul’s and elsewhere on campus to give me for study purposes in the library. This concept proved to be incredibly fortuitous. We had lineups at our Circulation desk that even today would easily rival Starbucks or Tim Hortons. This not only boosted our circulation statistics but it brought students into our library who might ordinarily have never known about us. One such young lady who came over to photocopy some chemistry exams became my wife two years later. We circulated past exams here for several years but after a time they became outdated and professors were less inclined to place exams on Reserve.

³⁶ A Journey of Faith brochure, 1979, H.J. Drake

Not quite a year later, April 6, 1981, I replaced Jean England as Library Supervisor. With all the changes going on in the library system, she had made the decision to retire but continue working on a part-time basis. My promotion also meant I was now serving on various library committees, hiring and training sessional staff, responsible for sessional staff and supplies budgets, coordinating Reserve with our faculty and providing more reference assistance to students. It was a very exciting time for me but initially the transition with Jean was occasionally awkward and challenging.

Indeed, changes were taking place but not just in staffing and technology. Marilyn Sharrow, Director of Libraries, 1979-1982, was changing the organizational structure of the libraries to a multi-layered model. As a result, most of the unit libraries like St. Paul's, no longer reported directly to the Director but to another unit library. St. Paul's, St. John's and three other libraries now reported to the Education Library Head Librarian, who reported to an appointed Public Services Coordinator, who reported to an Associate Director who finally reported to the Director. Fortunately, before too long, the entire organizational structure changed again under Earle Ferguson, Director of Libraries, 1982-1990. Mr. Ferguson, who had been a librarian at the Law Library for several years, eliminated some of the bureaucratic layers. He firmly believed that the greatest resource of any organization is its human resources. "The dedication, hard work and cooperative spirit of the Libraries' staff is very much appreciated and is a source of encouragement and optimism for the future."³⁷ Over the years, organizational and reporting structures would change with each new director.

Automation was spreading like wildfire throughout the UM Libraries. At Dafoe, cataloguing was being done through UTLAS (University of Toronto Library Automated Systems) which would be utilized for the next 12 years. This led to the formation of derived cataloguing. Databases were searched for Library of Congress records, modified to UM Libraries specifications, and finally uploaded back into UTLAS. All of the libraries on campus benefited from this system. Initially, communication with the UTLAS system was done with large, noisy DECWriter LA36 terminals. Essentially, large dot matrix printers with a keyboard, the data hookups were done by using a telephone, calling a number, waiting for a high-pitched squeal and then placing the receiver into a cradle. Later, IBM 286 desktop computers with 51/4" floppy disks would replace the DECWriters.

By 1982, although still utilized, card catalogues were becoming "frozen." The online circulation system called LIBMUM was running off of massive Amdahl mainframe computers with its whirring magnetic tape drives located in the Engineering Building on campus. It was extremely expensive but at the time, it was state-of-the-art. Amdahl computers were operating at NASA.

³⁷ University of Manitoba Libraries Annual Report, 1985-86, Introduction, E. Ferguson.

At our Circulation desk we were now using EPIC card (data) readers. Library patrons received small plastic ID cards with holes punched through. This prompted yet another project for me. Dafoe Library had purchased an IBM Printing Card Punch which resembled a supersized typewriter. This device also made a “super-sized” clicking sound on the down stroke of a key. Crude by today’s standards and limited in its scope of coding, data was represented by holes punched strategically through a paper card. Blank cards of various colors were fed into a hopper. An operator would then type the author, title, and call number information. Every book in the library had to have a keypunch card. Not all Faculty and patrons were as enthused about the technological advancements as we were. For the first time, billing notices for overdue items were automated. Once, when one of these notices happened to go to a particular Jesuit in the College, it created a response in him that shocked me. Luckily, Jean England was standing beside me and she reprimanded him. “Father, you should be ashamed of yourself! Now go sit down and cool off,” she urged. And, he did. All the same, I was glad there was a large desk between us. Another patron became incensed with anger at having received an identification number instead of using his name to check out books. From that moment on, any time he phoned the library, instead of giving staff his name, he would, in a *d e l i b e r a t e r o b o t i c* voice, recite only his id number. It drove staff wild. Technology in the UM Libraries was evolving rapidly. The age of the internet was approaching.

Fr. Drake celebrated his 25 years of service with the University of Manitoba. He was a gentle man, devoted to his Jesuit order and the library, and helpful to all who asked. He spent an inordinate amount of time in the library and certainly deserved recognition. The following year, on July 30, 1985, Fr. Drake reached another milestone. A Mass of Thanksgiving commemorating his Golden Jubilee of 50 years with the Society of Jesus took place at the College on September 29, 1985.

In 1988, perhaps the most vital link to the writings of St. Thomas Aquinas was purchased by the library. Fr. Drake was thrilled at this acquisition and believed it was the beginning of a research collection aimed at scholars. According to Donald J. McCarthy, professor of philosophy, “No one today would dare publish on Aquinas or on certain medieval ideas without consulting it, yet no library in this part of the world could afford to buy it.”³⁸ The \$18,500 price tag was covered by a grant from the Social Sciences and Humanities Research Council of Canada. The immensity and complexity of the documentation, all in Latin, within the 56 leather and linen bound volumes reputedly terrified some scholars.

During the mid-eighties, St. Paul’s College Library, hard as it is to believe, became indirectly associated with NHL hockey. As no photos were taken and nothing was officially documented, the story must be told before it fades into mythical

³⁸ Bill Wsiaki, *Prairie Messenger*, Catholic Journal, 29 August 1988, 16.



Fig. 2. University Librarian Karen Adams gives Bill Wsiaki 40 year service award.

obscurity. Morris Mott has played 199 NHL hockey games. He played with the California Golden Seals and the original Winnipeg Jets. I remember it being challenging for Morris to complete his doctoral thesis in history because of his constant road trips. Sometimes he would come into the library looking a bit worse for wear and sometimes more than a bit. Dr. Mott was teaching Canadian history at the College and had materials on Reserve for his students. One day Morris informed me that one of the students, who often studied in the library, played with the Brandon Wheat Kings. Then he pointed out another who once played with the Toronto Maple Leafs. He also named a few professors in the College who had played some level of hockey. One of the Jesuits had even played with the Flying Fathers, a group of Roman Catholic priests, who play hockey to raise money for various charities. Allegedly, he had been asked to play with the Boston Bruins.

Back in the day, the students at St. Paul's had many organized activities including spiritual clubs, film clubs, debating teams, basketball, football, rifle, tennis and men's and women's hockey teams to name a few. I got to thinking it would be great to have a hockey game featuring the faculty/staff, assisted by the professionals of course, against the College student team. Morris arranged ice time at the relatively new Max Bell Centre on campus, hockey jerseys were made and an afternoon game followed. Dr. David Lawless, Rector of the College, 1984-90, hosted a pizza party after the game. We placed the dean, Dr. Larry Cooley, 1985-88, in goal. Out on the ice, I was understandably nervous, as I had only played some high school hockey, but Dr. Cooley was terrified. Michael Reese, (Comptroller) and Drs. Dan

Lenoski, (English), David Williams, (English), Gerald Friesen, (History), were a few of those playing. It was a fast paced game, it was tremendous fun, and I will never forget it. Nobody remembers the final score which seems to range in our favour from 2-1, 5-4 or 9-8 depending on who you ask. Clearly, the former NHL player's team won! However, I have never asked any of the former students who played against us.

Moving along through the eighties, the Libraries and Computer Services on campus developed an online serials system called SIRIUS. The first SIRIUS module enabled the Libraries to create and maintain a full bibliographic record with online edit capabilities. The next Libraries innovation was QU/ACQS (Query on Acquisitions). This online development of the batch acquisitions system was an invaluable tool for searching the "on order", "in process", and "recent accessions" files allowing such access keys as author, title, vendor, fund, or purchase order. QU/ACQS and SIRIUS utilized the same search logic and was made available to the public as UMSEARCH, offering the use of full Boolean logic.

By the end of the decade, the Libraries had purchased the PALS integrated library system from Unisys and called the public catalogue BRIDGE. The online catalogue and cataloguing went live in December 1989 and circulation in August 1990 followed closely with serials check in. PALS was originally designed by the Minnesota State University system in Mankato.³⁹

Due to its inability to handle currency conversion, the acquisitions module was not implemented. "The advent of BRIDGE truly represented a quantum leap of development. Keyword searching, now applied to a suitably large pool of bibliographic data, and a generally user-friendly behaviour endeared it to staff and users alike."⁴⁰ St. Paul's College Library was a part of all these exciting developments. During this period, our holdings including serials exceeded 68,000 volumes with strong annual circulation statistics.

A growing collection meant extra shelving had to be placed in the library eventually causing a somewhat confusing zigzag configuration. Some of our study space decreased as a result of additional shelving. The carpet in the library was showing signs of wear and becoming unsightly, particularly when we had to start taping the seams so no one would trip. By now cracks had developed in the walls and ceiling—remember it was supposed to be temporary until the second phase of expansion took place—and we began to have issues with water leaking into the library between spring and fall.

³⁹ Pat Nicholls to B. Wsiaki, 23 May 2014.

⁴⁰ Listening and Learning in Revolutionary Times, Gaby Divay, August 2007.

Major changes and events, nasty surprises and challenges marked the nineties. In 1992, Fr. Drake announced his retirement. Earle Ferguson, recent Director of Libraries, was appointed as his replacement. He had been acting head since October 1991. Fr. Drake continued coming to the library and his presence remained a source of comfort to us. Earle had been Associate then Acting Director of the University of Manitoba Libraries, then Director from 1985-90. As Director, he had co-founded the I-29 Group of libraries of post-secondary and legislative libraries in Manitoba, North and South Dakota, Minnesota, and Wisconsin. When Earle arrived at St. Paul's, Rosemary and I were nervous with our new boss around. After all, he had been the Director of Libraries. However, Earle, as the new unit head of a small academic library, had to get, shall I say, reacquainted with the ground level details of library work. Upon hearing that UM library books could be returned to any unit library and placed into transit, he asked me "who approved the stupid policy for doing this?" The look on my face was all the reply he needed. In this manner, our working relationship began and our friendship continues. Throughout the years, Earle has remained an active member of St. Paul's and serves as Secretary for the College Assembly.

By now, the library walls and ceiling had become more problematic and at times, flooding was getting serious. Luckily, no books had been damaged by water but the risk was increasing. Years of stopgap measures and toxic smelling compounds no longer protected us. Finally, during the summer months in 1992, the roof was scraped down to bare concrete, the membrane and insulation replaced, and the sod returned. But during construction, I feared for my life each time the 30,000 pound wheel loader passed over my head and I felt the library trembling. Why the wall was not repaired at this time, with all the excavations going on, troubled us. We felt there would still be problems ahead and we continued asking the University to repair it. Beginning in June of the following summer, a project to replace all the library carpet was undertaken. With the support of central Libraries Administration, we were able to hire students and a crew who ingeniously devised a means of jacking up and fastening the large metal shelves to mobile scaffolding. A certain number of the books had to be manually removed but many could remain on the shelves which could then be wheeled out of the way for the carpet installers.

On September 24, 1993 the University of Manitoba Libraries and St. Paul's College held a dedication ceremony naming our library the Father Harold Drake, sj, Library. Earle Ferguson came up with the idea to rename the library. With approval from Dr. Richard Lebrun, Rector, 1990-95, and Carolynne Presser, Director of Libraries, he developed the plan. Earle made the official presentation to Fr. Drake. A tribute dinner was held that evening. "The naming of the Library in recognition of Father Drake will officially confirm what generations of library users

have always known – that Father Drake is St. Paul’s College Library.”⁴¹ He was so very pleased by this but also very humbled. Some months later, Fr. Drake moved to Pickering, Ontario where he would reside with several other Jesuits. Saddened by his departure but buoyed by the name change and recent renovations to the library, we were feeling quite optimistic. The euphoric feeling was short lived.

I was the first in the College to notice something that without much fanfare was published in the University of Manitoba Bulletin at the beginning of the fall term in 1994. President Arnold Naimark, 1981-96, had released a lengthy document containing several full newspaper pages called Plan 2000. It laid out the new strategic initiatives of the entire university. Keeping in mind that consultations with St. Paul’s College or the Father Harold Drake, sj, Library regarding Plan 2000 had never taken place, I was stunned to read the proposal under ACTION GOA13 which stated, “Housed in the Elizabeth Dafoe facility, this concentration of resources would incorporate the current Management, Education, St. John’s and St. Paul’s Libraries, as well as the Department of Archives and Special Collections. Renovations will be required to improve the inefficient space utilization within Dafoe.”⁴² Soon the College faculty organized themselves for battle, students wrote letters of support and a petition with hundreds of signatures was sent to the President. Once again, plans of closing this library were tucked back into a file for future reference. How insulting this would have been to Father Drake had he still been here at the College!

I received a letter from Fr. Drake dated Sep.8, 1996. He wrote “Dear Bill: I hope you are well and working at the College. How are things there? And your children? And family? I am doing well at Pickering. Thank you”. On Friday September 27, Earle, Rosemary and I spoke with him on the phone wishing him a happy 81st birthday. The next morning Fr. Driscoll, sj, Rector, 1981-84, called me at home and informed me that Fr. Drake had passed away. He had been a mentor and a friend. He had con-celebrated my marriage and baptized my four children. His photo has never left my desk. The Fr. H. Drake Library Endowment Fund was established in the College in his memory.

Jean England retired completely from the library, but continued looking after the College flower gardens outside. Prior to resigning as supervisor in 1980, she had placed a few plants in the library lounge area of our library which I continued to develop. Today, it is a large green space and focal point of the library. On April 6, 2001, St. Paul’s College held a dedication ceremony for Jean and unveiled a beautiful bronze plaque for the Jean England Gardens located near the College bell tower. She missed the library and continued phoning us on a regular basis. Sadly, on July 6, 2008, at the age of 95, Jean passed away.

⁴¹ Dedication Ceremony handout, Fr. H. Drake, S.J., Library, 24 September 1993.

⁴² Arnold Naimark, Plan 2000, Action Goa13, University of Manitoba Bulletin, 1 September 1994, 11.

Rosemary Dwyer retired from the University in 1997. Her years of working in the library had been extremely important to her life. Barbara Unger replaced her in September of that year. However, Rosemary continued working voluntarily for two months helping Barb get settled into her new job. Peacefully on August 31, 2002, after a lengthy illness, Rosemary Louise Dwyer passed away.

Throughout the turmoil and events, technology was ramping up relentlessly. Card catalogues were relics and had been replaced by electronic searching. NETDOC (Networked Databases on Campus) was launched in 1993/94 giving students and faculty access to databases and articles. The Libraries soon outgrew the Unisys computer so in 1995 the Libraries purchased DRA (Data Research Associates). The public name for the new system was BISON. The World Wide Web was making its appearance on campus. Although not the system with browsing capabilities as it is today, it was still a brilliant advancement. In 1997, LETS (Libraries' Electronic Technical Services) was established to evaluate, adapt, implement, support and promote electronic technologies and services required for the Libraries to fulfill its mission. We benefited greatly from our own Information Technology team. Web development and training for website creation was a new role for me in the library and it was an aspect of my job I thoroughly enjoyed. We were in the world of corporate takeovers and DRA was purchased by Sirsi in 2001 which later became Sirsi Dynix. At this time, JSTOR (electronic journal storage) was made available 24 hours per day to all students, staff and faculty of the University of Manitoba. Many scholars expressed excitement about their ability to do detailed searches of thousands of issues of scholarly journals. The Libraries migrated to Unicorn in July 2004. The system name eventually changed to Symphony but we kept calling it Bison until 2011. The University of Manitoba Libraries now utilize a cloud based system known as ALMA. The public side of searching is called Primo.

On April 1, 1999, Jane Duffy became the librarian in charge of library operations at both St. John's College Library and Fr. Harold Drake, sj, Library, dividing her time between each library. Earle Ferguson had retired and is the last full time unit head librarian we have had in this library. College members had been part of the search and interview process for a new librarian and were very optimistic about the choice. Jane Duffy had held Reference Librarian positions at the Elizabeth Dafoe Library, and previously, at the Faculty of Information Studies and at St. Michael's College, both at the University of Toronto. As a new millennium approached, another significant change occurred in the College. The Jesuits had completed the process which saw the transfer of responsibility for St. Paul's College to the local Catholic community. It was the end of an era but the start of new beginnings. Indeed, optimism was high.

On July 7, 2000 after heavy rainfall, approaching 80millimetres, pounded

Winnipeg, the northwest corner of the library flooded. Mercifully, no books were damaged. Power had been knocked out in parts of the city. A considerable amount of water had entered through the wall, completely covering an electrical receptacle on the floor. The caretakers had left a large shop vac near the water, so Jane, wanting to be helpful, kicked off her shoes, walked in to the water, and started the shop vac. I happened along and saw immediately that she was starting to get the shock of her life. As I was wearing good shoes at the time, I grabbed her with one arm only so as not to complete a circuit and pulled her to safety. I sat her down and immediately called 911. She was still hyperventilating when the paramedics arrived. She was taken to a nearby hospital for treatment and later released. There happened to be a CBC television reporter in the vicinity. He had monitored the emergency call and arrived as the paramedics left. I was somewhat shaken up by the events and did not think about University policies regarding the media. On camera, I explained what had happened and how, for years, we had been asking the University to repair the wall. Unknown to me, a spokesperson for Physical Plant at the University told the reporter the wall was not repaired because of a lack of funds.

As soon as the reporter left, I reported the incident to Libraries Administration. Almost immediately, Carolynne Presser, Director of Libraries, 1990-2008, heard about this and phoned me. She was very outspoken and I feared reprisals for speaking out to the media. "What the hell is going on over there?" she demanded. She inquired about Jane's well-being and how the situation had occurred. Then she said with some emphasis, "I'm driving over to the hospital to see if she is okay and then I'm going to give her ###*!!" That evening the story appeared on the evening news. Within a week, bulldozers were digging up the west wall. Later that year, Jane Duffy resigned and left for a position in the U.S.

2001 was a milestone year for St. Paul's as we were celebrating the 75th anniversary as a catholic college. The library commemorated the event by staging a large exhibit on the Jesuits and Catholic history in Manitoba. Creating exhibits in the library has always been a creative and fun part of my work. On January 1, 2001, Georgina Lewis became the next head of the library and an administrative officer of the College. Once a student herself at St. Paul's College, she had been working at the University of Alberta from 1974 to 1990. She then came to the University of Manitoba Libraries where she worked as gifts and preservation services librarian and collection services librarian in Collections Management. Initially, she divided her week between St. Paul's and Collections Management at the Dafoe Library. A few years later, she held both half-time librarian positions at St. Paul's and at St. John's College Library.

In late October 2002, Fr. Harold Drake, sj, Library was slammed with another disaster. The crawl space under the library had become a wet muddy cesspool due in part to excessive rain, water leakage and a lack of proper drainage. Adding insult to

injury, large sections of the duct work bringing fresh air into the library had broken apart and was laying in the muck. Likely the flow of flood waters into the air vents contributed to this situation. The result was a serious mold infestation on the books. Following consultations with Pinchin Environmental, Cromwell Restoration, a mold remediation company was contracted, and people in white moon suits entered the library and carted away 3500 books for treatment. The books remained off site for 14 months, pending completion of a massive project, funded by the University, under the College budget to create a clean, dry and mold-free environment. A few titles had to be re-ordered and eventually all was put back on the shelf.

However, this was not the case in 102 West, the library storage room in St. Paul's. The deteriorating infrastructure extended beyond the library and heavy flooding had caused extensive damage to shelving, as well as to books and some journals. Mold followed quickly and the shelving and affected volumes had to be discarded. Fortunately, most of the damaged items were not essential to our library collection. During the cleanup, forty boxes of vinyl long play recordings, a gift from a Jesuit, were removed and donated to the Manitoba Chamber Orchestra and the Ukrainian Cultural and Educational Centre. The recordings were mostly jazz music and some classical. The library storage room remained under quarantine until the decontamination process was completed.

By now, our library was bursting at the seams. The journal shelves and monograph shelves were filled with books increasingly piling up on top of other books. The tops of several study tables were being used as temporary shelving. Our acquisition priorities had to evolve to reflect accurately patrons' needs. The implementation of the Catholic Studies program directed by Fr. David Creamer, sj, and the opening of the new Arthur V. Mauro Centre for Peace and Justice under Drs. Sean Byrne and Jessica Senehi, brought about new opportunities for acquisitions. Also, the introduction of the University One program and changes in university curricula necessitated shifts in ordering. In 2005 with the Mauro Centre now offering the first PhD program in Canada for Peace and Conflict Studies, it meant that Georgina had the task of developing a doctoral-level collection.

Areas of collection emphasis included Catholic Studies (Theology, history of the Catholic Church, women in religion, contemporary Catholic issues), Medieval Studies, Philosophy (including Bernard Lonergan), Peace and Conflict Studies, and History (European, British, Canadian). Georgina's experience in collection management helped us immensely. But, room had to be created so we began a systematic program of rationalizing our collection. Weeding is an essential component of collection management. After years of automation, statistical information on items was readily available. At my desktop, I ran reports with a program called Director's Station. Many old textbooks and items not relevant were routed through agencies to other countries where they could still be of use. Some items, depending on relevancy and subject area, were offered to other libraries on campus. Barb Unger,

with extensive experience in Technical Services, assisted in the process. Some books were sold at book sales, the small earnings returning to the library book budgets.

The Library experienced its final outbreak of mold during the summer of 2005. Fifteen hundred books were removed by Cromwell Restoration for mold remediation. However, unlike the previous occurrence, all of the books were returned a week later. Georgina, with her experience in disaster management, initiated an active program aimed at controlling high humidity in the library and storage room through the use of industrial dehumidifiers. Actually, it is rather curious that we never had issues with mold in the years before 1999, the year air conditioning was finally installed. In the early years, the library with its brick walls acted like a clay oven in summer, trapping the heat and humidity, with temperatures reaching 29 degrees Celsius. It was hard to stay awake, let alone work.

In 2008, the long awaited Libraries Storage Annex was built and each library on campus received a quota for monographs and journals. Nestled beside E. Dafoe Library, nearly 4000 of our seldom-used items were now housed in this facility but remained accessible by request. Our print holdings, after completion of the weeding/annex project, levelled off to around 65,000 with ample space for future growth. Our rare books including the multivolume *Northwest Review* were sent to the University Archives in Dafoe Library. Here they now reside in properly controlled facilities, but remain accessible when needed. They are searchable via the online catalogue and each record contains a St. Paul's College Rare Book ownership tag.

Unfortunately, the library, increasingly during spring to fall, was being plagued with water leaks. The repairs, which were made 16 years earlier on the outer structure, were deteriorating. This continued to have an impact on service and to absorb staff time and energy.⁴³ Beginning May to October 2008, financed by the University of Manitoba, the most thorough repair to date of the library exterior was undertaken. This being one of Winnipeg's wettest summers, all the stacks, computers and workspace desks were enveloped under heavy tents of polyvinyl sheeting. We continued working as best we could as a closed-stack facility, but at times it was surreal and nightmarish. Much of our lighting had been damaged creating a low light situation. With the concrete ceiling stripped to a bare minimum, water was dripping everywhere. Twice, the construction crew accidentally broke right through the ceiling bed causing clouds of dust, debris and large amounts of water to pour in. During the roof scraping and incessant jack-hammering, it was necessary to wear industrial ear protection. Astonishingly, actual damage in the library was minimal.

During Georgina's tenure as unit head, the Library Committee made up of faculty and staff from the College, which had existed since the sixties, and reported to the College Assembly, was restructured. The Library Committee once had significant input into matters regarding library space, budget and acquisitions.

⁴³ Annual Report, Fr. Harold Drake, SJ Library, G. Lewis, 2008/09, 3.

Georgina believed it was more appropriate, as Librarian, to present her own reports to the Assembly. She was an organized and meticulous individual who wanted to ensure accuracy.

In October 2010, the University of Manitoba Libraries engaged the services of a consulting firm known simply as R2. The consulting group conducted a series of interviews in order to examine the organizational structure of the libraries and to make recommendations. The focus aimed at library workflow and analysis. Over a brief period, 24 interview slots were scheduled on-site with R2. Georgina and I were interviewed on separate occasions with other staff members. Seemingly routine questions and discussion centred on topics such as physical facilities, collection, and patrons. One month later, R2 presented its findings to all library staff. To say that Georgina and I were upset with what we saw would be a gross understatement. Once again, the two College libraries were being condemned. I stared at the PowerPoint slide in disbelief as I read a statement, concerning our library, riddled with misinformation.

Under a bold heading: Use St. John's and St. Paul's to fulfill unmet service needs – be creative!" During the course of our interviews, R2 learned that the previous Director of Libraries tried unsuccessfully to close these two college libraries. It turns out that original charters require that they both be maintained as libraries, and there is some level of advocacy for their continuance. However, there are significant concerns about their long-term viability as regular units."⁴⁴ The report erroneously stated that the Fr. Drake Library had not been originally designed as a library, very little new content is being purchased and that activity levels are low. The report further suggested "thinking outside the box" and advised as the political climate allows, integrating the physical collections from St. John's and St. Paul's into other library collections (i.e. Dafoe Library)⁴⁵ to free up the space for better purposes. The consultants had not even visited our library. Later at a meeting with Karen Adams, Director of Libraries, 2008-2014, she downplayed the significance of the report, in my opinion, and assured me that the College libraries had not been singled out. Yet, except for the two College libraries, no other University libraries were highlighted in this manner within the 26 page report.

In 2011, over a period of 6 weeks and with the help of sessional staff, the largest shift of our collection since 1972 took place. All the bound print journals were relocated to a separate room just down the hall from the library. Organized on the shelves by title, the journals are easily retrievable on demand. Many of the steel shelving units which held the bound journals in the library were removed. Some of them were relocated elsewhere in the library; the remainder was given to another

⁴⁴ University of Manitoba Libraries Organizational Analysis, Final Report, 22 November 2010, R2 Consulting, 19.

⁴⁵ *Ibid.*, 20

library. The entire Reference collection was moved to a section where the bound journals previously stood. Current Periodicals was also relocated into this area. The monographs were then spread out over the additional shelving space created, ending several years of overcrowded shelves and confusion. The New Books shelf, Current Periodicals, and Reference are near the public computers, scanner, printers and photocopier making access easier and logical. An added bonus is that more open floor space was gained. The extra space, in addition to being esthetically pleasing, returned some long lost study space. With funds from the Fr. Harold Drake, sj, Library Memorial Fund, all the study chairs in the library were replaced.

In August 2011, Georgina retired. Jim Blanchard, Head of Reference at Elizabeth Dafoe Library replaced Georgina Lewis as head of St. Paul's and St. John's but only working the equivalent of one day per week in each library. He served as bibliographer, selecting materials for our collection, and reference librarian. He provided assistance to students and gave workshops to our grad students. Jim began working for the UM Libraries in 1992. He is the author of *Winnipeg 1912*, which won a Margaret McWilliams History Book Award and *Winnipeg's Great War*, and editor of *A Thousand Miles of Prairie*. Frequently, he writes for the *Winnipeg Free Press*. Currently, he is on leave from the University and will retire at the end of 2014. He continues to travel, write and give talks on local history as it pertains to World War I. Nicole Michaud-Oystryk, Head of Elizabeth Dafoe Library, acts as interim head of the Fr. Harold Drake, sj, Library.

Currently, academic libraries no longer are the stand-alone entities of the past. The interconnectedness of information, technology and human resources has revolutionized the functionality of academic libraries. Virtual reference, online chat forums, Wi-Fi, advanced document delivery services bringing journal articles from around the world to your desktop, social media and mobile technology are changing how we do business in the libraries and how students interact with us. Due to increased virtual activity, statistics reflect changing trends in the libraries. Although I have only touched on some of the technological highlights of the past, it pales in comparison with what is currently available and likely what will be available to libraries in the future.

I have focussed a great deal on technology in the library because progressively the resources now available for faculty and students are becoming inseparable from the computer. Electronic journals and e-books, unaccompanied by print alternatives, constitute an increasing portion of our holdings along with the provision for ready access to these online resources. However, as noted, the library has an excellent print collection which continues to grow.

Overall, our well-rounded collection supports interdisciplinary studies at undergraduate and graduate levels. Catholic Studies remain a major strength in our collection and supports the program now under the direction of Fr. Jeffrey S.

Burwell, sj. As well as collecting in areas concerning contemporary Catholic issues, we have fully developed collections regarding John Paul II, Cardinal J. Ratzinger/Benedict XVI, Pope Francis and Vatican II. We continue to build a solid graduate level research collection for Peace and Conflict Studies.

Barb Unger, trained and experienced with electronic acquisitions, enters all orders into our computer system. Staff members, in the Libraries' Technical Services, continue the process of ordering and payment. All cataloguing of new books and gift books are outsourced to OCLC Winnipeg (Online Computer Library Center, Inc.). However, "add to" volumes or items being re-catalogued are still sent to Technical Services at E. Dafoe Library. Barb Unger tracks the acquisitions budget and copies bibliographies from new books for potential ordering. She also assists at the Circulation and Reference Desk.

Since the 1950s, the Fr. Harold Drake, sj, Library depends on the assistance of part-time sessional employees. Over the years, I have hired numerous sessional staff, mostly students, to work part time in the library. I cannot overstate the significant contributions these people have made and immense help they have been to the operation of this library. A few have pursued careers in library services.

Today, the Fr. Harold Drake, sj, Library features a cozy group study corner, lush green space, new lighting, refurbished skylight, improved electrical wiring and access to electrical plugs for electronic devices, new security system, beautiful new reference and circulation desks, new scanner, color printer and computers. The University of Manitoba Libraries supports many physical and technical improvements in the library including continually providing work related training and learning opportunities for staff. There is a newly created relaxation space with attractive leather chairs and coffee table, and a futuristic looking trapezoidal pod for the public computers. Many students have enjoyed this newly created space. It is the quintessential spot to relax, to read or browse our new books and current journals, or to have a quiet discussion with a friend. The chairs and computer pod were purchased with the Fr. H. Drake, sj, Library Memorial Endowment Fund. This non-restricted fund benefits our library by giving us purchasing flexibility not covered by the university library budget. It even covers the costs incurred in the development and maintenance of our library garden. This unique feature in the College includes flowering maples, hibiscus, cacti, ferns, grasses and several other interesting plants which add unmistakable living beauty, with foliage and flowers, to the interior of the library. A gleaming white statue of Our Lady of Wisdom, created in 1964 by Ludwig Nickel, looks out pensively from within the greenery. During the long winter months, students, particularly those from hot countries, enjoy studying around the garden which grows beneath the warm glow of the library skylight. Studies have shown that urban gardens contribute to improved health and well-being.

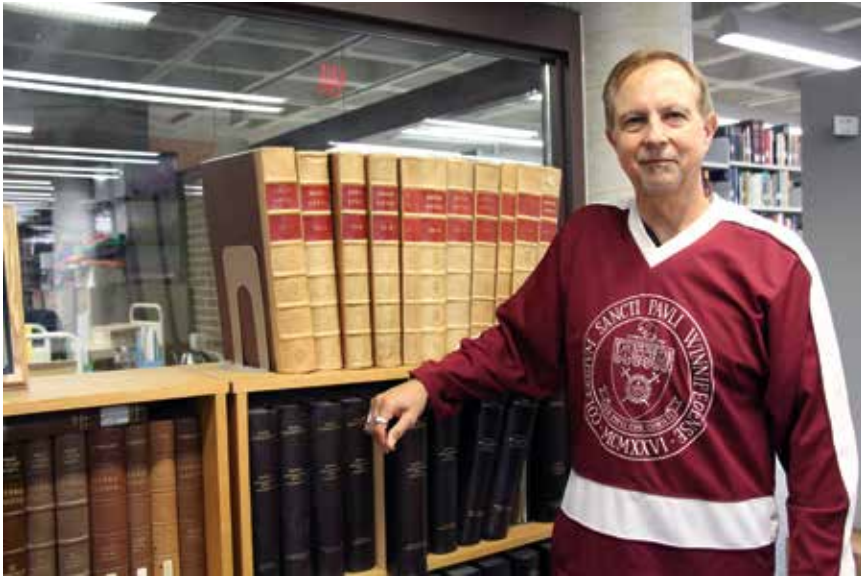


Fig. 3. Bill Wsiaki in College hockey jersey displays the St. Thomas Aquinas Summa Index.

However, in addition to the wonderful physical enhancements to our library, carrying on the tradition of quality service begun years ago by Fr. Harold Drake, sj, is of prime importance. Fr. Drake always made certain that students had the necessary resources for an assignment. In recent years, the University of Manitoba has seen a significant increase in student enrolment; likewise, we have enjoyed a sharp increase in students utilizing our library and its resources. Demographics have shifted and we now serve large numbers of international students and increasing numbers of Indigenous students. We welcome all returning and new students, and treat them like guests. Friendships often develop. We are their home away from home, just as St. Paul's has been my home away from home for over 40 years. We continue doing our utmost to help students when they come here with assignments in hand.

Throughout the years, several issues in the library have given us cause to be disheartened. No doubt, there will continue to be issues which challenge us. Despite these challenges, I am confident that together as a community we will thrive. And judging by the positive feedback we frequently receive, we will remain one of the most popular libraries on the Fort Garry Campus.

Presently, very few Jesuits remain at the College. The majority of Jesuits who were here forty years ago, when I arrived, have passed away. They truly were great men and I miss their presence. New professors have come to the College taking the place of those amazing intellectual men and women who once taught here. The community at St. Paul's has changed, but it seems stronger and more vibrant than

I have seen it in several years. Looking ahead, with so many improvements in the library and elsewhere in the College, there is reason to be optimistic.

The Fr. Harold Drake, sj, Library is a part of the College community whose mission, goals, values and ethos serve to guide students to have fuller and more meaningful lives while studying at the University. We are also inextricably connected to the University of Manitoba Libraries and the greater university with its thousands of students. These students are our hope for the future. They are “trailblazers”, as the University of Manitoba calls them. Like Fr. Drake, we care about our students and want them to do well in their studies. Most importantly, beyond graduation, we hope they make a positive and lasting change in the world.

On April 10, 2014 the University of Manitoba Libraries held its spring All Staff Meeting and Long-Service Reception. Karen Adams made the presentation and I received a gold watch. Also, in recognition of my years of service, I received a “Long-Service Employee Honour” bookplate, bearing my name, which I could affix to a book of my choice. I selected a recent acquisition to our collection called *The Travels of Marco Polo: The Illustrated Edition*, edited by Morris Rossabi. Marco Polo, one of the most well-known explorers in world history, journeyed for 24 years. During his travels, although often he encountered difficulties, he continued on his way, all the while making discoveries and learning from what he observed and from the people he encountered.

Like an early explorer, my forty-plus years’ journey in the library has been blessed with experiences, discoveries, and opportunities. In pragmatic terms, I have directly or indirectly worked with 10 College deans of studies, 9 College rectors, 6 head librarians, 6 directors of libraries and 5 presidents of the university. (Sorry, but no lords a leaping or partridge in a pear tree!) During these years, I have enjoyed fun side careers such as music (I play in a band), photography (I was one of the official photographers for the visit of Pope John Paul II to Winnipeg in 1984, staff and event photographer at the College for several years), photojournalism (among others I wrote for *Prairie Messenger Catholic Newspaper*, *Catholic Register*, *Winnipeg Free Press*), and videography (past correspondent for Kontakt television news program in Toronto; I have won awards in Canada and U.S. for television documentaries; initiated the recording of the Hanley Lecture series)... But that is another story!

– BW/Jan.21, 2015

The Hanley Memorial Lecture Series, 1998-2014

By Christine Butterill

The Hanley Memorial Lectures began in 1980 and have made a major contribution to the intellectual life of Winnipeg, the University of Manitoba, and the community at large.¹ The vision of the Series' founders was to fulfill part of the mission of the College - to ensure an intellectual engagement with the world. The friends of Fr. Jack imagined we would bring distinguished theologians, philosophers, and scholars of the day to share their knowledge and dialogue with the University community and broader community. Clearly, we have consistently been honoured to have at St. Paul's esteemed, world class scholars presenting to packed audiences of students, staff, faculty, and the wider community. This article, after presenting a brief biography of Fr. Hanley and the vision of the Series' founders, summarizes the Hanley Lectures from 1998 to 2014.

To honour the memory of Fr. Hanley, friends and colleagues from St. Paul's College and the Department of Religion established **The Hanley Memorial Lecture Series** in the late 1970s. Since 1980, this series brings to Winnipeg annually a prominent scholar of moral or systematic theology, a scripture scholar, or speaker on current religious issues. The lecturers are encouraged to include in their presentations material from works for which they were well known or from more current unfinished research.

The members of the early Speakers Committee were agreed that though the majority of the speakers would be Catholic theologians, scholars from Protestant and other Faith traditions would be invited to contribute to the discussions. Indeed, in looking at the distinguished list of lecturers, we have had scholars from the Orthodox, Protestant, Jewish, and Islamic traditions. And, the list, of those thanking and responding to the Hanley



*Fr. John (Jack)
Charles Hanley, sj,
29 August 1910-
October 1970.*

¹ Donald McCarthy, "The Hanley Lecture Series", *St. Paul's College, University of Manitoba: Memories and Histories*, SPC, 1999: 223.

Presenters, spans the whole spectrum of faith traditions including Hindu and other far eastern faiths.

We owe a debt to those friends of Fr. Jack who, after his death, decided to honour him by launching this series. Those friends were: Lorne and Gwen Parker, Dr. Bill Klassen (Head, Dept. of Religion), Ted Barkwell, Wilf Daniels, Dennis MacMullen, Roy Lev; Jesuit fathers Harold (Skip) Kane (Rector of St. Paul's), Joseph B. Driscoll, and P.J. Boyle. The Committee soon expanded to include judges Joe O'Sullivan and Dan Kennedy, and Professor Don McCarthy. Each worked hard using their wide connections in the community to raise money to fund the Series, and the Speakers Committee would plan and bring in the lecturers. This process ensured the consistent, high caliber of speakers the Series has enjoyed right up to the present. Each year College Rectors, Deans, College faculty members and members from the Department of Religion have served on the Committee. The current speakers committee (2014-15) consists of Drs. Chris Adams (Rector of the College), Moti Shojania (Dean of Studies), Richard Lebrun (until his recent move to Vancouver), Dan MacLeod (Jesuit Centre), John Stapleton, Christine Butterill and Fr. Michael Koryluk (College Chaplain).

John Charles Hanley was born in Winnipeg in 1910. He lived with his parents Rose and Charles and five sisters at 32 Fawcett Avenue close to Maryland Street. Taught by the Holy Names of Jesus and Mary at St. Mary's Cathedral School, he spent a year of high school at St. Paul's. Summers at Winnipeg Beach saw him lifeguarding, and he later returned to the lake in the 1950s as chaplain at Camp Morton, a former children's summer camp. Archbishop Sinnott supported his entry into diocesan seminary until he decided to switch in 1933 and joined the Society of Jesus. Once ordained, Fr. Hanley served as national chaplain for the Knights of Columbus and helped local priests in First Nations communities during the Christmas season.² He conducted classes for faith enquirers at the St. Ignatius Education Centre, loved sports and classical music, and all who knew him would agree he lived life with gusto. His academic life centered around teaching: Campion High School, Regina, Loyola College, Montreal, St. Paul's High School and College both at Ellice and Vaughan and later at the Ft. Garry Campus. He inspired countless students with his love of drama, poetry, theology, and debating.

Three of his greatest interests were the works of Shakespeare, Gerard Manley Hopkins, and Teilhard de Chardin. Theology was his principal concern and his most enduring contribution to the study of theology was his role in helping to establish the Department of Religion at the University of Manitoba. Fr. Jack Hanley left us too soon but his legacy lives on partly in the Hanley Lecture series. In the first College Book – *St. Paul's College: Memories and Histories* (Eds. G. Friesen and R. Lebrun. 1999) Dr. Don McCarthy covered the lecturers beginning with 1980 up

² Details for where he lived and went to school are thanks to Paulinian Richard Grover, Fr. Hanley's nephew, notes from an interview, 1997.

to 1997. This book will cover the Hanley Lecturers from 1998 to 2014. We remind readers that they can borrow and view the DVDs, for each of the speakers presentations, from the Fr. Harold Drake, sj, Library, St. Paul's College. We hope you enjoy the following summaries. Unless otherwise indicated, all quotes and paraphrasing come from those lectures.

1998 - Thomas H. Groome, PhD,
Boston College



Dr. Thomas H. Groome presented the nineteenth Hanley Lectures as three "Conversations" rather than lectures or seminars. He prefers this term as his work and publications are about 'conversation' as a primary model for religious and theological education. His primary areas of interest and research are the history, theory and practice of religious education, pastoral ministry and practical theology.

In true teacher form, Groome began his Conversation I, "First Foundations: The Dignity of the Person and Sacramentality of Life" talking with the packed audience rather than reading for an hour from a prepared script. Save for a few overheads he spoke to those gathered, using questions and often the form of stories to illustrate his points. Those present were delighted to receive a set of handouts at the end of the evening. He continued this method for his next two presentations.

Dr. Groome opened Conversation II, "Giving Roots: Community, Tradition, and Wisdom" with the challenging question, "What happens to the word "education" when you put "Catholic" in front of it? He had the audience ponder the question of, "What was the Catholic Spirituality of Education?" He stressed the sanctity of teaching when reminding us of the words of Clement of Alexandria (c. 150-c. 215), "to educate a person is a work of salvation", of Daniel 12: 3, "Those who teach others in the Ways of God shall shine like the stars of heaven" or of the story of the boy who learned from his mother's daily feeding at their table of the village poor man "to always be partners with the poor, affirming their dignity". He pointed out that "Catholic tradition takes Community so seriously that its bond through the Communion of Saints never stops – all the past members of St. Paul's College are here," he suggested. Tradition does not become moribund or fixed because in the biblical tradition we are urged "to go to the storehouse, the well, the treasury and get both the new and the old." For the final root, Wisdom, Groome asked, "What does it mean to Know", that Hebrew word *Yada*, to know in the deepest sense? Knowing and being are together in the Hellenistic sense and for "Catholics to know is to be responsible". "What we know gives us responsibility" according to Bernard Lonergan (1904-1984) in his *Insight*.

Dr. Groome's Conversation III elaborated on "Fostering Wings: Holiness, Justice, and Universality". He asked us to think for a moment about the deep structures of Catholic Education. How this education assembles all, regardless of faith tradition or identity. That spirituality of Education concerns the baptized's call to holiness which Catholics take seriously. He asked, what would it really mean if we realized the Vocation of Teaching; if we saw the art of teaching as a saving of souls? Augustine speaks of the true teacher who is the teacher within who is Christ.¹ Even earlier, Plato's *Republic* urges the teacher to engage and turn the soul of the student to the Good, the True, and the Beautiful. Dr. Groome next asked, "What does it mean to educate for Justice? We must show a special favour for the poor." The preferential love for the poor was stressed in Vatican II documents. The image of the Good Shepherd going to the edges of society to find the lost sheep, His favourite, the one who needs it the most – the sick, the lonely, the poor. Groome challenged us to be educators leading learners, reflecting catholicity in content, process and all we do. He stressed that "Faith should give us a tolerance of all others" and closed with the story of engaging another in conversation while waiting at an airport with the point that "in my Father's house are many mansions" (John 14:2).

Dr. John Stapleton offered Professor Groome our profound thanks for his "conversations" making the point that rather than tossing a pebble of ideas in our pond he had dropped a boulder in the water in our midst. Our philosophy of education and understanding of the deep structures of Catholicity are clearer and we are inspired to strive to be better teachers in class, in the parish, in the family and in the community.

Dr. Groome was born in County Kildare, Ireland. A winner of several awards for his writing, teaching and contributions to religious education, he holds the equivalent of an M.Div. from St. Patrick's Seminary in Carlow, Ireland, an MA from Fordham University and completed his Doctorate in religious education from Union Theological Seminary/Columbia University. Since 1976, he has taught Theology and Religious Education at Boston College. Past President of the Association of Professors and Researchers of Religious Education, he is also the director of the Summer Institute at the School of Theology and Ministry, Boston College.

Casting his net widely, Groome has lectured throughout the US and Canada as well as Ireland, China, England, Pakistan, Australia, Sweden, and Japan. His prolific writings on the theory and practical methodology of teaching catechism can be used to demonstrate basic social justice concepts at the college level. His book on Christian Religious Education is the most widely used textbook of religious education in theologates, seminaries and pastoral institutes, both Catholic

¹ St. Augustine, *De Magistro* (The Teacher), Ch 11 – 16. *De Magistro* is translated in *Against the Academics and The Teacher*, translated by Peter King, Hackett Publishing Company, 1995.

and Protestant. Its translations are used widely throughout the world. As well he has won awards for his children's book, *God Is Here* (2003).

His presentations and resulting discussions with the three Hanley audiences helped Groome refine the material for his book, *Educating for Life - Crossroads* (2000), a comprehensive philosophy but more a spirituality that can inspire every instance of Catholic education in home, parish program, and school. In it he seeks to define the characteristics or "depth structures" at the heart of Catholic Christianity. Currently he is chair of the department of religious education and pastoral ministry and professor of theology and religious education at Boston College, School of Theology and Ministry. He continues to teach, publish and serve on advisory boards for Catholic education.

1999 - Luke Timothy Johnson, PhD,
Emory University, Atlanta, Georgia

Dr. Luke Timothy Johnson is an American New Testament scholar and historian of early Christianity. He is the Robert W. Woodruff Professor of New Testament and Christian Origins at Candler School of Theology, Emory University.



Professor Johnson's research concerns the literary, moral, and religious dimensions of the New Testament, including the Jewish and Greco-Roman contexts of early Christianity (particularly moral discourse), Luke-Acts, the Pastoral Letters, and the Letter of James. A prolific author, Dr. Johnson has penned numerous scholarly articles and more than 25 books. His 1986 book *The Writings of the New Testament: An Interpretation*, now in its second edition, is widely used in seminaries and departments of religion throughout the world.

As the twentieth Hanley Lecturer, Dr. Johnson's theme for the three lectures was "Jesus then and Now: A Consideration of History and Faith". The first session, The Real Jesus, Dr. Johnson reminded us that the basis of Christian Faith is in the Resurrection of Jesus. He took to task the proponents of the Jesus Seminar who claim that to know Jesus, the Gospels need to be purified and Paul's letters, the earliest normative written memory of Jesus in the New Testament, are irrelevant to knowing the Real Jesus. Rather, he pointed out that "history is a sieve that catches the chunks & lets the finer through". Most of the present historical research of Jesus, he charged, is misguided as it uses a sieve hoping Jesus will emerge. These historians overlay their own models such as, Jesus the Revolutionary, to present their image of the Real Jesus. Still, Johnson defended historiography, but stressed the problem is in trying to go beyond where history can go. That is theology. Thanked

by Dr. Michael Hryniuk former student at Emory, Michael said that Luke once told him the secret to successful and prolific writing is you have to get “angry about something”. And, so he has, in response to Jesus’ question, “Who do you say I am?”

Professor Johnson continued in a standing room only College Chapel with the second lecture, *History and Faith: The Central Question*. He wanted to discuss the “study of knowledge (Epistemology)” with the audience. It is important to be clear about what we know – the nature and practice of historiography. Only the naïve would accept an account of the past as exactly what happened in the past. Just so a biblical account is an interpretation of certain events. We need to be careful when doing history of Jesus as all we know is through the perception of others. In examining critically the accounts of Jesus we can push a little further, knowing about the Baptism of Jesus or his death on the cross from the several accounts in the biblical narrative. To try to say that we know what Jesus was thinking would be to distort the evidence, which is what the Jesus Seminar did. Far from being against the practice of history Johnson demands that it be done with integrity and modesty for it is not the only “way of knowing.” Following a lively question period he was thanked by Dr. Dawn McCance, Head of the Department of Religion, University of Manitoba, for his provocative challenge to engage the text more vigorously. She appreciated his broader understanding of criticism showing us a need to witness the lines of convergence on any particular point of evidence.

His final presentation, to a packed audience, concerned “The Living Jesus”. He began with, “If Jesus is the Risen One is there a way to know Him? Fundamental to recovering faith in the Resurrected Jesus is the New Testament understanding of Jesus’ death. He did not die and was resuscitated; He was not sick and got better. After His death He entered into the “life of God”. He was “more powerfully alive” and “became available to all”. The Resurrection is both a mystery and a process that is continuous – Jesus’ work is not yet done – and complex – we keep learning Jesus. That process of learning is embodied in a community of learners and is a “risk-filled, unpredictable, ambiguous process”. Johnson suggests looking at the biblical texts in a different way – to see them as a gift. The four gospels are grounded in the narrative of the human person of Jesus which all climax in His suffering, death and resurrection. Dr. Christine Butterill, Dean of Studies at St. Paul’s College thanked Professor Johnson for his presentations which urged us to read the Gospel texts together and allow them to transform us. We have been given many things to consider, she pointed out, that contribute to our personal growth.

A native of Park Falls, Wisconsin, Johnson was educated in public and parochial schools. A Benedictine monk and priest at St. Joseph Abbey, St. Benedict, Louisiana from 1963 to 1972, he received a B.A. in Philosophy from Notre Dame Seminary in 1966, an M.Div. in Theology from Saint Meinrad School of Theology in 1970, an M.A. in Religious Studies from Indiana University, and a Ph.D. in New Testament

from Yale University in 1976. He has taught at St. Meinrad, Saint Joseph Seminary College, Yale Divinity School, and Indiana University.

Dr. Johnson is a highly sought-after lecturer, a member of several editorial and advisory boards, and a senior fellow at Emory University's Center for the Study of Law and Religion. He received the prestigious 2011 Louisville Grawemeyer Award in Religion for his most recent book, *Among the Gentiles: Greco-Roman Religion and Christianity* (2009, Yale University Press), which explores the relationship between early Christianity and Greco-Roman paganism.

2000 - Eamon Duffy, PhD,
Divinity College, Cambridge University



Dr. Eamon Duffy is professor of the history of Christianity, Cambridge University, and fellow and former president of Magdalene College. He is the author of many prizewinning books, among them *The Stripping of the Altars: traditional religion in England, 1400-1570*, for which he won the 1994 Longman's History Today Prize, *Fires of Faith, Marking the Hours*, and his *Saints and Sinners, history of the popes* has been translated into German, Spanish, Portuguese, Dutch, Croat, Polish, Italian, and Chinese.

An Irishman educated largely in England, he did his doctoral work at Cambridge under Owen Chadwick and Gordon Rupp, and taught formerly at the University of Durham and at King's College London. He is Chairman of the editorial board of the Calendar of Papal Letters relating to Great Britain and Ireland, a multi-volume project which aims to publish all the Vatican material relating to these islands between the fourteenth and the sixteenth centuries. A former member of the Pontifical Historical Commission, he sits on numerous editorial boards and advisory panels, including the Fabric Commission of Westminster Abbey. He is a Fellow of the British Academy, a Fellow of the Society of Antiquaries, an Honorary Fellow of the Ecclesiastical History Society, an Honorary Professor in the Department of Theology at Durham, and holds honorary Doctorates from the University of Hull, King's College London, Durham and the Pontifical Institute for Medieval Studies in Toronto.

Dr. Duffy's topic for the Hanley Lectures was "Catholicism and its Pasts". Lecture 1 covered "The Reformation and the People of Tudor England". Dr. Duffy wished in this presentation to re-visit long held assumptions that, by the end of Edward VI's reign (1537-63) and with the Elizabethan Settlement of 1559, all of England was Protestant. Indeed many artists, writers, musicians of the period were Catholic. There was "not an inexorable unfolding of the Reformation in England." Parts of England such as Norfolk and Sussex would not become Protestant. People

gave deference to the Crown but had a decided lack of enthusiasm for the New Religion. Catholic bibles abounded in the vernacular in Europe but Catholic bishops burned English bibles as they had a unique fear of bibles in the hands of the laity. Many Catholic communion cups, Catholic vestments, Catholic brasses, Catholic prayer books in Latin and English were in popular use; prayers to St. Roche against plague, paintings of the Pieta and saints survive from the period.

The Reformation was a cautious and in many cases a reluctant one in England. It had to be worked for and could have gone another way. It succeeded because the Catholic priests stayed in their parishes. Catholic vestments, crucifixes and sacramental instruments were at first hidden with local farmers and brought back out when Mary re-instituted Catholicism. Duffy suggested if she had had more time England might have stayed Catholic. Serious defacement and breaking of Catholic objects occurred, however, once the Catholic Rebellion of 1559 was lost. Dr. John Friesen of Canadian Mennonite University thanked Dr. Duffy noting that interestingly the lecture pointed to the “many common interests of the ordinary people rather than the leadership of the various reformers” at the time of the Reformation.

Lecture 2 examined “Pilgrimage and the Horizon of Medieval England”. Introduced by Dean Christine Butterill, Professor Duffy began by asserting the task of historians is to “look for the patterns the evidence presents” rather than imposing a pattern upon it. Professor Duffy revealed the attitude towards and climate of ‘pilgrimage’ in late Medieval England. Many people went on pilgrimage and though there were the shrines far afield and at a distance such as Compostella (Spain) or Rome, since Jerusalem was often inaccessible, hundreds of local shrines and the few national ones like Canterbury and Walsingham drew pilgrims from throughout England. Pilgrimage represented a broadening of one’s horizon, a moving away from one’s comfort zone toward a temporary encounter with the miraculous. Ordinary people left the familiar and became like a monk or a nun for awhile traveling roadways sometimes dangerous, with poor food and lodging, to reach a shrine for spiritual or physical healing. Using various slides, Dr. Duffy showed pilgrimage was part of the social world like going to market. His illustrations of body shrines such as that of Becket and image shrines such as at Bramfield with its Rood screen or the Virgin at Our Lady of Woolpit stressed the idea that people went on pilgrimage in reparation for sin, made vows to embark on one, and if one could not fulfill the promised obligation, a deputy or proxy could undertake the duty even after one’s death.

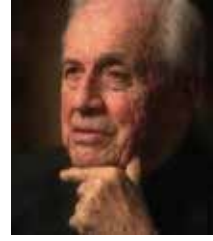
Pilgrimage shrines were heavily endowed by the laity. Duffy explained, Chittlehampton’s shrine in North Devon to St. Urith (Hieritha), the beheaded Celtic saint, received a gift of 60 pounds annually from a will. The local cult based on the body of St. Wolston of Wallborough supported six chantry priests in the 15th century, witnessed eleven miracles in 1507, and rebuilt the church dedicated

to him when it was needed. Dr. DeLloyd Guth (Law Faculty) thanked Professor Duffy for the two day pilgrimage he brought the audience along. First there was the “pilgrimage” to come to St. Paul’s to hear him and then the Medieval pilgrimage he took us on with his lectures. Dr. Guth reminded those present that another area to explore sometime is the development of both canon law and local law that evolved to protect pilgrims and ensure their rights during the Middle Ages.

Lecture 3 addressed the “Vicar of Peter, Vicar of Christ – the Birth of the Papacy”. Acting Rector Daniel Lenoski introduced this session tracing the development of the papacy. Contrary to some views, the Papacy, Duffy asserted, did not start in the mid 40s of the first century when Peter and Paul came to Rome. Rome at the time had 14 synagogues that were all independent; its churches were regional and ethnic who perceived themselves as unified but in a loose federation. The city of one million people was slow to adopt the rule by a senior presbyter as other churches had. Clement I, *circa* 95 A.D., indicated in a document he is writing “on behalf of the elders who rule the church”. St. Irenaeus in the early 2nd century listed the twelve popes from Linus to his contemporary, Pope Elutherius, but they were seen as the bishop of Rome burdened with the head of a collegial use of ministry rather than the holder of absolute power. Papal authority emerges slowly and semi-independently, for example when Pope Victor advised, ‘follow the rule of Rome’ on matters such as the celebration of Easter. The authority of the papacy waxes and wanes over the centuries from its height in the central Middle Ages, to the time of Richelieu (1585-1642) who said craftily of the pope, “we must kiss his feet but tie his hands”, down to today when we live in collegial times after the second Vatican Council. During the question period Duffy did lament the silence of Pope Pius XII during the Shoah (Holocaust) stressing that today the present pope (John Paul II) would not have been silent. Duffy closed by saying the “historian is a ventriloquist whose object is to allow the voices of the past to be heard again”. Former Dean and then Rector of the College, Dr. Richard Lebrun thanked Professor Duffy as a superb historian, saying he made us understand the past and explained how the papacy developed.

In 2002 Duffy won the Hawthornden Prize for literature for his book *The Voices of Morebath: Reformation and Rebellion in an English Village*. A frequent broadcaster on radio and television, from 22 October to 2 November 2007, he presented the BBC Radio 4 series *10 Popes Who Shook the World* which has since been published as a book. He lives in Cambridge, UK.

2001 - Rev. Walter J. Burghardt, sj, PhD,
Justice 2001: A Fresh Perspective



The 22nd Hanley Lectures were given by Rev. Walter J. Burghardt, sj, on 14th and 15th October 2001. Walter J. Burghardt was born in New York City in 1914, and educated at Woodstock College, Maryland. He earned his M.A. in 1937, his PhL in 1938, his S.T.L in 1942 and in 1957 received his S.T.D. from The Catholic University of America. He was ordained in 1941 at Woodstock College.

Fr. Burghardt taught historical theology for 32 years at Woodstock College and Catholic University of America. When he came to St. Paul's he was senior fellow of Woodstock Theological Centre, Georgetown University. Editor in chief of the journal *Theological Studies* for 23 years, he was also co-director of the WTC project "Preaching the Just Word", a 5-day workshop, offered in more than 100 dioceses, designed to improve preaching about justice issues through an emphasis both on the biblical basis for justice and on personal conversion. Widely known for the quality of his preaching Baylor University identified him in 1996 as one of the twelve most effective preachers in the English-speaking world.

The theme of Dr. Burghardt's talks was "Justice 2001: A Fresh perspective". His first lecture – "Justice Human/ Justice Divine" laid out for the Jensen Theatre audience the difference between legal, ethical or philosophical justice, examples of human justice, and Biblical Justice. Legal justice written into human law protects society and like *Iustitia*, the blind Goddess of Justice gives others what they deserve. Ethical justice uses reason to provide to others what they deserve such as dignity, a just wage, a job, a place to live. "Life is not civilized if either is absent", he reminded us. Divine justice, that right relationship between God and His creation, comes to us through the biblical construct of justice, wherein, both Old and New Testament authors¹ repeatedly show us God's justice and faithful covenant with the human family, not because humanity deserves it but because God loves without measure.

Biblical justice is not static but rather a dynamic between God, the people, and all of creation. It progresses, Burghardt insisted, and has six elements. Its centre is the dignity of the human person; God's human images have responsibilities; the family is the heart and soul of civilization; a preferential option for the poor must be a priority because they have greater need; Pope John Paul II pointed out that if everything is interdependent, then solidarity must be the response; and finally we must have care for non-human creation. Fr. Burghardt urged that an essential part of our faith must be responsibility for things like the ecology, the soil, deforestation,

¹ For example Micah, Psalm 146, Beatitudes and Corporal and Spiritual Works of Mercy.

life-styles and consumerism. Dr. James Dean of the Faculty of Arts thanked Fr. Burghardt for helping us with a framework to seek more questions and answers to the complex matters of Justice.

Lecture II entitled “Worship and Justice Reunited” looked at Liturgy such as Sunday worship and how we act when we leave the church. Fr. Burghardt first presented a brief overview of the climate of liturgical reform that set the stage for the Vatican II Council’s document on the Liturgy, *Sacrosanctum Concilium*. Benedictine and Augustinian communities in France, Austria, Belgian, and Germany were implementing liturgical changes that utilized art and liturgy, liturgy and life, and a democratization of the liturgy to encourage lay active participation. In the United States during the 1930s and ‘40s movements like Catholic Action, Friendship House, or the *Catholic Worker* made the connection between liturgy and social justice. Rather than the blind *Iustitia*, the woman of Biblical justice is Our Lady. The relationship of God, humanity, and material things is seen in the sacramental symbols of bread, wine, water, the ring, wood of the cross, oil, darkness and light.

In answer to a question about homilists, Burghardt reminded us that the homily is not to solve particular problems but to raise consciousness about issues that can be discussed and acted upon later in parish groups. Sr. Elaine Baete, sgm, Director of Campus Ministry at the College, thanked Fr. Burghardt for his stimulating remarks and for reminding us of our responsibility to connect Liturgy with Justice.

Opening his third lecture, “Biblical Justice and Contemporary Issues” with his usual humorous story based on the Bible, Fr. Burkhardt reminded the audience of the principals of Biblical justice that stem from God’s fidelity to the responsible relationship with the people and the earth in reverence. “Love is justice passed around”, he claimed. He used three examples to illustrate his points – Child Poverty, Capital Punishment, and Fidelity to God’s earth in Ecology. From an amazing amount of data from Canada, the U.S. and world studies, Burkhardt showed one in five U.S. children live in poverty. The Canadian Commons in 1989 promised to eliminate child poverty by 2000; by that year the goal had not been met and, indeed, the problem had increased by 50%. “What must be done to save our children?”, he asked.

Though Capital punishment varies from state to state, he offered thirteen reasons, including non-deterrence, against it in the United States. In Canada some want it back, but we should be proud we do not have it and be sure to protect it. The third example, Ecological issues, requires our fidelity to God’s earth, a reverence for all creation. Using ideas from the writings of St. Paul, St. Francis, and John Paul II, he emphasised we must attend to respect for nature, proper stewardship and caring for the common good. A positive illustration of co-operation in regard to the land is the joint pastoral letter (1999) from the Canadian and U.S. bishops regarding the Colombia River water-shed. The River stretches 1200 miles from Alberta/B.C., affecting six states, to the Pacific Ocean. Its misuse will cause flooding, land and

business loss, chemical tainting of water, and impact many peoples including First Nations. Father Burghardt shared with the audience ideas for five chapters of a book he was planning all beginning with the word Justice: analyzed, applied, sacramentalized, globalized and communicated. Richard Osicki (1946-2012), co-ordinator of our Communications and Media project, thanked Fr. Walter for the lectures. Richard could see how Biblical justice and love are synonomous and all must be concerned with Biblical justice.

Fr. Burghardt received 21 honorary degrees and was the author of more than 300 articles in journals. He was perhaps best known for his many books on preaching. He published more than 25 books over the past 50 years. His most recent book, *Justice: A Global Adventure*, (Orbis Books, 2004) was based on much research, thought and our Hanley Lectures. His published a memoir in 2000, *Long Have I Loved You: A Theologian Reflects on His Church*, was awarded first prize by the Catholic Press Association.

“Love God above all else. Love every human being friend or enemy like another self as a child of God, especially those who are on the lower edge of society,” Fr. Burghardt once said. “Touch the earth, God’s material creation, nuclear energy or a blade of grass with respect. With reverence as a gift of God.”² Fr. Timothy Brown, sj, said at Fr. Burghardt’s funeral, “Walter’s ministry as a Jesuit apostle on a variety of levels was impressive, successful and certainly prolific.”³ He died at age 93 in 2008, seven years after his memorable visit to St. Paul’s.p

² Martin, Burghardt Obituary.

³ Fr. Timothy B. Brown, sj, Maryland Jesuit Provincial, *ibid*.

2002 - Sr. Mary C. Boys, snjm, PhD,
Union Theological Seminary and Jewish
Theological Seminary of America



The 23rd Hanley Lectures were given by Sr. Mary C. Boys, snjm, on 20th and 21st October 2002. The author of 10 books and 90 articles, Professor Boys has been the Skinner and McAlpin Professor of Practical Theology at Union Theological Seminary, NYC since 1994 and serves as an adjunct faculty member of the Jewish Theological Seminary of America. Previously, she served for seventeen years on the faculty of Boston College. Her book, *Has God only one Blessing?* (2000) crafts an alternative vision of the church and synagogue as partners rather than rivals.

A Seattle native, Mary Boys is a member since 1965 of the Sisters of the Holy Names of Jesus and Mary. A scholarship, The Boys Family Scholarship, established by the Boys Family for students in need of financial aid, both memorializes Ruth

Wegner Boys 1933 and honours Sister Mary C. Boys, snjm 1965 for their dedication to Holy Names Academy and the mission of the Holy Names Sisters. Besides her doctorate from Columbia University and Union Theological, she is the recipient of many awards and 4 honorary doctorate degrees. Dr. Boys was appointed as Dean of Academic Affairs at Union Theological Seminary in 2014.

With her overall topic: Questions that Touch on the Heart of our Faith: Judaism as a New “Catechism” for Christians, this prolific and admired author focused her first Hanley lecture on “What might Judaism teach us about Christianity?” She reminded the audience that Christianity and Judaism have a complex relationship and our inter-dialogue leaves us with questions – visceral questions that “touch on the heart of our Faith”. Judaism is not obsolete and we must move from adolescent views of the Church that sees Judaism as a theological foil for Christianity and that preaches supersessionism. Rabbi Neal Rose who thanked her, emphasized the long way we have come in Jewish/Catholic Dialogue from a time when his grandfather and mother in New York spoke of times when fear of each other would cause Jews to cross to the other side of the street when near a Catholic Church. Dr. Rose said, “we as the older tradition can learn too.” He suggested that the next step is to take the 2,000 years and use it as a “Catechism, a measuring rod for ourselves”.

Her second lecture, “Why do we need Jesus? Isn’t God enough?” began with the response to this question of a friend in her 22 member Inter-religious dialogue group that “We don’t need Jesus, He just is!” Dr. Boys illustrated this point by asking the audience to meditate for a moment while she played the famous Irish hymn asking for God’s protection, *The Lorica* (also known as *The Deer’s Cry* or *St. Patrick’s Breastplate*). “Christians find God’s power and wisdom in Christ because of the Resurrection. In Jesus they experience God’s salvation and divine presence.” She closed her remarks with a morning prayer of Holy Wisdom. After a question period she was thanked by Sr. Lesley Sacouman, snjm, for celebrating our differences and urging us to keep asking the questions.

Dr. Boys wrapped up the series with “For Christianity to be true, need Judaism be false? After reviewing the long lasting effect on Christendom of key figures in the early church such as Malito of Sardis (d.c. 180), Cyprian (c. 200-258) and John Chrysostom (c. 347- 407) which culminated in the Shoah (Holocaust), she reminded us of the changes in the church since Vatican II. She contrasted the vitriolic language about the Jews from the Council of Florence (1438-1445) to the 1959 work of Pope John XXIII to expunge “the perfidious Jews” from liturgy and review the teaching of contempt which reached concrete change in the Vatican II Council’s *Nostra Aetate* (1965). The Church no longer teaches supersessionism, has removed missionary attempts to convert the Jews, has revised its textbooks, liturgy and catechisms, recognized the state of Israel, and preached against the sin of anti-Semitism. Institutional structures in the church support books, workshops and a rich theological dialogue and exchange between Christians and Jews. Currently,

the United States alone has 48 centres for Jewish/Catholic dialogue. She closed with reminding us of Vatican II's legacy that we have a mission not **to** the Jews but **with** the Jews,

Sr. Bernadette O'Reilly, nds¹, thanked this prolific and admired author for her life's dedication to Jewish-Catholic dialogue and extraordinary teaching gift that made complex matters easy to understand and touched our minds and hearts. Sr. Bernadette, wishing with "holy envy" that Sr. Boys was a Sister of Zion, noted that Sr. Boys was a witness to us, showing that God clearly has more than one blessing.

Dr. Boys has also done advanced study at the Ecumenical Institute for Theological Research in Jerusalem, Israel. She has made several visits to Winnipeg subsequent to the Hanley Lectures visiting her Holy Names sisters and giving lectures and workshops to packed audiences on Catholic/Christian/Jewish dialogue, some for the Winnipeg Tri-diocesan Bat Kol Committee.²

¹ The Daughters of Zion are an international Congregation of vowed women, both contemplative and apostolic, who are rooted in the Scriptures. They strive to keep before the Church the awareness of God's faithful love for the Jewish people and the biblical requirement "to do justice, to love tenderly and walk humbly with your God" Micah 6:8.

² The Bat Kol Institute centred in Israel has both an active branch in Winnipeg with the participation of the three dioceses - The Archiparchy, Diocese of St. Boniface, and Diocese of Winnipeg, as well as a prayer study community, Bat Kol HaEmet that meets regularly at St. Ignatius Church. The Tri-diocesan Committee sponsors workshops, speaker series and other activities to promote dialogue between Jewish and Catholic members in the city.

2003 - Sr. Elizabeth Johnson, csj, PhD,
Fordham University, NYC



Sr. Elizabeth Johnson, csj, Distinguished Professor of Theology at Fordham University, NYC, earned an MA in Theology from Manhattan College and was the first woman to earn a PhD in Theology from Catholic U of America, Washington, D.C. As a young adult she joined the religious order of the Sisters of Saint Joseph whose motherhouse is in Brentwood, Long Island, NY. At the time of the Second Vatican Council, she was a young sister teaching in elementary school as a New York State certified teacher of reading from grades K-6, a certification she still maintains. The Council energized her interest in matters theological.

Johnson taught for ten years at Catholic U. before moving to Fordham. A former president of the Catholic Theological Society of America, the oldest and largest society of theologians in the world, and a former president of the American Theological Society, an ecumenical association, she loves to teach and was awarded Fordham University's Teaching Award in 1998 and Professor of the Year Award in 2011. Recipient of fourteen honorary degrees, the John Courtney Murray Award

for distinguished achievement in theology, and numerous other awards, she serves on the editorial boards of the journals *Theological Studies*, *Horizons: Journal of the College Theology Society*, and *Theoforum*.

Sr. Johnson's research interests are in Systematic theology, especially the mystery of God; the meaning of Jesus Christ and redemption; interpretations of Mary, the mother of Jesus, and the communion of saints; the problem of suffering; the dialogue between science and religion; creation and ecological ethics; and all of the above as related to the human dignity of women and articulated in feminist theology. Her current research projects involve a study that retrieves a robust pneumatology to secure the presence of God in the evolving world, now under threat; and a gathering and analysis of works interpreting Jesus by women in African, Asian, and Latin American cultures.

This 24th Hanley Lecture Series on 19th and 20th October 2003 titled, "Exploration into God" consisted of three lectures: "Four Frontiers of the Search for the Living God?", "Naming God 'She': Theological Implications", and "The Dancing God of Trinitarian Relations". Four of the fairly new frontiers of religious experience today are Liberation Theology, Feminist Theology, Comparative Theology, and Ecological theology. The first rises from the suffering in Latin America who lack basic needs for survival, who experience "death by inches" and "death quickly" by violence. She illustrated the "divine passion for the poor and oppressed" repeatedly as expressed in the Old and New Testaments, by writers like Irenaeus to modern ones like Gustavo Gutiérrez and Leonardo Boff. The Spirit of God persists as a "resistance", she stressed, "like a tiny fire at the bottom of a wood pile, a feeble breath of life that God maintains".

Feminist Theology is a form of liberation theology as it seeks to explore the oppression of women and its effect on the world view of God. The patriarchal society that subordinates women to men in all ways, including in the church, stresses the maleness of God and almost forgets the feminine images of God such as *Ruah* (breath) or *Sophia* (wisdom) from Scripture. This male-only view of God "robs women of spiritual power". Johnson cautioned we must be wary of not just using the female images to swing the pendulum the other way. Rather, theologians are striving for a discipleship of equals – male and female working in mutual relationships for the Kingdom.

Professor Johnson's third frontier, Comparative Theology received a new impetus when *Nostra Aetate* came out of Vatican II. This document has encouraged both Ecumenical and Interreligious dialogue with Catholics and all peoples. Christianity, seen in a new context, shows that God has given the world not a monopoly but a unique opportunity. Dialogue needs a respect and humility to learn from other God-seekers and to realize no one religion can express the totality of the Living God.

Ecological theology seeks to explore the current relationship of mankind and

the planet placed in our hands. Sister Elizabeth reminded us the Holy Spirit, the giver of life, demonstrates God's creative action and that action is continuing. God is imminent and respectful of all life and that reverence compels humanity to love and care for the earth in all its manifestations. Sr. Virginia Evard, currently Prioress of St. Benedict's Priory, Winnipeg, thanked Sr. Johnson for helping us to hear new voices and new wisdom from those new frontiers.

Sr. Johnson's second lecture, "Naming God 'She': Theological Implications" focused on one of the four theological frontiers, the feminist. This area of study is challenging, she asserted, as it uncovers women in many roles including those who have been disparaged. Images of God that are only male cause God to become an idol. An egalitarian anthropology of partnership is desired whereby women and men use gifts not constrained to gender. Not only a mother but a father can nurture for example. Since the "symbol of God functions", only if God is named in an inclusive way using both male and female images "can the idol be broken." Miss Tito Dondo, student of St. Mary's Academy thanked Sr. Johnson for her stimulating talk saying she was "glad to have been part of her class".

Johnson's final lecture, "The Dancing God of Trinitarian Relations", focused on the Rublev icon of the Trinity.¹ She noted how the three angels interpreted as the Trinity are in an equal relationship, in a circle that is open inviting the viewer to enter into it. The packed audience was given a small card depicting the icon and a large copy belonging to John and Mary Stapleton was placed near the podium during the lecture. Her tasks for this talk were to explore how, though the word "Trinity" is never used in scripture, the New Testament has the three-fold expression of the one God, and secondly to help us remember that when talking about the Trinity, the language is not literal but figurative, a mystery. The Hypostatic union of the Trinity (three in one, a philosophical term or notion) confirmed in the Nicene Creed did not mean "person" as we know it today.

Sr. Elizabeth reminded us of the many great writers on the Trinity over the centuries. St. Augustine (354-430) in his *De Trinitate* who tells of the little boy on the beach trying to put the entire sea into the hole he dug in the sand. Who or what the three are we cannot fathom. St. Anselm of Canterbury (1033-1109) wrote of "three I know not what's"; Thomas Aquinas, op (1225-1274), wrote of "subsistant relations"; more recently Rahner speaks of "one God self-subsists". Her third task was to help the audience reflect on the marvel of God's love shown in the Trinity. She stressed, "God is creator, God is into flesh in Jesus, and God for a third time is the Holy Spirit". God is not a static being but rather enjoys a three-fold relationship in a "dance of self-giving love". Tertullian (160-225 A.D.) in the third century spoke of the triune God as the sun, the sunbeam and at the point

¹ Andrei Rublev, *Icon of the Trinity* in tempura, c. 1411, depicts the visit of the three angels to Abraham and Sarah at the Oak of Mamre in Genesis 18: 1-15, original in Tretyakov Gallery, Moscow.

of arrival the burn. Hildegard of Bingen, osb (1098-1179 A.D.), used “flame” to depict the Trinity. The fire, the brightness, and the warmth are all the one flame.

Sister mentioned that several other frontiers are being explored by theologians such as the wonder of current scientific developments and the important frontier of Death. Linda Conde-Gervais put the three lectures together in her thank you to Sister, saying that as the Trinitarian icon pulls us into the dance we are called to do our part to become more human.

Johnson has published more than 100 essays and articles in scholarly and religious publications and authored eight books: *Consider Jesus: Waves of Renewal in Christology* (Crossroad, 1990); *She Who Is: The Mystery of God in Feminist Theological Discourse* (Crossroad, 1992); *Women, Earth, and Creator Spirit* (Paulist, 1993); *Friends of God and Prophets: A Feminist Theological Reading of the Communion of Saints* (Continuum, 1998); *The Church Women Want: Catholic Theology in Dialogue*, ed. (Paulist, 2002); *Truly Our Sister: A Theology of Mary in the Communion of Saints* (Continuum, 2003); *Quest for the Living God: Mapping Frontiers in Theology of God* (Continuum, 2007); *Ask the Beasts: Darwin and the God of Love* (Bloomsbury Continuum, 2014). Translated into 13 languages, her work has garnered major awards including the prestigious Louisville Grawemeyer Award in Religion, the Crossroad Women’s Studies Award, and the Catholic Press Association Award. She used the \$250,000 from the Grawemeyer Award to establish a home for battered women.

Deeply involved in the life of the church, Johnson’s public service in the church has included being a theologian on the national Lutheran-Catholic Dialogue (1984-91); a consultant to the US Catholic Bishops’ Committee on Women in Church and Society; a theologian on the Vatican-sponsored dialogue between science and religion, and on the Vatican-sponsored ecumenical conference on Christ and world religions; and a core committee member of the Common Ground Initiative, started by Cardinal Joseph Bernardin to reconcile polarized groups in the Catholic Church.

2004 - Fr. Joseph Komonchak, PhD,
John and Joseph Hubbard Chair in Religious
Studies, Catholic U of America.



Rev. Joseph A. Komonchak, professor emeritus of the School of Theology and Religious Studies at the Catholic University of America, is a retired priest of the Archdiocese of New York.¹ When he came to St. Paul’s he was the first holder (since 1996) of the John C. and Gertrude P. Hubbard Chair in Religious Studies at the Catholic

¹ Robert M. Doran, sj, Department of Theology, Marquette University, www.marquette.edu/theology/komon, 2014.

University of America. Born in Nyack, New York, in 1939, he was educated at Cathedral College, N Y, and at St. Joseph's Seminary, Yonkers, N Y, from which he received an A.B. degree in 1960. Ordained in 1963, he received his Licentiate in Sacred Theology at the Pontifical Gregorian University in Rome, in 1964 and his PhD in 1976 from Union Theological Seminary, NY. His dissertation was on Cardinal John Henry Newman (1801-1890).

From 1964 to 1967, he served as a curate at St. Bartholomew's Church in Yonkers, N.Y., while also teaching theology at the College of New Rochelle. In 1967 he joined the theology faculty at St. Joseph's Seminary, where he taught until 1977. From 1977 he taught theology in the Department of Religion and Religious Education at the Catholic University of America in Washington, D.C. He has taught courses on the Church, on ministry, on the Church's social teaching, on modern and contemporary Catholic theology, on the thought of John Courtney Murray, and on the history and theology of Vatican II.

As the 25th Hanley lecturer, Fr. Komonchak chose "Vatican II and Beyond: Thinking About the Church" as his theme. Before Rector John Stapleton introduced Fr. Komonchak he paid tribute to long time member and friend of the College, Rita Desrochers who had attended every Hanley Lecture since they began twenty-five years ago.

Lecture I, "The Ecclesiology of Vatican II", explored three questions: What is the Church?, Where is the Church?, and What is it for? The Vatican II document *Lumen Gentium* outlines possible answers to these questions. The image of the church should not be of the 1% that is the hierarchy but of the 99% who are the laity. "After all, we would look ridiculous without them" he said, quoting Cardinal Newman. The Council bishops were not creating new dogma at their deliberations but rather were dealing with the reality of the church of the day. What makes the church "church", he stressed, is the people of the local and particular church in communion with the universal.

If it is Catholic, the missionary activity of the church must be at home in the local culture. Citing theologians like Lubac, Chenou, Yves Congar, and Rahner he reminded the audience that we are living with the Council's search for issues and others left unaddressed. In exploring connotations from the Council documents he mentioned how many, since the Council, have used the term "in the Spirit of Vatican II" meaning "what would the Council have said if the conservatives weren't there, or if 'I' had been there". The Council Fathers left many more challenges to others to address such as integrating the Human and Divine in the church or how to give local churches more autonomy. But, in answer to a question about having a third Vatican council or not, Komonchak said that call has been echoed since three years after Vatican II closed. It might break "the current log jamb" he said but the complications of getting nearly 4,000 bishops together from all parts of the world

to discuss those important issues and come to satisfactory agreements are far greater than getting the 2,500 together in the 1960s. Dean Christine Butterill thanked Fr. Joseph for clarifying important points of Vatican II and bringing hope to the negative view that so many have of the aftermath of the Council. She promised him the audience would rush home now to re-read *Lumen Gentium* and *Gaudium et Spes* or read them for the first time.

Lecture II, “the Local Church within the Entire Church”, enlarged upon part of what Fr. Komonchak had raised in the first lecture. Citing *Lumen Gentium* again he noted in chapter 26 the church is present in all the local churches, and in chapter 23 a seeming paradox is expressed in that “the local church is formed from the universal church and the universal church is formed from the local church”. He agreed with Lubac and Cardinal Kasper that the significance of the local church is so important that they should be granted more autonomy. Disagreement with this idea by Cardinal Ratzinger, at the time head of the Congregation of the Faithful, stems from worry about out of control individualism as a justification for Roman centralism. The church in Rwanda or Burundi is different from the church in Manitoba he reminded us yet the credo, scripture, sacraments unite us.

Citing early popes, Fr. Joseph called for more respect for the local church in giving them a say in the selection of their bishops. Celestine I (*d.* 432) claimed that “no bishop should be imposed upon an unwilling people” and Leo I (400-461) said “one should be chosen by all” in reference to bishop selections. The lack of opportunity for the laity to have a say in who their pastors and bishops are to be is one indication that the secret process of selection is flawed. He admitted, he as an active priest engaged and interested in church matters has also never been consulted on bishops’ selections. Sr. Susan Wikeem, snjm, then Director of St. Mary’s Academy, in thanking him, said she had studied his works when she was a student doing theology and appreciated this opportunity to hear him. With his two lectures so far he had nurtured our spirit and natures and framed the different issues for us in the tradition of faith and reason.

Lecture III, “The Church’s Redemptive Role”, looked at three challenges. The inner integrity of the church as seen in the Vatican II documents is demonstrated by the Trinitarian principles through which the church is born – the call of the Creator, the sacrifice of the Son, and the grace of the Holy Spirit. That essential ministry is a sacramental means of grace. Its generative principle calls for a reaction in the assembly of believers, the *congregatione fidelium*. Fr. Komonchak saw the first challenge as communication of the faith through preaching and catecheses. He is concerned not only about preachers who use pre-packaged homilies but also the uncatechized students who come to university. Religion is not just about feelings but about God, sin and forgiveness.

The second challenge is how to establish decision making and responsibility

at every level from the synod of bishops to the local pastoral councils, as was the Council's intent. Instead, many parishes do not have a pastoral council and members have no say in how the church is run. Rome has more control than before the Council was called, has a greater bureaucracy and has claimed control over a number of issues formerly in the Episcopal conferences.

The third challenge is how to heal the divisions among Catholics suggesting perhaps a need for an ecumenical society from within whereby we can discuss and appreciate our differences. "The world should be different because the church is in it", Komonchak insisted. A great loss occurred when theology became domesticated and left the university. Religion became personal and without relevance to the world. Faith and the practice of daily life have become separated. He agreed with Jacques Maritain and John Courtney Murray who call for a theology of the laity and not just a watered-down version of what the seminaries teach. He is troubled that religion is considered foreign. In societies with a separation of church and state, religion is not important and has no place.

On a positive note Fr. Komonchak pointed out that many Catholic colleges and universities have lately tried to answer and act upon the question, What makes us Catholic? He called for well-educated Catholics to address the issues of the day. He encouraged the laity to become learned on church matters, read books, journals, take courses, and encourage one another to engage in change. Dr. Richard Lebrun, Professor Emeritus and former Dean and Rector of the College, thanked Fr. Komonchak for modeling excellency in scholarship that displays an unfailing command of relevant texts from the Church's official teaching bodies, being ready to change opinions if the evidence leads him elsewhere, and showing his great love for the church.

Fr. Komonchak taught at Catholic University of America for 32 years, is now retired, and devotes his time to continued research, writing and lecturing. He is the chief editor of *The New Dictionary of Theology*. A specialist in the history and theology of the Second Vatican Council, he is the editor of the English edition of the five-volume *History of Vatican II*. He is the author also of *Foundations in Ecclesiology* (Boston: Lonerger Workshop, 1995). He has published well over a hundred articles in journals such as *Concilium*, *Cristianesimo nella Storia*, *The Journal of Religion*, *The Review of Politics*, *Revue d'Histoire Ecclésiastique*, *Theological Studies*, and *The Thomist*.

2005 - Fr. Achiel Peelman, omi, PhD,
Faculty of Theology, St. Paul University, Ottawa



A native of Belgium, Fr. Achiel Peelman, omi, was ordained to the priesthood in 1970 and is a member of the Congregation of the Missionary Oblates of Mary Immaculate (OMI). He earned his BA and MA degrees in Philosophy from the University of Ottawa, Licentiate in Philosophy and Theology from St. Paul University, Ottawa, a Doctorat és Science Religieuses from the Université des Sciences Humaines de Strasbourg – Faculté de Théologie Protestante.

In 1971, Fr. Peelman joined the academic staff at Saint Paul University as a Professor of Theology and has held various positions. During his tenure he has been Director of Graduate Studies for the Faculty of Theology and Vice-Rector (Academic). His teaching and research interests focus on Faith and Culture, Native American spirituality, religion and culture, inter-religious dialogue, Contextual Theologies, and the literary works and theology of Hans Urs von Balthasar. He ranks among the experts of the traditional religion of the First Nations of Canada.¹The Hanley Lecture theme this year was “The Traditional Spirituality of Canada’s First Nations Peoples and Christianity: A Commitment to Dialogue”. During the two day series, Fr. Peelman delved into the topics: “The Future of the Catholic Church among Canada’s First Nations Peoples”, “The Theological Challenge of Religious Pluralism and Aboriginal Spirituality” and “The Spiritual Roots of Aboriginal Peacemaking”. He stressed repeatedly what he had learned from his long association with First Nations peoples.

Father Peelman began his third lecture, “The Spiritual Roots of Aboriginal Peacemaking”, with a prayer to the great Peacemaker. He then shared recent experiences at an international colloquium in Rome called by Pope John Paul II on the culture of peacemaking, in the spirit of *Pacem in Terris*,² and which was to incorporate inter-religious dialogue. The participants came from all over the globe and included many Aboriginal peoples both religious and lay. Each were to present a paper as well as contribute to the dialogue on peacebuilding. He recalled the surprise of many in the St. Martha’s auditorium when Sister Kateri Mitchell, ssa, the first woman Executive Director of the Kateri Tekakwitha Conference in Great Falls Montana, prefaced her address on the medicine wheel teachings with a smudging ceremony of healing for all participants.

¹ Interview by Jean-Pierre Caloz, OMI, *Oblate Communications: the Oblates of Mary Immaculate*, 2014.

² Pope John XXIII, *Pacem in Terris*, papal encyclical, 1963.

This international meeting reviewed the six points necessary to have peace: community engagement in dialogue, knowledge of the history of “the other”, respect for cultural differences, understanding of people’s cultural identity, healing of memories and cultural wrongs, and a transformation of the religion itself, including Christianity, to eliminate violence. Conference members realized that in the past leaders had focused their energies on political matters such as aboriginal rights. Canadian aboriginal leaders soon discovered that other dimensions like spirituality and culture were also part of the equation. In Canada there are many hopeful examples of healing such as: centres to promote healing, the federal recognition in 1985 to restore dignity to aboriginal prison inmates, and community development which recognizes that individual healing does not pre-suppose community healing.

Fr. Peelman related that many of his inter-relations with Aboriginals during his lifelong work included participation in rituals such as sweat lodges and the Vision Quest which he could link to Christ’s “forty days in the desert”. The First Nations helped him connect with his own roots and ancestors. His efforts at dialogue were inspired by an awareness of the sacred circle, the inter-connectedness of relationships. Aboriginal peace is more than the absence of conflict. In Cree, Ojibwa, or Anishnaabe the idea connoted a walking in balance, a healthy or right relationship with others. A second thing he learned was that all societies promote essential core values for peaceful relationships. Thirdly he learned the importance of rituals to establish and proclaim solidarity, reciprocity, and mutual co-operation. First Nations have elaborate ceremonies for these and use the proper instruments too, like the calumet or the drum.

Peacemaking and healing are like establishing a covenant with total trust in one another, Fr. Acheil said. He noted that in Lakota no word exists for “contract” but there is one for “covenant”. He also learned that the spiritual and cultural are interconnected for the Aboriginal. The Aboriginal communion of saints has no limits. The medicine wheel symbolizes the four points in the compass, the four directions in the universe, four elements, four forms of life, and the four stages of the life cycle. In telling various true stories of community working together, Father showed the audience that community relatedness is symbolized by the circle.

In summation Fr. Peelman hoped the audience would reflect on Aboriginal and Catholic dialogue realizing it engenders a profound transformation. Admittedly, he said dialogue is often difficult given rapid societal changes. But he urged that in the new global context the survival of all is at stake. Continued theological reflections with the help of the Holy Spirit on cultural and spiritual harmony are important. All religions are important in inter-religious dialogue. Through the work of the Holy Spirit, the “new paradym of mission is reconciliation. Healing is possible for all in Christ.”

Dr. Glen McCabe, a Métis from Winnipeg, the first Aboriginal psychologist in Canada, and a faculty member at the University of Manitoba, thanked Fr.

Peelman for his third presentation. McCabe proudly wore his fringed tan buckskin jacket, which held great meaning for him, to honour the occasion. McCabe said the testimonials Father presented, as well as, coming from a theologian greatly impressed him. When a child, Dr. McCabe told the audience, he remembered his own father had spoken so often of peace, its importance, that none be left out of the Circle, and predicted there would be a growth in the culture of peace. Father expressed those ideas in his talks. The Indian Act had divided the First Nations into categories of Inuit, Métis, treaty and non-treaty when the traditional way is inclusive with respect and sharing. Glen expressed the firm hope that a future will come where fear is put away, and we will work together both for solutions and to establish the norms of peace and harmony.

An author of several books, Fr. Peelman's works include: *Le salut comme drame trinitaire. La Theodramatik de Hans Urs von Balthasar* (2002), *Le salut comme drame trinitaire* (2002), *Christ is a Native American* (2003, 2006 Reprint) and *L'Esprit est Amérindien: Quand la Religion Amérindienne Rencontre le Christianisme* (2004), *Les nouveaux défis de l'inculturation* (2007). He has also written numerous articles on Native American Spirituality including: "First Nations Peoples." in *Theoforum* 35(2004): 47-71 and "Native American Spirituality and Christianity: A Commitment to Dialogue." in *The Ecumenist: A Journal of Theology, Culture and Society* 39/1 (2002: 3-5), *Le salut comme drame trinitaire. La Theodramatik de Hans Urs von Balthasar* (2002). It is with Médiaspaul that he just published a very technical work on the "Théodramatique" of Hans Urs von Balthasar, "a sign that I did not forget my Western roots", he shared with interviewer Fr. Caloz, omi.³

³ Caloz, *ibid.*

2006 - Sr. Sandra M. Schneiders, ihm,
PhD, Jesuit School of Theology, Berkley.

Sr. Sandra Marie Schneiders, ihm, is a professor emerita of New Testament Studies and Spirituality at the Jesuit School of Theology, Graduate Theological Union, Berkley, CA. She specializes in New Testament literature, particularly Johannine literature and biblical hermeneutics, and Christian spirituality, specifically biblical spirituality, feminism, religious life and the theory of the field of spirituality. Her education included B.A. in 1960 at Marygrove College, M.A. in 1967 at University of Detroit, S.T.L. at Institut Catholique de Paris in 1971, and S.T.D. from the Pontifical Gregorian University in 1975.

In 2006, a volume of essays was published in her honour. Also in 2006, she won the John Courtney Murray Award, the highest honour bestowed by the Catholic



Theological Society of America. In 2013, she received the Association of Catholic Colleges and Universities Monika K. Hellwig Award for Outstanding Contribution to Catholic Intellectual Life, and in 2012 she was honored by the Leadership Conference of Women Religious as recipient of their Annual Outstanding Leadership Award. In 2014, Sr. Sandra was the recipient of the Barry University Yves Congar Award for Theological Excellence.

For this 27th Hanley Lecture Series, Sr. Schneiders chose *The Bible and the Word of God* as her theme. Lecture I, “Does God Speak English?”, Lecture II, “What about Pinocchio?, the Uniqueness of the Bible”, and Lecture III, “Can the Bible Text Change?, Reader and Text Transforming Each Other” all spoke to a particular aspect of this theme.

Sr. Schneider began Lecture I by reminding us that both “Scripture and the Eucharist meliorate the Lord to us.” Yet, one of the great challenges in the Bible is deciding its meaning. It is also not a science book and contains many historical inaccuracies. An extreme liberal position rejects the Bible as outdated mythology and claims it is not literally the Word of God. On the other end of the spectrum, the fundamentalist position views scripture as the literal Word of God, containing no errors, and each word as accurate and inspired by God. In between lies the solution. If we understand the Word of God to be “linguistically a root metaphor” it will help us grasp the meaning of Divine Revelation. Revelation is not information; nor is it like a chest in a bank with the church having the only key, she emphasized. The Bible is a witness to Divine Revelation - a human witness that is limited, biased and just as all human communication is, inadequate. Because we communicate in words, so the Bible is the Word of God in a metaphor for the process culminating in Jesus.

Brett Luschinski, Vice-stick of the SPC Student Council thanked Sr. Schneiders on behalf of the crowded audience present. He appreciated her “logical knowledge” and useful examples and stressed she had certainly doubled his vocabulary in this one evening.

In Lecture II, Sr. Sandra recalled for us the story of the wooden puppet Pinocchio who wanted to be a real, live boy. Whenever he told a lie his nose grew longer and when he told the truth it went back to normal size. A student of hers once told her Pinocchio’s story taught him a morality and asked, “so why is the Bible so special?” It is true all kinds of literature has an impact on the self and society. However scripture does more than that as it is a “witness” to how God spoke to people, a medium of Divine Revelation, and mediates the relationship of God and humans. We need to bury the notions of infallibility (no mistakes by the author), as humans make mistakes, and inerrancy (no errors in the text) as there are countless errors in the texts.

She pointed out too that the authority of the Bible places a claim on us that is not a love of force but rather an “invitational authority” or a “disclosatory authority” such as in the story of the Good Samaritan. Two said “no” to helping the man in

the ditch and one said “yes.” Then Jesus asked who was right? Experience is the first source of authority. God discloses and we choose to respond, “yes” or “no.” Jesus is pointing out that the “authority” is the self. In answer to a question about the biblical “fear of the Lord” that we are supposed have, Dr. Schneiders explained that it is not a terror we should experience but, as the Book of Wisdom says, a piety and kind of dependence on God, “something more important than me” idea. She reminded us of the oft quoted saying, “There is only one God, and I’m not it!” Georgina Lewis, Head Librarian, Fr. Harold Drake, sj, Library, thanked Sr. Schneiders on behalf of a packed Christ the King Chapel, saying that her presentation had invited us all to be not passive consumers **in** the Word of God and not passive consumers **of** the Word of God.

In Lecture III, Dr. Schneiders asked the questions, of how can we appropriate the text of scripture with its inherent problems? What of the complicated role of the New Testament in Anti-Semitism, the Old Testament on war, and both on slavery and the treatment of women? Various ways have been used to interpret the text which is a “human artifact”. The job of theologians and exegetes has been to extract the meaning from the texts by appropriate means and hand it over to pastors who present it to the Christian community. Some Protestant communities surrendered to the text and took what it said literally. The Catholic response was to hand it over to church authority and tradition. Another approach was to see what it meant back in the time it was written and apply it to today almost like a judge does with Law.

Unlike any other writing, even religious literature the Bible makes demands on the reader. Sr. Schneiders recommended the use of transformational hermeneutics to struggle with the Text. Use religious tradition as a whole to keep a passage within its context. Things left out have been re-constructed such as the name “Junius” corrected to the female “Junia” in Paul’s passage about “Junia and Andronicus apostles with me.” And, use the text in exploring how Jesus dealt with conflict. The text can function very differently too such as the Song of Songs, originally a lay love poem changed long ago to the image of Christ and the Church. Dr. Robert Smith, professor in the English, Drama and Film Studies department and himself a graduate of Berkley, thanked Sr. Schneiders for her lectures. He pointed out that she invited us to journey with her and, scholar or no, she made often difficult and challenging material, on the Bible as the Word, accessible to all present.

Dr. Schneiders is affiliated with a number of organizations including the Catholic Biblical Association, Society for New Testament Studies, Society of Biblical Literature, and the Catholic Commission of Intellectual and Cultural Affairs. She has taught at university and high school levels, and has administrative experience as a facilitator in the Doctoral Program in Christian Spirituality at the Graduate Theological Union in Berkeley. She has also served as Executive Coordinator for the Institute for Spirituality and Worship, Jesuit School of Theology.

Sister Schneiders has written numerous journal articles and more than a dozen books, some of which include: *Buying the Field: Catholic Religious Life*, (2013); *The Resurrection: Did It Really Happen and Why Does That Matter?*, (2013); *Prophets in Their Own Country: Women Religious Bearing Witness to the Gospel in a Troubled Church*, (2011); *Beyond Patching: Faith and Feminism in the Catholic Church*. 2nd edition, (2004); *Written That You May Believe: Encountering Jesus in the Fourth Gospel*, (1999 & 2003); and *The Revelatory Text: Interpreting the New Testament as Sacred Scripture* (1995).

2007- A. Rashied Omar, PhD,
Joan B. Kroc Institute for International Peace
Studies, University of Notre Dame



Dr. A. Rashied Omar is a Professor and Research Scholar of Islamic Studies and Peacebuilding for the Joan B. Kroc Institute for International Peace Studies at the University of Notre Dame. He earned a B.A. Honours (1980), M.A. (1992) and Ph.D. (2005) in religious studies from the University of Cape Town and an M.A. (2001) in peace studies from the Kroc Institute. He also completed study programs in Islamic religious education in South Africa, Sudan, Pakistan, and Malaysia.

This year's 28th Hanley Lectures were held in Alumni Hall at St. Mary's Academy and Rector Denis Bracken thanked its Director, Sr. Susan Wikeem, snjm, and St. Mary's for their continued hospitality as we had enjoyed previously in 1992 and 1995. The theme of Dr. Omar's lectures was "Islam and the Challenge of Peace". He began each lecture with the blessing in Arabic and English – "May the Peace, Mercy and Blessing of God be upon you all."

In Lecture I, "An Islamic Definition of Peace: Between Compassion and Justice," he first reminded the audience that recent affairs in the late 20th and early 21st centuries have "caused religion and violence to move to the centre of international affairs" and have "challenged during these times Islam and Peace". He wished therefore to share with the audience some of his passion for the task he has set to counterbalance violence in the world. He wished to tackle two questions: How disparate is the Islamic concept of peace? And, why does it appear that Peace is illusive in many current Muslim societies?

Struggles in parts of the Islamic world today, he stressed, have become a search for justice but "one that has eroded the value of compassion"; they have become struggles without compassion. In the vein of Johan Galtung (1930-) founder of the Peace Research Institute Oslo in 1959 and the world's first chair in peace and conflict studies, Dr. Omar explained two definitions of peace: Negative Peace and Positive Peace. The most dominate concept of Peace in the world today, Negative

Peace, is a minimalist notion of the absence of war. On the other hand, Positive Peace “recognizes the existence of structural violence,” such as poverty, lack of education, prevalence of diseases, oppressive governments, which has the effect of denying rights to people. Kinds of violence which label some, “terrorists”, he argued, must have a broader definition. Mandela, for example, was once regarded as a terrorist but not the apartheid state of South Africa.

Islam is closer to Positive Peace, Omar commented, with its closely linked ideas of compassion or mercy and justice, meaning to give one his or her full portion; both are mentioned repeatedly in the Qu’ran . Citing Pope Paul VI, “If you want peace, work for justice”¹, he noted that the Qu’ran’s exhortation to Justice is also important. In Islam, the two core values of compassion and justice should be held in delicate tension but when a choice must be made between the two, compassion must trump justice. He is indicating here that special circumstances often call for mercy over the strict interpretation of say a law of justice.

To restore that concept of compassion with justice, Dr. Omar called for several things: Muslims must not tire or weary of saying repeatedly that violence is contrary to Islamic teaching when The Prophet condemned all forms of extremism. Islamic scholars must take up more studies for non-violence and peacebuilding in Islam. Training for Muslim religious scholars is urgently needed so they can take up the role to urge compassion and justice and seek non-violent solutions. In the light of the crises in leadership, peace studies and even inter-religious dialogue and study should be part of the training for new religious leaders. Peace scholars and peace advocates, often marginalized, need to move the focus to public debates that would question, examine and challenge current policies and methods that wage war against extremism.

His “modest proposals” offered that evening showed there is a peaceful role for Islam in the contemporary world and among each other. In conclusion, Dr. Omar underlined the challenge for peace for the Abrahamic religions is to reach out to each other, embrace and come to know each other so that humankind may be one in the sight of God.² Albert El Tassi prominent businessman, philanthropist, and member of the Mauro Centre Board thanked Dr. Rashied Omar for all he is trying to do to spread peace and joked that we currently have a Jewish mayor and could one day have a Muslim one.

Lecture II: “Islam, Violence, and State Terror” began by reminding the audience that a major source of violence and terrorism in the world today is never far from contemporary views of Islam. Apologists say that such views are a debasement of the teachings of Islam. Yet this focus on Islam and violence ignores the fact that

¹ Pope Paul VI, “Message of His Holiness for the celebration of the Day of Peace, 1 January 1972”, from the Vatican, 8 December 1971, Paulus PP. VI.

² *Qu’ran*, (49. 13).

most religions and sacred texts allow for the use of violence under stringent conditions. He pointed out that in the 1980s, for example, a debate ensued on the Biblical perspective on Apartheid in South Africa. The Dutch Reformed Church with its Calvinist teaching had sanctioned the regime's use of the Apartheid system. The Greek term *kairos* meaning a moment of crisis but also of opportunity was used to challenge this system. The Kairos document: A Christian response to Apartheid in South Africa (1985) produced by a number of South African theologians and signed by 150 theologians was a protest against Apartheid and state sanctioned violence.

With a brief review of the Prophet's life and inspired writings, Dr. Omar referred to some that have been interpreted by extremists to sanction and urge violence. He insisted that we need to confront the difficult verses in our sacred texts and understand interpretations of them. In addition, he called for more study of state sponsored structural violence far greater than so called "terrorism" and often used in the guise of enforcing the law. Admittedly, these are difficult times for Muslims to live through, but we need a balance of scholarship to determine the root causes of violence.

Fielding many questions from the audience, he pointed out: we need dialogue to stop demonizing "the other" and to embrace each other, and we need scholarship to explore the ethics of Mission to stop the violence to the other, say for example, when one leaves Islam and embraces another faith, or one of another faith who cannot accept Islam. When asked about clerical formation in these ideas, Omar recollected the first word to the Prophet was "read" and so he is in favour of studies in peace and conflict resolution studies in the Madras. In answer to the query if there are peace studies centres in the Muslim world, he responded the ideas to have them are very slow growing as most of the writings are inaccessible to study since they are in Arabic and only 15% of the world's one billion Muslims know Arabic. He is part of a small group of scholars who are translating these texts for wider use and study.

Fr. John Perry, sj, thanked Dr. Rashied on behalf of all present for sharing his gift of being able to address the difficult topic of Islam, violence and state terror. He has shown great courage in doing so in his public addresses and writings. Perry acknowledged how painful it must have been in South Africa when Muslim and Christian scholars saw such sustained support for the regime.

In Lecture III: "Opportunities and Challenges for Islamic Peacebuilding after Sept. 11th," Dr. Omar related that since he began living in Indiana as a research scholar at Notre Dame from 2000 onwards, he has found only deep respect and never encountered any personal anti-Muslim sentiments. Following the events of 11th September 2001, however, the lives of many North Americans have changed. The challenge for Muslims is to liberate themselves from the anguish they feel by working hard to counteract the minority of religious extremists.

He next related a few vignettes for our consideration that we may not have heard of because such items do not seem to be attractive for the media to report.³ As well as others, many Muslims worked and died in the twin towers disaster; three days later when Muslims went to pray in Chicago's Bridgeview Mosque, 200 inter-religious activists formed a human chain around the mosque to protect the worshippers inside; on 26th Sept., Christian and Jewish leaders came to the Islamic Centre near Notre Dame University to show solidarity with Muslims and presented a letter signed by priests with the prayer that assured prayers "for active respect and justice for all citizens... and that may God's peace surround you in these difficult times."⁴

Omar noted that in the Qu'ran a saying is apt here, "where there is hardship, there is also ease".⁵ This idea is very like the Ignatian way of finding consolation in all things. The turn of world events had led to an interest in Islam and encouraged inter-religious dialogue. But he warned if we learn nothing else from his talk we should remember the World Council of Churches saying, "Inter-religious Dialogue is not an Ambulance!" So while a crisis can spark an awareness, we must find 'intrinsic motivations' built on mutual trust and respect to go below the surface and address deep issues within society that includes both religious and non-religious.

In answer to a question about how we can learn more about this complex topic, Dr. Omar recommended the book *Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terror* by Mahmood Mamdani (2005). To a standing ovation, Dr. Sean Byrne, Director of the Mauro Centre for Peace and Justice thanked his friend Rashied for his presentations. Sean reflected on three metaphors which were prompted by Dr. Omar's remarks: As Jesus ascended into heaven he said, "Love one another as I have loved you"⁶; to overcome violence and intolerance, we must walk the talk with humility; and see the importance of forgiveness, compassion and tolerance, in the Ubuntu (African) proverb about the value of Devotion – "I am because you are". He thanked Rashied for his profound insight into how we can reach out to each other.

A. Rashied Omar's research and teaching focus on the roots of religious violence and the potential of religion for constructive social engagement and interreligious peacebuilding, focusing on the Islamic ethics of war and peace and interreligious dialogue. He is co-author with David Chidester et al. of *Religion in Public Education: Options for a New South Africa* (UCT Press, 1994) and a contributor to the *Encyclopedia of Islam and the Muslim World* (Macmillan Reference USA, 2003). With two other scholars (Martin Forward-Aurora University, and Scott

³ A. Rashied Omar, "Three Vignettes" in *Interreligious Insight*, October 2003 Edition.

⁴ Ibid.

⁵ *Qu'ran*, (94. 5-6).

⁶ John 15:12.

Alexander - Catholic Theological Union, Chicago) he co-edited *A Dictionary of Christian-Muslim Relations* (Cambridge University Press, 2012).

In addition to being a university-based researcher and teacher, Omar serves as imam at the Claremont Main Road Mosque in Cape Town, South Africa, and an international advisor to the Dutch-based Knowledge Forum on Religion and Development and a trustee of the Healing of Memories Institute in South Africa.

2008 - Roger S. Gottlieb, PhD,
Professor of Philosophy, Department of
Humanities and Arts, Worcester Polytechnic
Institute



Dr. Roger Gottlieb is the author/editor of 16 books and more than 100 articles on environmentalism, religious life, contemporary spirituality, political philosophy, ethics, and disability.

He is internationally known for his work as a leading analyst and exponent of religious environmentalism, for his passionate and moving account of spirituality in an age of environmental crises, and for his innovative and humane description of the role of religion in a democratic society. He is editor of six academic book series, on the editorial boards of several journals, and contributing editor to *Tikkun Magazine*.

For the last twenty-one years, Dr. Gottlieb has concentrated on the religious, spiritual, and ethical dimensions of the environmental crisis and on the place of religion in a democratic society. His anthology, *This Sacred Earth: Religion, Nature, Environment* is known internationally as the first comprehensive collection on the topic. His 1999 book, *A Spirituality of Resistance: Finding a Peaceful Heart and Protecting the Earth*, was called by Protestant theologian, John Cobb, “a true spiritual guide for our day” and excerpted in *Tikkun* and *Orion Afield*. His *Joining Hands: Politics and Religion Together for Social Change* (2002) received advanced praise from theologian Harvey Cox and environmentalist Bill McKibben. He lives in Boston with his wife, noted psychotherapist and author Miriam Greenspan, and shares in the care of his daughters, Anna and Esther.

This year’s topic for the 2008 29th Hanley Lectures was Religious Environmentalism, Ecological Democracy, and the Problem of Evil. The Sunday evening lecture was held in St. Mary’s Academy’s Alumnae Hall because of its central location. The two Monday lectures were held at St. Paul’s College.

Dr. Roger Gottlieb began Lecture I: “Religious Environmentalism and our Planet’s Future” by ringing a bell and inviting the audience to relax with a centering exercise, calling to mind images of a favourite place, enjoying it first alone, then with loved ones, and finally with others. We were then returned back to the Hall with the bell. He began the lecture with the question of why do we talk about religious

environmentalism, saying it is easily answered because it is a crisis! He used a few images to illustrate: the garbage patch made of plastics and other debris that the sea currents coalesce into a large island in the Pacific Ocean is sometimes bigger than the United States; take twelve new-born babies in the U.S. and an examination of their blood shows 197 toxic chemicals already in their system, in Canada the babies may have 40 to 50 toxins; companies are poisoning the streams with mining effluent; deforestation has left land bare and victim to erosion. Despite all this horror, there is good news; in the last three decades religious leaders have woken up and people are making a difference.

Dr. Gottlieb emphasized that theologically and ecologically we have recovered from our traditions the notion of a “green religion.” The Jewish philosopher Maimonides (c.1135-1204) cautioned “Do not think the world is made for you!”, or in other words treat it without care. St. Francis spoke of Brother Sun and Sister Moon. All kinds of examples are there in our histories but were ignored. We now realize that though Genesis gave us dominion, it is as stewards of God’s will for the world. We read the Bible in a different way seeing it as a sin to pollute the natural world. The Bible teaches not to waste the natural world, for all to rest on the Sabbath, and to let the ground rest every seven years. Gottlieb noted that Pope John Paul II had a profound ecological awareness in his dealings with the Dalai Lama and the World Council of Churches. Religious traditions are showing an openness to new ideas and asking different questions. Do we accept a large donation, for example, from a donor who makes his money selling pornography? Perhaps not. Or does another get on our board of directors who manufactures and sells pesticides?

Despite the darkness of life, many good stories are there, Gottlieb asserted. In Zimbabwe’s ‘war of the trees’ local churches and religious groups worked and developed a ‘green army’ to plant 8 million trees. The World Council of Churches representing 400 million Christians places pressure at any climate negotiations to do with global climate change. Three hundred international treaties exist on the environment, when thirty years ago there were none. In their networking about ecology, Christian groups are advocating an attitude, of asking, what would Jesus desire, and of developing values to off-set consumerism. Religions now have rituals and prayers to grieve and acknowledge what we have done to the earth.

Religions have a faith with a sense that every death matters, it counts and makes a difference. We have an affinity that is spiritual and realizes life is a miracle and deserves love and care. Non-religious can try to integrate the work and the environment too, but the religious have the background as a basis for their actions. Is there hope in this ecological evil, Roger asked. His answer was affirmative. We can seek more knowledge, cry our tears and move on to solutions.

In the question period, Gottlieb clarified the meaning of the important issue of “externality” with regard to the ecology. When we buy a pair of shoes for example

do we think of the pollution from the distant shoe factory poured into a local river that killed the fish and made the people sick who use the water to drink? We ask different questions and reflect upon what does it mean, the seventh generation from now?

Chris Hyrnkow, who has taught courses on ecological awareness for our Catholic Studies programme, thanked Dr. Gottlieb for sharing his ideas on eco-theology and showing us life is a gift. Chris stressed his work is a service not only to our province but also to the planet.

In Lecture II: "Hearing Nature's Voice: The Possibilities of Ecological Democracy"¹, Gottlieb demonstrated again his intense analytic intelligence, humorously engaging style, and an inspiring message of personal responsibility, social change, and spiritual vision. The audience of students, faculty, members of churches, synagogues, and the community found him a riveting lecturer whose message resonated long after the formal presentation ended, encouraging people to act as well as think and feel.

In Lecture III: "Spiritual Life in an Age of Ecocide: Political Resistance and the Problem of Evil," Dr. Gottlieb intended to meld that spiritual life, sense of peace we can attain through prayer and centering with the magnitude of the ecological horror in the world. A developed spirituality shows itself in gratitude, how we wake up in the morning. Jews, for example, begin their days with a prayer of gratitude on their lips; it begins the day in a productive positive way. This spiritual view looks on the bright side of things, trusts in God, sees God's will not one's own. How very like the radical Ignatian prayer recited daily: *Take Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To Thee, O Lord, I return it. All is Thine, dispose of it wholly according to Thy will. Give me Thy love and Thy grace, for this is sufficient for me* (Ignatius Loyola).

Dr. Gottlieb warned however that spirituality has its dangers. If it is purely aesthetic one can choose only the pleasant, the comfortable and ignore the real. He stressed, there must always be a tension between peace, the love of God, and the harshness of the world, a tension between the practice of prayer and the human connection. Instead of avoidance and denial, our spirituality responds to the ills of the world. Because of this eco-crisis, he continued, conditions of life on this planet are threatened. The ocean is acidified, rates of extinction of species is the highest it has ever been, few cod fish are left near Newfoundland's Grand Banks, mothers' milk is poisonous, Lake Winnipeg is in danger, are all part of the crisis. It helps to talk about what is local where people can see it, where it affects them.

When you face this reality of destruction, anger, rage can well up, against all, against God, Gottlieb continued. But rage is part of the prayer, he insisted. There

¹ Unfortunately this second lecture was not recorded for posterity.

is hope in the good things happening. Just as the Jewish wedding couple smash a glass to remember the destruction of the Second Temple by the Romans at this time of joy, or the inmates of the death camps during the Shoah chose life and learned survival by resistance, so too can we form an attitude of resistance and act upon protecting the environment. “We cannot do it all and must leave the result to God; we need to be humble and yet assertive too.” We are like a flower in this garden we call earth, he reminded us in closing, asking us to close our eyes and visit again our place of spiritual grace. He ended with the question, “What does Spiritual Grace truly mean” for each of us in this world?

Alan Weinberg thanked Dr. Gottlieb for his inspirational talks and for the freshness in which they were presented. He could see clearly that the study of Religious Environmentalism leads one to action and we were encouraged to do that from his presentation tonight.

Gottlieb’s 2006 works on religious environmentalism, *A Greener Faith: Religious Environmentalism and our Planet’s Future* and *The Oxford Handbook on Religion and Ecology*, established him as the leading commentator and exponent of this unprecedented political, environmental, and religious movement. Bob Edgar, head of the National Council of Churches, said *A Greener Faith* provided “a bright picture of the faith community’s capacity for caring for God’s creation” and that following Gottlieb’s lead would help us “go a long way toward being more effective stewards of our fragile planet.” Carl Pope, executive director of the Sierra Club, called it a “seminal book examining the emerging debate on environmental ethics among the world’s great faith traditions.” Thomas Berry, one of the world’s leading eco-theologians, said it offers “superb insight” and is a “most needed guide.”

Professor Gottlieb’s newest work is *Engaging Voices: Tales of Morality and Meaning in an Age of Global Warming* (2011), a collection of related but distinct short stories in which Gottlieb explores moral, political, intellectual, and spiritual dilemmas provoked by the environmental crisis and asks how, in the face of powerful emotions and deeply contested views, we can live and talk to each other?

2009 - Fr. Michael Paul Gallagher,
sj, PhD, Rector, Collegio Bellarmino, Rome

Fr. Michael Paul Gallagher, sj, is an Irish priest who entered the Society of Jesus at the age of 22 having studied literature at universities in Dublin and Caen, France. Later he went on to further studies in literature at Oxford and John Hopkins Universities and obtained a doctorate in theology at Queen's University, Belfast. From 1972 to 1990, Fr. Gallagher lectured in modern English literature at University College, Dublin. He moved to Rome in 1990 to work in the Vatican, first in the Pontifical Council for Dialogue with Non-believers and then in the Pontifical Council for Culture. Having finished his service there in 1995, he became professor of fundamental theology at the Pontifical Gregorian University, Rome, where from 2005 to 2008 he was Dean of the Theology Faculty.



Dr. Gallagher has a special interest in the frontier areas of theology, seeking to relate faith to secular culture, to art, to imagination and literature. In recent years he has given graduate courses on Blessed John Henry Cardinal Newman, the Canadian Jesuit Bernard Lonergan, and the philosopher Charles Taylor. In September 2009, he became Rector of the Collegio Bellarmino in Rome, a large Jesuit community for post-graduate students.

Rector Denis Bracken thanked St. Mary's Academy for their hospitality for the evening, reminded the audience that the lectures the following day would be back at St. Paul's, and then introduced Fr. Gallagher. For the 30th edition of the Hanley Lecture Series, Fr. Gallagher's topic was, "Our Religious Imagination". He began by saying how honoured he was to be here in the shadow of such distinguished speakers before him. He could claim, he said, to have an affinity with the late Fr. Jack Hanley, sj, because they both loved theology and literature. He chose as his title for Lecture I, "The Retrieval of a Cinderella" because, he explained, like Cinderella, religious imagination had been relegated to the basement for a long time, banished, as it were, by the ugly sisters Neo-scholasticism and Dominant Rationalism. Neglected by the sisters, however, she emerged like the imagination has in more recent times.

Gallagher then presented many examples from literature to illustrate his points. Plato had banished poets from his *Republic* as they told lies. Imagination has often, across the centuries, been seen in a pejorative light as "only" a messenger or as just "mere" imagination. We must beware, he warned, of the "mere syndrome". The term 'Religious imagination', he explained, comes from John Henry Newman who saw a freshness of vision in the possibilities of the religious imagination. For Canadian

writer, Margaret Avison (1915-2007), her work demonstrates sacramental moments that are mediated by imagination.

Across the centuries many thinkers had varying ideas about Imagination. Locke and Hume thought it was important but passively suggested, “we gather impressions of life through a filter of imagination.” Biblical language is imaginative and the language of the sacraments is symbolic imagination. Major religious thinkers use the imagination, he reminded the audience. Rahner, Balthazar, and Lonergan may differ on their approach to many things but on the issue of imagination their views converge, Gallagher insisted. Even popular writer Andrew Greeley had said religion is a function of the creation of imagination. After many questions from the audience, Fr. John Perry, sj, thanked Fr. Gallagher for doing his ‘homework’ and using Canadian authors in his material, and for reminding us to use the culture of imagination in our educational work. It is clear, Perry said, that the teaching of humanities at St. Paul’s with those elements of the imagination helps the students no matter what they eventually do in life.

For his second Lecture, “Imagination: A Convergence of Recognition”, Dr. Gallagher wanted to focus on three thinkers: John Henry Newman (1801-1890), Charles Taylor (1931-), and Paul Ricoeur (1913-2005). As a young man, wanting to be guided by reason not imagination, Newman had thought that revealed religion should be practical and it was the duty of Christians to hold this view. As he grew in wisdom and age, Newman realized there must be a tension between the two. Gallagher added that though imagination is the battleground of Faith, it is also a source of nourishment. Newman came to see that imagination played a role in religious certitude for both notional assent and real assent, the first unchanging and the second changing, make God real. Imagination is that bridge, a way to make Faith real.

Paul Ricoeur’s view, in his study of language, is that there is no action without imagination and imagination is “the creative movement to an elsewhere”. The metaphor is important for we understand the imagination by starting with the surprise of the Metaphor. Charles Taylor, Gallagher explained, has expressed that our being, in the image of God, is to open ourselves in religious imagination. While Emily Dickinson claims imagination is the spark that creates new meaning, Gallagher suggests the strong sense of imagination makes the Bible come alive. Youth today have an imagination provided they are asked the right question. Gallagher’s view of imagination goes beyond that of the visual as suggested by St. Ignatius in the Spiritual Exercises. The visual is limiting, asking for a physical presence, but good for beginners. Fr. Gallagher’s understanding of “religious imagination is much bigger needing the freedom to let go.” Dr. John Stafford, Dean of Theology, St. John’s College thanked Fr. Gallagher saying he liked the phrase, “imagination gives us a hold on truth”. On behalf of all there, John thanked him for “the retrieval of our Imagination”.

Lecture III, “Faith as Re-imagining” concerned bringing imagination up from the basement. Gallagher wanted imagination not just for the extra ordinary times, but for the everyday in Faith. Faith occurs when our imagination is fired and charged by Christ. The Ignatian Exercises use the five senses of the imagination as a scaffolding for the readiness for grace through the imagination. It is important though to know in what ways imagination can help or hinder the roads to faith. E. J. Pratt (1882-1964) in his blank verse epic on *Brebeuf and his Brethren* illustrates how Brebeuf is changed when he returns to France. Brebeuf sees the high cathedral in Rouen in relation to the tall forest pines of New France rather than the other way round. His imagination had transformed his view.

William F. Lynch, sj, (1909-1987), writer on literature, media, and theology, Gallagher explained, took a different view of imagination. There is a danger of imagination fixation which can allow three distorted views of the imagination: trivialization of imagination, suspicion of romantic exhortation of the imagination, and dismissing of the everyday in the imagination. Lynch noted, Christ is the Lord of the Imagination and to be faithful to the finite movements of the everyday, if the imagination is the whole of us, they are far more than mere snap-shots of reality.

In summation, Gallagher reminded those present that the heart is reached through the imagination not the intellect. What we call imagination is central to make faith alive. As Longergan would say religious experience is never *achieved* but is always a *gift*. In answer to a question, Fr. Gallagher made the distinction between imagination and inspiration. Inspiration comes from outside of me. Whereas imagination is in a zone unto ourselves. It is like getting on an elevator in a highrise building and it only takes you to certain floors; you need a key to access the others. You know the other floors are there, but not now for you.

Dr. Robert Smith, who teaches drama for the Department of English, thanked Fr. Gallagher for his stimulating series. He said of Gallagher, “you have given us much in this time of academic specialization and we go away greatly enriched.”

Gallagher is the author of some 10 books on spiritual and fundamental theology, including the *Human Poetry of Faith* (2003), *Clashing Symbols: an Introduction to Faith and Culture* (2nd ed., 2003), and *The Disturbing Freshness of Christ* (2008). Michael Paul’s journey from literature to theology came with the insight that if it were going to be fruitful, we would have to speak to people imaginatively. In a life of unblocking the spiritual imagination, the poor have also held a place in his life and ministry. While living in Paraguay he realised that “Living with the poor, I saw that unbelief was more likely a product of life-style, than a set of ideas.” On his return from Paraguay he lived and ministered in Ballymun while commuting to UCD to lecture. Today he has made the Gregoriana in Rome his home where he lectures in theology and travels worldwide including to Vietnam to lecture on his favourite subject, religious imagination.

2010 - Lisa Sowle Cahill, PhD,
Theology Professor, Boston College



Dr. Lisa Sowle Cahill received her BA from the Santa Clara University and her MA and Ph.D. from the University of Chicago Divinity School where she studied under our 1988 Hanley Lecturer, James Gustafson. She has taught at Boston College since 1976, and has been a visiting professor at Georgetown and Yale Universities. She and her husband Larry are the parents of five children.

Professor Cahill is a fellow of the American Academy of Arts and Science, is past president of the Catholic Theological Society of America (1992-93) and the Society of Christian Ethics (1997-98). She holds eleven honorary degrees and her academic awards include: John Courtney Murray Award, Catholic Theological Society of America, (2008); College of St. Catherine, Myser Award, (2007); Mother Seton Award, College of St. Joseph (Ohio), (2001); Ignatian Award, Santa Clara University, (2001). She has served on: the Catholic Peacebuilding Network, Scholars Advisory Group; Theology/Ethics of Just Peace Project; Kroc Institute for International Peace Studies, University of Notre Dame, (2005-2010); and was a Divinity School Speaker, 500th Commencement Celebration, University of Chicago, (2009).

Rector Denis Bracken welcomed everyone to the Jensen Theatre on a Wednesday evening, 23rd October 2010, for the 31st edition of the Hanley Lectures. The audience settled back into the new theatre chairs to enjoy Professor Cahill's chosen topic, Catholic Bioethics and Social Justice.

Lecture I, "Global Bioethics: Challenges for Catholic Social Teaching" began by recalling Pope Benedict XVI's speech to the United Nations General Assembly (18 April 2008) urging that the promotion of world health and education, and efforts to end poverty and disease are issues of justice. Cahill insisted the concerns are very broad and include aids prevention, malaria, and water quality. Today we would add the ebola crisis to that list. Over 6,000 children die everyday because they have no safe drinking water, she exclaimed. Catholic social thought concerning these problems has both strengths and weaknesses. In proclaiming a 'preferential option for the poor' it is not enough for church agencies to rush in and fix problems throughout the world. Rather, Cahill insisted, solutions "need to be *with* and *by* the poor."

Some Catholic social thought has appealed only to leadership to mend the problems rather than all levels of society. Other ideas have focused on women's reproductive issues not on social justice for women. Papal exhortations have encouraged labour unions and lower levels of society to become informed and participate

in advancement of society. Popes John Paul II and Benedict have realized that more than moral persuasion was needed to change structures. If market driven economies and the law of profit are the sole goals, growth is limited as are the benefits to all.

Examples such as: addressing the brain drain from Africa where students come to a developed nation, study and instead of returning to help their homelands, they remain abroad; or pressure brought by UN agencies on drug companies who control patents for twenty years to make it possible for developing nations to afford generic versions; or the development of systems whereby women in Bangladeshi villages can get micro-credit to support small businesses which improve conditions for their family and their status in the community, all illustrate concrete ways to improve conditions for the poor. The social values in the papal encyclicals also show we need a blend of both social economics and market economies. Cahill ended with the question, "Where are the forces that will emerge to shape the economies?"

Fr. John Perry, sj, (who later went to serve in Liberia, Africa in 2013) thanked Professor Cahill for her presentation and discussion. He noted she helped us realize that it is not up to her to solve or answer the questions facing the people of Africa, for they must discover that themselves. He thanked her too for her role as theologian in clarifying what Pope Benedict XVI has added to Catholic Social Teaching.

In Lecture II, "Reading *Dignitatis Personae* (2009, Vatican Document on Bioethics)," Dr. Cahill wanted to explore what it did and did not say and suggestions if it were to be revised today. The Document was focused on beginning of life matters and repeated the earlier teaching on infertility. It did not cover end of life issues or health care over one's life span. It took a firmer position, than in previous documents, on embryos and stem cell research and encouraged science to continue looking for other ways. With 'altered nuclear transfer' methods whereby genetic changes are made to make the embryo unviable, the moral question is always, "is it true what you have is not human or one that is intentionally disabled?" With even the mere probability of it being human the answer must be no. With better technology today in reprogramming of adult cells embryonic cells need not be used.

Other important challenges have arisen such as embryo adoption, genetic therapy and alteration or the 'Plan B' treatment used in rape protocol which some Catholic hospitals feared could be abortive. Thankfully more is known now and it is clear Plan B does not interfere with implantation nor is a pregnancy interference. For end of life matters, Cahill recommended we read material by physician Sr. Neulla Kenny who has written about how many in society calling for euthanasia misunderstand the Catholic approach to death.

Dignitatis Personae does not emphasize that poverty is far more of a problem than technology. In so many places, respirators for infants are not accessible, mothers are still dying in childbirth. This document is more definitive than the 1987, *Donum Vitae* but what Cahill would add and develop is "Dignity at the end of life for the poor as well as the rich."

Dr. Denis Bracken, himself from the Faculty of Social Work, thanked Dr. Cahill for enlightening those of us in higher education and those in pastoral capacities. She gave clarity to the many issues and stressed that there are no easy pre-set answers.

Lecture III, "Catholic Social Teaching and 'Women's Health Issues'" began with a story about when Dr. Cahill was attending a Vatican conference on women's health issues at which she had been invited to give a paper. When one of the first speakers was attempting to explain in vitro-fertilization to the audience he was interrupted and stopped by a cardinal in the audience who said this was not allowed. At the end of the conference, the women attendees were given designer gift bags containing perfume and other gifts but there were none for the men. Much material comes from the Vatican about the roles of women but very little support is evident. In 2009, Pope Benedict went to Africa and made a strong plea for women's rights, that women should be in public life even if legislation is necessary. Yet women clearly still have a lower status in Africa, they clean the church, but have little say, and when they requested it, the women of Cameroon were not allowed to meet with the Pope to discuss their issues. There seems to be no context of what the church advocates nor follow-through.

In the U.S., economic programmes which benefit women have already reduced the number of abortions, yet the bishops opposed the proposed health care policies. The Canadian bishops have a pastoral letter saying every Christian must be an advocate for justice. The importance of health care clinics for women, being free from violence, and the education of girls cannot be stressed enough. For natural family planning to work it needs the co-operation of men. If patterns of social relationships were to change between men and women they could place sex within love, with respect and restraint. Dr. Cahill's conclusions advocated three conditions for human flexibility essential for the improved welfare of women throughout the globe: mutuality, physical safety, and employment with productive labour. For the health of families and whole communities the gospel and Catholic social teaching demand support for improving the place of women in society.

In thanking Professor Cahill, Dr. Michelle Gallant, from the Faculty of Law, was amazed and delighted at the breadth and depth of Cahill's knowledge. Its whole gamut, layers and insights show it is never sufficient to just acquire knowledge unless there is follow-up and action. Michelle reminded us, that in Winnipeg we had the issue of the vaccination of girls against the HP virus and we have others that deny the poor access to health care. Cahill's talks have shown that knowledge must inform and drive our actions so we can continue to make change in society.

Dr. Cahill's research interests include: Method in theological ethics; New Testament and ethics; Christology and ethics; Ethics of sex and gender; Bioethics; Ethics of war and peacemaking; Social ethics, common good and globalization; Catholic social teaching. She has written over 180 academic articles and among her

numerous books are: *Global Justice, Christology, and Christian Ethics* (Cambridge University Press, 2013); *Theological Bioethics*, (Georgetown, 2005); *Genetics, Theology, Ethics*, (Crossroad, 2005).

2011 - Francis X. Clooney, sj, PhD,
Parkman Professor of Divinity, Harvard;
Professor of Comparative Theology; Director,
Centre for the Study of World Religions



Fr. Francis X. Clooney, sj, joined the Harvard Divinity School in 2005. He is Parkman Professor of Divinity and Professor of Comparative Theology and, since 2010, Director of the Center for the Study of World Religions. He served as Acting Director of the CSWR during the 2008 spring term and began a long and active relationship with the Center before coming to HDS, participating in many CSWR programs and events. His BA is from Fordham University and MDiv from Weston School of Theology. After earning his doctorate in South Asian languages and civilizations (University of Chicago, 1984), he taught at Boston College for 21 years, until going to Harvard.

His primary areas of scholarship are theological commentarial writings in the Sanskrit and Tamil traditions of Hindu India, and the developing field of comparative theology, a discipline distinguished by attentiveness to the dynamics of theological learning deepened through the study of traditions other than one's own. He has undertaken exercises in dramatic theology, and the reading of Bernard of Clairvaux's sermons on the *Song of Songs* along with medieval Hindu commentaries on the love songs in Satakopan's Tiruvaymoli. He has also written on the Jesuit missionary tradition, particularly in India, and the dynamics of dialogue in the contemporary world.

Professor Clooney using material for a future book on comparative theology selected as his topic, for the 32nd Hanley Lectures, beginning on 16th October 2011, "A God Real Enough to be Absent." Rector Denis Bracken introduced Fr. Clooney and thanked St. Mary's Academy and Director Sr. Susan Wikeem, snjm, for their hospitality in hosting the evening in Alumnae Hall.

Lecture I, "Theology after Pluralism" began by Fr. Clooney explaining his interest in Hinduism. During the past 40 years he had studied Hinduism to deepen his own faith. In considering other religious traditions beyond ones own there is a danger of being too polite, he suggested, generalizing in our language and losing what we care about most. Or the opposite is possible where we become too isolated, close minded and reject others' faiths and understanding of the sacred. He proposed a third way, a middle ground to help us appreciate the beauty of 'the

other'. Speaking always as a Catholic, he posed, how can we talk about what we believe and view other faith traditions?

Using the extensive works of Hans Urs von Balthasar (1905-1988), Clooney came to understand why von Balthasar had stopped doing theology for a time until he had explored and written the 6 volume work, *The Glory of the Lord* (1967), which showed an appreciation by the world of the beauty of poetry, drama, dance, and the other arts. So Clooney explored how he could write about that end book of the Hebrew Bible, the *Song of Songs*, the book all about the close experience of love yet never mentions God. He had enjoyed reading Hindu poetry, and just as there are numerous commentaries on the *Song of Songs* by medieval scholars like St. Bernard of Clairvaux, Gilbert of Hoyland¹, and John of Ford, he began studying the numerous commentaries like the Tamil ones on the Hindu literature, *The Holy Word of Mouth* (Tiruvaymoli), from the 12th to 14th centuries alongside the monastic ones. The medieval interpreters within the Srivaishnava tradition were Nanjiyar and Nampillai. He shared with us how he goes back and forth with the texts side by side. Both are extended poems about an unnamed woman seeking her loved one. Clooney created a comparative portrait of the two stories for the audience. In each the lover comes and goes while she stays waiting for his return. The texts are like Clooney's lab and he queries if he can find God in both. The 'divine absence' in both allows Clooney to seek God "hiding in the darkness".

Fr. Michael Koryluk in thanking Fr. Clooney said that in listening to the presentation he recalled making a pot of soup to a usual standard recipe which turned out delicious. But then every once in a while you 'go wild' and put in anything you have around. The result is different and exotic. Tonight he felt we put aside our measuring cups and spoons and created something, a new experience, of God's love for us and all in this world.

In Lecture II, "The Absent Beloved: Inside the Song of Songs and Hindu Mystical Poetry", Professor Clooney, while keeping his commitment as a Catholic to Jesus Christ, continued to explore and learn, across the religious boundaries keeping a balance in the process. Never to 'flatten out' or be a relativist of each tradition, he was striving to allow the traditions to operate with thorough study and dramatic ways.

In this lecture he went deeper with the two texts reading from them and showing how in 300 verses of the Holy Word she seeks Krishna. His command of Latin, Tamil and Sanskrit aided his work as no English translations of the Hindu poetry

¹ Fr. Clooney said he has used translations of Gilbert of Hoyland by our own late Fr. Larry Braceland, sj, (1912-1987). Fr. Braceland served as Dean of Studies, taught Classics for many years at St. Paul's, and wrote on a variety of topics relating to the history of the Roman Catholic Church. Using his skill of reading difficult medieval Latin manuscripts with ease, he produced translations and commentaries of the works of several 12th century Cistercian fathers including Aelred of Rievaulx, Gilbert of Hoyland, Serlo of Savigny and Serlo of Wilton.

exist. Krishna comes and goes and in the end she is alone. Alone in the night the absence of God is painful. He made the comparison too of the world today that often seems God is absent. The medieval texts commenting on the *Song of Songs* suggest that God the physician knows His presence is often too much and so if He is absent then the waiting one can be healed. Both women can conjure up a positive image of the beloved to keep them mystically present. Alexander Ebbeling, member of the Student Council, thanked Fr. Clooney on behalf of all present for sharing with us this inter-faith dialogue that is deeply personal and for inviting us to absorb the Holy Word.

Lecture III, “The Theodramatics of Encountering Christ Today” discussed the possibility of coming back to the theology after a study of the dramatic texts and see what arises. Points Fr. Clooney found are that God is clearly manifest in Jesus Christ and this acknowledgement does not free one of accountability. So the challenge is to speak of one without excluding the other. For a modern view of the elusiveness of God, Clooney has found helpful the work of Harvard professor Jorie Graham, particularly her poem *The Errancy*. He agrees with von Balthasar that: our search for God will always fail, until He finds us; our language about God is always inadequate and will fail, until God speaks to us in the silence; and two of the powerful, primal symbols for humans are the meal and the marriage. In closing he shared the last words of the two women: in the *Song of Songs* she tells him *fuge*, go, “flee my beloved”; in the *Holy Word*, Krishna has come to her and she begs him to stay saying, “why are you smiling at me, Krishna?” We live in uncertainty even today. He closed with the thought that we need to cross these boundaries even though we don’t quite know what we have accomplished. In these stories we encounter “a continuous forward striving” that is not satisfied in a particular time period.

Dr. John Stafford, Dean of Theology at St. John’s College, thanked Fr. Clooney warmly for his work in using Biblical texts in other traditions. Clearly we can see the work is challenging, valuable and essential, he noted. We are all aware of the aesthetics of texts and their restlessness and Clooney has shown us how theology is formed by rhetoric and aesthetics.

Clooney is the author of numerous articles and books, including *Beyond Compare: St. Francis de Sales and Sri Vedanta Desika on Loving Surrender to God* (Georgetown University Press, 2008), *The Truth, the Way, the Life: Christian Commentary on the Three Holy Mantras of the Srivaisnava Hindus* (Peeters Publishing, 2008), and *Comparative Theology: Deep Learning across Religious Borders* (Wiley-Blackwell, 2010). He edited *The New Comparative Theology: Voices from the Next Generation* (Continuum, 2010) and co-edited *European Perspectives on the New Comparative Theology* (MDPI, 2014).

His monograph, *His Hiding Place Is Darkness: A Hindu-Catholic Theopoetics of Divine Absence* (Stanford University Press, 2013), did go to press as an exercise in

dramatic theology, exploring the absence of God in accord with the biblical *Song of Songs* and the Hindu *Holy Word of Mouth* (*Tiruvaymoli*). The project delves into the Mimamsa tradition of Hindu ritual theology, as a study of the 14th century *Jaiminiya Nyaya Mala* of Madhavacarya. We can be proud that he tested out some of his ideas for the book in his three Hanley Lectures in 2011.

Fr. Clooney blogs regularly in the “In All Things” section of *America* magazine online. In July 2010 he was elected a Fellow of the British Academy, and is currently also a Professorial Research Fellow at the Australian Catholic University.

2012-13 - Gerard Mannion, PhD,
Professor of Theology and Religious Studies,
Director of the Frances Harpst Centre for
Catholic Thought, University of San Diego



When he came to St. Paul’s, Dr. Gerard Mannion was director of the Harpst Centre for Catholic Thought, U of San Diego. He currently holds the Joseph and Winifred Amaturio Chair in Catholic Studies at Georgetown University and is co-director of the Program on the Church and the World at the Berkley Center, where he is a senior research fellow and heads the ‘Church and the Ecumenical Future’ project. Mannion received a B.A. (Hons.) from King’s College, Cambridge University and M.St. and D.Phil. from New College, Oxford University. He has also held research fellowships at Union Theological Seminary and the Fondazione Bruno Kessler, Trento as well as visiting professorships at the University of Tübingen and the University of Chichester.

Founding Chair of the Ecclesiological Investigations International Research Network (www.ei-research.net), and editor of the Continuum (Bloomsbury) Series, ‘Ecclesiological Investigations’, his academic career has taken in posts in the UK (Oxford, Leeds, Liverpool), Leuven (Belgium) and San Diego. He has assisted the Social Justice Commission and the Religious Studies Board of the UK Bishops’ Conference, on the committee of the Catholic Theological association of Great Britain and was a member of the Queen’s Founding Working Party on Authority and Governance in the Roman Catholic Church for its duration from 1996–2001. He has acted as theological adviser to the Theological Reference Group of CAFOD (Caritas UK) and is a member of the International Assessment Board (IAB) of the Irish Research Council for Humanities and Social Sciences (IRCHSS). After a six-year term as founding co-chair of the Ecclesiology Program Unit of the American Academy of Religion, he continues to serve on the Steering Committees of both the AAR’s Ecclesiology and Vatican II Studies Program Units.

As the 33rd Hanley Lecturer Dr. Gerard Mannion chose “A Teaching Church that Learns: The Art of Magisterium” as his focus material from which he published

the following year. Before Rector Chris Adams introduced Professor Mannion, he asked Paulinian Richard Grover to say a few words. Richard said he grew up with five aunts, Fr. Jack's sisters, and pointed to the picture of Fr. Jack Hanley, sj, saying, "He was my Uncle." Dr. Mannion's retort was, Roscommon where he is from is full of Hanleys so maybe they are related or some of his relations might know of Fr. Hanley.

Using helpful slides during his three presentations, Mannion began Lecture I, "Magisterium has History: Mapping the Development of the Catholic Notion of Teaching Authority" by stressing: the importance of the present time given the state of *sede vacante* that the church is in with Pope Benedict's retirement; and that he was glad to be speaking about *Magisterium* in the Church in Winnipeg given the importance of the Winnipeg Statement of 1968 by the Canadian bishops, that magisterium is exercised by many in the church not just by one and the importance of the primacy of personal religious freedom of conscience. He pondered, what sort of a pope does the church need today?

During the last forty years the notion of magisterium has often been misunderstood. Some have seen it as 'The Magisterium' (a notion unknown before the 19th century), with control centralized in Rome, allowing no dissent or critical discussion of matters vital to the church. Mannion stressed the need for open, critical, frank engagement on matters of faith and agreed with Kevin T. Kelly's idea that "Teaching authority, when properly expressed empowers. It helps people to have a better understanding of truth." Mannion like Klaus Demmer, another moral theologian, has called for a long-range perspective on magisterium's tradition. According to Timothy Radcliffe, op, magisterium is a process that should involve the wider church, the *sensus fidelium*, not just the office holders. The authority of the church is held in trust by those office holders.

Mannion then offered many examples from church history discussed in John Henry Newman's works where individuals challenged current teachings or theology or when the *sensus fidelium* became operative, such as when several 4th century bishops were teaching the anti-trinitarian ideas of Arius, who believed the Father created the Son. The people strongly objected which led to the orthodoxy of Trinitarianism confirmed at the Council of Nicaea. Mannion reminded us that Aquinas had his work condemned and books burned at one period; St. Athanasius was condemned as a heretic then proclaimed great; St. Catherine of Siena criticized the pope and convinced him to return from Avignon to Rome; and, more recently in 2000 Joseph Cardinal Ratzinger rehabilitated one scholar, Antonio Rosmini (d 1855) saying his intentions had been misunderstood.

Citing Paul's letter to the Corinthians, John McKenzie, sj, wrote in the 1960s that authority in the church has no more right to be unfair or imprudent than has any other authority. Faith has been a collaborative and collective process, Mannion

argued, but less so in our own period. Historically ‘magisterium’ refers to the function, the teaching with authority and not to those who carry it out. He closed with a definition of *magisterium* – “that process of trying to discern, make sure of, and explain for differing times and contexts, and to work out, the most appropriate responses to that gracious self-revelation of the God of love”.

Held in the chapel, in Lecture II, “Magisterium is a Moral Issue: The Ethics of Contemporary Ecclesiology”, Dr. Mannion wanted to explore the implications of magisterium as a moral issue. Citing John L. MacKenzie, sj, he explained that the Catholic church is never further from its Christlikeness and the Gospel than when it exercises its magisterium. The late Peter Hebblethwaite (d. 1994) had asserted that the church is always in a state of tension between the ideal and the actual. Ideally it is home to truth-seeking, love, light, mutual encouragement, growth in the spirit, prayer, harmony, and reconciled diversity. In practice, it can become a place of fear, anxiety, denunciations, and neurosis. When that happens the well-meaning defense of orthodoxy, becomes a counter-witness to the gospels.

Gerard reminded us that magisterium is not the faith but is an activity, practice, a service and is not beyond error. A few areas he suggested which require some moral scrutiny are: authoritarianism, exclusion and intolerance, confusing magisterium with the faith, the manner of policing magisterium, dishonesty, evasion of responsibility, and violation of the church’s own moral and social traditions. Some examples include: the suppression of Liberation Theology, mishandling of the clerical abuse crisis, and the absolutist changes to the Church’s tradition in medical ethics particularly in regard to end of life issues.

In closing, Dr. Mannion declared that the exercise of official magisterium since the 1960s has been contrary to the moral and social heart of the gospel, and contrary to the teachings of the church itself, even contemporaneous ones. He asked, “can the change necessary be embraced throughout the church?” He said, history suggests it can and eventually will and pleads for the church to address its failings in our times.

In Lecture III, “The Art of Magisterium: Discerning Authentic Teaching for our Times” back in the Jensen Theatre, Professor Mannion offered three ways of healing, the church could undertake: conversion on the part of the church to recognize the errors and follow a path of change; clarifying the internal voice of the Word of God, that notion of *sensus fidelium* vs. rigid authoritarianism; and a recognition by church authorities of who are the sacraments for? Dissent can be a necessary, positive, and loyal stance in relation to certain church authorities and teaching.

This is a wonderful learning moment for the church. Mannion agreed with Thomas Rausch that the Holy Spirit is limited to neither hierarchy nor text, but present in the whole church. As a community in the Spirit, all members of the church are mutually interdependent, pastors, theologians, prophets, and the faithful.

Dr. Hermann Pottmeyer, member of the International Theological Commission asserts that Vatican II is “an unfinished building site”. So as he ended, Mannion stressed the sense of magisterium is a skill and an art that can be improved upon. He joins the many voices calling for a teaching church that learns especially from its own failings and mistakes. On this 50th anniversary of Vatican II we await a new pontiff who will hopefully build bridges across the church and wider.

Dr. Chris Adams thanked Professor Mannion for his three excellent presentations saying he had encouraged a steep learning curve especially for the social scientists present; and as a thank you presented him with novels by Manitoban authors Miriam Toews and Gabrielle Roy and a St. Paul’s jogging shirt .

Presently an Honorary Fellow of the Australian Catholic University, Gerard has also held Visiting Professorships at the University of Tübingen (Germany) and Chichester University (UK) and was Senior Research Fellow in Public Theology at the Centro per le Scienze Religiose of the Fondazione Bruno Kessler (Trento, Italy, 2009), a 2004 Coolidge Fellow at Union Theological Seminary/Columbia University (New York City) and a selected participant in the program on ‘Teaching the Ethical, Legal and Social Implications of the Human Genome Project’ at the Ethics Institute, Dartmouth College in 2003. In 2014, he was elected to membership of the American Theological Society.

In February 2015, Rector Adams met Dr. Mannion for a meal in an Irish pub in Georgetown after the Heads of Catholic Colleges meeting. Gerard said to say hello to all in Winnipeg at St. Paul’s and explained he was currently planning an international conference at Georgetown for 21-24 May 2015 called ‘Vatican II - Remembering the Future: Ecumenical, Interfaith and Secular Perspectives on the Council’s Impact and Promise’.

Gerard was chair of the organizing committee of ‘Assisi 2012: Pathways for Dialogue in the 21st Century’, an ecumenical and interfaith gathering which brought together over 250 participants from 55 different countries in the city of Assisi, Italy to explore ‘Thinking Outside the Ecumenical Box’ for our times (www.assisi2012.ei-research.net).

An Irish citizen, passionate about social justice, rugby union and music, he has authored, co-authored and edited some sixteen books and numerous articles and chapters elsewhere in the fields of ecclesiology, ethics and public theology, as well as in other aspects of systematic theology and philosophy. His books include *The Art of Magisterium: a Teaching Church That Learns* (2014), *The Ratzinger Reader* (2010, edited with Lieven Boeve), *The Routledge Companion to the Christian Church* (2008, edited with Lewis Mudge), and *Ecclesiology and Postmodernity: Questions for the Church in Our Times* (2007).

2014 - Catherine E. Clifford, PhD,
Theology Professor, Saint Paul University,
Ottawa, Ontario



Dr. Catherine E. Clifford is professor of systematic and historical theology and Vice-Dean of the Faculty of Theology, Saint Paul University. She holds a PhD in Theology from the University of St. Michael's College, Toronto (2002), and a Licentiate in Theology (STL) from the University of Fribourg in Switzerland (1987). She teaches in the areas of ecclesiology and ecumenism. Her doctoral thesis, *The Groupe des Dombes: A Dialogue*, explored the work of a pioneering dialogue between Lutheran, Reformed and Catholic theologians in French-speaking Europe. Her new monograph *Decoding Vatican II*, part of the Madeleva Lecture Series, was released in May 2014 by Paulist Press.

Professor Clifford's research interests include Ecumenical Studies, Sacramental Theology, Ecclesiology, and Vatican II. She is the author of five books, four edited works, ten chapters in various volumes, forty-three journal articles, eight reviews and twelve published conference proceedings.

As part of each lecture's introduction, Rector Chris Adams noted that our venues, SMA auditorium, St. Paul's College, as well as, the Forks in downtown Winnipeg sit at the crossroads of the Anishinaabe, Métis, Cree, Dakota and Ojibwe Nations. St. Paul's College acknowledges specifically that we are in Treaty One territory, and on the traditional lands of the Anishinaabe peoples and the homeland of the Métis Nation.

In light of Pope Francis' call to renew our ecumenical efforts for Christian unity, for the 34th Hanley Lecture Series, the topic chosen by Dr. Clifford was "Pope Francis and Deepening Catholic Ecumenical Commitment: Learning from Recognizing Other Christian Churches". In Lecture I, in Alumnae Hall, St. Mary's Academy, "Journeying Together: Ecumenism in the 21st Century", she noted Francis' joyful preaching and frequent reminder that journeying together is already a unity, and coupled with our prayers for each other will bring about unity. To have an impact for the 21st century Francis has called for a wide pastoral conversion of the Catholic Church. Dr. Clifford recalled Pope John XXIII's prayer during the week of Christian unity, 25th Jan. 1959, that we re-establish full visible community with the other Christian churches.

Though Pope Pius XII had encouraged work on ecumenism, Vatican II Council marked a turning point for change in relations with other Christian churches. Other churches sent observers to this most significant event of the 20th century, ending centuries of estrangement. Other churches, inspired by the Catholic Church,

conducted similar activities in meeting with member representatives from large regions to renew their own missions. A more concentrated effort was promoted through the Vatican II documents on Ecumenism, and work toward finding a basis for their common faith and theologies spread through the ecumenical movement. A radical change occurred in discourse style and the language used by the Catholic church in relation to other churches. Words like brothers and sisters, collaboration, family of Christ, a pilgrim people became common expressions. Pope Paul VI, who gave guiding vision to the Council and its aftermath, used more friendly language towards other churches and other believers. He strongly advised that the church undertake reforms and undergo *metanoia* or conversion. The church of the 1960s acknowledged that Christ was present in varying degrees in other denominations. From within and without, a shift arose away from using the term Roman catholic to acknowledging the 22 autonomous Eastern rites, from unity which must equal conformity, or positions of heresy in thinking of the other, to pre-suppositions of good will.

Dr. Clifford gave a number of examples of concrete progress made during these 50 years since Vatican II including: the countless continuing Dialogues between Catholics and other denominations, the 1999 Joint Declaration with the Lutheran World Federation, and the 2001 historic precedent of the Assyrian church of the east and the Chaldean Catholics in Iraq over hospitality, and using a common Eucharistic rite and ecumenical prayers. With Pope Francis, we await developments in the field of ecumenism. He has suggested we look to the Orthodox church's example to improve collegiality, and that the whole of the church work toward living in community. Professor Clifford reminded us that the majority of the people of God are the laity and a minority, the ordained are at their service. All baptized are charged to play a part in moving towards unity. John XXIII had warned that if we ignore the call to dialogue we ignore the Gospel and to be church is to desire unity.

Lecture II, "Where is the Church of Christ? Vatican II's Recognition of Other Christian Communities" began by reviewing last evening's lecture that saw a shift in the teaching and practice of the Catholic church from an ecumenism of 'return' to an ecumenism of 'recognition'. In her scholarly work, Professor Clifford uses the notion of 'elements' as in *elementa ecclesiae* frequently used in early Vatican II documents of the first schema on the church. *Mysteri Corporis* has elements of grace and sanctification and speaks of elements of truth and sanctification in other Christian traditions. The text on Christian unity speaks of visible and invisible elements in the church. Yves Congar had recognized in his 1937 *Divided Christendom* that the Catholic church needed to elaborate a theology on ecumenism. His observations of meetings of the World Council of Churches (WCO), to which the Catholic church sends accredited observers, prompted him to understand these communities as inspired by the Holy Spirit and recommend that the Catholic church take greater interest in the WCO.

The work of theologians like Congar has helped the church's work on ecumenism enter into a dialogue with other christian communities with a sense of humility. However Clifford noted, in this 21st century, a slippage and a Roman centralism moving away from Vatican II meanings. For example, when the Congregation for the Doctrine of Faith in 2000 took out of context the Council's idea of 'not in full communion with the Catholic Church' it stressed Christ is present fully only in the Catholic Church. Still, on the positive side Clifford reminded the Chapel audience that no one would have imagined 50 years ago the adoption of a common lectionary and liturgical calendar by most christian churches. In answer to a question by Andrew Dyck from Canadian Mennonite University, Dr. Clifford agreed that theologians, among many things, should pray together, work at multiple levels, and engage in common prayer and apostolic work together. Indeed, "what can't we do together", she stressed?

Dr. Clifford began Lecture III, "Ecclesial Recognition Today" by expressing how beneficial, this extended reflection on how we can deepen our Ecumenism, has been. Since division is an open contradiction to Christ and disunity weakens the capacity of the church for mission, churches have begun to recognize the shared unity of the gospels. Language is gradually changing to ideas of a communion of particulars with a diversity of expression. Clifford stressed that the churches can advance along the road to recognition together even though the roots of separation run deep, which are non-theological factors and which blind us to the possibilities of recognition.

Apostolic succession and the exercise of authority have been two stumbling points in the past. The synod of 1985 on the 20th anniversary of Vatican II emphasized that other Christian churches and communities subsist in the one church in ecclesial communion. Since those elements in other churches belong to Christ too, inspired by the Holy Spirit, then a physical ecclesial reality is important too, Clifford argued. The late Avery Dulles, sj, (Hanley Lecturer in 1986) had cautioned that the statements of the CDF (Congregation for the Doctrine of the Faith) were a restrictive interpretation of Vatican II documents. Clifford pointed out that there are many forms of apostolic ministry and teaching, and more than one kind of episcopacy. From the earliest days at least two models of bishops' functions varied according to Ignatius of Antioch¹ (AD c. 35 or 50 – 98 to 117) and Cyprian of Carthage² (c. 200 – September 14, 258). Ignatius had one bishop in a small community and he presided over everything, while Cyprian described the bishop governing, as the church grew, now assisted by presbyters.

¹ For St. Ignatius' letters on church unity see Cyril C. Richardson, *Early Christian Fathers* (New York: Macmillan, 1970).

² For his *De catholicae ecclesiae unitate*, see M. Bévenot, *Cyprian, Saint Bishop of Carthage*, Oxford Early Christian texts, 1971.

Pope Francis has made an important aim of his papacy to journey to Christian unity and has assured us that the journey alone is making unity. Vatican II documents and subsequent teaching have called us 'a pilgrim church'; Francis reminds us we walk with others. He has journeyed to Jerusalem to dialogue with the Patriarch in echo of the 1965 Dialogue of Charity and Truth made by Paul VI. Dr. Clifford stressed, that Pope Francis has been the only pope to invoke the 'Hierarchy of Truths' concerning ecumenism, which was scarcely noticed by the spin doctors. Although all truths come from the same divine sources, some like the love of God, are more important than others. Francis insists we journey together and the Catholic Church can learn from the other churches, sharing common witness and mission. We are invited to work toward doctrinal agreement and recognition of ministries; and open our eyes to the presence of the risen Christ, as on the road to Emmaus, and see the church of Christ in each other.

Dr. Clifford entertained many questions from the audiences of all three lectures even responding in American Sign Language saying we need to be more inclusive as church and welcome the hard of hearing. After each of her lectures, Dr. Adams thanked Professor Clifford and presented her with a St. Paul's jersey, a set of glass, St. Paul's-etched mugs, and books by Canadian authors, Gabrielle Roy and Miriam Toews.

Behavior Analysis Psychology Courses at St. Paul's College: the 1960s to the Present

By Garry L. Martin

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In 1966, I was hired by St. Paul's College to teach a psychology course called Behavior Analysis, plus other psychology courses. In the fall of 1967, as a part of the course requirements for behavior analysis, students were given the option of teaching a white rat to perform specific behaviors in a new laboratory at St. Paul's, or to travel to the Manitoba Developmental Center in Portage La Prairie and participate in a new behavioral training program for children with autism. Feedback from the students who participated in those options was very positive, and the project with the children with autism was recently recognized as one of the initial steps leading to behavior analysis researchers and practitioners in Manitoba having a significant international influence (Walters & Thomson, 2013). In this paper I will describe the early days of the behavior analysis course at St. Paul's in the 1960s, the rising prominence of behavioral psychology in Manitoba since that time, and I will identify many of the St. Paul's students who were so actively involved. But first, to help readers who do not have a psychology background to understand the growing importance of behavior analysis in psychology, and to appreciate some of the examples of behavior analysis later in this chapter, I will briefly describe some behavior analysis terms and early history.

An Introduction to Behavior Analysis in the Field of Psychology

In the first part of the 20th century, the field of psychology was strongly influenced by the writings of Sigmund Freud. Freud emphasized the importance of the unconscious mind, and psychology was described as the "science of the mind." In 1913, the American psychologist John B. Watson advocated an alternative approach that he called "behaviorism". Watson, strongly influenced by the research of the Russian physiologist, Ivan Pavlov, argued that psychology should focus on the scientific study of objective measures of behavior.

Pavlovian conditioning. Late in the 19th century, Pavlov had discovered a type of learning that came to be called *Pavlovian or respondent conditioning*. Pavlov observed that a dog salivated when food was presented, but did not salivate when a tone was presented. Then, over several trials, Pavlov placed food in front of the dog immediately after sounding the tone. In the final part of the experiment, when Pavlov presented the tone by itself, the tone caused the dog to salivate. The food-salivation reflex is called an unconditioned reflex, the food is referred to as an unconditioned stimulus, and the salivation as an unconditioned response. The tone-salivation reflex is referred to as a conditioned reflex, the tone is referred to as a conditioned stimulus, and the salivation (to the tone) as a conditioned response. When Pavlov continued to present the tone without further pairings with food, the tone lost the ability to elicit salivation. This was referred to as *Pavlovian extinction* – the presentation of a conditioned stimulus without the unconditioned stimulus until the conditioned stimulus loses the ability to elicit the conditioned response.

After learning about Pavlov's research, Watson suggested in his influential 1913 paper that many human activities could be explained as conditioned reflexes. Watson and Rosalie Rayner (1920) conducted a classic experiment demonstrating Pavlovian conditioning of a fear response in an 11-month old infant, who is referred to in text books as "Little Albert." They first demonstrated that Albert was not afraid of a white rat or other white furry objects such as a rabbit and a piece of cotton. Then, when Albert was playing on a rug on the floor, they introduced a white rat in front of him, and while Albert was attending closely to the rat Watson banged a steel bar with a hammer just behind Albert's head. The loud noise was an unconditioned stimulus that caused Albert to cry and show a strong fear reaction as an unconditioned response. After a total of six pairings of the sight of the rat with the loud noise, over two sessions approximately one week apart, Albert showed a strong conditioned fear reaction to the rat, which had become a conditioned stimulus. Moreover, Albert then also showed fear to the rabbit and the piece of cotton. Unfortunately, Albert's parents moved away before Watson and Rayner had a chance to eliminate Albert's conditioned fear of the rat. However, subsequent experiments clearly demonstrated that such conditioned fear responses could be eliminated through the Pavlovian extinction procedure. Obviously, the experiment with Little Albert would be considered unethical today. However, in the 1920s it generated considerable interest regarding the possibility of explaining some human activities as conditioned responses.

Operant conditioning. In the 1930s, B. F. Skinner and several other American psychologists began to support Watson's view that psychology must be scientific and should focus on how stimuli influence behavior. Stimuli are the physical variables in one's immediate surroundings that impinge on one's sense receptors and that can affect behavior. Although Skinner's (1938) first book was titled *Behavior of Organisms*, in it he talked about basic learning principles based primarily on

the study of laboratory animals. Skinner argued that there were two main types of behaviors, involuntary and voluntary. Pavlovian conditioning is all about involuntary reflexive responses to prior stimuli. But much of our behavior is learned from its consequences (rewards and punishers), rather than being elicited by prior stimuli. Skinner referred to such voluntary behavior as *operant behavior* – behavior that “operates on” the environment to produce consequences, and which, in turn, is influenced by those consequences. To study the way consequences affect operant behaviors, called *operant conditioning*, Skinner developed what came to be referred to as the Skinner Box (see Figure 1). In a typical experiment, Skinner initially observed that a white rat might accidentally press the lever two or three times in an hour. In the next part of the experiment, each time the rat pressed the lever, Skinner would dispense a food pellet. After a number of reinforced trials, the rat’s lever-pressing behavior began to occur at a high rate (several times per minute). This led Skinner to formulate the *principle of positive reinforcement* which includes a procedure, the presentation of a reinforcer immediately after a behavior, and a result, the behavior is strengthened. In the final part of a typical experiment, Skinner would no longer dispense food pellets following lever-press responses by the rat, and lever-pressing would decrease to its original low rate. This led Skinner to formulate another behavioral principle referred to as *operant extinction*, which includes the procedure of withholding a reinforcer following a previously reinforced response, and the result that the response decreases in frequency to approximately its original rate.

Behavior analysis. In 1953, Skinner published his book *Science and Human Behavior* in which he offered his interpretation of how basic operant and Pavlovian conditioning principles could influence the behavior of people in all kinds of situations. Although, in general terms, behavior refers to anything that a person says or does, Skinner also conceptualized our thoughts and feelings as private behaviors. Although little supporting data existed for Skinner’s generalizations to humans at that time, his interpretations influenced others to begin examining how antecedent stimuli and consequences affect human behavior. His approach came to be referred to as *behavior analysis* – the scientific study and practical applications of laws that govern behavior (Pear, 2001). Although John B. Watson is referred to as the “Father of Behaviorism,” B. F. Skinner is considered to be the “Father of Behavior Analysis.”

During the 1950s and 1960s, some studies were reported demonstrating the application of behavioral principles and procedures for improving the behavior of typically developing children, children with autism, children with hyperactivity, and



Fig. 1. A Skinner Box.

persons with intellectual disabilities (IDs; see Ullmann & Krasner, 1965). From the 1960s to the present, thousands of published reports have demonstrated the effectiveness of behavior analysis principles and techniques for improving a wide variety of behaviors of populations ranging from persons with IDs to the highly intelligent, from the very young to the very old, and from controlled institutional programs to community settings. Nowadays, applications of behavioral techniques to help individuals with everyday living are very common, and are referred to collectively as *behavior modification* or *applied behavior analysis* (Martin & Pear, 2015).

Behavior Analysis at St. Paul's College and in Manitoba in the 1960s

Before proceeding further, I will briefly review my background that led me to accept a position to teach behavior analysis (and several other psychology courses) at St. Paul's in 1966.

My early training in behavior analysis. After growing up on a small farm near Neepawa, Manitoba, I attended Colorado College (CC) on a hockey scholarship from 1959-62. During my first year at CC, I was advised to take introductory psychology. At that time, CC had a two-person psychology department, and both persons had a background in behavior analysis. During my first psychology course, I was required to use food rewards to condition a white rat to bar press in a Skinner box. In comparison to the brown rats that I had encountered growing up on the farm, the white rats in the CC psychology lab were cuddly creatures, and learning about basic behavioral principles was an enjoyable experience. When I was about to complete my Bachelor's degree at CC, the two psychologists recommended that I apply for graduate training in psychology at Arizona State University (ASU). I was accepted and studied there from 1962-66. Because of the large number of high-profile behavior analysts in the ASU psychology department at that time, ASU was then known as "Fort Skinner in the Desert". While at ASU I received training in the application of behavioral principles to teach various skills to persons with IDs and children with autism. Thus, although I took many traditional psychology courses, my main area of training in psychology at both undergraduate and graduate levels was behavior analysis.

Psychology courses at St. Paul's College during the 1960s. During the mid-1960s, St. Paul's College had one Assistant Professor of Psychology, Robert (Bob) Stelmack. Bob taught several of the standard psychology courses including introductory psychology, developmental psychology, and social psychology. Although St. Paul's did its own hiring at that time, the courses that were taught had to be approved by the respective University of Manitoba (U of M) departments. One of the required courses for psychology majors was titled Behavior Analysis. When I saw an advertisement for someone to teach behavior analysis (and several other psychology courses) at St. Paul's College, it was natural for me to apply, partly because of my training in behavior analysis, and partly for the opportunity to return

to Manitoba. When I arrived at St. Paul's in the spring of 1966 for a job interview, I was surprised to learn that the undergraduate course titled Behavior Analysis was a six-credit course intended to be a traditional undergraduate psychology research-methods course. Obviously, that was not the "behavior analysis" that I knew. During my first year of teaching the course in 1966-67, a compromise was made in that I chose to use two textbooks, a research- methods textbook and Skinner's (1953) *Science and Human Behavior*. Beginning in 1967, St. Paul's hired Hugh Brown to join Bob Stelmack and I in the teaching of psychology. From 1967 through the spring of 1969, Bob and Hugh and I shared the teaching of psychology courses at St. Paul's. In 1969, Bob left to pursue his Ph.D. Hugh left in 1971. From then to the present, I have been the only psychology professor with an office at St. Paul's. I will now turn to a brief description of the first step in the development of behavior analysis at the Manitoba Developmental Center, which provided many opportunities for St. Paul's students over many years.

The summer of 1967: The beginning of behavior analysis at the Manitoba Developmental Center. In the 1960s in Manitoba, two main residential facilities existed for persons with IDs and children with autism. The major facility at that time was the Manitoba Training School (now the Manitoba Developmental Center; MDC), located in Portage la Prairie. At that time, MDC was a large facility with approximately 1500 residents ranging in age from eight through adulthood (now there are fewer than 300 residents at MDC). Another facility in Manitoba that cared for children with IDs and children with autism was the St. Amant ward of the St. Vital Hospital (a former tuberculosis sanitarium founded by the Grey Nuns of Manitoba in 1931). In 1974 the St. Vital hospital ceased to provide hospital services, and the entire facility, renamed the St. Amant Center, became devoted to the care and treatment of individuals with IDs and children with autism of all ages. Back in the 1960s, however, when children with IDs and children with autism in the St. Amant ward reached about eight years of age, they were typically transferred to the MDC.

In the mid-1960s, the medical superintendent at MDC was Dr. Glen Lowther. One of the psychologists at St. John's College, Dave Lawless, informed Dr. Lowther that St. Paul's College had hired a psychology professor who had graduate school training in the application of behavioral procedures to treat children with autism and persons with IDs. In the spring of 1967 I was invited by Dr. Lowther to spend that summer creating a teaching program for children with autism at the MDC. Dr. Lowther hired myself and four St. Paul's students who completed my courses during the 1966-67 year: Gordon England (the son of Jean England who worked for many years in the St. Paul's Library), Eugene Kaprowy, Katherine Kilgour, and Veronica Pilek. For four months of that summer the five of us car-pooled to Portage each week to conduct teaching sessions with ten boys with autism, varying in age from eight to thirteen. I will describe the details of two of our behavioral treatment procedures.

During teaching sessions, one of the 10-year old boys, Peter, frequently threw severe temper tantrums during which he stamped, kicked, screamed, threw things, and yelled "Cut," "Needle," or "Doctor," while pointing to his arm, leg, or some other part of his anatomy. Veronica, the St. Paul's student who worked with Peter, used the principle of operant extinction (described previously) to decrease Peter's tantrums, combined with positive reinforcement of desirable alternative behavior. Whenever Peter began tantrumming, Veronica simply turned away and ignored him until the tantrum had ceased for a brief period. Following the tantrum and an additional 20 seconds during which Peter had been sitting quietly, Veronica would turn to him and say, "Good for you Peter!" and give him a poker chip which he could later exchange for candies. She then continued the teaching session. At the end of every 15 to 20 second period in which no tantrums occurred, Peter received another chip. After several such half-hour teaching sessions, Peter's tantrums were totally eliminated. Peter's mother worked on the staff at MDC at that time, and Peter typically visited her home on weekends. Peter's mom indicated that his tantrums had also greatly decreased at home.

Another behavioral treatment procedure, called fading, was used to teach the boys to respond appropriately to specific cues that they were given. Technically, *fading* is defined as the gradual change of a stimulus controlling a response until the response eventually occurs to a new stimulus. Veronica used fading to teach Peter to appropriately respond to the question "What's your name?". Peter, like many children with autism, had a high tendency to mimic one or more words of a question rather than answering the question. For example, when asked, "What's your name?" Peter would typically reply "Name." Sometimes he would mimic the entire question. During a training session to teach Peter to respond appropriately, Veronica would ask in a very soft whisper, "What's your name?" and then, very loudly and quickly before Peter could respond, she shouted "PETER!" Peter typically mimicked the shouted word "Peter" and Veronica reinforced this with "Good boy!" and a token. Over a number of trials, Veronica began asking the question "What's your name?" more loudly and began supplying the answer "Peter" more quietly. In each case, she continued to reinforce the correct response. Eventually, Veronica asked loudly "What's your name?" and Peter responded with the correct answer "Peter." Peter and the other boys were taught to answer a variety of questions appropriately with the fading procedure.

By the end of the summer Dr. Lowther was extremely pleased with the progress that the boys had made as a function of their participation in the behavioral training program. All of the children had learned to sit quietly in the classroom, attend to the teacher, and respond to simple suggestions and requests. The children also acquired a picture-and object-naming repertoire and learned to answer a variety of questions and participate in game-playing, coloring, walking on a balance board, and other typical kindergarten activities (for details, see Martin, England, Kaprowy, Kilgour, & Pilek, 1968).

The 1967-68 Practicum Option for Behavioral Analysis Students. Although the summer program with the children with autism at MDC was highly successful, the only resource Dr. Lowther could provide for continuing the program in the fall was a teacher with whom the children could meet for only a half hour per day. In order to continue the training program for the children, I teamed up with Dr. Joseph Pear. During the 1966 academic year, the U of M's psychology department had hired Joe to teach psychology courses. Joe's background was in operant conditioning research with laboratory animals, including white rats. Although Joe and I were initially unaware of each other's presence on the U of M campus, our mutual interest in operant conditioning and behavior analysis was brought to our attention following conversations between our students. We began collaborating in 1967, and our collaborations have continued to the present day.

During the fall of 1967, Joe and I gave our undergraduate students in our behavior analysis courses the option of writing a term paper or participating in a practicum involving the children with autism at MDC who had participated in the summer program. Students who opted for the practicum agreed to car pool to Portage in teams of five, one team per week, and work with the children from 4:15 – 5:45 each weekday. The practicum students conducted training sessions with the children under the supervision of myself and the four St. Paul's students who had worked on the project during the summer. Overall, the results of this exploratory program were very encouraging and data on the effectiveness of the program are described in a paper titled "Short-term Participation by 130 Undergraduates as Operant Conditioners in an Ongoing Project with Autistic Children" (Martin & Pear, 1970). This practicum option for behavior analysis students was continued for eight years.

The 1967-68 Rat Lab Option for Behavior Analysis Students. A number of students in the 1967-68 behavior analysis course opted not to participate in the practicum program at MDC. Those students were given the option of writing a term paper or participating in a rat lab. With the support of St. Paul's Rector, Father Desmond Burke-Gaffney, sj, and Dean Father Lawrence Braceland, sj, and with the help of three St. Paul's undergraduates, Jim Gray (who later became an ordained Priest in the Catholic Church), Eugene Kaprowy, and Tony Wawryko, we built a rat lab in what was then a large, unfinished basement room at St. Paul's (Room 137). Our rat lab included home cages for up to 20 white rats, and several Skinner Boxes (see Figure 1). Students who participated in the rat lab were initially taught to care for and appropriately handle the laboratory rats. Then, in his/her first experiment, a student was taught to "shape" a bar-press response. The behavioral procedure of "*shaping*" involves the reinforcement of successive approximations to a target behavior until the behavior is achieved. A student was instructed initially to reinforce a rat for coming within five inches of the bar and facing it, and then for coming within three inches of the bar and facing it, and then for touching the bar

with its nose or paw. The final step involved reinforcing the rat for pressing the bar. Once a rat had been shaped to bar-press, the rat was entered into a discrimination training phase during which a student would reinforce the rat for bar-pressing when a light was on, but would not reinforce the rat for bar-pressing when the light was off. After a number of such training trials, the rat learned to bar-press only when the light was on.

The students who participated in the first rat lab were supervised by myself and the St. Paul's students (mentioned previously) who helped build the rat lab. The rat lab option for behavioral analysis students was continued for six years. Additional lab instructors during that time included St. Paul's students Ed Black, Al Johnson, Lois Griffin, Sandrine Dion, Lucille Troop, and Terry White. Overall, the students who participated in the rat lab spoke of it as a very positive learning experience to help them to understand various behavioral principles and procedures.

Behavior Analysis in Manitoba from the Late 1960s Through the 1980s

From the late 1960s through the 1980s, behavior analysis research and applications expanded considerably in Manitoba, and began to have a significant national and international impact. Numerous St. Paul's students were involved.

Developments at MDC. In 1968, Dr. Lowther invited me to continue the program for the boys with autism, to focus additionally on behavior analysis training for MDC staff, and to develop training programs for the residents with intellectual disabilities (IDs). Several staff training programs were developed (Martin, 1972). The training programs for the residents focused on a variety of areas such as dressing skills (Martin, Kehoe, Bird, Jenson, & Darbyshire, 1971), grooming skills (Treffry, Martin, Samels, & Watson, 1970), bed-making skills (Martin, England, & England, 1971), and social skills (Lowther & Martin, 1980). In 1970, Dr. Lowther established a behavior modification department at the MDC to aid staff in the treatment of recurring behavior problems of the residents. The first director, Mary Anne Michalyshyn, and one of the staff, Linda McDonald (nee Pilkington), were former St. Paul's students who had conducted behavior analysis sessions with the boys with autism.

In 1972 our behavior modification program at MDC was described nationally as part of the Canadian Television Network's "Quality of Life" series in a half-hour film titled "Token Gesture." At the International Film and TV Festival of New York at that time, the film won a silver medal in the education category with competition entries from many countries including Canada, USA, Czechoslovakia, Hungary, Germany, Italy, France, Japan, and Britain.

One of the St. Paul's students from the 1960s, Larry Hardy, who was also one of my initial graduate students, played an important role in the development of behavioral programs at MDC and in the development of community options for persons with IDs. In the early 1970s, Dr. Lowther assigned Larry to evaluate the feasibility of a behavior analysis consultation model for care providers in the community. The

results were very positive and led Dr. Lowther to establish a behavior modification program for persons with IDs in the community, which operated out of the Community Services Department of the Manitoba government. The first full-time Director of that community program was Mary Anne Hardy (nee Michalyshyn), a St. Paul's student from the 1960s mentioned previously. Back at MDC, Larry went on to serve as the Director of Psychology and then the Program Director. He also led the development of the *Objective Behavioral Assessment of the Severely and Moderately Mentally Handicapped* (Hardy, Martin, Yu, Leader, & Quinn, 1981), which was used for many years by direct-care staff and researchers in several countries for assessing skills of persons with IDs (Intellectual Disabilities). In 1984 Larry became the Executive Director for the Manitoba Community Living program in the Provincial Department of Family Services. In 1987 he became the department's Senior Psychologist for providing behavior analysis community services for persons with IDs in Manitoba, and he continued in that role until he retired in 2012.

In the late 1960s and the 1970s, Stewart and Linda McDonald (nee Pilkington) were students at St. Paul's College, actively involved in behavior analysis programs and research at MDC, and two of my graduate students in behavior analysis. Stewart and Linda moved to Alberta in the late 1970s where Stewart taught behavior modification at Grant MacEwan Community College (now G.M. University), and Linda taught in the Department of Educational Psychology at the University of Alberta. Over the last 30 years, until their recent retirement, Stewart and Linda made considerable contributions to the development of behavior analysis in Alberta.

In the 1970s and 80s in many countries, three forces combined to influence the treatment of persons with IDs: (a) normalization advocates (such as Wolfensberger, 1972) argued that persons with IDs should live in group homes in the community and not in traditional institutions; (b) civil rights advocates worked with parents of persons with IDs to secure the legal rights of these individuals to receive more education than had been provided in the past; and (c) behavioral psychologists researched the behavioral treatment procedures that made it possible to teach a wide variety of community-living skills to persons with IDs. During this period in Manitoba, the Welcome Home Project was implemented, which reintroduced hundreds of individuals from the MDC to the community. This was based in part on demonstrations of behavior analysis procedures for helping former residents with IDs from MDC to adapt to community group home living (e.g., Martin, 1974; Martin & Hardy, 1980; Martin & Lowther, 1975).

During the mid to late 1980s, several changes led to MDC no longer being a major center for behavioral research for persons with IDs in Manitoba. Those changes included: (a) Dr. Lowther, a prime supporter of behavioral research, left MDC to enter private practice; (b) many of the higher-functioning clients from MDC had entered the community; (c) management staff at MDC began to focus

more on care and service for the remaining residents, rather than behavioral research; and (d) my students and I were invited to move our research program from MDC to St. Amant.

Developments at St. Amant. In the fall of 1968, influenced by our program at MDC, Sister Bertha Baumann, sgm, the St. Vital hospital's Chief Administrator, established a behavior modification department. She was aided in this task by Joe Pear and Nickie Brodie, a St. Paul's graduate who had worked during the summer of 1968 with the boys with autism at MDC. During the next 15 years while my students and I continued at MDC, Joe and his students were actively involved in consultation and research in behavior modification at St. Amant. In 1972, a Winnipeg newspaper article described Joe's program under the banner "Computerized Bribery Helps Retarded Children" (Tennenhouse, 1972). Although the word bribery was used, the article was very favorable towards the behavior modification programs at both St. Amant and MDC. As mentioned previously, in 1974, the St. Vital Hospital ceased to provide hospital services, the entire facility became devoted to the care and treatment of individuals with IDs and children with autism, and the facility was renamed the St. Amant Center, which was later shortened to St. Amant. After receiving his Ph.D. in 1974, Dr. Carl Stephens, one of Joe's students, was hired as the head of the behavior modification department. In the mid 1980s, Carl became the Director of Clinical Services for St. Amant, and was very supportive of behavior analysis treatment programs.

In the late 1980s, Joe terminated his involvement at St. Amant. He did so in order to focus more on laboratory research in operant conditioning, and to study the application of behavior analysis to university teaching (described later). As mentioned previously, my students and I were invited (by Carl) to move our research program from MDC to St. Amant. Since that time many St. Paul's graduates have worked in behavior analysis programs at St. Amant.

Developments at the University of Manitoba Psychology Department. As I mentioned previously, when Joe Pear and I arrived in 1966, Behavior Analysis was the name of the required undergraduate research methods course in the U of M's Department of Psychology. In 1970, St. Paul's became a part of the U of M, and Joe and I were then members of the same psychology department. One of the changes that occurred was that the 6-credit-hour Behavior Analysis course was changed to two 3-credit-hour courses titled Psychological Research, and Research Methods. Also, two new 3-credit-hour undergraduate courses were introduced: Operant and Pavlovian Conditioning, and Experimental and Applied Analyses of Behavior. The titles of these two courses were later changed to Principles of Behavior Modification and Applications of Behavior Modification. Naturally, I continued to teach the undergraduate behavioral courses at St. Paul's, but under the new titles.

In the late 1960s, no graduate program that provided specialized training in behavior analysis or behavior modification existed in Canada. In part because of

lobbying of our St. Paul's and U of M undergraduates at that time, the psychology department at the U of M established a graduate program in behavior modification in 1971 – one of the first such programs in Canada (Martin, 1981). Of my first eight graduate students, six of them (Larry Cooley, Larry Hardy, Eugene Kaprowy, Bill Leonhart, Stewart McDonald, and Larry Williams) were former students of St. Paul's, and one of them (Larry Cooley) later served as the Dean of St. Paul's from 1985-1988. From 1971 to my semi-retirement in 2008, my teaching at St. Paul's included at least one yearly graduate course in behavior analysis, in addition to the undergraduate behavioral courses.

From the late 1960s through the mid-1970s, Joe and I had been communicating on an ongoing basis with two audiences: St. Paul's and U of M students taking behavior analysis courses, and staff working at agencies like the MDC and St. Amant who were developing behavioral treatment programs for their clients. Our combined experience convinced us that there was a need for a textbook that would service both audiences. The result was the first edition of our book *Behavior Modification: What It Is and How To Do It* (Martin & Pear, 1978). As will be discussed later, various editions of our book have had an impact on behavior analysis in many countries.

In the 1970s and 1980s (and continuing to the present), significant contributions were made to behavior analysis by professors in the psychology department at the U of M with expertise in behavior analysis and related areas. Those individuals include Dr. Steve Holborn (now retired), Drs. Dennis Dyck and John McIntyre (basic learning processes, now retired), Dr. Robert Tait (Pavlovian conditioning, now retired), Dr. Rayleen Deluca (behavioral treatment of abused children), Dr. Ed Johnson (cognitive behavior modification), Dr. Mike LeBow, who has published important books on behavior modification in several areas (e.g., LeBow, 1973, 1976, 1981, 1989, 1995, 2005, & 2010), Dr. Dickie Yu (developmental disabilities and autism), and Dr. Javier Virues-Ortega (recently moved to New Zealand).

The Manitoba-Brazil connection. In the 1960s, a well-known American behavior analyst and colleague of B. F. Skinner, Dr. Fred Keller, was invited to teach the first behavior analysis course in Brazil (Keller, 1968). Based on Fred's influence, the behavior analysts in Brazil during the 1960s focused on basic operant conditioning research with laboratory animals. In 1972, I was invited as a guest speaker to Western Michigan University (WMU) to describe our behavioral treatment programs at MDC. Fred had been one of the behavior analysts at ASU during my last two years of graduate training there in the 1960s, and he was a Professor Emeritus at WMU in 1972. At a dinner party after my talk, one of the guests asked Fred about the progress of behavior analysis courses in Brazil. Fred explained that they were doing some very good basic operant research, but they needed someone to help them get more involved in behavior modification applications. He then looked at me and said, "So Garry, do you want to go to Brazil?" With Fred's support, I was

invited to Brazil in 1973, 1974, and 1975, for a one-month visit each time, to help develop a university program in behavior modification at the Pontificia Universidade Católica de São Paulo (PUC-SP) (Queiroz, Guilhardi, Guedes, & Martin, 1976).

In the mid-1970s, three graduates of PUC-SP came to Manitoba to do graduate studies with me. One student, Angela Pallotta (now Cornick), completed her doctorate in Manitoba, returned to Brazil, and then returned to play a major role at St. Amant (discussed later). Another student, Lucia Albuquerque, completed her Masters degree and married a former St. Paul's student, and one of my graduate students mentioned earlier, Larry Williams; and Larry and Lucia relocated to Brazil. From 1978 through 1985, Larry was instrumental in helping to develop the first behavior analysis graduate program in Brazil (and in Latin America), served as the director of the program from 1975-1981, and taught in the program for eight years. Larry now teaches in the behavioral analysis graduate program at the University of Nevada-Reno. The third Brazilian graduate student, Amalia Andery, completed her Master's degree, returned to Brazil and completed her PhD, and then taught behavior analysis at PUC-SP, where she is now the Pro-Rector of Post-Graduation.

An international conference. During the 1960s and 70s, behavioral applications expanded from individual programs and institutional projects, at places like the MDC and St. Amant, to a wide variety of community problems and settings. These developments prompted one of my former co-students at ASU, Dr. J. Grayson Osborne, and I to organize an international conference on behavior modification with prominent behavior analysis speakers from Canada, the USA, Mexico, and Brazil. The International Conference on Behavior Modification in the Community was held in Winnipeg in July of 1976, with sponsoring from Dave Lawless and the Continuing Education Division of the U of M. That conference prompted the preparation of our edited book *Helping in the Community: Behavioral Applications* (Martin & Osborne, 1980).

Behavioral sport psychology. In the early 1980s, my students and I began conducting research and applications in behavior analysis for enhancing athletic performance (e.g., Cracklen & Martin, 1983; Koop & Martin, 1983). In this area, for many years, I collaborated with Dr. Dennis Hrycaiko of the then Faculty of Physical Education at the U of M (e.g., see Martin & Hrycaiko, 1983, a, b; Hrycaiko & Martin, 1996). Dennis and I jointly supervised many graduate students in behavioral sport psychology. Dr. Adrienne Leslie-Toogood, one of those graduate students, is the current Director of Sport Psychology at the Canadian Sport Center in Manitoba.

The 1990s and 2000s: The Continued Local, National and International Impact of Manitoba's Behavior Analysts

During the last 25 years, behavior-analytic research, applications, and publications from Manitoba have continued to have a local, national and an international impact.

Treatment programs for persons with IDs and children with autism. Research and behavioral programs at St. Amant have continued to flourish. As an example of the research productivity in behavior analysis at St. Amant, between 1990 and 2002, our research led to 64 conference presentations, 25 journal articles, and approximately \$750,000 in research funds from the Medical Research Council of Canada/Canadian Institutes of Health Research. In 1997, Dr. Carl Stephens established the St. Amant research program, and Dr. Dickie Yu, one of my former Ph.D. students, was hired as the research director for the new program. Since that time Dickie has created partnerships with faculty and professors at the U of M, and with researchers across Canada. Beginning July 1, 2014, Dickie became a full-time member of the Psychology Department at U of M, and the new Research Director at St. Amant is my son, Toby Martin, who received his PhD under the supervision of Joe Pear. During the last 20 years numerous fourth-year honors students in psychology from St. Paul's College have conducted their honors theses at St. Amant, and the students are first-authors on published research reports. Examples include Stubbings and Martin (1995), Vause, Martin, and Yu (1999), Schwartzman, Yu, and Martin (2003), Verbeke, Martin, Yu, and Martin (2007), and Roy-Wsiaki, Marion, Martin, and Yu (2010).

In 2004, Carl Stephens became the President and CEO of St. Amant, and he worked closely with representatives of the Manitoba government to create a fully-government-funded behavior analytic program for preschool children with autism in Manitoba, the St. Amant Autism Learning Programs. From 2004 to her recent retirement, Dr. Angela Cornick, one of my Brazilian graduate students from the late 1970s, was the director of both the St. Amant Psychology Services and the St. Amant Autism Learning Programs. Several students from Brazil have worked full-time in those programs, and Brazilian students continue to do graduate studies in behavior analysis at the U of M: the Manitoba-Brazil connection continues.

Research on university teaching. As mentioned previously, after terminating his research program at St. Amant, Joe Pear began studying a behavioral approach to university teaching. This led to the development of Computer-Aided Personalized Instruction (CAPSI; Pear & Kinsner, 1988). One of Joe's graduate students who researched CAPSI is my son, Toby (Martin, Pear, & Martin, 2002a, b). CAPSI has been used to teach various courses at the U of M, at eight other Canadian universities, and in the USA and Brazil (Pear et al., 2011).

Behavioral sport psychology. Behavioral sport psychology continues to flourish. Behavior analysis research and applications for enhancing athletic performance in many sports are described in my book *Applied Sport Psychology: Practical Guidelines from Behavior Analysis* (Martin, 2015). Also, behavioral procedures have been described for improving the competitive performance of athletes in specific sports, such as golfing (Martin & Ingram, 2001), curling (Martin & Martin, 2006), hockey (Martin, 2010), and figure skating (Martin & Thomson, 2010).

Additional international influence. Manitoba's continued international impact on behavior analysis is illustrated in several additional ways. Starting in the 1970s to the present, staff in our behavior modification/behavior analysis graduate program at the U of M have supervised graduate students from Brazil, Canada, China, Columbia, India, Mexico, and the USA. Manitoba's behavior analysts and students have presented at numerous national and international conferences in many countries, and have published several hundred research papers in psychology journals. Four of Mike Lebow's books on behavioral treatment of eating disorders were translated into Spanish, Japanese, German, and Polish. Various editions of the Martin and Pear book on behavior modification, with the tenth edition just published (Martin & Pear, 2015), have been translated into Spanish, Italian, Portuguese, Chinese, and Korean, and it is currently used as the primary textbook in courses at universities in 19 countries. Earlier editions of my sport psychology book, with the fifth edition just published (Martin, 2015), were translated into Spanish and Portuguese, and it is currently used as the primary text in courses at universities in six countries.

In 2004, current and former behavior analysis students from St. Paul's and the U of M founded the *Manitoba Association for Behavior Analysis (MABA)*, an affiliate chapter of the *Association for Behavior Analysis International*. MABA publishes two newsletters annually, and hosts an annual conference with out-of-province guest speakers who are internationally known for their research and applications in behavior analysis (see the MABA website). The first seven MABA conferences were held at St. Paul's, and the current President of MABA is former St. Paul's student Genevieve Roy-Wsiaki (the daughter of Bill Wsiaki, the Supervisor of the Father Harold Drake Library at St. Paul's).

Concluding Comments

Before concluding, I would like to identify some of the facilitating factors for the development of behavior analysis at St. Paul's and the U of M. First, the Rectors, Deans, and Librarians at St. Paul's have always been very supportive of the prominence of behavior analysis psychology courses at the College, especially in the 1960s and 70s when the rat lab and the program at MDC were first developed. Second, in the early years, Dr. Glen Lowther at MDC and Sister Bertha Baumann at St. Amant were insightful administrators who wanted to go beyond custodial care for persons with IDs and children with autism, and to provide them with a variety of training opportunities. Third, since St. Paul's faculty became part of the U of M in 1970, the Heads of the Psychology Department have all been very supportive of our efforts to develop behavior analysis courses and programs. Fourth, as indicated previously, the work at MDC and St. Amant gained positive local newspaper and national television attention in the 1970s, which undoubtedly contributed to increased community support for behavior analysis treatment for persons with IDs

and children with autism. Fifth, undergraduates at the U of M, and especially at St. Paul's, with direct experience in research and applications in behavioral analysis in the 1960s, 70s, and 80s, were a powerful local lobbying force and continue to be so in their later years. For me personally, I can't imagine a better place to have taught and conducted research and scholarship for the past 48 years than St. Paul's College and the U of M.

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Jesuit Centre for Catholic Studies

By Jeffery S. Burwell, sj



Fr. Jeffrey S. Burwell, sj, the Director of the Catholic Studies, SPC, U of M, teaches in the Faculty of Education. Ordained in June 2009, he earned a Doctorate in Ed. Administration in October 2012. Interested in topics concerning Catholic Studies, the Jesuits, Education, he travels abroad with students to explore the foundations of the Catholic Church. He is also parochial vicar of a small parish in Winnipeg, Canada; a private pilot; and a woefully unsuccessful weekend fisherman.

Dr. Michael Caliguri, an alumnus of U of M and U of Ottawa, earned degrees in both the sciences and humanities. He joined St. Paul's as research fellow and served as TA for Fr. Creamer, sj, and the Centre from 1994. In 2008, he began as instructor in Catholic Studies teaching Cat1190. His areas of focus include religious and secular bioethics, issues in body modification technology, cybernetics and nanotechnology. Introduced to the field of religious studies as an undergraduate, he has witnessed first-hand the development of many College programs with valuable service to students and the community.



The entry on the Jesuit Centre for Catholic Studies – written by Fr. David Creamer, sj, for the last official history of St. Paul's College almost twenty years ago – concludes by stating that the Jesuit presence at the University of Manitoba could soon come to an end if "...efforts to establish a Catholic Studies program does not bear fruit..." It acknowledged that – as of late 1997 – the Jesuit presence on campus had diminished to four men serving in academic, chaplaincy, and associate roles.¹ Despite a decrease in clerical numbers, the Jesuit Centre for Catholic Studies has nevertheless developed from a small office with a fledgling program to something much larger. At present, the Centre is a source of energy that inspires not only those in the College and the University but also those in the Winnipeg community and beyond.²

It was fair to say that most undergraduates at the University of Manitoba in the early 1990s knew little about St. Paul's College and even less about the Jesuit Centre for Catholic Studies, unless they hailed from either St. Mary's Academy or St. Paul's High School. For those studying on the University campus, St. Paul's College was just an odd-shaped building with a large bell tower and a maze of dimly lit hallways portioned above or below ground. The Jesuit Centre appeared unremarkable apart from a large hanging sign marking a door near to the Fr. Drake, sj, Library entrance.³ The reality was that, since the Jesuits of Winnipeg were no longer involved in the direct administration of St. Paul's College, there was uncertainty as to what role they could play on campus. In general, discussions about the ongoing Jesuit involvement with St. Paul's College were of no consequence to the daily life of students.

This changed however on 25 January 1989, when work was completed on what would become the Jesuit Centre for Faith Development and Values. Officially opened on the Feast of the Conversion of St. Paul that same year, the refurbishment of classroom space, collection of new Catholic resources, and hiring of staff reflected a new commitment by the Jesuits to the staff and students of St. Paul's College.⁴

¹ David G. Creamer, sj, "The Jesuit Centre", St. Paul's College, *University of Manitoba: Memories and Histories*, Eds. G. Friesen and R. Lebrun, St. Paul's College, Winnipeg, 1999: 245-251.

² Dr. Michael Caliguri, "Unpublished Notes of his experiences in the Jesuit Centre", 2014, has provided a summary of the early history of the Centre.

³ Caliguri, "Notes..."

At the opening liturgy, Archbishop Adam Exner, omi, said that the Jesuit Centre for Faith Development had “the potential of making a very valuable contribution to other Catholic institutions of learning in our country and elsewhere.”⁵ Initially building on their own interests, Fr. Creamer and Dr. Larry Cooley promoted the work of James W. Fowler and associates in ethics, faith and moral development. This was seen as a good way to provide a spiritual context to students. Their efforts were used for academic reports in the fields of education and religion, presentations to Catholic educational associations, as well as the creation of programs for those involved in local catechism and religious education.

Over time, the Centre became a hub around which undergraduates could come to develop their own faith within the Catholic context. Looking to expand, the late 1990s provided a real opportunity to engage in new efforts. Under the leadership of Dr. Stapleton, the Rector of the College, the Jesuit Centre for Faith Development was transformed into the Jesuit Centre for Catholic Studies. This change allowed the Centre to facilitate a new academic program, expanding the Catholic options available to students. This meant that there would be Catholic Studies courses for the first time, which would complement the courses about Vatican II and contemporary issues in Catholicism already offered through the Department of Religion. Working along with Dr. Creamer and his office assistant Ms. Gladys Broesky, an effort was made by Dr. Michael Caligiuri – completing his studies at the time – to edit materials related to the new introductory and travel-study courses as well as computerize the office.

In the absence of other academic staff, Fr. Creamer was solely responsible for teaching the introductory and the travel-study courses until September 1999. At this point, he slowly removed himself from the fledgling program so that Dr. Michael Caligiuri could start teaching the introductory course. In the following year, during the Fall 2010 term, Fr. Jeffrey Burwell, sj, joined the Catholic Studies program and taught a second section of the introductory course. The addition of another academic to the Jesuit Centre enabled Fr. Creamer, to move on to work almost entirely within the Faculty of Education and the Department of Religion with the exception of running the travel studies courses to India each year. At this point, the leadership of the Jesuit Centre was transferred to Dr. Denis Bracken, Rector of the College during this period.

In the Fall 2012 term, under the leadership of Dr. Christopher Adams – the newly appointed Rector, the leadership of the Jesuit Centre for Catholic Studies was returned to Jesuit control. Suggesting his own vision for the program, Dr. Adams appointed Fr. Burwell as the head of the Centre and charged him to build up the academic and outreach programming. There was an immediate sense that

⁴ Caligiuri, “Notes...”

⁵ *Belltower*, SPC, 1989.

the Jesuit Centre for Catholic Studies was undergoing a renaissance. In those first two years, there were a variety of initiatives that proved new and exciting. From an academic perspective, four new classes were added to the Catholic Studies program – including courses in Catholic Social Teaching and Human Sexuality; as well, a capstone course – required for those students taking Catholic Studies as a minor – moved from Religion to Catholic Studies. There were plans to continue expanding the programming offered specifically within the minor program. The travel-study courses to India and Italy that Fr. Creamer had very successfully offered to students in the past grew in popularity. Trips led by Dr. Ying Kong (2013) to China, Fr. Burwell (2014) to Israel and the West Bank, and Dr. Meredith Bacola (2015) to Ireland provided further opportunities for participants to explore global Catholic culture.

Between 2012 and 2014, the teaching staff at the Jesuit Centre for Catholic Studies had also increased. Much to the pleasure of everyone involved, Dr. Michael Caligiuri was joined by sessional lecturers such as Mr. Jesús Ángel Miguel García, Dr. Rachel Reesor-Taylor, and Dr. Ying Kong. These three seasoned academics were charged with teaching second and third-year courses about the Jesuits, Catholic social teaching, as well as Catholicism and English literature respectively. Then, in the Fall 2014 term, excitement rose as the Jesuit Centre launched an online version of the Introduction to Catholic Studies course. Designed by Dr. Bacola and Fr. Burwell, during the preceding months, the course went online with over 90 students enrolling in its first year. We hoped that this course might attract not only students but also members of the wider community, who may be interested in learning about the diversity, richness, and significance of Catholicism in all its different forms and expressions. It was an initiative that provided opportunity to increase the enrollment of the introductory class substantially to a diverse cross-section of students.

Along with a variety of additions to the sessional teaching staff, the Catholic Studies program gladly announced the hiring of Dr. Daniel MacLeod to replace Dr. Creamer, starting in the Fall 2014 term. Having recently graduated with a Ph.D. from the University of Guelph, with a dissertation on the Catholic Church and Jesuits in 16th century Glasgow, Dr. MacLeod began by teaching the two sections of the introductory course in Catholic Studies, two courses connected to the history of the Church in the History department, and one course related to contemporary issues in Catholicism. He worked closely with Fr. Burwell, as the second full-time staff member of the Jesuit Centre for Catholic Studies. In addition to his teaching load, he slowly began to assist with programming and outreach related directly to the mandate of the program. Very soon, he made a name for himself as an able voice of reason for those seeking the Catholic perspective; he has appeared in debates and on radio as a worthy representative of the program. Despite the shock of winter every new resident of Manitoba feels when he or she first moves to the province,

Dr. MacLeod and his family felt the warmth and hospitality of those at St. Paul's College and within the city of Winnipeg itself.

Along with the academic program inside the University, the Jesuit Centre for Catholic Studies has maintained its tradition of academic outreach to the community. Under the leadership of Fr. Burwell and his local colleagues, the office has effectively launched a variety of initiatives that focus on faith development. In particular, the Jesuit Centre became affiliated with a lay-group named Couples for Christ (CFC) that was largely comprised of an immigrant and first-generation Filipino population. This connection was of mutual benefit for the two groups since CFC benefitted from the academic lectures offered by the Jesuit Centre as well as space available at the University, while the Catholic Studies program witnessed an increased enrollment of students from the Filipino community. In addition to this group, we forged close connections between the Centre and various parish-based educational programs. On a regular basis, those from the Jesuit Centre provide lectures, talks, and retreats across the city and the province. Over the 2012–2013 academic year, we directed 15 individuals on the 19th annotation of the Spiritual Exercises. The following year, we offered two major weekend retreats at St. Charles' Retreat Centre, rooted also in the spiritual legacy of St. Ignatius of Loyola.

One highlight from the 2014–2015 academic year was a gift of more than one million dollars generously given by the Conrad and Evelyn Wyrzykowski family to support the Jesuit Centre for Catholic Studies. Conrad graduated from St. Paul's College as valedictorian in 1950 and went on to graduate from the Faculty of Law at the U of M in 1954. He had practiced law for forty-nine years while he and his wife operated a mixed-farming business in Lorette, Manitoba. Married for forty-six years - until her passing in 2001- they had five children. The administration, faculty, staff, and friends of St. Paul's College are grateful for the leadership and dedication received from the Wyrzykowski Family. Dr. Adams and the community of St. Paul's gratefully received this incredibly generous gift for the College which should bear fruit in the Jesuit Centre for Catholic Studies for generations to come. The resources that Conrad donated demonstrate his deep knowledge of the values of St. Ignatius of Loyola, who always encouraged Jesuits and their educational partners to use what they have been fortunate enough to receive in the service of others.

With the conclusion of this entry on the Jesuit Centre for Catholic Studies, it is best to make a statement of hope. Although nobody can predict the future, we – as followers of Jesus who serve in the tradition of St. Ignatius of Loyola – remain very grateful for the support and dedication of both the Jesuits and their partners. Each has helped in his or her own way to build the Jesuit Centre for Catholic Studies into a thriving program at the University of Manitoba. Nobody has a sense that the future looks bleak, and everyone involved in the numerous activities around the Centre seem positive and optimistic. A number of great initiatives continue to suggest that tomorrow will likely be intellectually, socially, and spiritually beneficial

for all involved. As such, we remain open to the new energies that continue to inspire each of us. Perhaps – when somebody is charged to write the next official history of the Jesuit Centre for Catholic Studies in 20 years – they may look back and see how we believed that the seeds we were planting today would not only yield fruit for those at St. Paul’s and the University of Manitoba, but also those in the community of Winnipeg and far beyond.

The Ox and the Virgin: Archives, Without the Boring Bits

By Tom Nesmith



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“Why did you never tell anyone?” asks secret agent John Steed of the literally invisible archivist Colonel Jones in the 1998 movie *The Avengers*, which starred Ralph Fiennes as Steed, and Uma Thurman as his partner, agent Emma Peel. “Well nobody ever asked,” replies Jones. Steed is dumbfounded that Jones did not come forward with knowledge in the archives that will now save the world from the manipulation of the earth’s climate by a rogue scientist, the evil Sir Augustus De Wynter (played by Sean Connery), who is bent on blackmailing the world’s governments in exchange for fair weather.¹

This movie captures the cultural moment that we are still in some seventeen years later—archives are still largely in the shadows and invisible in society, and archivists are still ‘ghostly’ figures, little known and hardly noticed. And, yet, they *are*, like Colonel Jones, beginning to emerge from the shadows into important new roles and significance.

Why have archives been in the shadows? Why have they been nearly invisible? I wonder occasionally whether archivists are about as well known as people in the witness protection program. God forbid that any archivist would need to be in the witness protection program, but if so, going undercover might not be much of an adjustment. Consider what spy novelist Robert Ludlum writes in *The*

Chancellor Manuscript about a secret agent who does surveillance work disguised as a staff member of the government archives. Ludlum says that the agent wore an “official-looking identification pinned to his breast pocket ... stamped with the seal of the Department of Archives. No one questioned it—no one knew what it meant.”² Being an archivist was the perfect disguise for work in the shadowy spy world. Like Colonel Jones—invisible.

The two main stereotypes of archives and archivists reinforce this invisibility and mask the actual character and impact of archival work. The first draws on the natural world for its references. Archives are often spoken of as “documentary bed-rock” that researchers “mine” for (at best) “treasure” and (at least) to unearth “dead records”. Canada’s first national archivist, Douglas Brymner, said in 1888 that the archivist’s “concealed” role “may be compared to the subterranean streams which, flowing into spacious lakes are, though unobserved, enlarging the waters which attract the public eye.” And by “waters” he meant the products of archival work, such as books based on archival research. In 1947 Britain’s Hilary Jenkinson, one of the most influential archivists of the last hundred years, compared the archivist’s work to that of, well, an ox! Paraphrasing a biblical proverb, he said in regard to the archivist’s role in the products of archival research: “The appropriate motto [for the work of an archivist] seems to be ... ‘Thou shalt not muzzle the ox that treadeth out the corn’: we must allow him ... a few mouthfuls; while reminding him that his primary duty is to tread; and hoping that he will not, in the process, tread on any, or many toes.” One of the other leading archival theorists of the twentieth century, American Theodore Schellenberg, also used peculiar natural world imagery in his classic 1956 book on archives to warn like Jenkinson against the archivist overstepping his or her bounds: “The archivist thus may be regarded as a hewer of wood and a drawer of water for the scholars.”³

The language of gender provides the second kind of metaphor. Understandings of archival records and work have often been akin to traditional views of the roles of women. This gendered language can sometimes be quite extravagant. In the nineteenth century, Leopold von Ranke, one of the leading pioneers of the new professional “scientific” study of history that was based on gaining entry to often formerly restricted archives, described an archival collection that he anticipated using as “absolutely a virgin. I long for the moment I have access to her ... whether she is pretty or not.” He also said that archival records were “so many princesses ... all under a curse and needing to be saved.” Also using the princess image, the BBC has referred to its archives as “Sleeping Beauty.” And archives are often referred to as a “home” for records—home, of course, being the traditional female domain. Indeed, archival work was called “kitchen work” by one observer of it, and one leading manual for describing records in archives is actually called a “cookbook.”⁴

What is the relationship between these seemingly very different metaphors of archives—as natural phenomena (the archivist as ox) and as virgin? These images

reveal certain key assumptions about archives that still often subtly animate our thinking about them. Archives, like nature or women in their traditional roles, are there to support, serve, and sustain, or be ‘domesticated’, like nature tamed, like the dutiful ox or sensible housewife, who attends to society’s routine, almost ‘housekeeping’ or secretarial tasks of keeping the files in order. Indeed, some types of records *are* called housekeeping records in archival parlance. The metaphors come together in Colonel Jones, the invisible archivist. A horrible accident removed him from the macho world of espionage, and left him much less than a full man—but thus qualified to be an archivist, or put out to “pasture,” we might say, a bit like the ox, which, of course, is a castrated thus domesticated male animal.⁵

This role is as “natural” as earth and sky and the traditional social roles of women. Even though archives are said to be foundational in the general scheme of things, like nature in its pure, untouched, virginal, or original state, or the way that women’s traditional roles have been portrayed, archives remain subordinate – perhaps like the basement of a building. Foundational, yes—crucial to the stability of the structure, yes—but not what you really want to devote much time and attention to. Not the most interesting part of the building. Not the best expression of the creativity of the architect. Have you ever heard an architect lauded for his or her extraordinary basements? Basement walls, of course, may hold some official cornerstone, which may have on it a nice inspiring inscription, or shall we say, a motherhood statement, a kind of archival message to future generations. Basements are important, even celebrated in their own modest way at a sod turning or ceremonial cornerstone laying, but they remain supportive, largely invisible, and significantly, often thought good for storing things, like archives—in the shadows.

Sometimes the two kinds of metaphors come together quite strikingly. Listen to a Canadian archivist in 1998 on how he felt upon learning about the theft of a number of valuable old maps from his archives by the notorious map thief Gilbert Bland Jr.:

It’s [like] the sense of violation you have when you come home to find your house robbed. He has robbed our children of our heritage. It’s not important that you see [the maps] or even know they are there. But they’re important because they are what our society is based upon. We are settled where we are today based on what these maps represent It is the founding stone for our society.⁶

Archives here are depicted as a “home,” protecting our children’s heritage—perhaps doing so unnoticed or unseen by society, but they remain a cornerstone or “founding stone” of society, regardless of their invisibility. And these maps, in particular, are especially significant because they literally ground us in our place in nature – or our geographical home.

Of course, archivists are not the servile ox and archival work has no sexual orientation. It is not by definition any one social group’s natural work. These metaphors

thus leave archives in the shadows of our understanding. There is something of the genuine power and importance of archives in these metaphors of “nature” and “home”, but their discussion is often incomplete and thus misleading, by emphasizing their subservient, passive roles, rather than the creativity and initiative they also display. These metaphors mask that archives are not natural or virginal phenomena, but *constructed* by individuals in their personal lives and by institutions of all kinds. They mask that archives are often places of conflict over control of knowledge of the past, and thus of how the present and future will be shaped, or whose records will become part of the basis or ‘bedrock’ of societal knowledge and welcomed in a thus enlarged archival ‘home’. What are archives then? Archives are active centres of knowledge creation by archivists and everyone else involved in their maintenance and use. Archivists are primarily knowledge creators, not just passive recipients, guardians, and retrievers of documents.

For the most part in Canada, archives are creatures of the communities that sponsor or fund them through the communities’ institutions. Indigenous community memory keeping is the oldest archival tradition in Canada, one that had a formative influence on the country’s history as newcomers from Europe drew on the vast Indigenous archive of knowledge acquired over thousands of years in order to survive in this new land. Euro-Canadians then established their own archives as tools to help them settle and ultimately control this land and its original inhabitants, in part by dismissing the latter’s archives as unreliable oral memories or “legends or myths”.⁷ Aboriginal people continued to maintain their own archives, and today, for example, have established archives in the Stó:lo Resource Centre in Chilliwack, BC for the Stó:lo Nation and in the Aanischaaukamikw Cree Cultural Institute in Oujé-Bougoumou, Quebec, which is sponsored by eastern James Bay Cree communities. Aboriginal people are also calling for more culturally sensitive treatment of materials that were created by them but became part of the holdings of archives established by settler societies.⁸ Aboriginal people also gained the Euro-Canadian documentary skills and the knowledge needed to employ Euro-Canadian archives to advance treaty and other claims. Indeed, many Aboriginal people today conceive of Canadian society archivally when they say “We are all treaty people”.⁹ But while calling us back to this archival “bedrock” of our “home” in this country, they are also contesting the meanings that this archive of treaties has been given while under the control of its Euro-Canadian interpreters.

Governments became the primary sponsors of Euro-Canadian archives, either directly or indirectly. The oldest and largest of these archives are government archives of one kind or another, such as Library and Archives Canada (the national archives funded by the Government of Canada), which was established in 1872, and the provincial archives, such as the Archives of Manitoba, the three territorial archives, and the many municipal archives that have been created since then. They usually operate under archival laws that require the archival records of these

governments to be kept in their respective archives. This pattern holds for many other countries as well.

These government archives serve a dual role. They were usually established as an expression of government cultural policy, to support historical and typically academic research for cultural and educational purposes. They have acquired a wider role over the years in two ways: they have also become administrative arms of governments, assisting governments with the practical tasks of managing the huge volume of records the modern state creates; and their extensive holdings of information are now being used for an increasing variety of academic and many other purposes, whether by their sponsors, Canadians generally, and others.¹⁰

As an expression of cultural policy, state archives in Canada have long gone beyond acquisition of government records to acquire records created in the private sector and in personal life. Archives across the country contain personal records created by well-known public or literary figures such as premiers, prime ministers, other political leaders and their parties, authors such as Carol Shields, Margaret Laurence, and Marshall McLuhan, scientists, businesspersons, social activists, religious leaders, and the letters and diaries of countless little known people who have recorded their experiences in all walks of life and made contributions in one way or another to our well being and self-understanding. This practice of preserving records of private sector origin in publicly funded archives is common in Canada, but differs from many other national government archival traditions, wherein state-sponsored archives often acquire only government records, such as the National Archives and Records Administration of the United States, the National Archives (United Kingdom), and the National Archives of Australia.

Across Canada and elsewhere, many other communities and institutions have also established archives. Universities, colleges, churches, synagogues and other religious organizations, businesses, hospitals, social groups such as particular ethnic communities and the LGBTQ community, professional organizations and unions, service organizations, and cultural organizations such as museums, galleries, libraries and historic sites have created their own archives. There are about 800 such archives in Canada of all types, sizes, and ages. There are about 50 in Manitoba.¹¹

Taken together, these archives hold immense and increasing amounts of information. The holdings of the Archives of Manitoba, for example, a mid-sized state archives, occupy just over 46 kilometres of shelf space. Almost all of us in our daily work and personal lives create over time enormous amounts of letters, memos, photographs, diaries, and other records in various media that together document a vast array of people, places, activities, and experiences. In creating documents to do their day-to-day work, governments, businesses, crown corporations, universities, colleges, hospitals, unions, Aboriginal and other community organizations, religious institutions, and each of us in our personal lives are the most important creators and gatherers of information about our local communities, provinces,

and the country. Few of us may publish an article and fewer still a book. Most of us create a great many documents each day. Far more even than publications, this documentation forms society's most extensive body of information. The resulting records are the purview of archives.

A comparatively small but still significant portion of these records is identified by archivists as archival and made available by them under the required confidentiality protections. They are an immensely important public asset in a knowledge-driven world. How that selection is made and by whom, and how well the resulting mass of archival records is described and made accessible profoundly affects what we can know about the past. Although archivists thus play a major role in knowledge creation processes, archives have long been by far the most poorly funded, least well understood, most underutilized, and barely visible knowledge institution – compared to libraries, museums, galleries, and historic sites.¹²

There are promising signs that archives are moving out from under these difficulties. New or significantly renovated archival facilities have been provided for the provincial archives in Newfoundland and Labrador, New Brunswick, Ontario, and Alberta, the Yukon Archives, Library and Archives Canada, and the City of Ottawa Archives. In Manitoba, the Centre du Patrimoine in St. Boniface, an archives devoted to the francophone experience, opened in 1999 in a state-of-the-art facility. The Archives of Manitoba has renovated its preservation and reading room facilities. The University of Manitoba Archives completed a major renovation of its research and staff working areas. And a major renovation of the Carnegie Library building is underway to accommodate the City of Winnipeg Archives, a municipal government agency. The City Archives is itself a newly created archives. Although it did take 125 years after the incorporation of the city before a city archives was established, to the city's great credit it has supported the new program very well. Among other new archives established in the city and province in the past fifteen to twenty years are the University of Winnipeg Archives, the Brandon University Archives, the University College of the North Archives, the regional office of Library and Archives Canada, and most recently, the Canadian Museum for Human Rights Archives. And, of course, another highlight is the transfer of ownership of the Hudson's Bay Company Archives (HBCA) to the province of Manitoba in the 1990s, along with a very generous gift of money from the company to support access to and the preservation of the archives at the Archives of Manitoba. In 2007 the HBCA was added to the United Nations Educational, Scientific, and Cultural Organization's (UNESCO) "Memory of the World Register," which identifies the world's most important archives.¹³ Another very important archives taking shape in the city is the Truth and Reconciliation Commission of Canada archives – comprised of testimonies of Residential School survivors and copies of government and church records related to the Residential Schools. This archives will be at the National Centre for Truth and Reconciliation at the University of Manitoba.

In recent years, a number of societal developments and changes in archival thinking have begun to cast archives in a new light. A new archival environment is taking shape that is giving archivists and archives wider roles. As a result, archives may finally expect to be well known, well understood, and frequently used agencies at the heart of their institutions and communities. But this is far from assured because there is one great impediment in its way – society’s failure to address the archiving of born-digital records. How are Manitoba and the rest of Canada doing overall at archiving born-digital records such as e mail, memoranda, correspondence, maps, photographs, videos, text messages, web sites, and social media? The short answer is that like much of the rest of the world—very poorly. Canada and Manitoba have excellent public archives and archivists, but very few born-digital archival records. If someone goes to one of these archives to ask for access to such records, they will not find many there alongside the paper and other traditional records.

Why? Digital records are not being managed by their creators in ways that enable them to be archived by our various archives. And our archives are not funded adequately to be equipped to do so, despite legal or other mandates and new or renovated facilities that leave the impression that they are. At its worst, there is even evidence of arrogant indifference to the public record and ignorance about archiving it, as if using and keeping records was a simple housekeeping task no self-respecting busy official with serious work to do would see as worth much effort to understand. The efficient administrator in this view is unencumbered by records. When the Chief of Staff to the Ontario Minister of Energy was asked in 2013 why he had no records related to a major public policy matter, he said: “All I can speak to is what my work habit is, which is to keep a clean inbox. I always have worked that way.” When asked if he had archived any of these records, he replied: “I don’t know how to archive anything. I don’t know what that means.”¹⁴ Here the inadequacy of the housekeeping conception of records and archives work is evident. Here is the invisibility of archiving in this conception of recordkeeping, an invisibility exacerbated by the digital form itself, which, unless managed carefully, easily slips from view into the obscurity of the new digital ‘basements’ of hard drives and servers where the ravages of time and neglect act much faster to render documents irretrievable. And here too is how this conception of recordkeeping and archives, now in the digital form, masks a political power play that shirks accountability.

Addressing the digital archives problem is of great importance. The opportunities of the archival environment, created in part by public inquiries such as this one in Ontario, need to be seized by archivists, their employers, and anyone concerned about our ability to have at hand over the long term information for holding governments and other institutions to account and administering them effectively, as well as for innovative economic and cultural activity, self-understanding, understanding of others, and sustaining a broadly participatory informed democratic public life.

The key feature of the new emerging archival environment is growing awareness of the central and powerful role of records in society. The news media is now replete with stories that have at their heart questions about the existence, whereabouts, accessibility, destruction, and meanings of records, whether public or private, young or old. The introduction and expanding reach of access to information and privacy protection legislation and records management policies since the 1980s in Canada are evidence of this. Government records are now seen as never before as *public* property and their management as an important public trust. Just as we would not tolerate government officials mismanaging money, buildings, and vehicles, we realize that we cannot continue to mismanage something as valuable as information. After all, far more money is probably spent creating information than on acquiring other essential assets, when the amount of work time (and thus salary dollars) spent making records is considered. Would any other asset be as readily squandered as information has often been? The cry has gone up for greater administrative and legal accountability through better recordkeeping. And this has a private records dimension as well as a government dimension. Private businesses create and hold information of great importance to societal well being and there are equally alarming media reports about its mismanagement. Private businesses too, like governments, may well face greater pressure to protect their records and make them more readily accessible.¹⁵

Computerization has complicated this records challenge. As we get deeper into the computer age, major recordkeeping concerns are emerging. In the early days of computerization little thought was given to the recordkeeping and archiving implications of this new means of communication. The great advantage of computerization is its ability to manipulate masses of information quickly. This focus on the ephemeral and the here-and-now is changing. As more and more records of key actions are in digital form only, concerns are being raised about whether these records are being kept properly, and whether institutions are in compliance with recordkeeping policies and laws. As more computerized records turn up in court, public expectations for their proper management seem to be rising, and more attention is turning to their better management. But we are far from out of the woods. The long-term archival preservation of born-digital records is being discussed more, but not enough action is being taken. Vast amounts of digital documentation have been lost already. There will be huge gaps in the archival record of our times.

The increasing awareness of the centrality and power of records is also evident in the extraordinary expansion of the uses of archives since the 1990s—in research into climatology (using archives as varied as medieval vineyard records, the Hudson's Bay Company Archives, and European shipping archives); geomagnetism (based on sixteenth- to twentieth-century shipping and naval archives in Europe); Alzheimer's disease (using Minnesota convent archives); skin cancer (using twentieth-century Finnish archival photographs of how much of the body

clothing has covered); and the links between nutrition, disease, and genetics (using turn of the twentieth-century state archives in Sweden and Second World War medical archives in the Netherlands). We have also seen archives used in support of human rights and social justice issues, such as Canada's Residential Schools, Japanese-Canadian internment in World War II, victims of psychological research and chemical warfare research in the 1950s and 1960s, the pursuit of Nazi war criminals and related claims against that regime, and the exoneration of the now disturbing number of the wrongfully convicted. Steven Truscott's acquittal in 2007 was based on records from the Archives of Ontario.¹⁶

Archives have also been used for commercial purposes (to help start or advertise a business); literary purposes in plays and novels, for example, by Lawrence Hill in *The Book of Negroes*, (the 'book' is actually an archival record in the UK National Archives); in art works, such as by Landon Mackenzie, who uses copies of maps from archives in Saskatchewan in her paintings, and by Aboriginal artist Robert Houle, who incorporates the texts of treaties in archives and images from archival photographs into his paintings; and in television programs and movies with historical themes. We can trace many back to their origins in archival materials. We have seen the recent expansion of television services and new TV networks devoted to historical documentaries and dramatizations that are heavily based on archival materials. A noteworthy example of this is the CBC's "Canada: A People's History", which was watched by millions of Canadians in 2000 and 2001 and won various awards. And in 2008, the miniseries dramatization of the life of the second US president, John Adams, won more "Emmys" (five) than any other television program. The program is, of course, ultimately based on the rich Adams family archives. Most recently, *The Book of Negroes* was dramatized in a six-part television miniseries in 2014.

Archives are also being used in musical and dance productions. In the San Francisco Opera Company's "Dr. Atomic", the singers sang lines taken from archival records that document the Second World War Manhattan Project. The Royal Winnipeg Ballet's 2014 performance of *Going Home Star: Truth and Reconciliation* has roots in archives. This ballet about the Residential Schools draws on archives that document that tragic experience. Archives have been used in countless documentaries, news reports, and for a host of new academic historical and social science purposes. And, of course, we have witnessed growing public interest in family history. This can be seen in popular television programs such as "Ancestors in the Attic," "Who Do You Think You Are?" and "Finding Your Roots with Henry Louis Gates Jr.," and in other new ways too, including some related to economic and public policy – as shown by the Scottish government's ScotlandsPeople web-based genealogical research service. The program is part of a broader economic and tourism strategy that urges those interested in genealogy to visit Scotland to see their family records and "walk in the footsteps of your ancestors". We 'enter'

archives by these various means—thus often indirectly, without actually being in an archives or maybe even knowing that we have used archives—when we open a novel, watch TV or a movie, read a textbook for a course at school or university, turn on our computers, use a library, museum, historic site or art gallery. (The archives often remain invisible to us.)¹⁷

The sometimes very unusual ways in which archives insinuate themselves into our daily lives came home to me a few years ago—when I found myself in a bit of a social pickle. It was the morning of the wedding day of one of our daughters. The house was full of excitement as we hastened to get ready for the ceremony. It came time for me to put on my boutonniere. But, alas, since I seldom wear one, I drew a blank on what lapel it should be on. What to do? Well, of course, like Steed in *The Avengers*, I headed to *archives* to be rescued! For some reason I recalled that Pierre Trudeau always wore a boutonniere—and someone so dapper would have always worn it on the correct lapel. I dashed to my study and opened a biography of Trudeau, where I knew there would be a photograph of him wearing his boutonniere—a picture that ultimately came from an archives. I slapped on the boutonniere—left side!—and coolly rejoined the wedding excitement—quite pleased with myself.

It is obvious that there is now a much more broadly based, long-term, archival dimension to society's recordkeeping needs. Businesses, governments, academics, and the broader public all have growing needs for archival records. Even so, it is far from clear that they are aware of the role archival records now play in so many key areas of life. Archives in this new archival environment are among the valuable engines of community social and economic development. They are not cultural frills, or for academic work of seemingly remote and peripheral interest to society—or worse, a financial drain on their sponsors and societies. Just the opposite. Archives subsidize heavily everyone else. Institutions of all kinds benefit from efficient identification of important recorded knowledge, savings in records storage costs, and protection of evidence for legal purposes—while tourism, publishing, entertainment, the media, historic sites, museums, galleries, building restorations that aid urban renewal, and the education system all gain, and then create key social and economic spin-offs themselves. Archives generate far more economic resources than they consume. They are a wise investment for any institution or community. In the contemporary knowledge-based society, a community's well being depends on its stores of documentary information. Archives, if well supported, hold more of them than any other institution.

Archives can no longer only be seen as largely inaccessible places that exist for seemingly narrow, or arcane purposes. But at the heart of this reconceptualization of archives is a paradox. As we peer further into the shadows surrounding archival work, we can see that archives do not exist simply to *preserve* records, but also to *change* them. Indeed, they must change them in order to preserve them. A record

can obviously change physically, as it inevitably decays, is perhaps damaged, repaired, and reformatted in different ways, changing its material composition, size, and colour. The record can also change intellectually, as it gains new meanings and loses others due to these physical changes and through frequent reinterpretation all along the way. A single record or a body of records may have started out largely ignored, but time and circumstance raise it to new significance, indeed varying significances, and then again possibly return it to obscurity, only to be revived again and again.

9/11 offers a tragic example of this process. You may recall a photograph taken that day of a man standing in a darkened street near the collapsed towers, ankle deep in dust, reading a document he had picked up from among the countless numbers of records that had been blown out of those buildings.¹⁸ That morning that document probably changed dramatically. It no doubt went through a physical change, as it was torn from its related files, and was probably tattered, singed, dirt covered, and maybe missing key pieces or pages. It probably changed in meaning as well. It was perhaps a routine record when work started that day in the twin towers, perhaps it was meant to be discarded anyway, but a few hours later it had become a sombre souvenir for a casual finder, and, through the newspaper photo, a broader symbol of that day's horror. But that document may have still had financial, legal, and administrative value to a firm trying to re-establish a business disrupted by the attacks. For a relative of someone who died that day, it may have been a priceless last connection with a loved one who may have signed it moments before dying. All would now keep it, some still perhaps for a short time, but others as precious archives. Over time, if it is kept, it would probably gain new value as one of the few things left of that building.

As memories fade and death inevitably comes, the record may be all that is left to recall that day. As time goes on, this document found in the street may slip from view, as other concerns crowd in, or it is still too painful to use for a time. It may continue to decay because of the damage it suffered, or subsequent handling, and lose some information, thus changing again. As other records surface, it may not seem so vital. It may come to be seen as a small symbol of that terrible day by comparison. As events unfold over many years, it may take on other new meanings, as symbol of a terrible turning point in history, if things go badly, and worse terrorism and war occur—or of a terrible day and anxious few years, but a time survived and new opportunities for better understanding and reconciliation achieved. Thus what was once a routine banal office memo or business record of some long lost legal value, comes to support and represent resilience, hope, and renewal of societal well being. Archivists participate heavily in this process of contextualizing and recontextualizing the records over many, many years, thus shaping and reshaping their meanings, or *changing* what the records are. Indeed, the archivist's very first act – in (seemingly) simply calling records *archives*—changes them profoundly from what they once were – non-archival and not worth keeping.

Archivists must understand how records change (or their histories) and archivists must change them in order to preserve them at all. Records must be made anew for each generation, if they are to be relevant and survive as the valuable bodies of knowledge society needs. Their new value or meanings must be sought and explained. The records now used in climatological, geomagnetic, Alzheimer's, cancer, and nutrition research, human rights cases, genealogy, novels, plays, art, and movies were not created with these later purposes in mind. The records of the Manhattan Project were used to build nuclear weapons, not provide lyrics for operas. The records that exonerated Steven Truscott were initially used to convict him. And, of course, that photograph of Trudeau wearing his boutonniere was not created to extricate me from a wedding day sartorial crisis!

Yet these emerging expanding benefits of archives are imperiled in the digital age. And common assumptions about archives, reflected in the traditional conceptions of the metaphors of nature and home associated with archives, make the response to this challenge more difficult. For nature is always simply *there*, and home, while valued, is separate from the primary work of the world outside the home, and a much more limited sphere of action, with its duties left mainly to its custodians. But in the digital age, the new technological basis of records means that archives simply will *not* be *there* without expanding the work of *making* a home for them by extending the sphere of action of archivists and involving the wider world much more directly than before in the creation of the new kind of 'home' required for digital archives.

Unlike conventional analogue records, born-digital records cannot be left in attics and basements to be salvaged by the tiny band of archivists years after the records' creation and long after they have no further value to their creators. Unlike archiving before digital records, archiving in the digital age cannot simply be left as an afterthought—for archivists to cope with mainly alone. Ideally, archiving action must start from the moment the records are conceived by the manufacturers of information technologies, and thus made much more amenable to archiving than they have so far been. Archiving action must begin *before* the records are created and must involve the creators and managers of the records in conscious efforts to sustain those identified by archivists for long-term accessible retention while they are still in their creators' control. At the same time, more complex technological supports for the long-term archival retention of born-digital records will be required and take much greater investments in archives than society has ever made.

We have yet to see the adoption of this approach to archiving in the nearly half century since the introduction of computers. Will we ever have born-digital archives similar to the best analogue archives we now have? The prospect of a major breakthrough soon seems limited. What can be done? Archivists themselves will have to leave the confines of their traditional 'home' for a much wider role in advocating for the importance of archival records. They will need to mobilize their

key allies, the direct users of archives, and with them, the beneficiaries of archival services in the wider public, along with political allies of every stripe, in order to influence institutions of all kinds that society has a much greater stake in the fate of archival records than ever before. The extraordinary expansion and diversification of the uses of archives enables archivists to make this case far more effectively today. No other approach to the problem seems likely to make much headway.

The Truth and Reconciliation Commission of Canada's (TRC) archives is a case in point of how this approach might succeed. It is a prime example of the many emerging new uses of archives, one that has resulted in widespread support and considerable funding. The commission's archival mandate arose from significant public and even political pressure to address a central contemporary societal concern through archiving—social justice for Aboriginal people in Canada. This massive archives is almost entirely in digital form, whether as born-digital records or digitized analogue records. Thus it requires and is receiving at the National Centre for Truth and Reconciliation at the University of Manitoba the investment in digital preservation and the collaborative management of university administrators, lawyers, information technology specialists, archivists, academics, and the creators and users of the archives among Aboriginal people that will be required to sustain it. It is an archives that had to be *made* by inviting Residential School survivors and others to record their testimonies about that experience and through the selection of records for digitization from various government and church archives. The TRC archives was not simply already *there*, as if by some natural phenomenon. This archives also reflects the kinds of changes in the meaning of the records discussed above that shape them through archiving processes. The archives reflects broad acceptance of the new important value placed on Aboriginal oral testimony. It also recasts government and church records about the Residential Schools as evidence of injustice, rather than of the benevolent concern for Aboriginal people and their children that many of the records' initial creators thought they documented. And Aboriginal people today are reconceiving the records again—seeing them not only as records of injustice but also as records of Aboriginal defiance and resilience in the face of injustice. These records will continue to evolve across the indefinite future as additional ways of conceiving what they are emerge.¹⁹

This archives also had to be made, in part, through a process of contestation that took the Truth and Reconciliation Commission into court over access to Canadian government records and into public controversy with the Roman Catholic Church over access to its records.²⁰ The TRC archives will continue to be engaged in issues affecting Canadian public affairs. It will not simply be a quiet home of rest for records remote from the day-to-day concerns of Aboriginal and other people. But it will still be a home for records that also offers a way 'home' for many Aboriginal people through reconnection with their past, a past marked by the disruption of home and family life caused by their removal to Residential Schools.

The TRC's archives is one of extraordinary complexity. It holds thousands of hours of recordings and millions of other documents copied from an extensive range of recordkeeping systems from a great variety of institutional and personal origins or provenances. It must be made intelligible and accessible now and indefinitely to a very wide diversity of users – from survivors, their families and descendants, and other Aboriginal and non-Aboriginal people, whether as teachers and school-children, the media, academics of all kinds, and countless others across Canada and internationally. They will depend heavily on archivists to guide them through this immense terrain. This must be done in ways that respect Aboriginal cultural views on confidentiality and that conform to access to information and privacy legislation. This is not a task for a trudging ox or mere housekeeper. It cannot be left solely to a handful of archivists to cope with. It will draw on the most sophisticated knowledge of archival concepts, methods, and records available to them and they in turn will need to draw on the experiences, knowledge, and perspectives of a wide variety of others to help them

The TRC archives may not only help address Canada's principal social issue, but show how to overcome barriers thus far impeding the development of archives generally in the digital age. This archives shows how significant progress on archiving digital records can perhaps only be made when society sees the need for them and enters into that task with archivists. And so it falls to archivists to step out of the limitations and invisibility imposed by past notions of home and to contest in the public sphere for the new and larger home for archives required in the digital age, a home that is integrated into societal priorities, and is the shared and direct responsibility of all who create, maintain, and use records of enduring value. This means going beyond the limited traditional archival roles – leaving the shadows behind, and seeing archives anew.

Endnotes

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- ³ Allen Weinstein (then Archivist of the United States), "Civic Education: Lighting the Path to the Future," *Prologue Magazine* (Spring 2007), 39, no. 1: <http://www.archives.gov/publications/prologue/2007/spring/> (accessed 22 December 2014); (the accessed date in all footnotes refers to the last date accessed); Douglas Brymner in *Report on Canadian Archives*, 1889 (Ottawa, 1890), p. x. (Brymner is quoting the elder Benjamin Disraeli's description of "men of letters who are not authors" in order to compare them to archivists); Hilary Jenkinson, "The English Archivist: A New Profession," in Roger H. Ellis and Peter Walne, eds., *Selected Writings of Sir Hilary Jenkinson* (Gloucester: Alan Sutton Publishing, 1980), 258; and T. R. Schellenberg, *Modern Archives: Principles and Techniques* (Chicago: University of Chicago Press, 1956), 236.
- ⁴ Bonnie G. Smith, "Gender and the Practices of Scientific History: The Seminar and Archival Research in the Nineteenth Century," *The American Historical Review* 100, no. 4 (October, 1995), 1165, 1167; Richard Wright, "Intimations of the Archive" 18 August, 2010: <http://www.bbc.co.uk/blogs/legacy/researchanddevelopment/2010/08/intimations-of-the-archive.shtml> (accessed 11 December 2014); Lisa Singer, "The Value of Community-Based Ethnic Archives: A Resource in Development," (M.A. thesis, University of Manitoba, 1997), 90; Michael J. Fox, *EAD Cookbook*, 2000.

- ⁵ When the National Archives and Records Administration of the United States became more visible and resisted then American Vice-President Dick Cheney's flouting of government records policy, *The New York Times* applauded the new "manliness" of the archives or "the little guys ... wonky types with glasses and pocket protectors Archivists are the new macho heroes of Washington." Maureen Dowd, "A Vice President Without Borders, Bordering on Lunacy," *The New York Times* (24 June 2007), 15.
- ⁶ Jim Beatty, "Mr. Bland's Misadventure," *Saturday Night*, November 1998, 103.
- ⁷ These words were used by Canadian government Indian affairs official A. E. St. Louis in 1937 to explain the distinction between reliable evidence in Canadian government written archival records about Aboriginal people and the latter's own archives; cited in Bill Russell, "The White Man's Paper Burden: Aspects of Record Keeping in the Department of Indian Affairs, 1860-1914," *Archivaria* 19 (Winter 1984-85), 52. For further discussion of the tension between conceptions of archives and of more recent views of the status of Aboriginal peoples' oral evidence in Canadian courts, see Adele Perry, "The Colonial Archive on Trial: Possession, Dispossession, and History in *Delgamuukw v. British Columbia*" in Antoinette Burton, ed., *Archive Stories: Facts, Fictions, and the Writing of History* (Durham and London: Duke University Press, 2009), 333-36.
- ⁸ See First Archivists Circle, Protocols for Native American Archival Materials <http://www2.nau.edu/libnap-p/protocols.html> (accessed December 20, 2014). For an Australian example, see The Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services <http://aiatsis.gov.au/atsilirn/protocols.php> (accessed 20 December 2014).
- ⁹ Office of the Treaty Commissioner, Saskatchewan, "We Are All Treaty People," <http://www.otc.ca/> (accessed 15 December 2014).
- ¹⁰ Ian E. Wilson, "A Noble Dream: The Origins of the Public Archives of Canada," *Archivaria* 15 (Winter 1982-83); Danielle Lacasse and Antonio Lechasseur, *The National Archives of Canada, 1872-1997 Canadian Historical Association Historical Booklet No. 58* (1997).
- ¹¹ A search for archival records in Canada can begin at Archives Canada, a database of descriptions of many of the holdings of archives across the country: <http://www.archivescanada.ca/english/index.html>. To locate a Canadian archives, consult the Canadian Council of Archives "Directory of Archives": <http://www.cdncouncilarchives.ca/directory.html>. To locate an archives in Manitoba and search for archival material in Manitoba's various archives, consult the Association for Manitoba Archives <http://mbarchives.ca/>. Similar information can be found at "Canadian Archival Resources on the Internet" at the Archives Canada web site under "Links". Wikipedia has a list of some of the archives in various countries at http://en.wikipedia.org/wiki/List_of_archives; all sites accessed on 17 September 2015.
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- ¹³ For more on the UNESCO "Memory of the World Program", see: <http://www.unesco.org/new/en/communication-and-information/flagship-project-activities/memory-of-the-world/homepage/> (accessed 15 December 2014). The register lists 245 items from around the world—from clay tablets to web pages, including, for example, the Magna Carta, the Gutenberg Bible, Beethoven's ninth symphony, the Treaty of Waitangi, the diaries of Anne Frank, and the "Records of the Enslaved Peoples of the Caribbean". See also UNESCO, *Memory of the World* (Glasgow: HarperCollins Publishers, 2012).
- ¹⁴ See Government of Ontario, Information and Privacy Commissioner, *Deleting Accountability: Records Management Practices of Political Staff—A Special Investigation Report 5 June 2013: 5-6* at: <http://www.ipc.on.ca/English/Decisions-and-Resolutions/Decisions-and-Resolutions-Summary/?id=9181> (all web sites cited in this footnote were accessed on 30 December 2014). The question was asked during the Ontario legislature's inquiry into a controversial government decision to close and relocate two gas plants. Allegations of illegal destruction of e-mail in the Ontario premier's office related to this matter led to an inquiry by the province's Information and Privacy Commissioner, Ann Cavoukian. During her investigation, Cavoukian was led to believe and thus reported that digital records had been destroyed. See *Deleting Accountability*. She was later told that the records had in fact been found! She then released another report on this gross mismanagement of digital records. See her Addendum to Special Investigation Report, *Deleting Accountability: Records Management Practices of Political Staff*, (20 August 2013) <http://ipc.on.ca/english/About-Us/Whats-New/Whats-New-Summary/?id=285> A police investigation into the matter continues as of this writing.

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- ¹⁸ "Ground Zero, Manhattan," *The Globe and Mail* 15 September 2001, F1. (Photograph by Larry Towell.)
- ¹⁹ Russell, "The White Man's Paper Burden," 52; Perry, "The Colonial Archive on Trial," (see footnote 7 above); Where are the Children?/Que sont les enfants devenus? Healing the Legacy of the Residential Schools/ L'expérience des pensionnats autochtones (Ottawa: Legacy of Hope Foundation, 2003), 25-29: <http://wherearethechildren.ca/en/resources/> (accessed 31 December 2014); and Carol Payne and Jeffrey Thomas "Aboriginal Interventions into the Photographic Archives: A Dialogue between Carol Payne and Jeffrey Thomas," *Visual Resources: An International Journal of Documentation* 18, no. 2 (2002).
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My Time as Faculty at St. Paul's

By Dominique Laporte

Dominique Laporte (Ph.D., Laval, 1999) is Associate Professor in the Department of French, Spanish and Italian. His office was in St. Paul's College from 1999 to 2011.



On November 25, 2014, I was pleased to attend the Celebration of Giving at St. Paul's College, where I had worked with many people from 1999 to 2011. At the beginning of my career at the Department of French, Spanish and Italian, I was lucky to come into contact with some colleagues at St. Paul's College, namely Philip Clark (*d.* 2008) and Paul Fortier (*d.* 2005), who have since passed away, as well as Donna Norell, Senior Scholar and Isabelle Strong, whose former office I had. Donna, Philip, Paul and I put our hearts into teaching French, French-Canadian and Spanish language, literature, and civilization to many students in St. Paul's College. Some of them received the Dr. Emilie Sumi Denney Memorial Prize in French, for instance, or bursaries from the Dr. Philip Clark Bursary Endowment Fund. Amongst my former students to whom I taught my first-year French course (FREN 1190), Joseph Darcel had the opportunity to spend one year in France before taking my course and received the J. Newman Strong Memorial Prize on September 29, 2013, at St. Paul's College.

During the first years of my career in St. Paul's College, I often chatted with some francophiles, namely Sr. Elaine Baete, Michael Riese, Tom Nesmith, Daniel Lenoski, and Fr. Luis Melo, sm, and made the transition to the Winnipeg Anglophone community, for which my birthplace, Quebec City, had not prepared me. Thanks to the St. Paul's College Assembly, Building Committee, and Board of Governors meetings, one could make oneself familiar with university life on an Anglophone campus and meet with many people involved in different areas of teaching and research.

Indeed, St. Paul's College has the advantage of being a workplace where experts in applied sciences sympathize with scholars who fight for the humanities. Catholic or not, the St. Paul's College members cultivate a sense of community that I found still thriving at the Celebration of Giving on November 25, 2014, and that permitted me to recall my probationary years in St. Paul's College. I would like to thank some former colleagues and other mentors like Chris Butterill and Rosemarie Finlay for trusting in me and helping me at St. Paul's College, and I congratulate them for creating a unique community place, thanks to their mutual respectfulness, and devotion to duty.

Teaching Philosophy at St. Paul's

By Phillip Veldhuis



Phillip Veldhuis has a Master's Degree in Philosophy from the University of Manitoba. His main philosophical interests are in the areas of Philosophy of Mind and Philosophy of Science. His Master's thesis explored the honeybee dance language. Phil has been teaching various basic courses in philosophy since 1993. Phil is a lifelong beekeeper who first learned from his grandmother the thrill of understanding a hive filled with buzzing bees. Since then, Phil has worked hard to understand both big and small questions: in beekeeping and in life.

He has been involved with St. Norbert Farmers Market for over twenty years, currently as its president, and his family agricultural business with bees and honey was recognized by the Red River Exhibition Agriculture Association as Farm Family of the Year (2014) for their contribution to sustainable agriculture and rural living. Former president of the Manitoba Beekeepers Association, he is Chair of Manitoba Cooperative Honey Producers. Most recently, Phil has joined the team of instructors teaching Farm Business Management in the Diploma program in the U of M's School of Agriculture.

My first appointment to teach at the U of M was in 2001, and the first class meeting was on Sept 11th, in the old Room 318, of St. Paul's. Needless to say, we quickly abandoned the planned lesson and jumped into a serious discussion about good vs. evil and the philosophical implications of what we were hearing on the morning news.

That year my office was on the second floor with the sliding patio-style doors which always seemed to me to be an odd architectural choice: offering none of the virtues of an actual door but with less convenience. After a year or two there, I was moved upstairs to Hank Finlayson's old office; which was awesome, as he is an old family friend who once tried to teach me Algebra (without much success). Hank had once marked in pencil the course of the shadow of the sunset in the winter months on his wall as an improvised sundial and calendar. That remained an accurate reminder of the passage of time on several levels until the recent spree of College improvements spread much-needed paint around the building.

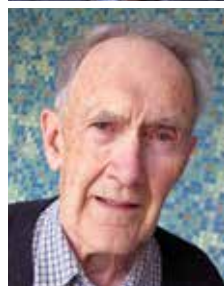
I teach courses with fairly high enrollment, my office hours are often chaotic with many students awaiting their turn with me. The hallway then becomes a social hub with students sharing notes and knowledge. Often, they answer each other's questions so that my work is done for me if I drag my feet enough. I appreciate St. Paul's providing the pews and seats in the hallways that promote this atmosphere of collegiality.

Outreach in High School Mathematics

Reported by Roy Dowling and
Henry (Hank) Finlayson

Professor Roy Dowling, who attended St. Paul's as a student from 1941 to 1944, earned a BSc (Hons.) at U of M, and taught Mathematics at the College from 1946 to 1948. He then did graduate studies at the University of Minnesota and taught Math for eight years at the College of St. Thomas, St. Paul, Minnesota. Returning to St. Paul's College and the U of M, he taught Math from 1977 to 1993. Roy has been a senior scholar since 1993, won the Murray McPherson Award in Mathematics in 2007, and is an Honourary Member of the St. Paul's College Assembly.

Professor Henry (Hank) Finlayson received his BSc and MSc at the University of Alberta and earned his PhD in Mathematics from the University of Minnesota. He taught Mathematics at St. Paul's College, U of M from 1977 to 1998. He has been a Senior Scholar since 1998.



Forty years ago, the current term “outreach” was not part of people’s everyday vocabulary. Many activities that would be called “outreach” today would have been classified simply as a type of volunteerism, which is by definition an unpaid service to the public, in short, a service expecting no tangible reward whatsoever.

Nowadays one can, of course, identify outreach in several spheres of our community life, much of it taking place with no overt thanks from society, and some of it even continuing to operate year after year in the most invisible and un-remarked way. What is actually remarkable is that Manitoba has been enjoying exactly this kind of outreach for decades, in this particular instance thanks to the goodwill of personnel from the University of Manitoba, including St. Paul’s College, as well as to the generosity of those in other educational institutions. We are referring in particular to the expertise offered each spring to Manitoba’s high schools, and thus ultimately to the provincial Department of Education, when professional mathematicians volunteer to prepare contest questions, mark papers, and assess the results of annual province-wide mathematics competitions.

The current situation naturally took some years to evolve to its present level. As long ago as the early 1950s, some Canadian students entered the yearly math contest from the United States, which was commonly known by the acronym AHSME – short for “American High School Mathematics Examination.” Mathematics educators in Manitoba felt that a locally administered contest would be more suitable

for our students; the result of their conclusion was that the first annual Manitoba Mathematics Competition for Grade XI students took place in 1957; this early competition was sponsored by the Canadian Mathematical Congress and the Actuaries Club of Winnipeg. Professor Ernie Vogt (1958-91) of the Actuarial Science Department within the Faculty of Science helped with the high school math competition.

In 1965 this contest was changed from a Grade XI to a Grade XII contest, and continues to this day as the Manitoba Mathematics Competition for Grade XII students. Today it is sponsored by the Actuaries Club of Winnipeg, the Manitoba Association of Mathematics Teachers, the Canadian Mathematics Society, and the University of Manitoba. With roots going back to 1957 it is possibly the oldest mathematics competition in Canada.

In 1963, the University of Waterloo felt that the AHSME was too difficult for the younger students and introduced a new contest called the Junior Mathematics Contest (JMC). It was initially for Ontario students only, but became available to Manitoba students in 1967. In the later 1970s, the University of Waterloo also introduced the Gauss contest for Grades VII and VIII, and the Euclid contest for Grade XII. In the early 1980s, the JMC was replaced with the Pascal, Cayley, and Fermat contests for Grades IX, X, and XI respectively. At the same time, the Gauss contest was split into two separate papers, one for Grade VII and one for Grade VIII. Professors Diane Johnson Dowling and Roy Dowling were Manitoba provincial co-ordinators for these Waterloo contests.

In 1974, a contest for students at the Grade VIII-IX level was introduced by the MAMT and continued until 1981. It was discontinued when Waterloo introduced the Gauss 8 and Pascal contests. It goes without saying that considerable time and effort were expended on the part of the Province's professional mathematicians to promote every one of those initiatives. To organize and sustain them has meant a great deal of commitment and hard work on the part of all those concerned.

One impetus for Manitoba's own contest came, naturally enough, from the mathematics faculty members at the University of Manitoba, with the professors at St. Paul's College among the active proponents of the project. Even Professor Adam Giesinger (1941-77), who taught chemistry and mathematics at the College and later became Dean of Studies, gave his support to the high school Math competition. Henry (Hank) Finlayson, as well as the late Professor Diane Johnson Dowling, who spent much of their careers teaching at St. Paul's, were among the earliest participants. To promote these contests and to strengthen the level of mathematics in Manitoba generally during those early years, Roy and Diane served with a number of relevant organizations, including the Manitoba Associations of Mathematics Teachers, Provincial Curriculum Committee, and the High School Articulation Committee. They also worked at several Science Fairs, and contributed to and ensured that Manitoba high schools received newsletters about upcoming mathematical events.

A very original project was a workshop for training any students who wished to

compete in mathematics competitions. The first such workshop began in 1995, under the direction of Professor Shivakumar. Its role was to train students in Grades X, XI, and XII, who expected to be participating in mathematics competitions. Every school in Winnipeg was invited to send two suitable students to the workshops, which were conducted on Saturdays. These workshops featured problem sessions as well as lectures by featured mathematicians. Faculty from St. Paul's who were active in this project were professors Diane Johnson Dowling, Roy Dowling, Hank Finlayson, and Joe Williams.

Such a pattern of sustained effort in promoting mathematics throughout the Province was by no means a short-lived phenomenon. Indeed, it was, in fact, sustained over several decades. Recognition for it came publically in 1992, when Roy Dowling and Diane Johnson Dowling were jointly awarded the Dr. and Mrs. Ralph Campbell Outreach Award for that year. Also, the Murray McPherson Award was given to Diane Johnson Dowling posthumously in 2006 for distinguished meritorious service in Mathematics education.

Many interested persons have asked how the present province-wide mathematics contest works. One might say that it is both simple and complex, every step of it based on the logic of the situation. Once each year, on a pre-selected day and time, all high school students who have entered the competition write a special mathematics examination. One significant detail is that students write the exam in their own school and under the supervision of the school's regular staff. Not only does this arrangement serve to diminish any nervousness or psychological challenge the students might otherwise experience if writing in an unfamiliar setting, it also exerts minimum interference on their daily routine.

Given the importance and the geographical scope of this provincial event, it is crucial that everything be arranged ahead of time. Considerable planning is thus essential, not only with respect to the selection of questions for the exam paper itself, but also in preparing the publicity, distributing the materials, collecting the exams afterwards, marking, and, finally, assessing and mailing the results. Initial publicity – that is, announcement of times and places – is generally done through the mathematics teachers at each high school, but the over-all arrangements require a co-ordinator. St. Paul's is proud that its mathematicians, Roy Dowling and the late Diane Johnson Dowling, have both filled this role, the former for many years running.

To ensure an agreed-upon standard of acceptance, those who mark the exams – all of them professional mathematicians – do their work in committee, that is, together in the same room and at the same time. Not only does such an arrangement ensure uniformity in marking, it also dispels the slightest suspicion of any untoward collusion. St. Paul's has often contributed a secure room in which the markers could concentrate on their task.

It goes without saying that a great deal of typing and sorting takes place at every step of this sequence, and thus much credit must also be given to the "front office

staff” at both St. Paul’s College and the Mathematics Department of the University of Manitoba, for willing workers in both offices have donated considerable time and effort to furthering this particular expression of intellectual excellence. First, the question papers to be used in the contest must be typed, then copies must be made for distribution to all participating schools. Later, after the papers have been marked, the results must be recorded and the lists of winners prepared. Besides all this, there is, of course, a certain amount of other material to handle, such as correspondence, announcements, and subsidiary lists; for example, among the items of useful information circulated, every school receives a list of the marks awarded to its entrants.

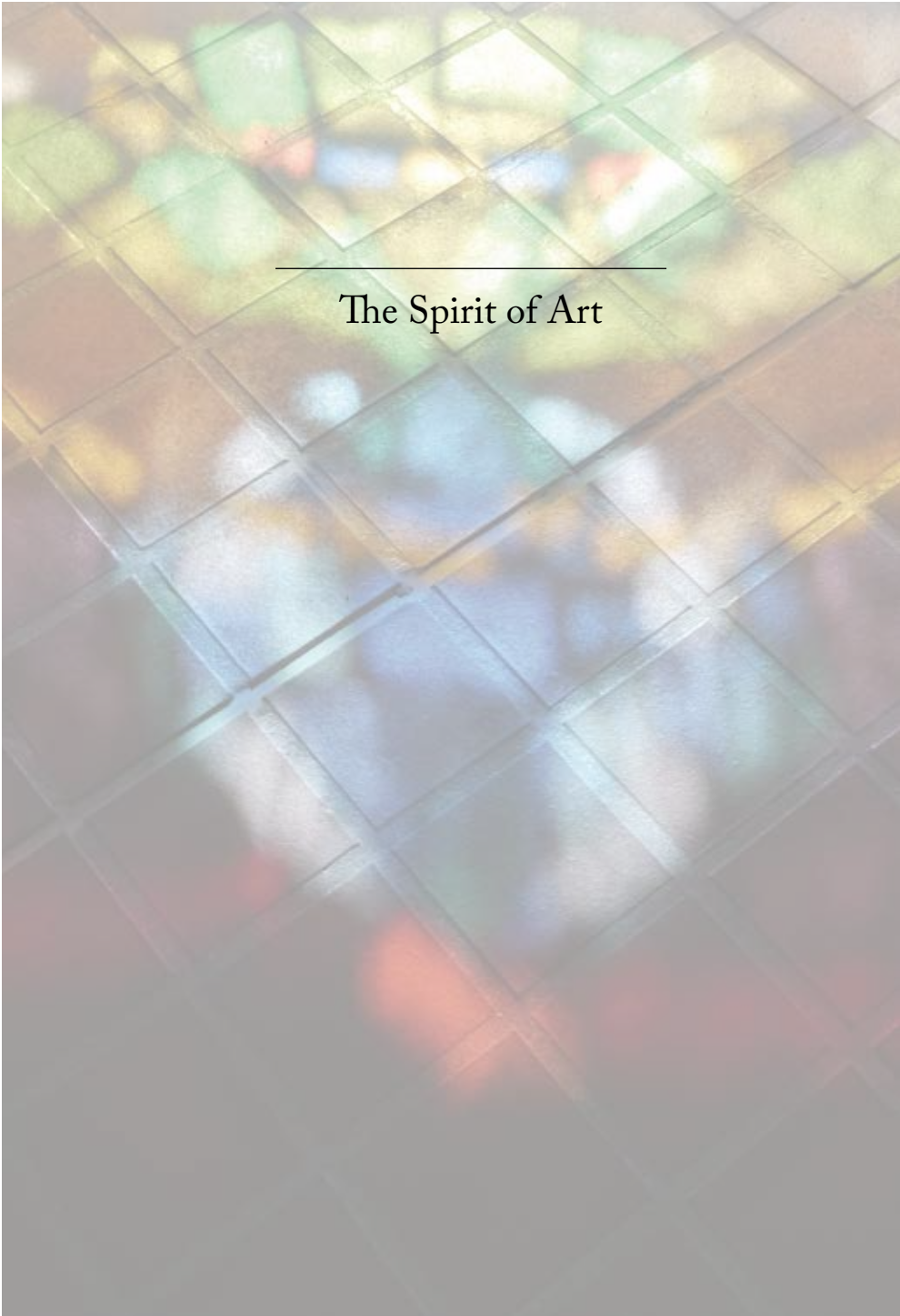
Although, neither college faculty, nor school teachers, nor other accredited personnel involved receive any remuneration for their services in this competition, winning students do receive prizes of money and sometimes some relief from university tuition fees. Those who do not win a prize gain from the experience, in that their efforts will have earned them knowledge and confidence, both of which will be useful to them later in life. As for the actual prizes, despite the fact that they are fairly modest, they will prove useful to the winners, many of whom will need to supplement scholarships and/or income from part-time work as they embark on the next step of their career. It will surprise no one to learn that students who have been entrants in the Manitoba high school mathematics contest frequently go on to pursue a course of studies that features a significant mathematics component!

The high school math contest is now in the capable hands of Dr. Rob Craigen of the U of M Math department and sponsored by Mathematicians and Actual Mathematicians at the U of M, CMS, MAMT, and the Winnipeg Actuaries’ Club. Although, Roy Dowling and Diane Johnson Dowling are no longer on the faculty of St. Paul’s, their concern for students remains active in other ways especially for those continuing their studies with the Mathematics Department. The Diane Dowling Memorial Scholarship Endowment Fund is one of the most significant awards at the College. The rubrics for the award include the following:

The purpose of the Fund is to support third year student members of St. Paul’s College with a declared major or minor in the Department of Mathematics, Faculty of Science enrolled in the University of Manitoba with an annual scholarship.

So important is this award that in the spring of 2013, interest on the endowment fund was sufficient to permit the annual award of \$7,050 to the winning student.

The legacy of these mathematics professors is clearly a long-lasting and significant one, not just in financial terms, but especially in intellectual terms. Over the years, St. Paul’s has been exceptionally fortunate in having a number of career mathematicians who have dedicated themselves to the welfare of our College students. And all of us remain grateful to these unassuming faculty members like Joe, Hank, Roy and Diane, for their outreach to high school math students and for helping their students along their chosen paths to future success.



The Spirit of Art

New Art Works at St. Paul's College¹

By Donna Norell



Donna Norell, in 1970, the first to receive a Ph.D. in French at the University of Manitoba, is a senior scholar and remains an active faculty member in our College. An expert on 20th century French literature, especially novelist and performer Colette, her publications on Colette are studied widely. Donna taught French for the Department of French, Italian and Spanish from 1972 to 1997, judged high school French competitions, served on the editorial board of MOSAIC and as president of the Linguistic Circle of Manitoba and North Dakota (LCMND). Contributor to our first College history volume, she returns with her article on the College Art committee.

Those who are familiar with the geography of St. Paul's College will know that St. Paul's already possesses a rich collection of art works. Some of the items, especially the ecclesiastical ones, have been in the College since its construction in 1958. Others are random or more recent acquisitions. Thus, only since 2001 have visitors been able to admire the eight signed prints by Canadian artists hanging along the hallway leading from the Fr. Jensen Theatre to the Fr. Harold Drake Library.

The aesthetic experience has always been important at St. Paul's, since the Catholic Church itself has had a long tradition of fostering the visual arts, deeming them useful in meditation and prayer.² For some decades, St. Paul's College had the benefit of Fr. Patrick Mary Plunkett's expertise, and it is to his efforts that we owe many of the beautiful works of art in the Chapel and in the rest of the College.

With Fr. Plunkett's death in 1975, however, the mantle of responsibility for continuing this tradition fell quickly and quite naturally onto the shoulders of our resident art historian, Prof. Eileen Kelly LeSarge (1932-2009), the result being that, for several years more, the College was able to enjoy the fruits of a College member's specialized training. Her legacy, like Fr. Plunkett's, can still be seen in some of the artistic projects initiated and overseen during her tenure.

In 2001, Eileen and her committee of College professors Rosemarie Finlay, Donna Norell, and Dominique LaPorte along with *ex officio* members Dean Chris Butterill and Rector John Stapleton, secured a grant from the SPC Special

¹ Based on original draft by D. Norell, 22 May 2009, excerpts of which are included with permission from *The Belltower*, vol 24, 2009: 18-19.

² *Gaudium et Spes*, no 62, par 5, p. 269, Documents of Vatican II.

Endowment Fund, received funds from the Rector's College account and raised gifts from friends and faculty of the College, to the total of nearly \$2,000, enough to frame and hang the 8 prints gracing the wall on the way to the Library. The Committee reported all progress to the College Assembly, and excess monies saved due to Prof LeSarge's contacts with the Canadian art world were placed in a College account for future acquisitions.

During this period Prof. LeSarge's committee established guidelines for the College Art Committee's activities. Works were to be by Canadian artists and be vetted by the Art Committee to ensure right of refusal by the College, as well as, avoiding unwanted art gifts. This policy ensures that all future art works are in keeping with the mission and aims of the College. Committee members visited galleries, studios, and even artists' homes and decided on the final broad spectrum of Canadian perspectives: 4 from Manitoba, 1 each from Quebec, Alberta, B.C. and Northwest Territories; of the 8, one artist is Inuit, and one aboriginal; 4 by men and 4 by women. The artists whose works are featured in the collection (in the order in which the prints are hung on the wall leading to the Library) are: Rod Charlesworth, Morley Kakepetum, Marlene Campbell, René J. Lanthier, Pauline Paquin, Marion Tuu'luuq, E.J. (Ted) Howarth, and Gaétanne Sylvester.

In 2008, the College Art Committee began the process of acquiring a new series of pictures, to be hung in classrooms. The Committee confirmed and expanded the spirit of its existing "art philosophy". It hoped that the future would permit the acquisition of some Jesuit art work, some Ukrainian art work, and some works by emerging local artists. All were to feature the spirit of Manitoba or that of a region contiguous to it. Five of these new works were quickly purchased and framed, and currently hang in classrooms 318 and 249 of the College.

In Rm 318, a silkscreen painting on cotton bearing the simple title *Louis Riel* (1985) offers a strong portrait of the well-known 19th Century Métis figure. The stylized face of Riel is ingeniously outlined in the shape of the pre-1870 province of Manitoba when it looked about the size of a postage stamp and extended down into part of what later became the states of North Dakota and Minnesota. The artist, Réal Bérard, who was born in Rivière-aux-Rats in south-eastern Manitoba, has been awarded many honours over the years for his work as illustrator, sculptor and painter. He is also renowned for his creation of illustrative maps depicting Manitoba canoe routes.³ His animated film of 1990, *Jours de plaine* [Prairie Days], has also received much acclaim.

In the same room, *Hair Like Feather* is an apt title for the striking linocut created by two residents of Pangnirtung on Baffin Island [Nunavut]: artist Elisapee Ishulutaq and print-maker Josea Maniapik. Their unusual treatment of the subject

³ Bill Redekop, "The Riverman" *Winnipeg Free Press*, Saturday, 16 May 2015, pp. D8-10.

delicately exploits the picture's salient feature: the drum-like head of an Inuit figure with a miniscule body; for, the figure's arms are holding a pair of drumsticks, and the face above is characterized by a radiant smile expressing the joy of the creative spirit.

Joel Bouchard's acrylic painting on hardboard, *Fork River, MB #2*, offers a nostalgic view of a fast-disappearing feature of Manitoba's landscape: the country grain elevator. Born in the town of Ste. Rose de Lac, Bouchard sees these remnants of Manitoba's agricultural past as "prairie sentinels", and he attempts to commemorate them as they pass into history. For his evocation of the past in our painting, Bouchard chose the last three elevators still standing in the 1970s in the town of Fork River, some 250 miles (402.3 kms) north-west of Winnipeg.

Two pictures by Hildegard Sen evoke two other aspects of the Manitoba experience. Her oil painting on canvas, *By the Red River*, represents an aboriginal woman engaged in sewing while seated outside her summer tipi high on the banks of the Red River. The scene evokes an era long past, one that today we can only imagine. Sen's other painting, in acrylic on canvas and titled simply *Pembina Valley 1*, expresses the artist's vision of the colourful grain fields and wooded valleys typical of the low rolling hills in the south-central area of the province. A graduate of the University of Manitoba School of Fine Arts, Sen has exhibited her paintings widely in Canada and elsewhere.

Pope Benedict XVI (2005-2013) designated June 2008 to June 2009 as a time to remember and celebrate the 2,000th anniversary of St. Paul the Apostle. Through an anonymous donation, the College was able to commission the award-winning Winnipeg artist and writer, originally from Liverpool, Bernadette Phillips, to create a painting to commemorate this special year. The 8x4 ft acrylic on canvass, unveiled at the 2009 Baccalaureate Mass and Ceremonies, depicts a unique relationship with Manitoba, the Church, and St. Paul's College. This massive work, developing a myriad of special themes, hangs under protective glass by the Library. Bernadette kindly supplied us with a glossary of the ideas she incorporated within the painting:⁴

1. The College Belltower in the top left-hand corner, which serves the whole U of M campus, reminds us that the bells were first heard across Canada for Canada's Centennial in 1967.
2. The prominent figure of St. Paul stands on the left, sacred book in hand, prayer shawl over his arm, with the dove of peace, symbol of the Holy Spirit, near his halo.
3. The wheat stalk and field of wheat symbolize the Eucharistic bread and the prairie's agriculture, as do the sunflower and the almost vanishing grain elevator.

⁴ This list was prepared by Dean Butterill after the painting's unveiling, April 2009, from the artist's notes. For another detailed description of the painting's imagery see *The Belltower*, vol 24, 2009: 18-19.

4. Symbols of faith with connections to St. Paul's dominating the centre right of the work show items symbolizing the menorah and Star of David, for they include our Jewish heritage, as well as, the jewelled stylized cross, processional cross, ciborium, monstrance and chapel doors by renowned goldsmith and artist Ludwig Nickel (d. 1989).
5. Images of Red River's past show a chief astride his horse, a single buffalo and a teepee by the River. The ever-present climate changes link past to present with the prairie crocus - Manitoba's flower -, a migrating Canada goose, snowfall, sandbags that help fight our regular floods, blue sky and Winnipeg's evening skyline.
6. A smaller image of St. Paul shows him absorbed in his writing, while in the foreground students explore knowledge on their computer surrounded by the books in our Fr. Harold Drake Library. Another backpacking student hurries to class while a second group tosses their caps in the air on graduation day.
7. The College crest in the lower right seems to complete the collection of images that convey St. Paul's and everything it has become, but the viewer must not miss the artist's true understanding of where we are: nestled near the foot of St. Paul is that lowly yet abundantly pervasive summer creature that our city and province are famous for: the mosquito!

A recent edition to our College art collection is a generous donation by well known Canadian artist Ken Hildebrand titled *A Life Well-Lived*. Ken's spiritually and emotionally charged works in gouache, are inspired by his Mennonite background, his architectural studies, and spiritual teachings received from First Nations' elders. Some unique features in all his works include a cross, the sun, and a heart. For each painting Hildebrand has created a poem to share the inspiration behind the work. The poem below was composed for *A Life Well-Lived*. Like the soaring feathers of a bird, the painting evokes memories of all the souls who worked, played and studied at St. Paul's College.

A Life Well-Lived

I heard the words to describe the departed soul...
 "Hers was a life well-lived."
My heart jumped! Is this what they say about me,
 when my season ends?
What is a life well lived?
 Where do we find it?
 What does it look like?
Is a life well-lived a long life, or can it last only minutes?
Is a life well-lived one sacrifice or does it focus on oneself?
 A life well-lived...
 ...a life of deeply loving all others

...a life of forgiveness and healing
... a life of quieting my spirit
...a life of teaching enduring lessons
...a life given away... not thrown away
...and in giving away, the lessons carry on
And as the lessons carry on, so do our lives... lives well-lived.
- Kjhildebrand ©

In this way, interest in artistic matters is ever present in the College, thanks to the work of the Art Committee and St. Paul's community. Future College plans hope to include setting up a website which will feature these and other artworks for everyone to enjoy.

God is in the Details: Art and Architecture at St. Paul's College

By Moti Shojania

Moti Shojania, PhD, Dean of Studies, SPC, also teaches in the Department of English. She was theatre reviewer and arts commentator on CBC Radio, has served as Chair of the Winnipeg Arts Council and on the Boards of many arts organizations.



When asked by his students whether it was really necessary to draw in every single brick in their architectural drawings, Mies Van der Rohe, the great pioneer of modern architecture, famously replied, "God is in the details." That artistic standard is very much to the point when discussing the impact of art and architecture in the daily life of the College for students, staff, faculty and visitors.

Looking at the present building, commissioned in the late 1950s, one marvels at the imaginative attention to detail throughout the College. The building seamlessly integrates art and architecture, boldly asserting the rich aesthetic tradition of the Church while also showcasing its ease with the modern vocabulary of glass, concrete, and stone. The bold, building-high mosaic, Christ the King in Glory by Lionel Thomas exemplifies this embracing of modernity while honouring the past. But the examples could be multiplied. There are the stained glass windows

of Gabriel Loire made in Chartres, the magnificent hand-hammered copper and bronze doors by Ludwig Nickel who also designed the metal and enamel crosses in the Chapel as well as the Chalice and other beautiful elements for Mass. The chimes of the iconic bell tower, heard across the campus, bring to mind medieval tradition but the bells hang in a structure of engineered concrete. The pervasive use of brick, the easy interchange between exterior and interior, recalls monastic simplicity but is a striking example of “humane architecture,” a modern post-war movement which called for a return to traditional materials to create “sympathetic spaces” with “emotional resonance.”¹

Discussions of additions to the works of art at the College must be placed within the context of this aesthetic environment. Among the new arrivals at the College is the gift by a generous donor of a painting of St. Paul commissioned for the Celebration of the Jubilee of St. Paul in 2008. The artist, B.M. Phillips, portrays St. Paul as an active presence at the College, striding forward on the Prairies with bison and grain elevators in the background. Another new arrival is the modern stained glass panel, created by Prof. Rosemary Finlay as a tribute to the legacy of the Jesuits and the ongoing contributions of faculty, students and alumni to the College over the past 90 years. This panel hangs in the window opposite the Fr. Jensen Theatre. Nearby hangs another donation, a print by artist, Ken Hildebrand, who also wrote the accompanying poem, *The Life Well-Lived*. These works are discussed in detail in other articles within this chapter.

Since September, 2013, three quite distinct collections further enriched the visual dynamic at the College. The Mary Hayes Valentine Collection, donated by the artist, comprises paintings of the Canadian landscape in all its variety. The second collection, a gift of tapestries, are modern reproductions of the Lady and the Unicorn tapestries which hang in the *Musee du Moyen Age* in Paris. The third collection is made up of the urban landscapes of Winnipeg artist, Sharon Cory, and were acquired for the newly renovated cafeteria.

The Mary Valentine Collection: Shifting the Landscape Gaze

In February 2013, Mary Valentine donated fourteen landscapes to the College in her trademark gold frames and supervised their installation in Hanley Hall, choosing the placement for each painting. To everyone’s delight, her paintings were installed just in time for Valentine’s Day. The Collection has transformed Hanley Hall into an art gallery, an inviting place for students to browse or to study, as well as an elegant space for welcoming visitors to the College for receptions, meetings

¹ Matthew Lowther, quoted in *Humane Architecture: Campus Design* by Sarbit Bahga, Ed Gurdeep Kaur, 2013. For a Definition of “humane architecture,” see Frank Lloyd Wright, *A Testament*, Horizon, New York, 1957. For a full description of religious art in the College, see Fr. Patrick Plunkett, sj, “Religious Art in St. Paul’s College,” in *St Paul’s College University of Manitoba: Memories and Histories*. Eds. G. Friesen & R. Lebrun, SPC, 1999, 95-106.



Fig. 1. *The Leg* by Mary Valentine.

or conferences. Mary specializes in painting the remote, the inaccessible in the vanishing Canadian wilds. She has travelled by bush plane, roughing it in camp sites across Canada, and painting landscapes of the Arctic, Baffin Island, Ellsmere Island, the Northwest Territories, the Yukon as well as the forests of British Columbia.

Mary Valentine's landscapes of forest, undergrowth, Arctic coastline, or reflecting water are in the landscape tradition of the Group of Seven. Indeed, Valentine studied with Arthur Lismer, one of the founding members of the Group of Seven as well as with John Lyman who favoured a different approach. However, her paintings have an "edginess" that is all her own. Her work captures the spirit of the place but also brings a special intelligence to material we think we already know. Her paintings shift the landscape "gaze" and viewers become more active in "reading" the paintings as narratives rather than "viewing" them passively as "landscapes."

Paintings such as *The Oxbow River*, with its bold, almost abstract design, capture the sensuous and underlying geometry of the landscape. In the painting *New from Old*, the tall trees stand like elders guarding sacred ground. The undulating undergrowth, looks alive, as if the forest is repairing itself; it is not a passive victim but an active agent in the cycle of its own growth and maintenance. In *Harvest*, the landscape features mountains, ocean, sky, but the inclusion of the logs points out the way culture transforms nature. The irony of the title juxtaposes the discrepancy between the cutting down of trees and the cutting down of wheat or corn. A harvest is the endpoint in the annual cycle of planting, growing and reaping. But these giant logs are the result of generations of growth; there will not be another "crop," but merely the repeated felling of trees, the transformation of forests into logs,

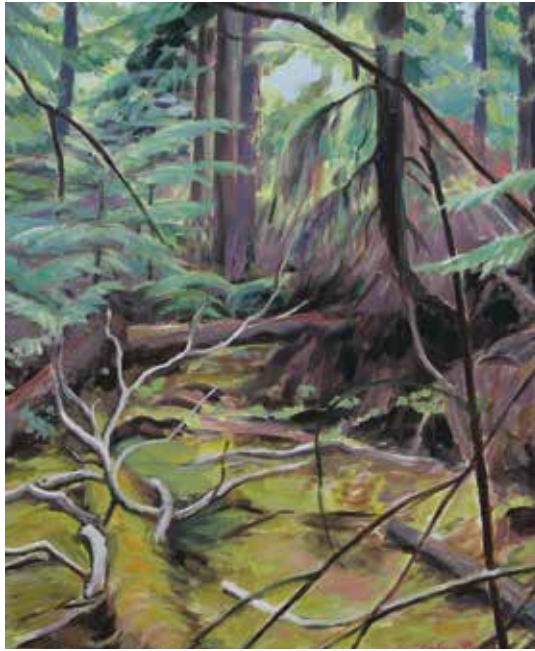


Fig. 2. *If a Tree Falls* by Mary Valentine.

ready for export. The first painting donated to the College, *The Lake*, is almost the Platonic Idea of “the lake,” as everyone who sees it thinks it is their own particular lake. The deceptively simple image conceals complexity; the roots of the lily pads in the foreground go deep beneath the surface, below the “no freeze zone,” enabling these seemingly fragile plants to survive. The edginess in the paintings invites viewers to shift their gaze, to allow the aesthetic dimension of landscape to include the ethical dimension of a shifting, and vanishing, environment.²

The Lady and the Unicorn Tapestries: The Desire for Discernment

The six Lady and the Unicorn tapestries now hanging in the College were donated in September 2013 by a generous friend who wished to remain anonymous. He believed that although the tapestries were copies and not originals that nevertheless, “They are beautiful and belong at the College.”

The College tapestries are modern reproductions of six Cluny tapestries woven in the Netherlands but whose unusual design and story are the work of an unknown French artist. The 500 year-old tapestries were discovered by chance by George Sand who found them mouldering in a chateau in 1844 and brought them to public attention. They were immediately hailed as one of the great works of art

² See Mary Valentine, *Experiences and Insights: My Life as Art*, Publisher, Patricia Bovey Inc, Winnipeg, 2014. photo credits: Leif Norman.



Fig. 3 Lady and the Unicorn tapestries.

from the Middle Ages. They are housed in a specially built room in the *Musee du Moyen Age* in Paris.

The Lady and the Unicorn tapestries are allegorical representations of the Five Senses—Taste, Touch, Hearing, Smell, and Sight. Since the Five Senses are the source of our knowledge of the external world and the basis for all the arts and sciences, these complex tributes to the Five Senses not only enrich our College environment but also enrich our understanding.

Five tapestries hang in the classroom wing for Catholic Studies, in the corridor just outside the Mauro Centre. The sixth tapestry, mysteriously entitled *À mon seul désir*, suggests the need for a Sixth Sense, the sense of discernment in the use of the senses.

In each of the tapestries, a noble Lady stands between a Lion and a Unicorn holding blue and white banners. The tapestries are in the “mille fleurs” or “thousand flowers” style. They celebrate a Garden world, an exuberant profusion of flowers, fruits, animals and plants, but containing order, balance and symmetry. Three of the tapestries include a little monkey “aping” human behaviour. The blue and white pennants represent the crest of Jean Le Viste, the newly ennobled lawyer in the court of Charles VII (1403-1461). He may have commissioned the tapestries as a gift for his bride, Genevieve de Nanterre. Interestingly, the face of the Lady is different in each tapestry, suggesting that six different teams of weavers were used so that all six could be given as a gift at the same time.

These fascinating images seem to suggest that the Lady (or the Human Soul) needs the Courage of the Lion and the Purity or Chastity of the Unicorn for her journey toward discernment. The many animals scattered in this Garden world all

possess the same five senses human beings possess, and some, like the parrot and the monkey, can even imitate the human. But the tapestries imply that to be fully human requires a Sixth Sense, the sense of discernment in the proper use of the senses.

À Mon Seul Désir

This tapestry is the glorious culmination of the series and quite unlike the other five. It does not hang in the Mauro Centre corridor with the others, but stands alone. Its rich colours gracefully preside over the Learning Commons, a popular study area just outside the Jesuit Centre and the Fr. Drake Library.

The Lady stands in front of a blue silken tent, the first structure we have seen in this Garden world. The tent is open, suggesting a protected interior world, yet with easy access to the Garden. It is emblazoned with a mysterious motto—“*À Mon Seul Désir*” which has been interpreted and reinterpreted over the centuries. Does it mean “My One, My Only Desire?” Or, does it mean, “By My Will Alone?” The maidservant holds open a jewel case. Is the Lady bringing out the necklace she plans to wear? Or, is she putting away the necklace she has been wearing in all the other tapestries? Does she remove the necklace because she has “mastered” her senses and needs no further self-adornment? Is self-understanding the only ornament necessary?

This tapestry is the only one in which the Lady is seen to smile. Does she smile because she has achieved some sort of personal victory? The Lion and the Unicorn, the faithful companions of her journey, stand beside the Lady, holding onto the pennants, framing her achievement. This magnificent tapestry seems to be a kind of graduation, a portrait of the Lady as someone in full possession of her faculties—self-assured, confident, and at home in the world.³

At the Speed of Life: The Sharon Cory Paintings in the New Dining Hall

In September, 2014, the newly renovated Belltower Café, or New Dining Hall, received its final finishing touches with the installation of six paintings by Sharon Cory, a Winnipeg artist specializing in urban landscapes. She achieved public prominence when the Inn at the Forks announced it had commissioned 100 of her cityscapes for their new hotel. More recently, the Canadian Museum of Human Rights commissioned a series of paintings of the new Museum to give as gifts to their donors.

The cafeteria renovation, spearheaded by the Student Council, had budgeted for large architectural photographs of the College. But the bright sunlight from

³ See “Celine Piettre, “Restoring the Musée de Cluny’s “Lady With the Unicorn,” January 03, 2014 posted <http://www.blouinartinfo.com/news/story/998953/restoring-the-musee-de-clunys-lady-with-the-unicorn#>

the wide expanse of windows would have damaged works under glass. Accordingly, after viewing examples of Sharon Cory's work, the Student Council selected her paintings which use acrylic (not oil), and would therefore be able to withstand sun, moisture and changes in temperature. After the Rector approved the allocation, the Student Council generously voted to provide funds for the installation.

Whereas the Valentine paintings evoke stillness and contemplation of nature, Sharon Cory's impressionistic style evokes the hurry and speed of urban life. Her paintings seem particularly appropriate in the hustle bustle of the cafeteria as students rush among the demands of school, work, family and time with friends. The paintings capture the blur of movement in familiar Winnipeg landmarks such as the Forks, the Exchange District, the sidewalk cafes on Corydon, and the Skating Pond at Assiniboine Park.

The Sharon Cory paintings bridge that gap between "Town and Gown", the term for the university seemingly isolated from the rest of the community. The vibrant paintings in the New Dining Hall capture the vitality of the city and also foster affection for it and, for its remarkable evolution as a cultural artefact, the product of the hard work of pioneers, but also of the poets, painters, writers, scientists and engineers whose combined efforts created a new culture on the prairies which made the College and the University possible. The artist, Sharon, who often found a place to study in the SPC cafeteria while taking courses in Architecture and Fine Arts, never realized her work would one day hang on its walls!

Art and Architecture: The Ongoing Subliminal Dialogue

The built environment of St. Paul's College, its architecture, its tapestries and paintings radiate the values at the heart of what Cardinal John Henry Newman called "the Idea of the University." For all who pass through its halls, the interplay between art and architecture at the College seems to be part of that ongoing subliminal dialogue which the humane architecture movement believed modern society needed: a "sympathetic space," which provides comfort, but also intellectual stimulation for all who work within its walls. More importantly, when students (and faculty) feel overwhelmed by how much there is to do, to learn, to master, the various works of art in the College, the warm glow of the tapestry and brick in the hallways, serve as reassuring reminders of what patient, diligent work can accomplish—step by step, brick by brick, whether in building the edifice of knowledge or the greater edifice of self-discipline.

Indeed, God is in the details.

A Tribute to the Jesuits: The Symbolism of the Stained Glass Panel

By Rosemarie Finlay



Professor Rosemarie Finlay, lecturer in German literature and language at St. Paul's, has served as Dean of Studies (1990-1993) and represented the College Assembly on the Board of Governors for many years. While Dean she initiated the first College History book (Volume I) and she is now chairperson of the Committee charged with producing Volume II.

As long standing faculty member, Department of German and Slavic Studies, U of M, she has served as Department chair, directed two international conferences for the University, and was an interviewer for the German program on TV channel 9 (Winnipeg). This past year the Rosemarie Schilling-Finlay Scholarship established to commemorate her long, devoted and outstanding contributions to the intellectual life of St. Paul's College was endowed (anonymously) with a \$50,000 endowment. With wide ranging creative interests, currently in stained and fused glass work, Professor Finlay has donated this commemorative stained glass window (her labour of love) to honour the Jesuit Fathers and their significant contribution at St. Paul's. In this article, Prof. Finlay explains the meanings within the stained glass window.



The Symbolism of the Stained Glass Picture

This stained glass panel was designed and fabricated in collaboration between Professor Rosemarie Finlay (former Dean of the College), Lucinda Duran and Matthew McMillan of Prairie Stained Glass Ltd. It was installed in 2013.

The idea for the project came from Rosemarie's wish to honour the long-term contribution of the Jesuit priests in St. Paul's College and the University of Manitoba community.

The design symbolizes the mission, history and importance of our college, and consists principally of two flattened-spherical shapes, each with a double banner of colours flowing through it.

The top shape symbolizes our College, while the lower one functions as its reflection, evoking the influence of the College on the University and on the world.



Rosemarie Finlay and Matthew McMillan work on stages of the stained glass panel.

All of the shapes are curved, thereby suggesting the cosmic and eternal dimensions of life and learning.

The many-hued blue globe in the centre top sphere symbolizes our students who come from all over the world. Their position in the design indicates that they are the heart and focus of all College activity.

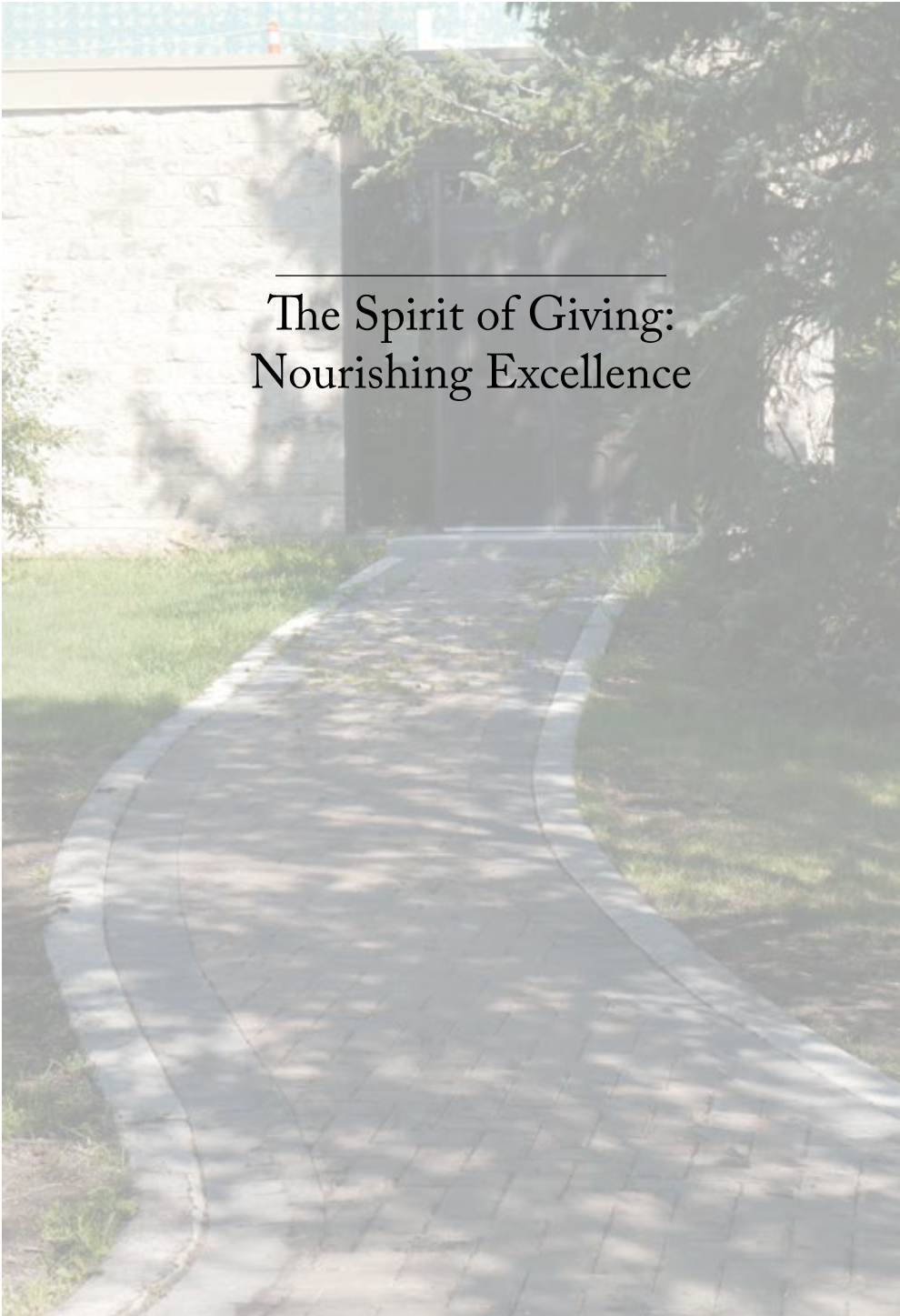
The deep red glass area, which embraces the whole pattern at the very top and moving down both sides, symbolizes Faith. This area is also shown as wings, which reminds us that Faith nurtures, protects and sustains every aspect of College life.

The purple areas symbolize the Jesuits and the Faculty. The colour purple is particularly appropriate for this, because it is a mixture of red and blue colours of the design, thus representing the legacy of intellectual training which the Faculty and the Jesuits have already undergone and which they pass on to their students.

The gold and brown banner running through the blue sphere, and partly supporting it, represents the relationship between the University of Manitoba and the College, as well as their shared intellectual mission.

The multi-coloured banner running through the green sphere stands for the wider community in all its diversity, through which and for which the College continues to dedicate its mission.

It is hoped that all who pass by Rosemarie Finlay's vibrant stained glass icon will enjoy its beauty and feel uplifted by its meaning.

A photograph of a paved path leading to a building entrance, with the text "The Spirit of Giving: Nourishing Excellence" overlaid. The path is made of light-colored paving stones and curves towards a dark doorway. To the left is a light-colored stone wall, and to the right are green trees and bushes. The scene is brightly lit, suggesting a sunny day.

The Spirit of Giving:
Nourishing Excellence

The Bells

By Des Walton



Desmond J. Walton, BSc(Hons) U of South Africa '67, MS U of Illinois '71, MSc U of M '74, PhD U of M '78, is a senior scholar in the Dept. of Computer Science and a member of St. Paul's College at the University of Manitoba. His area of interest is the application of techniques from computer graphics, computer-aided geometric design and numerical analysis to problems in CAD/CAM. Des alternates as chair of the College Assembly Building Committee.

"Silent since 2006, the Bells of St. Paul's ring out once again", proclaimed the summer 2007 issue of *The Belltower*.¹ All were invited to hear "their glorious chimes"² once again, at the September installation ceremony of Rector Denis C. Bracken.

Few people know that those bells that mark our day on campus nearly didn't get installed at all when the College was built. It was thought the College would take 14 months to erect on the north side of the Ft. Garry Campus – May '57 to July '58. The costs for construction would amount to approximately \$855,000 (nearly 7.3 million in 2015). Revenue was to come from several sources: a College Building Fund, \$180,000; the Archbishop's Campaign, \$300,000; Ladies auxiliary, students and the Neuman Club, \$7,000; Knights of Columbus, \$50,000; Federal Government, \$100,000; the Guertin Estate, \$45,000; and Spring Campaign, up to \$200,000.³ Still, with all the other costs involved with a new facility, like equipment and furnishings, the Jesuit fathers were concerned, and looked for ways to reduce costs. In April, just before construction was to begin, the fathers thought that they could save money if perhaps they were to "do away with the belltower in the plans." The Jesuits asked the donors if they agreed, and the 17th April 1957 Jesuit Consultors' report states the donors were insistent the belltower stay in the plans and estimates were revised to \$860,000.⁴ Somehow the money would be raised. So, thanks to the Ignatian gift of discernment, the Jesuits pondered and prayed over the matter, and consulted its generous donors. Thanks to that process we can enjoy the chimes today.

¹ *From the Belltower*, Summer, 2007:22 (1). Dr. Walton, as alternating chair of the Assembly Building Committee has gathered information from his Committee's minutes.

² *Ibid.*

³ "1956 Financial Estimates for College build", Consultors Book, 1940s and 50s, SPHS Archives.

⁴ Consultors Book, 17 April 1957, SPHS Archives.

During the summer of 2006 Mike Riese, Marc Desjardin and Dick Mills worked on the bells even replacing the magnets trying to get the SPC Bells working again, but without success. They wondered if it was the extremely cold winter that prevented the clappers from working, but knew the bells had always worked before even during Winnipeg's severe winters. It was determined that the control system was in need of replacement because of its age.⁵ Prices of replacement control systems were looked into; Chime Master Systems in Ohio seemed to offer the best value for price. The quote from them in November 2005 was \$14,470.00 Canadian.

In September 2006 the College Assembly Building Committee brought the following motion to the Assembly, which passed. "That the building manager determine (with the help of an expert if necessary) exactly what features are required in a control system for the SPC Bells, then contact Chime Master Systems in Ohio for an accurate quote, along with complete technical specifications, of a control system with the required features; the quote should include the cost of installation, warranty and conditions of the warranty. If the cost does not exceed \$15,000.00 then the College should proceed with the purchase of the controller."

Our building manager, Judy Hildebrand, co-ordinated a visit by Dick Hodges, the representative of Chime Master Systems in Minnesota. He had family in Winnipeg so made the trip a dual purpose one.

Later in 2006 Chime Master sent a test box to the College to ensure that the proposed system would operate properly with the College bells. The electrician was called to arrange for testing. He suggested that Marc Desjardin be included in the testing procedures as he was familiar with the SPC Bells system. The electrician looked at the whole test box before plugging it in. It was tested in November 2006. The Board of Governors and Foundation postponed fund raising for the bells to until after the major part of the annual campaign was over. Fund raising started Jan. 2007. There was a great deal of support to get the bells ringing again. Fund-raising went well.

Early in 2007 a budget line for the Bells was included in the allocation of funds from annual campaigns. This is also helpful in providing funds for future ongoing maintenance of the Bells. However, a significant amount of funding was needed at that time to get them ringing. The Foundation encouraged groups to take on fund raising campaigns for special projects. The Class of '72 was invited to take on fund raising to get the Bells ringing again. A professional fundraiser volunteered to direct the campaign. An announcement was made at the Alumni & Friends January Dinner.

⁵ The original controller had been designed by an engineering student when the bells were first installed with the building of the College in the late 1950s.

Chime Master had an increase of 8-10% on their products effective Feb 15, 2007. However, upon request, they agreed to hold the price on the system quoted for the College until April 1, 2007. The total cost for the bell tower project, including the controller, was estimated at \$25,000. The Board of Governors and Foundation were reluctant to approve a loan for that amount. If \$15,000 could be fund raised, then it would be possible to use about \$10,000 from other funds for the bells. The College decided to dedicate the bell tower to the memory of Fr. Joseph Driscoll, sj, one of the long serving Jesuit Fathers of the College. The acquisition and mounting of the Father Driscoll plaque for the bell tower was planned as part of the bell tower project. Fundraising by the class of '72 was well underway.

In Sep 2007 a substantial donation from the Cropo Foundation made the purchase and installation of the new controller possible. The bell tower was checked for architectural integrity. It was found to be structurally sound but the concrete needed to be patched in a few places and some rusty bolts needed to be replaced. The bells were tested after the installation. Hymns and other chimes were programmed into the controller, to follow the liturgical year and ring the Angelus at noon and six p.m.. The bells are silent after 9 p.m.so as not to disturb neighbours' night-time rest.

By November 2007 the bells were working fine. Many people are thrilled to hear them ring again. The College received many calls and e-mails from across campus and even over the Red River in St. Vital from people glad to hear the bells again, to help mark their day.

The Belltower Café

By Katy Louridas

Katy Louridas joined the St. Paul's family in 2007 when she took over the Belltower Café. Originally from South Africa, she moved to Winnipeg in 1998. She was a stay-at-home mum for 18 years, until her daughters Georgia and Marisa were young adults, both of whom are graduates of the University of Manitoba. No stranger to the food industry, she used her home skills and ran the Greek Market from 1999 to 2005. In 2007, her husband George of 30 years succumbed to cancer. Katy enjoys her summers travelling and staying in her summer home in Ithaca, Greece.



At fall Orientation, new students are first welcomed to St. Paul's College with a tour of the building. During the tour, students are told that the Chapel is known

as the soul of the College, and that the library is known for being the brains of the College. The heart of the College is the Cafeteria because this is the place where friendships are made, lunches are enjoyed, romances start, and late night cramming takes place. This is likely the space where students will spend most of their time at the College during their university days. The cafeteria becomes their home away from home.

The cafeteria is fittingly called the Belltower Café. Taken over by Katy Louridas in September of 2007, the Belltower Café has been very popular with students and staff alike. The menu offers daily specials such as hearty homemade soups, Spaghetti & Meat Balls with Garlic Bread, Shepherd's Pie, Quesadilla, Chips & Salsa, Grilled Cheese, or Mac & Cheese along with regulars like burgers, wraps, and salads. Patrons can check out the daily fare in advance by consulting the College website.

When asked why she took over the role of manager of the Belltower Café, Louridas simply states it was the ideal opportunity because it was seasonal, which meant she still gets to enjoy her summers. Louridas has quickly become the mother of the students, remembering their names and their food tastes.

One of the most significant things that Louridas has noticed since she arrived at the College is that a change has occurred in the student dynamics. In the first few years, the students in the cafeteria mostly consisted of St. Paul's College members, but eight years later, the mix of students is now diverse with more international students and more females. The space is not just exclusive to St. Paul's College members, because it now has a reputation across campus as a meeting place for all students. Physical education students from Max Bell gather for a meal after their workouts. Physical Plant staff meet weekly in the cafeteria for breakfast. Chapel goes after daily Mass meet in the cafeteria and break bread and chat.

Many changes have come to the cafeteria in recent years. In the fall of 2012, the Student Association successfully was able to get approval for the installation of the first instant teller machine on campus, separate from the University of Manitoba. This was a project that many others had tried in the past; however, no deals could ever be closed to have the machine installed. This installation made it possible for students or anyone else to take out money conveniently without having to trek across campus to distant machines.

Another significant change was the alterations to the cafeteria, which were spearheaded by the Student Association of 2012. The cafeteria had begun to show its age and was looking worn down. The Student Association updated the space by making several changes. The Student Association office, which had been located in the cafeteria since the 1980s was torn down to allow for more natural light to make its way to the cafeteria. The wall that separated the student lounge and the cafeteria was also removed to allow for more seating in the cafeteria. In the 1980s, the lounge had been a women's lounge. Later it was turned into a student lounge,

however the space was rarely being used. With the renovations, students are now fully using the entire space.

More tables were added. The plastic chairs in the cafeteria were exchanged for more comfortable chairs, allowing students to want to sit in the cafeteria for longer periods of time. New lighting was added to brighten up the cafeteria; as well, the entire cafeteria was repainted with bright yellow and the St. Paul's colour maroon. The University replaced the 1959 cafeteria windows in the summer of 2013 as part of its campus wide window replacement project. Art work in oil by Sharon Cory, depicting scenes of Winnipeg, complete the renovations. Since these refurbishments, more students have flocked to the cafeteria. At lunch every table is regularly full, and students are always rushing for a prime location in the cafeteria.

The Student Association utilizes the space the most with their events that bring out a lot of the student population. Beer Gardens and Socials are the most popular events. People want to party at the university and the cafeteria acts as the perfect place for students to unwind.

The cafeteria is rarely ever empty. Students flock to the space in between classes, late at night and at all hours during the weekends. Students socialize in the cafeteria or just like to study with friends during the weekends. Students, alumni, high school students and students from other universities come to the cafeteria, as there is a sense of comfort for them. The cafeteria has a warm atmosphere that allows students to feel safe. Students are not afraid to leave their belongings at a table while they have to go to the washroom. There is a mutual agreement that everyone watches out for everyone in the cafeteria. You can come around midnight on the weekends, and the cafeteria will still have students studying into the early hours of the morning.

The cafeteria is always put to good use, all year round. During the summer MiniU has used the cafeteria as a place for future students of the university to eat their lunches during their summer camp. Chess tournaments and art classes have also been held in the cafeteria.

After fall term has ended, a Traditional Christmas lunch – turkey with all the trimmings and Christmas pudding - has been served since 2007 and grown in popularity with faculty and staff members throughout campus. Since the improvements of 2013, the cafeteria space has been used for the Alumni and Friends' Bash, which brings back former students and friends to the College. The first bash occurred in the winter of 2014, and brought back many alumni to the College. Many alumni praised the updated cafeteria and said it felt like they were stepping back into their youth by being back in their cafeteria.

The kitchen caters for many events around the College, including receptions after guest speakers, luncheons, board meetings, convocations, farewell and retirement events and its gastronomic offerings are often the highlight of the event.

The catering highlight of the year is the Celebration of Giving¹ event held every November, where the kitchen excels at appetizers.

Generations have enjoyed the cafeteria, and future generations will continue to enjoy the Belltower Café. Students make friendships that last into old age. Some sit next to their future spouse for the first time in the cafeteria. Everyone has a memory that involves the cafeteria, that's what makes it the heart of the College.

¹ This annual event is a thank you gathering for all the alumni, friends and generous donors of St. Paul's College.

Changing Course, Altering the Future

By Lisa McCausland and
Wendy MacDonald

Lisa McCausland, arriving in 2004 as St. Paul's College's Director of Development, has also worked for UNICEF Canada, the PC Manitoba Foundation, Douglas Campbell Lodge, and Fairview Home Inc. With a strong background in event planning and the areas of development, marketing and communications, her most recent passion is social media. But, her most favorite life experience has been that of Auntie to her nephew Jordan and niece Cassidy.



Wendy MacDonald has Masters degrees in Social Work and English Literature and an ARCT in piano from the Royal Conservatory, Toronto; she tutors university students in various subjects and forms of academic writing and research; she instructs students in piano and theory. A research fellow at St. Paul's and active on the College's Social Committee, she is currently a PhD student in the Mauro Centre for Peace and Justice Studies at St Pauls College.



Nearly \$1.3 million in endowment funds which St. Paul's College had received since its inception was transferred over to a newly established Foundation in January of 1999. With its own governance, the Foundation is responsible for the stewardship of gifts it receives, building relationships with donors, and raising funds for St. Paul's. Shortly after this transformation, the Development Office was established with Theresa Duma as the first Director and Lynn Patterson as her Assistant. Its

primary role is to develop the College reflecting directions planned by the College Rector, the Foundation Board, and College Board of Governors through fundraising, donor, and alumni stewardship.

Following the original management team, the Development Office has benefited over the years from the talents of Beth Proven, Deb Bernier, Liz Watson, Shelly Garvin, Lori Obirek, Hallie Eggie, and the Foundation's accountant Mary Wladyka, FCA. Its current Director of Development is Lisa McCausland.

During the initial years of its existence the Office undertook an immediate capital campaign with the goal of raising \$3 million in support of the College's Arthur V. Mauro Centre for Peace and Justice. Under the volunteer leadership of Robert G. Puchniak and Harold Buchwald these gentlemen inspired donors from within and outside Manitoba to support the Mauro Centre and the vision of Dr. Arthur V. Mauro, the directors of the Mauro Centre, and the College. During the final stages of the Capital Campaign a re-organizational process began so that the Foundation Office's services would reflect a donor centered model.

Starting with the Students

In 2005 with backing from the University of Manitoba's Vice-President External, Elaine Goldie, the Foundation penned an appeal letter to donors and alumni highlighting the significance annual contributions make to the quality of programs offered by the College. The campaign also invited students, through then senior stick Christina Fawcett, to work in the University of Manitoba's Call Centre. It was during the student recruitment phase that Ashley Davison, the Director of the Centre, first proposed student referenda. Flash forward a short time later: Rector Denis Bracken with senior stick Greg Schmidt got the ball rolling with Kevin McPike seeing to the reality of student fundraising underway. The student referendum has resulted in a re-vitalized and engaged student membership. Their first project was no small undertaking, as the students immediately set themselves to work focusing on upgrading the Belltower Café and Dining Hall area.

The annual appeal the community find in their mail boxes each year not only raises funds for the College but also generates alumni engagement and enthusiasm. Former senior stick Michael C. Burns was the front-runner for fundraising with the past student council members leading to the creation of the Ignatian Society and the Rector's advisory committee. The funds that he and his cohorts raised were used to leverage upgrades to the Chapel by refurbishing of the pews and spearheading the Belltower Café project.

Restructuring to Meet a Modern Society

Towards the end of 2005 the Foundation undertook an extensive review of its entire fundraising capacity. Recognizing that accountability and transparency are two of the top guiding principles donors value, each of the Endowments' Funds

were extensively reviewed and audited. The Foundation now hosts three main Funds which include an Endowment, General, and Mauro Fund. The Mauro Fund was established with a \$1 million gift from Dr. Arthur V. Mauro and directed towards the program operations of the Mauro Centre. The Endowment Fund provides scholarships, bursaries, and prizes, along with general program funds, supports Campus Ministry and an Ignatian Scholars program. The General Fund manages annual gifts.

The last phase of the changes to the Foundation included the creation of the two funds, a scholarship and a program fund, that honours all of the Jesuits' contributions and the legacy of the Ignatian Tradition.

In the Endowment Portfolio, over eighty (80) funds earn revenue, and from 2004 onward several families and organizations have come forward to augment their gifts for students.

- Dr. and Mrs. Michael Trainor Scholarship supports students pursuing professional degrees in medicine or economics. Dr. Trainor personally presents each scholarship to deserving students in January.
- Miss Meder during her lifetime was a regular contributor to St. Paul's College, particularly to the Christ the King Chapel. As a teacher she also wanted the students to do well and as a result of her commitment she established a bursary and a scholarship.
- Bishop Roussin Bursary was created by Fergus Lopez upon graduating from University. There was a time in Fergus's life when he considered leaving university due to financial difficulties. Fr. Ray Roussin, sm, (1939-2015) while chaplain at St. Paul's College, provided emergency funding to him and he was then able to complete his degree.
- The College's Student Council established a scholarship for a Bison Athlete in memory of their friend and sports enthusiast, Todd Davison, who died of cancer before his graduation.
- The Kenneth H. Kustra, CA, Scholarship was started by Ken while in his twenties and in gratitude to the College, particularly Campus Ministry, for the support he received during a transitional period while attending the University of Manitoba.
- J. D. Donoghue, a former student of St. Paul's College, left a legacy gift in his estate plans to establish an annual bursary for studies in English.
- Knights of Columbus created a generous bursary to support a student in need.
- Through her estate plans Miss Audrey Hemmons, who worked the College's Library, created the first endowment fund in support of Campus Ministry programs.
- The Grigoriev Bursary in memory of Peter Grigoriev, a young student who died suddenly, is remembered each year by Dr. Paul and Mrs. Lucille Zywna.

- Diane Dowling, a beloved faculty member of both St. Paul's College and the University of Manitoba's Math Department, who passed away suddenly, is remembered each year by a generous scholarship in mathematics that Diane's husband Roy created. The fund has also been supported by many friends and colleagues.
- Alumnus Conrad Wyrzykowski and his five children have created three endowment funds with a value of over \$1 million in celebration of the life of the late Evelyn Wyrzykowski and the contributions of the Jesuit Fathers. These funds support programs, scholarships, and bursaries for the Catholic Studies program managed by the Jesuit Centre. At the September 2015 Student Orientation, the College dedicated a wing in their honour called 'The Evelyn and Conrad Wyrzykowski Wing'. Accompanied by his three sons, Conrad Jr., Brian and Paul, Conrad attended the ceremony which included tributes by Rector Chris Adams and a blessing by Father Jeffrey S. Burwell, sj, Director of the Jesuit Centre. Unable to attend were Conrad's daughters Linda and Sharon. The students, alumni and Foundation presented Conrad with small gifts of appreciation. It is Conrad's intent that the family's \$1 million gift will inspire others to do the same for St. Paul's College.
- The Finlay Family has been an outstanding support of the College and Foundation. They have established numerous scholarships and, most recently, a fine arts endowment.
- Just as he retired, Prof. Phillip Clark suddenly passed away. As he was a lover of languages, each year a student receives a bursary in his memory from an Endowment Fund created by his colleagues and family.
- The Dr. Adam Geisinger Scholarship was created in memory of the College's Dean of Studies. To this day, alumni will comment with admiration on Dr. Geisinger's great ability to teach math and his tenure as Dean.
- Dr. Oleh and Mrs. Yvonne Gerus have enjoyed the opportunity of seeing their scholarship gifted each year to a worthy student who is passionate about History. Dr. Gerus, a long time faculty member of the University and specialist in European History, is a longtime respected member of St. Paul's College.
- The Honourable Philip S. Lee, CM, OM, and Family Scholarship was created prior to his installation as Lieutenant Governor of Manitoba (2009 -2015) to recognize the academic excellence of foreign students studying at the University of Manitoba. His Honour was an active student in St. Paul's while studying science, and later in life he was involved in Campus Ministry, the Foundation, and the Board of Governors.

Do You Tweet Twitter?

Keeping it modern! The Development Office has maintained several social media pages over the years and can be found providing weekly updates on Facebook, Twitter, and LinkedIn and as well it publishes an *Ecollegenews Letter* series each spring. These connections help the College keep in touch with the alumni and friends on-line.

Wasn't that a Party!

"We were happy to see so many people." – Lucille Zywna

Starting each September and ending near Easter several social events are organized to welcome the College's alumni and friends to St. Paul's College. With the Investors Stadium now on campus, the first event complements the rivalry between the Blue Bombers and the Saskatchewan Roughriders. The College's communities attending the game are invited to the College for some pre-game fun and to enjoy a barbecued burger or hot dog and a beverage. Hosted by the College's student council, this event grows in popularity each year.

Shortly after, another rivalry known as The Great Debate, brews between St. John's College and St. Paul's College. Featured as the kick off to the University of Manitoba's Homecoming week, the Colleges enjoy having "a go" at each other with judging from the University's academic leadership, and alumni and students cheering everyone on. In 2014 St. Paul's for the time was on a winning streak.

No one is quite sure when the first one happened. We believe it was in 2009. We knew we had done something special. The Celebration of Giving is an annual open house that welcomes donors, volunteers, faculty, staff, alumni, the community, and active student members to St. Paul's College just to say thank you and to enjoy a time of friendship in Hanley Hall. Each year guests are greeted by Wendy MacDonald and presented with a small token of appreciation. The Hall is transformed each year into a new theme, cleverly designed and decorated by College staff and is filled with the sound of live music. Students offer tours throughout the College and the main feature aside from the socialization and beautiful decorations is the food. The Belltower Café, known for its exceptional catering abilities, under Katie Louridas' management, surprises the guests every year. It should be noted that the theme development and decorations are nurtured for several months by staff volunteers who take a great deal of pride in showcasing the College to the public.

The academic year ends with a bang at the Alumni and Friends Mardi Gras Bash. The Alumni planners are clear they want to have fun fundraising and they want no speeches. The Bash is the College's only fundraising event of the year. It is designed to bring together a generational community of parents and alumni, students and their families as well as its faculty, staff, and student members from the various College programs.

The Development Office participates in many other outreach activities with faculty and students. The key outreach programs include the Winnipeg International Storytelling Festival, the Hanley Lecture Series, and the Sol Kanee Lecture Series, to name but a few.

Brighten Up the World

One of the services offered to donors is a Tribute Card program whereby donors can make a donation to the Foundation in memory of a loved one or to celebrate an important life event. Designed by Fine Arts graduate, John Funk the memorial, faith, and peace cards were created to represent Ignatian values and traditions.

Expanding upon the tribute card idea, the Development Office set out to express gratitude to donors, volunteers, and members of the community on an annual basis through a specially designed Christmas Card. Each year one of St. Paul's most visible icons is showcased fostering memories and pride in those who have been and continue to be, engaged in the life of the College.

The first card in the series was designed in 2007 by Liz Watson which showcased a hand-hammered candlestick plated with ionized silver by Ludwig Nickel for Christ the King Chapel. The picture was framed using the College's traditional maroon colour and included watermarked Christmas greetings in several languages, welcoming those of different cultures and faiths into the College's community.

The following year one of the most recognizable landmarks was featured: the Fr. J. Driscoll, sj, Bell Tower. A famous photo taken by Liz Watson, this card highlighted The Jubilee of the Apostle St. Paul whose 2000th birthday was celebrated by the Catholic faithful from June 28, 2008 until June 29, 2009.

The Chapel Doors, wildly popular amongst alumni and parishioners, especially when they gleam with the setting sun, were the subject for the 2009 card and the vision of Brandy O'Reilly, College Communication officer. Designed by Ludwig Nickel, the artistry within the copper and bronze doors reflects many images all from the one design: one from the Apocalypse 22:1-2 - the river and tree with twelve crops of fruit, another of the Jesse tree, and another depicts from a bird's eye view twelve seated at a table. Those who pass through the doors receive a story of hope amongst the chaos.

One of the most challenging cards created was produced in 2010: the white Madonna and Child. Designed by Brandy O'Reilly this card was an artistic reflection of the famous statue located in the Fr. Harold Drake, sj, Library. The three foot statue by Ludwig Nickel was once in the hallway of the College but many years ago found its permanent home in the reading pit of the Fr. Harold Drake, sj, Library and is now surrounded by a forest of beautiful plants tended by the Library staff.

The 2011 Christmas card "The Tapestry" by John Funk (SPC '07) would recall peace for many, who sought comfort and prayer in Christ the King Chapel when

they visited the side altar. The card is an artistic interpretation of the Madonna della Strada by artist Grete Badenheuer of Germany. In Mary's arms she holds Our Lord who is shown blessing the College Chapel and Belltower.

One of the most vibrant pieces in the card collection designed by John Funk fully captured the beautiful characteristics of the Bechstein piano beside the altar in Christ the King Chapel. The altar, made of Swedish basalt, sits upon Minnesota granite and all together weighs over 3 tonnes. The College's piano was not always in the Chapel. For a time it was located in other parts of St. Paul's, such as the Jensen theatre for drama and concerts or Hanley Hall as part of many dances and sing-a-longs when the students were ready to have some fun.

With the installation of our new pope, Francis, it was only appropriate that the 2013 card was that of the statue of Saint Francis of Assisi nestled in the Jean England Garden. Jean England was a long-time employee of the Fr. Harold Drake, sj, Library and it is difficult to know how many students she helped over the years attain their undergraduate and graduate degrees. The card's photo was taken by Brandy O'Reilly and the artistry is by John Funk.

In a winter scene artist, John Funk, using the College's monstrance created by Ludwig Nickel, reflected the beauty of an elegant snow flake set upon gold ink. This was of no surprise, since 2014 was an unusually cold and snowy year. The photo was provided by Siri Kousonsavath, our Communications officer.

As the capacity of the Development Office continues to grow so too do the experiences and learning opportunities for the students and the greater community of alumni and friends. The Foundation now manages more than \$7 million in funding thanks to the inspiring contributions and donations made in support of its student body.

Special Initiatives



Thinking back

By Robert Smith

Robert Smith, PhD (Graduate Theological Union, Berkeley); MA (Manitoba), BA Hons (1st class), was an active member of the College serving on its many Assembly committees and as faculty member of the English Department taught English literature and theatre from the College for 25 years.



Thinking back, I wonder that we ever succeeded in putting on a show. But from 1984 to 1988, Theatre 100 buzzed for eight weeks annually with a full-scale production: first *Everyman* (with a young woman cast as the protagonist); then Brian Friel's *Translations*; then three one-act plays which I wrote in graduate school; and finally J B Priestley's *I Have Been Here Before*. And then the lights went out.

There is a heritage of playmaking among the Jesuits, and I heard rumours of theatre at St. Paul's when I arrived in 1984, but there had been a hiatus. Theatre 100 I soon discovered is a lecture theatre, not a performance space. There was no light grid in the low ceiling. What lights I found, were old and even worn out. Borrowed lights (from St. Paul's High School) had to be hung from trees that were weighted with dressed stone that had not been used to finish the exterior of the college. The effect, with the house lights down and the little lighting board in the booth strained to capacity, was of an interrogation, with theatrical overtones.

The stage was a heavy framed structure, twelve feet by fourteen feet, hardly large enough to do a turn on, that broke down into six sections which took as many people to move and necessitated the removal of seats in the lecture theatre. I did the first two shows on that stage, the casts doing a sort of ballet in order to look theatrically meaningful without simply falling off into the house. For the third show, with the help of Paul Beeston, John Collins, and Simone Povoledo, all alumni of the St. Paul's High School programme, I extended the unwieldy stage, two feet deeper and eight feet wider. (The work took two full weekends). The green room, behind the stage and up a flight of loud stairs, lacked mirrors and makeup lights. So I constructed a makeshift mirror with lights. The space was so cramped that actors spilled out into the furnace room and changed behind a curtain strung from the pipes that ran along the earthen foundation. In the process they discovered, to our delight, in the dim recesses of space beyond, that all the books we needed for the hedge school in *Translations* were in the adjacent library overflow space.

We had to vie for space with classes, and faculty that were not used to competing for their students' attention with large set pieces. The year we did *Translations*, the stage was covered in straw and cornered with hay bales which I had driven to the College from the university barns in the open trunk of my Volkswagen Beetle. (For anyone too young to remember, the Volkswagen engine was in the rear.) Irene Sexton in charge of classroom space, dreaded, I am sure, to see me coming with yet one more request for time in Theatre 100.

And, I recall a long conversation (which may have been repeated) with Michael Riese concerning my wish to remove the brick wall that makes the acting space so shallow in Theatre 100. There is an unused space behind. Surely, we could have a crew come in and take down the wall, including the large pillars which could be replaced with a heavy beam to carry the floor above. I think, if ever so briefly, I convinced him that the dreams of theatre were worth realizing. But that moment passed, and the wall is no worse for unrealized wishes.

Ah, yes, thinking back, I wonder that we ever succeeded in putting on a show. But the St. Paul's Players came into being, briefly making that intentional community within the larger College body that always dissolves too soon, and leaves all those concerned with a sense of aching loss. That's theatre. If only we could do one more show. But we had to move on. The back stage crew, the actors, the publicity man (Chris Hlady), were all students. The young woman from *Everyman* (who appeared in the other three shows as well), became a teacher, and then the Minister of Health for Manitoba. And Paul Beeston (whose brother furnished the dining room for *I Have Been Here Before* with an antique suite out of his own home) went elsewhere to do hotel management, and John Collins did his Masters in Geography. Recently I saw, Nancy McKinnell, who worked in the College General Office in the mid 80s and played Bridget in *Translations*, and after more than twenty-five years, the first thing we talked about was: the show, vividly recollected.

I had another show to do, that took me away from the College, and Fergus Lopez of the student council appeared at my office one day to say that he would like to take over the St. Paul's Players. He did two shows. But then he, too, left. And the curtain fell on the Players for the last time. That is less a fact to be regretted than a challenge to be taken up.



Editor's Note: Even Before the Hiatus

What follows here is a brief account of some of the plays put on by St. Paul's from 1934 to the 1950s.¹ When searching for further details on the plays such as authors and dates of composition, many seemed illusive. Perhaps given more research time information will come to light. Nevertheless, public performance has been an element of St. Paul's since the very early days.

Debating, for example, a kind of intellectual skill of 'performance' was very strong at the College and has been revived recently by the friendly rivalry between St. John's and St. Paul's debates in the early 2000s and even in 2014. Early records tell us that in December 1947² St. Mary's College beat St. Paul's in the annual inter-faculty debating contest. The topic was 'Education is becoming a means to security rather than an end in itself'. "They sent their best teams into the fray," we are told, and Debating President, Art Mauro and Bill Maloney, "... brought the full force of their artillery of logic, rhetoric, and authority to bear on the subject, but when the smoke of battle cleared away St. Mary's College had the trophy" thanks to the prowess of Margaret Mann (BA'48) and Connie Mahon (BA '48). The St. Paul's reporter adds that it was "by a narrow margin".³ That same issue of the *Crusader* reported "strong resentment was displayed against the judge's decision which gave the debating honours in a Junior debating fray to St. John's College in the tilt with Ted Hart and Conrad Wyrzykowski of St. Paul's" ...even though "they displayed a surprising mastery of subject and platform technique..."⁴

Many debaters got their training in high school, like Paul Adams who represented St. Paul's High School and was among 17 finalists in the public speaking trials of April 1935.⁵ The College's other involvement in rhetorical skills showed, when annually students such as Bernard Hofley (1951) or Conrad Wyrzykowski (1950), who had been Prefect of the Sodality, gave the valedictory address for their graduating classes. Or when Joe O'Sullivan was Prime Minister and Art Mauro was Speaker of the House in the U of M's 1951 mock parliament.

Early records from 1930s to the 1950s show the College was well involved in putting on plays, often in competition with other faculties and Colleges of the University of Manitoba. St. Paul's presented a one-act play on 22nd October '34 called *The Ghost of Jerry Bundler* directed by Fr. Wood.⁶ College Arts students entered the inter-faculty drama festival with *Sentence of Death* on 24th February

¹ Material gleaned from the St. Paul's High School Archives, Winnipeg. We are grateful to Librarian and Archivist Jonine Bergen at St. Paul's for her generous time and hospitality in allowing us to use their archival material.

² *Crusader*, Christmas 1947 issue, SPHSA.

³ *Ibid.*

⁴ *Ibid.*

⁵ *SPC News*, April 1935.

⁶ Ministers Diary, Sept.'34 – March '40, SPHS Archives.

1938.⁷ The following January (1939), St. Paul's placed second with 93 points in the Drama Festival, with the one-act play *The Valiant* by H. Hall and R. Middlemass. First place went to St. John's with 94 points; Education came third with 90 points.⁸ Those were the days when grade XII (Senior Matriculation) was equal to first year university, a degree being a usual four year programme. So, a student could opt to leave school for the world of work after Grade XI; stay in high school, take grade XII, then choose work or enter Second year; or enter First year. That year we had 18 students in Arts I, 10 in Arts II, 5 in Arts III, and 6 in Arts IV from which to draw our thespians.

Filled with a competitive spirit the next November (1939), St. Paul's Arts students won the Drama Festival with Jack Van Teighem as best actor and Patricia McNulty awarded best actress. St. Paul's often used the opportunities of these successful performances to raise money for scholarships. In 1939, *The Langley Case* and the comedy *Pin a Pin on Me* were such vehicles.⁹ Two plays – *One Hour in Hell* about an army of fallen angels, and *Queen Margaret's Triumph* charged 35 cents per ticket to raise funds for scholarships.¹⁰ Students then, as today, struggled to find enough to cover their educational costs. U of M fees in September 1936 were \$2.00 entrance, \$10.00 registration, \$15.00 exams, and \$20.00 monthly for residence, nearly \$4,000.00 in current money.

With a missing volume in the Archives for the 1940s, we next find a few more mentions of acting performances in the 1950s. As Director, John Camajou accepted first place in the University Drama Festival, for 1951-52, while Paul Bromley won best actor. A *Crusader* reporter interviewed Paul, the star, for their Christmas issue (1953) and Bromley felt "confident we would win the Drama Trophy" the following February.¹¹ His predictions proved true for we won the '54 inter-faculty drama fest with the Russian comedy, *The Boar* directed by Fr. Jack Hanley, sj.¹² And who remembers T.S. Eliot's *Murder in the Cathedral* staged by the SPC students in Christ the King Chapel in 1966? Clearly, the acting spirit at St. Paul's has a very long tradition. So, perhaps the challenge has been taken up in a different way today. It takes a different form in the Storytelling Festival, spearheaded by Professor Jessica Senehi of the Mauro Centre, which entertains thousands each May across campus and throughout the city of Winnipeg.¹³

⁷ "1938 archive book", SPHS Archives.

⁸ "1939 archive book", SPHS Archives.

⁹ Ibid.

¹⁰ Ibid.

¹¹ *Crusader*, Christmas 1953 issue, SPHS Archives.

¹² *Crusader*, Immaculate Conception, 1854-1954 issue, SPHS Archives.

¹³ See her article elsewhere in this volume.

The Bat Kol Connection and St. Paul's College¹

By Christine Butterill



Christine Butterill, PhD (Birckbeck College, London), an Associate SNJM and CLC member, Dean of Studies (1999-2012), Director of University1 (2010-2011), has taught history at St. Paul's, U of M since 1978. Her academic interests are in the medieval ecclesiastical field. She serves on: the Winnipeg Bat Kol Tri-Diocesan Committee, the Catholic-Mennonite Dialogue, the Jesuit Vocation Committee, assists various activities at St. Ignatius Church, and is a community volunteer.

Tuesday evening of 7th October 2014 saw Sr. Lucy Thorson², nds, address a crowd in St. Paul's Jensen Theatre on "Milestones in Modern Catholic-Jewish relations". Her respondent was renowned Winnipeg Rabbi Alan Green,³ Senior Rabbi of Congregation Shaarey Zedek since the autumn of 2000. Winnipeg Bat Kol Tri-Diocesan Committee is grateful for Rabbi Green's generosity as he stepped in at the last minute when Rabbi Neal Rose had to leave for the U.S. sooner than planned. Sponsored by the Winnipeg Bat Kol Tri-diocesan Committee, Sr. Lucy came to Winnipeg to present an overview of modern Catholic-Jewish relations in anticipation of the upcoming 50th anniversary year (2015) of *Nostra Aetate*,⁴ the

¹ Thanks goes to Winn Leslie and Kathy Helbrecht, who compiled "Chronology of Bat Kol Winnipeg", 2014, John Stapleton, and the Winnipeg Tri-diocesan Bat Kol Committee for help with details for this article.

² Sr. Lucy works in the Scarboro Missions Interfaith Office in Toronto and participated in the International Conference on Christian and Jews, held in Istanbul, Turkey in June 2014. Her religious congregation is active in 22 countries; Sisters of Zion are dedicated to work for enriching Jewish-Christian relations.

³ Rabbi Green was spiritual leader of Temple B'nai Emet in Montebello, California before coming to Winnipeg in 1992 and serving as spiritual leader of Beth Israel Congregation until the year 2000. He has served as Senior Rabbi of Shaarey Zedek Congregation since the fall of 2000.

⁴ In 1965, the Second Vatican Council made historic changes to church policies and theology. Among them was *Nostra Aetate*, Latin for "In Our Time," a document that revolutionized the Catholic Church's approach to Jews and Judaism after nearly 2000 years of pain and sorrow. Section four of *Nostra Aetate* repudiates the centuries-old "deicide" charge against all Jews, stresses the religious bond shared by Jews and Catholics, reaffirms the eternal covenant between God and the People of Israel, and dismisses church interest in trying to baptize Jews. For the first time in history *Nostra Aetate* called for Catholics and Jews to engage in friendly dialogue and biblical and theological discussions to understand better each other's faith. After intense debate and some strong opposition, *Nostra Aetate* was approved by the world's Bishops and Cardinals in Rome on October 28, 1965. *Nostra Aetate* also calls for the church to dialogue with other world religions.

Vatican II document on Catholic-Interfaith relations. This event was the most recent of many occasions here in Winnipeg arranged by the Committee. Bat Kol is a Hebrew phrase that means “daughter of a voice.” “She is the daughter of God’s Voice and her dwelling places range from the loftiest heights of human thought to the lowliest of hearts on earth”, notes the Bat Kol Institute Jerusalem.⁵

The sponsoring Committee is affiliated with the Bat Kol Institute in Jerusalem, founded in 1983 in Toronto by Sr. Maureen Fritz and Sr. Anne Henderson and moved to Jerusalem to foster and promote Christians studying the Bible within its Jewish milieu, using Jewish sources. Bat Kol Winnipeg began in Dec. 2003 when the late Br. Jack Driscoll (d. 2010) came to Winnipeg at the invitation of John Stapleton, Rector of St. Paul’s College and a long time friend, to give sessions on “Excavating the Hebrew Scripture through the Jewish Tradition” to over 70 enthusiastic attendees. Br. Driscoll used his knowledge of the Hebrew language and of *midrash* to teach how to dig into scripture to reveal deeper levels of meaning and mystery, “such as was the experience of the boy Jesus as he studied in the synagogue in Nazareth.”⁶

Dr. Stapleton recalls⁷ that the Emmaus program at the College for teachers and people working in catechetics had ended. Emmaus was funded by Winnipeg’s Archbishop Leonard Wall who gave us an initial grant of \$40,000. His successor Archbishop James Weisgerber came in 2000; because of this continued archdiocesan support, we were able to bring Driscoll to Winnipeg in that first year (2003) to do two weeks of seminars in Room 258, SPC. Stapleton remembers the first one on the ‘Obituaries in Genesis and Exodus’ and the second one on the ‘Rebellion Stories in the Book of Numbers’ were both very successful. “He was spellbinding”, John thought, “on the obituary of Moses - this was the night the audience just didn’t want to go home, but Jack personally felt that the second one was not as good. I kept telling him he was wrong of course”.⁸ As a result of that enthusiasm, a few Winnipeggers like Winn Leslie and Kathy Helbrecht decided to take a month long course at Bat Kol Jerusalem.

Former Rector Stapleton⁹ had known of Br. Jack Driscoll well before the winter term of 2001 when John spent three months in Jerusalem while on academic leave. He was able to provide a background to Br. Jack Driscoll’s work in Winnipeg and the development of our Bat Kol satellites. Jack was a much respected President of Iona College, John’s alma mater, and he had taught some of John’s friends and one brother. But when Mary and John Stapleton went to Jerusalem to enrol in

⁵ Bat Kol Institute, Jerusalem home page.

⁶ Midrash aggada is a form of storytelling that explores ethics and values in biblical texts; Winn Leslie, “Learning as Jesus Learned...”, *St. Ignatius News*, November 2003: 6.

⁷ John Stapleton, e-mail to C. Butterill, 4th October 2014.

⁸ *Ibid.*

⁹ John Stapleton, e-mail to C. Butterill, 7th October 2014.

the Tantur Ecumenical Program¹⁰ from mid-January to mid-April of that year, he got to know Jack well. Arthur Mauro had asked John to contact people at the Hebrew University of Jerusalem with a view to developing a proposal for Arthur upon returning. Art had had contact with both the President of HUJ and with Brother Driscoll, and he suggested John follow-up on correspondence that he had had with both individuals.

This request led John to meet Jack in Jerusalem with special purpose, and of course Jack was a frequent visitor at Tantur as he was a good friend of its Rector. Jack and John made several visits to HUJ together, where John met a number of officials. In the course of several conversations, John admits he came to learn and prize the work of the Bat Kol Institute. He especially came to appreciate that Jack spent half of the year working on his own study and the other half on various activities related to the Institute. John became well aware of the fact that he raised the funds necessary to support Bat Kol sessions in Jerusalem in November and July, and that he accepted invitations to go abroad to do shorter sessions. Given all that, it was a short step to invite him to come to Winnipeg, to stay with Mary and John, and to do the first session at SPC. The first one was so successful, the College invited him back the next year to do a second. Later when Sean Byrne and John went to Amman and then Jerusalem in 2004 to develop further relationships with the Truman Institute at HUJ and to explore the possibility of a relationship with a primarily Muslim university, they visited Jack and had dinner with him¹¹.

The year 2004 saw deeper interest develop for things “Bat Kol” in Winnipeg. In May 2004 following Jack’s presentation, Bat Kol Jerusalem requested interested Winnipeggers to form a local Bat Kol group following specific guidelines put out by BK Jerusalem. This would be the twelfth group formed worldwide.¹² Thus Bat Kol HaEmet was formed and meets every second Friday afternoon at St. Ignatius Church, Winnipeg, to learn Hebrew and study the *Parashat HaShavuah* a special form of prayer with scripture. By the fall of that year Bat Kol HaEmet sponsored an afternoon talk by Rabbi Neal Rose on *Sucloth*.¹³ A *succah* was erected by participants and Rabbi Rose introduced the crowd of about fifty gathered at St. Ignatius Church to the rituals of Sucloth. Fr. Wayne Morrissey, Winn Leslie, and Carol Seed led the gathering with Rabbi Rose to “encourage, in Christians, the study of Torah and to foster an understanding of *Jewish* spirituality through an introduction

¹⁰ Tantur offers a variety of Continuing Education Programs and Sabbatical Programs for anyone seeking to encounter this complex land called “holy.” Each program includes a variety of lectures and excursions designed to introduce participants to its geography, history, complex religious life, local people and the Bible.

¹¹ Ibid for the previous three paragraphs.

¹² Other groups are in Johannesburg, SA; Manila, Philippines; Goa and Kerela, India; Sydney and Hobart, Australia; Brazil; Toronto and now Winnipeg.

¹³ Sucloth is a major Jewish festival held in the autumn (beginning on the 15th day of Tishri) to commemorate the sheltering of the Israelites in the wilderness.



Rabbi Green responds to Sr. Lucy's presentation.

to Jewish Prayer".¹⁴ With the help of a grant from the Catholic Foundation of Manitoba, Jack Driscoll returned to St. Paul's College for an enthusiastic audience in the December cold of 2004 for the second of his presentations, 'The Israelites in the Wilderness – Revolt and Reform'.

The Bat Kol HaEmet (based at St. Ignatius Parish) group's present membership is twelve, most of whom are Bat Kol Jerusalem alums with 4 new members joined in the fall of 2014. A representative serves on the Winnipeg Bat Kol Tri-diocesan Committee. Besides study, the BK HaEmet promotes various educational events in their local churches/communities, such as: Sr. Carmela Lukey's, ssmi, (2005 alumna) presentation workshops across western Canada to her Ukrainian community of 'I Am Joseph your Brother'. Three alumnae have made presentations to an interfaith seniors group (of over 100) on their Bat Kol experiences. Their members are active, giving workshops, sermons, and talks in their respective churches. Their rewarding activities also include participation at local synagogues (Shaarey Zedek, Temple Shalom) for various events, services, and courses.

Early in 2007 Glenn Witmer of Bat Kol Jerusalem contacted alumna Kathy Helbrecht about his plan to visit Winnipeg to promote Bat Kol and secured her help in developing a list of potentially interested people, principally priests and religious

¹⁴ *New Wine Press*, November/December 2004: 5.

educators. Glenn was able to meet with interested parties in the Archdiocese of St. Boniface (hosted by Julien Fradette), St. Paul's College, University of Winnipeg, and the Archdiocese of Winnipeg among others. For two days in May of 2007, Sr. Maureena Fritz and Br. Jack presented 'Hallowed Be Thy Name – The New Teaching Paradigm: Christianity and Judaism'. These sessions took place at the St. Boniface Diocesan Centre and the University of Winnipeg.

Bat Kol was becoming so popular in the city, with attendees of the various sessions asking for more, that in May 2008 a Bat Kol Course Committee was formed, with representatives from the Dioceses of Winnipeg and St. Boniface, and the Ukrainian Archeparchy. Members included Sr. Bernadette O'Reilly, nds, Julien Fradette, Director of Pastoral Services for the Archdiocese of St. Boniface and Koreen Hrizai, Co-ordinator of Catechetics St. Boniface, who later served as chair (2012-), Br. Camile Légaré, csv, team member of Nathanael programme, Co-ordinators of Catechetics for Archdiocese of Winnipeg, first Margaret Craddock and then Judy Vermette, Kathy Helbrecht, member of BK HaEmet, who later became chair (2010-12), Winn Leslie of BK HaEmet, Vera Chaykovska and Vicky Adams from the Ukrainian Catholic Archeparchy. Chris Butterill from St. Paul's College continued to be a member while College Dean and afterwards to help keep the College involved with Bat Kol's endeavours.

The committee was first chaired by Julien Fradette, and met once a month to plan up-coming events. As a result, the Committee sponsored a series of talks one weekend per month for five months from November 2008 to March 2009 on 'Encounter and Relationships: The Gospels as Jewish Literature.' Presenters to over 60 people per session were Br. Jack Driscoll, cfc, Br. Camille Légaré, csv, and Br. Kevin McDonnell, cfc, of Johannesburg, South Africa.¹⁵ They covered ten topics using Jewish sources, including the *Akedah* or binding of Isaac, the Sabbath, Mary's purification, Christians celebrating the exodus story/Passover, and the parable of the two brothers and their father.

Financial assistance for all the efforts of Bat Kol Winnipeg has come from small fees charged to attendees for the "courses" and generous support from the Sisters of Zion and each of the Archdioceses and the Archeparchy. Because of this support and to reflect the interest for all things Bat Kol coming from all three dioceses, the Committee decided to call itself the Winnipeg Tri-diocesan Bat Kol Committee. Its work continues to promote Catholic-Jewish dialogue, the ideals of Bat Kol Jerusalem by encouraging people to attend their month long courses in Jerusalem, and foster events in the city during the fall and winter to help Catholics and Christians respond to the call of the church in our time to appreciate the scriptures using Jewish sources. Members from all three dioceses meet regularly, keep their bishops informed of our activities, and try to hold events in venues of all three.

¹⁵ Julien Fradette, *Prairie Messenger*, page 3, 25th March 2009.

Subsequent offerings by the BK Tri-diocesan Committee have included a talk by Rabbi Neal Rose and Carol Rose on *Shavuot* in May 2010 to which over 60 people attended.¹⁶ On 9th November 2011, the Committee organized an evening for 88 people who enjoyed Rabbi Green and his topic ‘Making Shabbat: The Art of Doing Not-Doing’. The following winter (February 2012), Sr. Mary Boys, snjm, renowned expert on Catholic-Jewish relations returned to Winnipeg¹⁷ and presented 3 sessions – one all day session for clergy and 2 workshop sessions for the public. That fall (November 2012) ‘A Mystical Approach to Jewish Prayer’ by Rabbi Green, captured the interest of 60 people for the workshop. The next March (2013) the Committee arranged with Rabbi Green that he host more than fifty in Shaarey Zedek synagogue. The BK Committee is certainly glad that Rabbi Green came north from California those many years ago for he gave three evenings in March 2014 to 68 registered on “An Introduction to Jewish Study of the Word” situated across from Shaarey Zedek in St. Mary’s Academy’s Marie Rose Durocher Library. In response to public demand, he will generously return in April 2015 with three evenings on “The Prophets”.

So we come full circle to Sr. Lucy’s visit and the promise of Rabbi Green in the coming winter. It has been an interesting and fruitful 13 years developing and growing with Bat Kol in Winnipeg. St. Paul’s hopes to continue its association with Bat Kol. The future looks bright as we celebrate this pivotal moment in our Church’s history, the 50th anniversary of *Nostra Aetate*, out of which, through Sr. Maureena Fritz’s vision, the Bat Kol Institute came to be. A large number of participants keep attending Bat Kol evenings and workshops, a clear sign of the hunger for scripture and of an eagerness to go deeper and deeper into understanding God’s ‘love letters’ to his people.

We are well aware that the vast majority of Manitoba Christians cannot travel to Jerusalem to study “*the Bible within its Jewish milieu, using Jewish sources*”. However, the local Bat Kol Committee intends to do the utmost to broaden the understanding of scripture *using Jewish sources*, as explained by Rabbis and other scholars. Hopefully this will whet their appetites for Scripture even more and some may travel to Jerusalem, an ideal *Jewish milieu*, for the yearly July session given by the Bat Kol Institute. In this way, the Bat Kol connection with St. Paul’s College which began in 2001 with a Rector’s travel to Jerusalem, the first visit of Br. Jack Driscoll in 2003, and Sr. Maureena’s visit in 2007 will continue.

¹⁶ *Shavuot* is a major Jewish festival held on the 6th (and usually the 7th) of Sivan, fifty days after the second day of Passover. It was originally a harvest festival, but now also commemorates the giving of the Law (the Torah). The Torah was given by G-d to the Jewish people on Mount Sinai more than 3300 years ago. Every year on the holiday of *Shavuot* Jews renew their acceptance of G-d’s gift, and G-d “re-gives” the Torah. The word *Shavuot* means “weeks.” It marks the completion of the seven-week counting period between Passover and Shavuot.

¹⁷ She had been here to visit members of her Holy Names Sisters and gave the SPC Hanley Lectures in 2002.

The Marshall McLuhan Initiative at St. Paul's College

By Howard Engel



Howard R. Engel is a home-grown, garden variety “Winnipeggeon” (Marshall McLuhan’s term of endearment for his fellow Winnipeggers), educated by Winnipeg-based Jesuits at St. Paul’s High School and St. Paul’s College. Thanks to his stint as a College library assistant, 1982-1986, upon invitation of its supervisor Bill Wsiaki and under the patient tutelage of Bill, Jean England, Rosemary Dwyer and Fr. Harold Drake, sj, he felt called to train as a library technician. Howard has thus worked to help provide people with access to information, knowledge and the accumulated wisdom of the ages ever since. Currently at the library of his other post-secondary alma mater, Red River College, he has found ‘Winnipeg’ stands for two traditions - the “W” stands for wholesale, (as in “I can get it for you wholesale.”), and the “g” stands for “garage sales” that pop up like dandelions in the spring.

Marshall McLuhan’s son and collaborator, Dr. Eric McLuhan, officially launched the Marshall McLuhan Initiative (then called the McLuhan Focus in Catholic Studies and hereafter abbreviated as MMI) on May 14, 2007 with his public lecture “The Renaissance About Us” delivered at the annual Canadian Network for Innovation in Education conference and jointly hosted by the University of Manitoba and Red River College. Marshall McLuhan’s work in understanding the effects of media on human culture inspired the theme of this conference “Connecting in the Global Village”. This provided an ideal forum to begin the Initiative, but it begs the questions: Who initiated the MMI, why, what is it all about and where is it headed?”

Q. Who initiated the MMI?

A. Yours truly, as an alumnus of St. Paul’s High School (1979), St. Paul’s College (1984), and member of Diakonia Christian Life Community,¹ who has discerned the importance of understanding the effects of media on human beings as a means to perceive “the signs of the times”, and part of my own personal apostolic mission of Word and service.

¹ An integral part of a worldwide lay Ignatian movement within the Roman Catholic Church, a successor to the Sodality of Mary movement after Vatican II; see <http://www.christianlifecommunity.ca/>

I could take this initiative only through my family's legacy. My father, Roland R. Engel, devoted his 50-year career to providing truck transportation from the prairies to the rest of Canada and the US. Upon selling the family business, Atomic Transportation, in 1998, he wanted to give something back to Winnipeg where his family had prospered. We thus established the Roland R. & Doris M. Family Fund at The Winnipeg Foundation in 2001.

We may have initiated the MMI, but we could not do this alone. We planted the seed of the MMI in fertile ground cultivated by the support and encouragement at the very beginning from St. Paul's College Director of Development Lisa McCausland, Comptroller Michael Riese, Dean Christine Butterill and a succession of Rectors, Dan Lenoski, Denis Bracken and Christopher Adams. The Initiative particularly benefitted from the ground-breaking work of my late colleague, Richard J. Osicki (1946-2012) who served as the Director of the Religion and Communications Project at the College beginning in 2002. Richard and I first met at Eric McLuhan's May 2007 lecture. Richard's M.A. thesis at the University of Dayton focused on the intersection of ideas of the two great Canadian Catholic thinkers of the 20th century, Bernard Lonergan, sj, and Marshall McLuhan that in Richard's view, pointed toward a theology of communications. Thus began our collaboration in the MMI until Richard's untimely death. As MMI Co-Director, Richard did most of the heavy lifting when it came to the academic work, while I took care of most of the administrative aspects and served as his sounding-board. With Richard's passing, after a period of mourning when precious little happened for almost a whole year following his death, I found that I could not juggle both major responsibilities as sole Director of MMI without severely curtailing its activities. However, I have found much hope in a new way of proceeding that has gradually emerged, and which I describe below.

Q. Why initiate the MMI at St. Paul's College?

A. Due to the following connections:

- Marshall McLuhan began his most unique and distinguished post-secondary academic career right here at the University of Manitoba (U of M), graduating with a BA in 1933 (a gold medallist) and MA English in 1934.
- A letter dated Sept. 18, 1966 from U of M graduate Shelagh Lindsey to the then U of M Associate Dean of Arts and Sciences Dr. R.D. Connor called for "the development of Communications studies and research" at the U of M inspired by McLuhan's seminal work *Understanding Media* (1964).
- The challenge from his family was reported in the newspaper, "McLuhan's roots here, says media icon's family".² The article, which marked the re-dedication of the former Beausejour Room as Marshall McLuhan Hall in the U of M's

² Nick Martin, *Winnipeg Free Press*, 5 June 2004.



Fig. 1. Howard Engel with Fr. John Pungente, sj, winner of Medium and Light Award, 2014.

University Centre began, “Marshall McLuhan’s family cannot understand why Winnipeg has not done far more to claim the man renowned as the greatest communications genius in the 20th century”. At the end, Eric McLuhan said of Winnipeg, “this would be a wonderful place to start a communications studies school, but not a conventional one. That would be a very worthwhile thing to do, and it would make U of M a world leader.”

- Intriguing connections between Marshall McLuhan and such prominent Jesuits as Teilhard de Chardin (e.g. McLuhan’s “global village” and their prescient anticipation of the Internet that Chardin called the “noosphere”), Walter Ong (McLuhan supervised his English literature thesis at Saint Louis University) and John Culkin (mutual friendship and collaboration on media literacy). The Society of Jesus seems to take its cue from McLuhan’s media probes by addressing the signs of the times with a keen use for, and study of, media and communications, with Canada’s own Jesuit Communication Project a case in point. Director of the Project, John J. Pungente, sj, has openly acknowledged McLuhan’s influence on his own thinking about media and communications.
- Most significant was McLuhan’s devout Catholic faith to which he converted while still at Cambridge, but whose spiritual yearning is very evident in the diaries he kept while attending the U of M. According to Marshall’s wife Corinne

his Catholic faith was priority number one. During his long professorship at St. Michael's College from 1946 to 1980, he attended daily mass at St. Basil's Catholic Parish on campus and any appointments had to be scheduled around this priority. Since St. Paul's College is the premier institution of Catholic higher learning on the Prairies, this seemed like a natural home for the MMI.

These facts, connections and confirmations persuaded me to explore with St. Paul's College how the important work begun by Marshall and continued by his son Eric could be uniquely furthered by the College's academic rigor in a Catholic context.

What is the MMI, exactly?

A. To quote directly from the Special Initiatives Agreement with the College that I signed on behalf of my family, the purpose of our gift in establishing the MMI is:

"To honour, celebrate, and extend the life's work of Herbert Marshall McLuhan (1911–1980), who grew up in Winnipeg, graduated from the University of Manitoba, a devout Catholic, a beloved professor of English literature, prophetic poet, satirist and the renowned communications theorist/visionary and media guru that we recognize today."

The Roland R. and Doris M. Engel Family Fund, held within The Winnipeg Foundation, invested \$5,000 annually toward the Marshall McLuhan Initiative for five years (2007–2011, inclusive). St. Paul's College has used and continues to use this gift to extend the work of Marshall McLuhan.

What has MMI accomplished so far?

What are some fruits of its work?

A. The Initiative's accomplishments since its inception in 2007 include:

- sponsoring Eric McLuhan to the 2007 Canadian Association for Distance Education / Association for Media and Technology in Education in Canada conference in Winnipeg to deliver his provocative, insightful keynote address: "The Renaissance about us";
- two seminars: "What's the Microphone doing at Church?" in 2009, and "Surfing the Divine: The Internet and Prayer" in 2011;
- presentation of a published academic paper at the June 2011 Media Ecology Association conference in Edmonton and an informal presentation at McLuhan's centenary birthday week in Toronto;
- the creation of the Medium and Light Award (Richard Osicki's brainchild and collaboratively designed with Matthew McMillan of Prairie Stained Glass in Winnipeg) and having it presented to Fr. Pierre Babin, omi, in Lyon, France by Dr. Dominique Scheffel-Dunand, Director of the McLuhan Programme in Culture and Technology at the Coach House, University of Toronto. We inaugurated this unique award at the 2011 panel to honour the late Fr. Pierre

Babin, omi (1925-2012). The 2012 recipient was Dr. Thomas Cooper of Emerson College, Boston³; the 2013 recipient was none other than Dr. Eric McLuhan⁴; and the 2014 recipients were Fr. John J. Pungente, sj, and the Jesuit Communication Project⁵. And, a special issue of *The Manitoban* (the U of M's nearly 100-year old student newspaper) devoted to Marshall McLuhan's writing as a university student, and digitization of these writings for the website of the U of M Library Archives and Special Collections, highlighted by Richard Osicki's article, "McLuhan the Manitoban"⁶;

- a feature article in the Canadian Library Association's *Feliciter*, Vol. 57, No. 6 (2011): "On the Future of Print: A Conversation with the Late Great Media Mentor Marshall McLuhan, 'A Man of Print'" (p. 240-242)⁷;
- a workshop on "McLuhan, Books & Libraries: an Old Figure in a New Ground" given by Dr. Robert K. Logan at the last Canadian Library Association Conference in Winnipeg, 30 May 2013, given in conjunction with a McLuhan/Winnipeg display at his alma mater, the U of M and curated by yours truly⁸;

What's next for the MMI?

In the short term: co-sponsoring with the International Institute for the Study of Technology and Christianity the upcoming conference "McLuhan's Faith and Works" at which both Eric and son Andrew McLuhan will be keynote speakers to be held at St. Paul's College on Oct. 18-19, 2015. The MMI plans to present the 5th annual Medium and Light Award at this conference. Incidentally, conference coordinators Dr. Read Schuchardt of Wheaton College, Illinois and myself have extended the submission deadline to 15 August 2015 to ensure as much participation as possible.⁹

In the short to medium term: The MMI finds itself at the cusp of officially implementing a new model of growth and collaboration through an associate membership program. The Initiative would enter into a mutually beneficial agreement with like-minded scholars who are already exploring McLuhan's faith and/or his prairie roots and what influence these have on his works, the chief foci of the MMI. Such scholars would do so on behalf of the Initiative, on an ad hoc basis,

³ See <http://mcluhangalaxy.wordpress.com/2012/09/27/2012-medium-and-light-award-toronto/>

⁴ See <http://catholicregister.org/item/17127-mcluhan-honoured-with-mcluhan-award>

⁵ See <http://www.catholicregister.org/arts/item/18429-mcluhan-award-goes-to-jesuit-communicator>

⁶ See <http://umanitoba.ca/libraries/units/archives/digital/mcluhan.html>

⁷ See http://www.cla.ca/Content/NavigationMenu/Resources/Feliciter/PastIssues/2011/Feliciter6_Vol57_w.pdf (pp. 32-34 of 48)

⁸ See <http://blogs.rrc.ca/library/2013/05/whatcha-doin-marshall-mcluhan/#comment-722>

⁹ See http://secondnaturejournal.com/mcluhans-faith-and-works-conference/?utm_source=Second+Nature+Weekly+Update&utm_campaign=66c6a1b003-Monday_Newsletter&utm_medium=email&utm_term=0_a688c6cdc0-66c6a1b003-107905661



Fig. 2. Richard Osicki and Howard Engel.

in exchange for an associate membership and any benefits this may afford them, not least of which would be affiliation with a recognized and reputable academic institution in St. Paul's College. MMI is very excited to have our first associate, who has already informally entered into such an agreement, independent scholar and educator Ruthanne Wrobel of Toronto. She attended the informal presentation Richard and I did at the McLuhan Centenary in July 2011 inaugurating the first Medium and Light Award. We met later in September 2012, when she presented at the international conference, "McLuhan: Social Media Between Faith and Culture" hosted by St. Michael's College, the University of Toronto at which I presented the 2nd annual Medium and Light Award. Ruthanne has dedicated her early retirement from high school teaching to research, publishing and presenting at conferences around the world on the ideas of Marshall McLuhan, Leonard Cohen and Northrop Frye, among other related academic interests. MMI looks forward to formalizing this relationship with Ruthanne as a model for MMI to enter into with others.

In the medium to long term: The MMI would like to play a leading role in obtaining official public recognition (by way of a plaque) in Winnipeg where McLuhan grew up and lived for a longer period than any other residence in his life. Already, at this time of writing, 2015 marks the centenary of the McLuhan family's move to Winnipeg from Edmonton, where the McLuhan homestead has become a public space devoted to the fine arts.¹⁰ So the time is ripe for the MMI

¹⁰ See <https://mcluhangalaxy.wordpress.com/2013/04/18/mcluhans-edmonton-home-opens-as-arts-facility-historic-site/>

to take the initiative on this project. It would be wonderful to have this recognition in place by 2019, one hundred years after the McLuhans first moved into their longstanding Winnipeg home.

For now, as a tribute to my late friend and collaborator, Richard J. Osicki, allow me to share the eulogy I delivered at the prayer service on the eve of his funeral on 6 November 2012.

“One thing I learned from my dear friend Richard, whatever one writes down can usually be cut in half without sacrificing the message. Perhaps the most economical form of writing in terms of its words per thought and feeling is poetry. So, with this in mind and with a heavy heart I composed the following poem in fond memory of our friendship. I call it

A Requiem for my friend, Richard J. Osicki

Two minds searching for meaning in our hyper-mediated world;
Independently finding it in McLuhan’s “the medium
is the message”

Two men brought together by “The Renaissance about us” a keynote
address by McLuhan’s son Eric

A renaissance, a re-birth of understanding, an extension of love like
two hands reaching out in the midst of the media vortex,
We clasped each other celebrating ideas, faith and life these past five
and a half years

A meeting of two minds and two hearts
embracing the challenge of discerning the effects of media
on each other and our worlds, especially our beloved church;

“What’s the microphone doing there?”

and “What’s the effect of Internet on prayer?”

Richard was a mentor to me; like an elder brother
who showed me the pearl of great price, our faith we share with
McLuhan whose message holds far more truth in this faith than
without it

We grew our partnership of collaboration, planning...
for what? A course? A seminar? A website? An article? A
presentation?

All of these and more...

Our mediated world is not inevitable, the manipulation is not
inevitable, the received notions are not inevitable...

As McLuhan spake, “I don’t want them to believe me;
I only want them to think”

And so we thought about our mediated world and what this or that
technology extends, what it obsolesces, what it retrieves from the
past and what it flips into when taken to its logical conclusion.
All this wrenched away far too soon by the ravages of cancer, the big

C

Some would say “F the big C!”;
but not Richard...

Rather, he chose to find God in all things, even in the midst of this
desolation: he found many graces: such as a heightened sense of what
is important and what isn't;

And our friendship made even more profound...

So now with Richard gone I am left to think, to ponder in my heart
and to cherish the friendship and faith we had

In God and each other, in our sense of community with our beloved
wives, Dionisia and Esther,

And find the strength to carry on;

Family and friends surrounding Richard on his deathbed wondered,
“What will we do without Richard?”

His gentle common sense, his unique mix of practicality and vision
at once rooted on the prairie and gazing at its seemingly limitless
horizon

The land of McLuhan's formation and my own

Two “Winni-pigeons” one by birth and Richard by choice, called to
fly back to his Lord;

But not without consoling us with one of his quips:

“You'll figure it out...”

My dear Richard, I look forward to the day we may meet again
in the midst of our Lord's love and presence like we already have,
only more clearly and without this veil of tears.

For now rest in peace my friend; I hear the Lord telling you now,
“Well done my good and faithful servant.”

Thanks and praise be to God for my friend Richard J. Osicki!

Amen!

As longtime CBC colleague to Richard, Patsy Pehleman, wrote in her Lives Lived
tribute in the 10 April 2013 issue of *The Globe and Mail*,¹¹ The McLuhan Initiative
lives on...

Ad majorem Dei gloriam.

¹¹ See (<http://www.theglobeandmail.com/life/facts-and-arguments/lives-lived-richard-jan-osicki-66/article10951331/>)

Storytelling for Others on the Path to Peace

By Jessica Senehi



Jessica Senehi joined St. Paul's College in Fall 2003. She served as associate director of the Arthur V. Mauro Centre for Peace and Justice at St. Paul's College from July 2003 through June 2014, and is currently a research associate of the Centre. She is associate professor and a founding faculty member of the Program in Peace and Conflict Studies at the U of M. In 2006, she established the Winnipeg International Storytelling Festival: Storytelling on the Path to Peace. Before coming to Winnipeg, she taught for four years in the Department on the Analysis and Resolution of Conflicts at Nova Southeastern University in Ft. Lauderdale, Florida. Her scholarship focuses on the role of storytelling in peace-building and young people affected by violence. She holds a Ph.D. in Social Science and an M.S. in Psychology from Syracuse University.

More than 100 middle-school students entered a room in the Legislature Building during the 2007 Winnipeg International Storytelling Festival. They were loud, joking with each other, and pushing each other. The teacher asked them to get ready for the storytelling. They continued laughing and talking to each other.

A thin 80-year old man, little over five feet tall, rose at the front of the group to speak. He didn't know the students, and they didn't know him. There was no introduction. He just started speaking.

Within moments, except for the voice of the speaker, there was the deep quiet that comes during intense listening. The students were riveted. While the school bus waited outside, the group stayed longer than planned to ask questions and talk with Holocaust (Shoah) survivor and educator, the late Dr. Philip Weiss (1922-2008). The teacher said she was going to invite him to speak to the whole school.

This is just one example of what has been more than one thousand and one storytelling sessions as part of the *Winnipeg International Storytelling Festival: Storytelling on the Path to Peace*, first held June 4-6, 2006. The Festival was established by the Arthur V. Mauro Centre at St. Paul's College because storytelling is at the heart of peacemaking (See, for example, Senehi 2002, 2009; Senehi & Byrne, 2006). From the beginning, key aspects of the Festival have been a School Program and Public Program. The Festival has been offered at no cost to schools or the public to promote inclusion. The Festival has always offered Aboriginal and Métis, Deaf, French language, and human rights storytelling. This article reviews the Festival's design, rationale, and impact.



Storytelling volunteers: Shirley Bibeau, Gladys Boresky, and Judy Hildebrand.

Storytelling on the Path to Peace: Diversity within Unity

The Festival's goals are to: (1) nurture the art of storytelling in Winnipeg, (2) explore and promote storytelling for peacemaking and (3) develop youth voices as a critical skill for democracy, global citizenship, peacemaking, and establishing and maintaining human rights and social justice. Toward these ends, the Festival is designed with diversity and inclusion in mind, as well as the ability to develop organically and inductively from the strengths, interests, and opportunities of the Festival's tellers, partners, and, in some cases, sponsors. The Festival encompasses a School Program and Public Program, as well as puppetry. The Festival involves both English- and French-language programming in all these areas.

School Program: The School Program has developed to encompass hundreds of events, and, in 2015, has more than 12,000 reservations, plus another 1,000 reservations for teachers and other adults who accompany students on field trips. The Festival is not just for younger children, but includes all grade levels, K–12. For example, when storytellers from Clowns Without Borders were featured in the Festival, they shared stories, songs and community-building activities with younger students. With older students, they told stories about their work with young people in regions affected by war or loss from HIV-AIDS.

The Festival nurtures youth voices both through the modeling of the storytellers and through attractive and inviting 'StoryShops' where all the students in the

group have a chance to express themselves in some way. After hearing former child soldier Ishmael Beah describe his experiences at the Festival, a junior high school student stood up in an audience of 150 students to ask a question. Later, his teacher e-mailed and said that was the first time he had spoken in school. Another teacher reported on her student's response after hearing the spoken word of Nereo Eugenio. "One of my students came up to talk to me to see if Nereo had a card. The student is a would-be rapper, and immerses himself in hip-hop culture. He said, 'I want to start doing spoken word. I'm good at rapping but I can see that I could use my talents for something better, to make a positive impact.'"

Public Program: The Public Program promotes the art of storytelling in Winnipeg. Through storytelling performances and sharing circles, the Festival invites the public to connect with each other in a non-threatening, creative environment. Featured tellers offer workshops on the art of storytelling, and the role of storytelling for peace-building. The Public Program is an opportunity to form community partnerships in developing meaningful events. Partners have included, for example, Art City, the Deaf Centre of Manitoba, Immigration and Refugee Community of Manitoba, Kani Kanichihk, the Manitoba Storytellers Guild, and Project Peacemakers. The Festival also offers outreach in the form of storytelling shows and workshops to organizations and institutions that have limited access.

Puppetry: Puppets bring the immediacy of visual forms to the power of storytelling to create meaning. As Hobey Ford, featured in the 2013 Festival, put it, "Puppets tell stories that communicate nonverbally. They have the power to move us through movement and gesture and communicate where words fail us." In 2015, Cecilia Cackley and Genna Davidson of Wit's End Puppets, brought their highly artistic and visual shadow puppet show, *Saudade*, for adults and older youth audiences, and based on the stories of newcomers from around the world to Washington, DC. The members of Wit's End Puppets believe that "puppetry is an art for all ages," and they are "committed to exploring diverse forms of puppetry our stories call for, and we work to tell stories that inspire in our audiences a sense of wonder and possibility."

French Program: The Winnipeg International Storytelling Festival is one of the few major cultural events in the city that bridges the English and French language communities in its organization and programming. With a series of grants from Le Bureau de l'éducation française du Manitoba and Patrimoine canadienne (Heritage Canada), and under the director of Janine Tougas, the Festival's French Program developed significantly and in balance with the English Program. Janine Tougas is a storyteller, writer, teacher trainer, and puppet artist who brings great insight and creativity to the Festival, and coined the phrase, "*Se raconter une nouvelle histoire de paix*," which is part of the Festival's title. She established more than a dozen community partnerships, wrote grants for the Festival, connected with educators

across all divisions, and developed original material to meet the needs of all grade levels of French Immersion and Basic French students.

Janine Tougas also works with artists and facilitators to create original programming that meets the needs of different grade levels of French Immersion students. She has also begun to develop other original creative projects. She more recently wrote a grant under the aegis of the Festival to create a piece *The Bison Hunt*, for the 2014 Festival.

Dr. Philip Weiss Award: The Festival has always featured people relating their experience of being affected by war as children. From these tellers, students understand what human rights mean in people's lives. Young people directly encounter someone who has overcome tragedy. The strength and resilience of these speakers inspires listeners. The telling of such a story can be a transcendent moment of justice when all sense the emergence of a communal spirit that affirms and validates the person who was affected by the loss of their human rights.

This affirmation is voluntary, and the speaking is not didactic. For example, when Dr. Sidney Finkel, who received the award in 2013, related his childhood experience of the Shoah (Holocaust), a high school student asked, "What do you want people to take away from this?" He answered, "I'm here to tell what happened to me. It's up to you what you take away from my story." This non-didactic approach to human rights storytelling makes the experience more natural and relaxed. Importantly, this implies a more egalitarian relationship between the teller and listeners, which is empowering to the young listeners. There is a genuine spontaneity to the telling that adds a quality of unpredictability and newness. These are factors that have been demonstrated to increase memory for information dramatically.

In 2012, the Dr. Philip Weiss Award for Storytelling and Human Rights was established in honor of the late Dr. Weiss, and is given annually at a dinner the night before the Festival starts. The dinner is not officially part of the Festival, but is a fundraising event that provides for the awardee to travel and speak to students. Dr. Philip Weiss was an untiring human rights educator and author of *Humanity in Doubt* (2006). Over two decades, he shared his compelling personal story as a survivor of the Shoah to tens of thousands of young people, and he spoke at the first two years of the Festival. Dr. Weiss organized free screenings of the film *Schindler's List* for thousands of students at his own expense, and earned a special citation from the film's director, Stephen Spielberg.

What makes it possible? The Festival has been made possible by a number of factors. Over ten years, nearly half a million dollars in direct funding has been raised from foundations, organizations, corporate sponsors, and individual donors. For programming of great range and quality, and reaching tens of thousands of young people, this is quite economical, at about \$5–7 dollars per person.

The Festival would never be possible without the encouragement, guidance, and

efforts of a myriad of storytellers, the College and University, institutional partners such as the Millennium Library and Living Prairie Museum, and volunteers. The Mauro Centre, and the Peace and Conflict Studies Program have especially supported the Festival. Over the years, staff at the Mauro Centre and PACS have made a significant contribution in shaping and delivering the Festival. PACS students are leaders in understanding the role of storytelling in peace research, education, and practice. They have led PeaceShops for high school students during the Festival.

The members of the Mauro Centre Board of Directors have been crucial in the development and success of the Festival. For example, Dr. Marjorie Blankstein first proposed the idea of the Festival. Dr. Janice Filmon championed the Festival during its formative years, and raised critical funding. Dr. Arthur Mauro described the Festival as one of the University's most significant outreach efforts in recent years, and always points out that "it is impossible to hate someone once you know their story." Dr. Abdo El Tassi has provided direct funding to the Festival every year since the Festival began, and facilitates the ordering of the Festival T-shirts that identify Festival volunteers to students and teachers arriving at Festival locations.

Festival Rationale: Building Community, Building Peace

By promoting the art of storytelling, the Festival is building awareness and skills in a process that is critical for making knowledge, establishing relationships, and building community. Through stories we make sense of the past, articulate current issues, and envision the future. The Festival is not about didactically teaching about peace or human rights, but sharing a process of listening and expression in a social context that is critical for dialogue. As a storyteller featured in the 2015 Festival, Antonio Rocha, succinctly puts it, "Storytelling begets understanding. Understanding begets justice. Justice begets peace."

Storytelling Nurtures Young People

Storytelling is the art of telling a story and includes all forms of shared oral (or signed) narrative (Ryan 1995). Involving a teller and at least one listener, storytelling is a social interaction (Ryan 1995). Storytelling is how human beings have produced knowledge and transmitted knowledge in all cultures.

Stories may be fictional tales. Or, stories may relate personal experiences or group history. Fantasy tales may express ideas that the narrator believes are true. And personal experience and historical narratives are constructed and shaped. Analysis and awareness are critical: What is the nature of a particular narrative? How is it constructed? Whose interests does it serve? What power does it have over other voices? Teaching students stories and the practice of storytelling helps students gain sophistication about these epistemological issues.

Children love hearing and telling stories—and storytelling nurtures children. For children, using the imagination is critical to development of the brain and

fosters learning (Pearce 1992, Fox 2001). Recent discoveries in brain-based learning have found that the expressive arts engage more neural fields of the brain than any other activity (Jensen 1998). Hearing stories has been demonstrated to foster children's own reading and love of books (e.g., Peck 1989; Isbell, Sobol, Lindauer, and Lawrance 2004, Miyata and Miyata 2005). Telling stories to children can increase a child's vocabulary and bridge the 30-million word gap, which is the difference in the amount of words some children have heard by age three and others have not heard (e.g., Mason 2004, Trostle and Hicks 1998).

Knowing one's own cultural stories helps build self-esteem (Eisele 2001). Knowing another culture's stories builds intercultural awareness and respect (e.g., Dyson and Geneshi, 1996). Storytelling can build empathy, which is critical for a peaceful world (e.g., Fairbairn 2002; Paley 1999). Telling their own stories helps students learn English as an additional language (e.g., Peng, Fitzgerald, Park 2006). Paying attention to the stories of toddlers helps build family ties, and strengthens the child's language acquisition (Logue, Shelton, Cronkite, and Austin 2007). Most importantly, time spent telling stories to children has a nurturing quality, which the late storyteller Ruth Windham described as "love." Stories connect the generations; elders tell children stories in a circle that mimics the circle of life.

Storytelling Nurtures Communities

Storytelling builds community; it is a means of bridging gaps of cultural difference. Hearing another person's story promotes people's recognition of a common humanity that is a basis for respecting human rights. Stories are compelling and non-blaming, and when people hear another person's stories, it allows them to walk in their shoes. In a peaceful community, all persons have access to processes for developing knowledge, and research goals serve the interests of all groups. In peace, all feel their story is told and heard.

After political violence storytelling is a means of social repair. Storytelling can be a means of reconstituting cultural traditions and cultural dignity after periods of cultural oppression (e.g., Van Deusen). When a collective historical trauma remains unacknowledged, this can be an obstacle to the traumatized group's healing and inter-group rapprochement (Brooks, 1999). Personal storytelling—in the context of truth commissions, dialogue groups, or interpersonally—can be a means of facing history and healing in the aftermath of inter-communal violence (e.g., Bar-On, 2000; Belton, 1999; Minow, 1998; Saunders, 1999). Stories' ability to touch the heart makes them a powerful tool for social change (Henderson, 1996). Thus, stories can exert moral pressure (Coles, 1989). Gandhi argued that to encourage personal transformation in others "you must not merely satisfy reason, but you must move the heart also" (cited in Barash, 1991, p. 560).

The Story Starts When the Storytelling Stops Telling

It is often said, that the storytelling starts when the storyteller stops talking. In other words, stories share ideas and values, and it is up to listeners to decide if those are the ideas and values they want to abide by, and whether or not to make the story come true through their actions (McKenna 1996). The Winnipeg International Storytelling Festival is at the leading edge of a social and culture movement in Winnipeg that draws on the power of storytelling for positive social change. Below are examples of other story-based initiatives in Winnipeg.

Summer Institute: For four years, starting in 2007, a Summer Institute on Storytelling for Human Rights and Peace Education was offered through the Faculty of Education at the University of Manitoba. The first two Institutes featured Storyteller Laura Simms, and in 2008, the Institute was named Best Overall Program by the North American Institute of Summer Sessions. Since that time, the Festival has featured a number of guest lecturers, including Northern Ireland peace-builder Maureen Hetherington.

Many Voices, One World: In 2008, Marc Kuly, then a teacher at Gordon Bell High School and a storyteller, developed an intercultural program, *Many Voices, One World*, portrayed in the documentary film *The Storytelling Class* (2009). Kuly worked with long-time storyteller Jamie Oliviero to draw on the power of storytelling to build understanding among Grade 11 Canadian-born and new Canadian students.

Community News Commons: The Winnipeg Foundation and the *Winnipeg Free Press* created the Community News Commons to foster and amplify grassroots storytelling by serving as a bridge between community-generated reporting and the city's major newspaper. The downtown Free Press News Café, on McDermot Avenue in the Exchange District, provides a physical space to facilitate the emergence of local stories.

Kiskino Mâto Tapanâsk (The Crying School Bus): In 2011, professional First Nations women explored the intergenerational effect of residential schools through a project called *Kiskino Mâto Tapanâsk* that includes creating and sharing digital stories of their mothers and their own motherhood. These stories were shared as part of the 2011 Festival.

Manitoba Storybook: Jim Sanders, filmmaker and artistic director of Freeze Frame, has developed the project Manitoba Storybook that partners groups of different students from different schools and draws on the power of personal stories combined with documentary filmmaking and media skills. Partnered groups create documentaries about each other's schools and then share and discuss those, learning along the way how they are different and how, in more significant ways, they are similar.

LiveSafe: RCMP Officer Bob Christmas developed a program to create a space for members of the police force to hear the personal stories from people in some

of the city's areas most affected by violence to talk about neighborhoods, experiences, and ideas.

Peg Stories: In order to promote understanding and inspire action for positive social change, *the Peg*, under the aegis of the United Way created short videos about people's experiences of poverty, including the topics of homelessness, food bank use, educational equity, waste diversion, neighborliness, and transportation choices.

Storytelling for Others

Joe McLellan sits in front of a group of second-graders in an area called "Reading in the Round" at the Millennium Library in Winnipeg. He is Métis, about 60 years old. He is tall, and holds a large Aboriginal drum with an image of a turtle in his left arm and strikes a steady beat with a stick in his right hand. Then he stops.

He asks the students, "What does the drum sounds like?" He also explains that when he asks that question to adults and even PhD students, they typically don't know the answer. In this way, McLellan upends hierarchies and elevates the young people. He demonstrates in a playful way that he can speak truth to power. The children are delighted.

Someone says, "It sounds like a heartbeat!" McLellan says, while starting to beat the drum softly. "Yes. See, young people always know the answer." For a while now, he has had the children's attention, and now they are completely with him. He continues: "The first sound a child hears is the heartbeat of its mother. The heartbeat says, 'I love you.' Every child knows that the heartbeat is saying that their mother loves them." This story speaks to the universal aspects of humanity. We are all born. Everyone deserves to be loved. Unconditionally. Not because of how they look, how they do in school, or how much money they have, but because of their humanity, the dignity of the human person.

This theme of people's common humanity was also present in the story told by renowned storyteller Laura Simms during a post-Festival party for tellers and volunteers held on Sunday afternoon in the St. Paul's College cafeteria. Nine years earlier, in 1997, Simms adopted the former child soldier from Sierra Leone, Ishmael Beah. She related how on his first night in her apartment, having trouble falling asleep, Ishmael asked her to tell him a story. She told the story she told that night—a story about snoring. No matter where people are from and no matter their political belief, people snore.

The idea of shared humanity is not as simple as it seems, and must not be a universalizing view where one party embraces another party as essentially the same as the self. Claims of a common humanity can rationalize an assimilationist position that subordinates particularities to dominant prototypes (West, 1990). While developing understandings across boundaries of cultural difference may never be complete or unproblematic, it seems that trusting relationships require a desire on

the part of all parties to recognize the dignity of the other. As Arthur Mauro has pointed out, "It's impossible to hate someone once you know their story."

Stories contain our uniqueness and at the same time connect us across chasms of culture, space, and time. When Laura Simms told Ishmael the story about snoring that first night he was with her, the story had been part of her repertoire for thirty years and she no longer remembered its origin. Ishmael was delighted with the story and told her it was a Mende story from his home community. Some storytellers might say that Laura did not find the story, but rather the story found Ishmael. Despite the loss upon loss that Ishmael had experienced, that story was an invisible thread connecting him to the past and future.

Two years later, Laura returned to the Festival, and Ishmael came as well. He gave an evening lecture where he talked about the power of storytelling and the values in his home community and culture growing up. He talked about his experience as a boy soldier, and that he was able to be extricated from that through a demilitarization program in Sierra Leone. In the talk and in his book *A Long Way Gone, Memoir of a Boy Soldier*, he describes how during that demilitarization, a young social worker whom he had never seen since, repeatedly told him, "It's not your fault." This message was critical to the difficult and painful process of facing the trauma of what he had experienced. At the end of the talk, at Prairie Theatre Exchange in Winnipeg, a woman rose in the audience, and identified herself as that social worker, and they were reunited in that amazing and memorable moment of the Festival.

Stories can be a lifeline wrapped around our waist to keep us secure while linking us to others in a shared journey of life. In some African cultures, the storyteller is envisioned as a spider, Anansi. In western cultures, the storyteller is called a yarnspinner. Stories are a line, a thread, a string that links us to each other and our culture in a web of knowledge and social networks. In recognition of the power of storytelling, the Festival is an affirmation and celebration of storytelling that connects us through moments of shared laughter, tears, and understanding, on the path to peace.

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The Origins of the Arthur V. Mauro Centre for Peace and Justice at St. Paul's College¹

By John J. Stapleton

John Stapleton, PhD, taught and coached in high schools in Newfoundland and British Columbia in the 1960s. In post-secondary institutions in the 1970s, he taught at Memorial and Western, and became Dean of Education at Lakehead then Manitoba in the 1980s. After 8 months as a Visiting Scholar at Monash University in Melbourne, he was appointed Rector of SPC in 1995 and reappointed in 2000. In 2009, he was seconded from the U of M by St. Mark's/Corpus Christi Colleges on the UBC campus to serve for two years as their Principal and President respectively. He returned to the U of M in 2011 and retired on December 31, 2013; serving as the Chair of the Steering Committee for the Archdiocese of Winnipeg's Centennial Year since the summer of 2014, he received the Professor Emeritus Award from the University of Manitoba in 2015.



Introduction

In its short history, The Arthur V. Mauro Centre for Peace and Justice at St. Paul's College (Mauro Centre) has become a productive academic unit of the University of Manitoba. Its PhD program, its joint MA program with the University of Winnipeg, its research and scholarship, and its outreach activities have been splendid successes. Credit deservedly has gone to Drs. Sean Byrne and Jessica Senehi who began terms as Director and Associate Director of the Centre respectively on July 1, 2003 and who have been tireless in advancing the Centre's mission which was articulated originally and supported substantially by Arthur V. Mauro, the remarkable individual whose name the Centre bears.

The purpose of this paper is to provide my perspective on the origins of the Centre. The vantage point from which that view was shaped was the office of Rector of St. Paul's College (SPC), a position I held from July 1, 1995 to June 30, 2006 with the exception of 2000-01 when I was on sabbatical. As Rector, I served as the Centre's Interim Director from 2001 to 2003.

¹ I am grateful to the Rector of the College, Dr. Christopher Adams for granting me access to the files of the College. These files contain the many documents referred to in this paper including the correspondence of Arthur Mauro with Hanock Gutfreund and Br. John G. Driscoll; the Terms of Reference for the Arthur V. Mauro Centre at St. Paul's College; the Articles of Incorporation of the Arthur V. Mauro Centre at St. Paul's College Incorporated; and With Light there is Vision: The Arthur Mauro Celebration Dinner.

This paper contains three sections. The first describes the context in which the proposal for the Mauro Centre was developed. The second outlines the origins and content of that proposal which was approved by the Board of Governors of SPC on September 4th, 2001 and announced publicly on September 7th. The third outlines events that occurred between this announcement and the Arthur Mauro Celebration Dinner of May 20th, 2003.

Context: SPC and its Environment in 2000

The proposal to establish the Mauro Centre occurred at a propitious time. The University of Manitoba, under the leadership of President Emőke Szathmáry, its Board Chair Paul Soubry, and Chancellor Arthur Mauro, was planning to raise \$200 million dollars to achieve the objectives identified in its long range plan. As the 11th Chancellor, Arthur Mauro embraced the responsibilities of making requests of others and of donating substantially, himself. But what specifically would he want to support with his personal gift? He had a high regard for the Jesuits whom he had encountered when he came to Winnipeg in 1946 from Ontario and enrolled at St. Paul's College where he also boarded. So in 1999-2000, he was disposed to do something that would involve SPC, but did the College have the capacity to make effective use of a significant donation?

Arthur Mauro was well aware of the loss of autonomy the College had experienced regarding academic programs, faculty appointments, and student affairs, but he knew also of the College's renewal process that featured the transfer of responsibility from the Jesuits to the Catholic community anchored by the Archbishop of Winnipeg, of the new SPC Foundation as the College's stewardship and fundraising arm, of the creation of the Jesuit Special Academic Fund by the University, and the approval of the BA (Minor) in Catholic Studies.

The Development, Approval, and Proclamation of the Mauro Centre

Arthur and I lunched at the College on June 7, 2000 where he inquired about my plans for my sabbatical in 2000-01. I informed him that my wife Mary and I had enrolled in the Tantur Ecumenical Institute in Jerusalem from January to April. This interested him, and he informed me about communications he had had in the previous year with the President of the Hebrew University of Jerusalem (HUJ) Hanock Gutfreund and with Brother John G. (Jack) Driscoll, a former President of Iona College, who was now a resident of Jerusalem. These communications concerned the possibility that Arthur might become involved in the establishment of a Centre for Religious Pluralism at HUJ. Arthur shared the written correspondence he had had with these two men, and several paragraphs indicate his thinking. To President Gutfreund on July 2, 1999, he wrote "You will appreciate that, as Chancellor of the University of Manitoba, I would want the program to be of benefit to both institutions and also make a meaningful contribution to the

broader community". Further, "I believe that Winnipeg has developed an outstanding reputation in the evolution of a pluralistic society, and I feel strongly that the University of Manitoba has played a key role in that development. It would be my hope that any program would build on that record of achievement". And to Brother Driscoll, he wrote: "My hope would be that a program could be designed in the Department of Humanities and centered at St. Paul's College, the Jesuit institution on the campus. St. Paul's is affiliated with the University, and since I received my Bachelor's degree from that institution, you can understand my interest". At the luncheon then, Arthur invited me to pursue this correspondence with his contacts in Jerusalem and to investigate the potential of a proposal that would involve SPC, the University of Manitoba, and the HUJ. He also stated that were an appropriate proposal placed before him, he would support it generously.

Mary and I arrived in Jerusalem in mid-January, 2001, and for the first few weeks, we were immersed in the continuing education program of Tantur. I then met Br. Driscoll who introduced me to various officials of HUJ including Hanock Gutfreund. These meetings, our visits to places like the Jewish Holocaust Memorial Yad Vashem and a Palestinian refugee camp, and discussions with Fr. David Burrell, csc, from the Joan B. Kroc Institute for Peace and Justice at Notre Dame who was a visiting scholar at Tantur convinced me that a cooperative project between HUJ and the University of Manitoba was possible and worthwhile.

I sent Arthur a proposal on May 16th which became the basis for discussions between we two that led to my bringing a proposal to a July 26th meeting of the Executive Committee of the Board of Governors of SPC. Based on comments received there, and on additional suggestions from Fr. Burrell, Arthur and I refined the proposal so that by late August, we felt that we had a product that we could bring to the College's Board of Governors for approval. The timing here was important. The University had made plans to celebrate Arthur's term as Chancellor on September 12th, and there was a strong desire that Arthur's generous gift to the University be made known at that time. Consequently, Michael Willcock, chair of the SPC Board of Governors, convened a special meeting on September 4th to consider a motion to approve the creation of the Mauro Centre.

The Terms of Reference for the Mauro Centre were circulated before the meeting. Regarding its purpose, these Terms stated that:

The Centre will conduct educational, research, and outreach programs that further the promotion of international peace and justice. Its focus will be on the cultural, religious, and philosophical dimensions of peace; on social, economic, and environmental justice; on peace education; and on the role of international organizations and standards in the quest for peace and justice. Its initial emphasis will address the role of the Abrahamic religions of Judaism, Christianity, and Islam in pointing the ways for people to live in peace and harmony in a post-modern world.

The Centre was to be located at SPC and would be governed by the Board of Governors of SPC who would, following consultation with the Rector, the University, and the Centre's Advisory Committee, appoint the Director of the Centre. Particular importance was given to the creation of the Advisory Committee which would consist of representatives of the College, the University, the Jewish, Christian and Muslim religions, and of distinguished local, national, and international persons who had an interest in the work of the Centre.

The Centre aimed to offer undergraduate and graduate degree programs, to provide summer institutes, to support students through scholarships, bursaries, and internships, to offer continuing education programs, and to cooperate with the Hebrew University of Jerusalem. In research, the Centre would conduct studies in the areas of peace and justice, appoint Research Fellows, hold academic conferences, and sponsor a publication program. Finally, the Centre would conduct outreach activities including an annual Sol Kanee Lecture on Peace and Justice.

Before the Board meeting of September 4th, the status of the proposal was also discussed with the Board of Directors of the St. Paul's College Foundation. I met with this Board on June 13th, 2001, and its Directors were enthusiastic about the Centre but wanted to ensure that other areas of the College were not neglected. The matter was referred to the Foundation's Fund Raising Committee which subsequently met to establish the goals, time lines, and volunteer structure for a capital campaign. Important roles were played by Board Chair John Shanski, Claudia Weselake, and especially Robert Puchniak, Executive Vice-President at James R. Richardson & Sons, Ltd., who agreed to be the chair of the campaign.

On September 4th, the motion "That the Board of Governors approve the establishment of The Arthur V. Mauro Centre for Peace and Justice at St. Paul's College" was put forward by Governors Thomas Dooley and Bernard Dronzek and approved unanimously.

We issued a press release at a press conference on September 7th. Titled *St. Paul's College at the University of Manitoba announces the establishment of The Arthur V. Mauro Centre for Peace and Justice*, the press release began with "Mr. Arthur V. Mauro, O.C., Q.C., KSG, LL.D, D. Comm., has committed a gift of \$1 million to establish the Centre for Peace and Justice at St. Paul's College". The purpose of the Centre and its proposed activities was outlined, supportive quotations were included from the Rector of the College, the President of the University of Manitoba, the Archbishop of Winnipeg, and Robert Puchniak. The Rector of the College was named as the Centre's Interim Director.

The *Winnipeg Free Press* featured a press release, on September 8th; the University of Manitoba honoured Arthur on September 12th for his work as Chancellor, and so we were off. Over the summer of 2001, a proposal was developed and approved, a lead gift donated, the enthusiastic support of the University evident, and a capital campaign launched.

Implementing Arthur's Vision, 2001-03

Between the proclamation of the Mauro Centre and the arrival of Drs. Sean Byrne and Jessica Senehi on July 1, 2003, six events were important: (a) the establishment of the Centre's governance structure, (b) the appointments of Drs. Byrne and Senehi, (c) the financial support received by the Centre, (d) the inaugural Kanee Lecture, (e) the outreach activities offered by the Centre in 2002-03, and (f) the Arthur Mauro Celebration Dinner of May 20, 2003.

The Governance Structure of the Mauro Centre

A critical task was the recruitment of individuals to form a Steering Committee to guide the Centre in its early years. We were blessed that Marjorie Blankstein, Harold Buchwald, and James Carr from the Jewish community, that Nabil Oudeh and Hammid Salih from the Muslim community, that community leaders Janice Filmon and Charles Loewen, that Dr. James Gardner, Vice-President Academic of the University of Manitoba, that Fr. David Creamer, sj, from the Jesuits of Winnipeg, and that Thomas Dooley from the College's Board of Governors all accepted invitations to join Arthur and me on this Committee which held its first meeting on October 17th, 2001. We determined that its priorities would be (a) the selection of a Director, (b) the identification of the inaugural Kanee Lecturer, and (c) the promotion of linkages with international universities.

A question considered early by the Committee concerned the proper relationship between it and SPC. Two principles governing this relationship were that the Mauro Centre needed to have appropriate links to the College and that it needed to have sufficient freedom to grow. To understand better the implications of these principles, Tom Dooley and I met with Dr. Harvey Sector, Dean of the University's Faculty of Law, who provided information from analogous relationships, notably at Harvard University. Based partly on this information, Tom developed six documents: (a) a proposal on the governance of the Centre, (b) Articles of Incorporation for the Centre, (c) a By-Law to govern the Centre, (d) an amendment to the existing By-Law No. 1 of SPC, (e) a specific Funding, Investment, and Disbursement (FID) Agreement that would govern the relationship between the College, Foundation, and Centre, and (f) an Occupancy & Support Agreement concerning the location of the Centre in SPC.

Schedule B of Article 5 of the Articles of Incorporation identified the purposes of this new Mauro Corporation: "To conduct educational, research, and outreach programs to promote peace and justice emphasizing (a) the cultural, religious, and philosophical dimensions of peace; (b) social, economic, and environmental justice; (c) peace education; and (d) the role of international organizations and standards in the quest for peace and justice." The FID Agreement required the Foundation to establish a new fund called The Arthur V. Mauro Peace and Justice Fund ("Mauro Fund") and described the process whereby the Mauro Centre would receive annual fiscal support.

On June 17th, 2002, these documents were approved by the Board of Governors

of SPC and by the Members of the SPC Corporation. The Province of Manitoba incorporated the Mauro Corporation on September 25, 2002 with St. Paul's College as the Member of the Corporation, the individuals from the Steering Committee as its Directors, and the College Rector as the Chair of the Board of Directors.

This made for a complex governance structure. One could distinguish between the Mauro Centre as an academic unit within the College and University of Manitoba, the Mauro Corporation with its own Board of Directors as a subsidiary corporation of SPC, and the Mauro Fund held within the SPC Foundation as a major funding source for the Centre. Relationships among these units were to be governed by a set of specific agreements.

The Appointments of Doctors Byrne and Senehi

The immediate priority of the Steering Committee when it began its work was to find a suitable person to be the Director of the Centre. Initially, there was thought that a qualified Jesuit might be available, but discussions with the Jesuit leadership produced no applicants. Instead, the Committee worked with Jean Zushman of the Office of the Vice-President Academic to craft an advertisement which appeared in several publications.

A significant development occurred in early March when I met with Dr. Scott Appleby, the Director of the Kroc Institute at Notre Dame and he suggested that Dr. Sean Byrne from Nova Southeastern University in Florida seemed to have the credentials we needed. I contacted Dr. Byrne and invited his candidacy. To my great delight, he accepted this invitation, and we arranged to have him come to Winnipeg on May 30 and 31, 2002. There, he met not only with members of the Steering Committee but also with President Száthmary and officials of the Faculty of Arts. The Committee recommended his appointment.

In the subsequent negotiations with Dr. Byrne, it became clear that he would not be able to accept any offer if we could not make an offer of appointment to his wife, Dr. Jessica Senehi, who was also a member of the Peace and Conflict Studies program at Nova Southeastern and a specialist in storytelling as a means of conflict transformation. This situation represented both a challenge and an opportunity. SPC had the resources to cover the costs of an appointment for Dr. Byrne but not for a second appointment; moreover, the University had not agreed to establish a second academic line for the Mauro Centre. However, the opportunity to appoint two highly qualified and committed people to the new Centre was truly exciting. I informed President Szathmáry about the situation, and she suggested that we interview Dr. Senehi. This we did on July 27, 2002, and it resulted in the President authorizing the second appointment – an extraordinarily generous and important action which reflected the esteem in which the University held its Chancellor.

With the commitments of the University and College in place, negotiations with Drs. Byrne and Senehi about the terms and conditions of appointment

were concluded by late September. At the October, 2002 meeting of the Board of Governors of the University, Dr. Sean Byrne was appointed as Professor and Director of the Mauro Centre, and Dr. Jessica Senehi was appointed as Assistant Professor and Associate Director.

Financial Support for the Mauro Centre

Arthur Mauro's generous gift of \$1M attracted the support of other donors. One of those was the University itself which made two academic appointments available to the Centre and agreed to bear the expenses of one of these. Secondly, it agreed to fund the costs of converting space in SPC to the first rate Centre that officially opened on November 8th, 2004, a cost I estimate at approximately \$600,000. Thirdly, the Mauro Centre was the major topic discussed at the budget meetings of 2002 and 2003 between the University and College which resulted in modest allocations that helped with start-up costs.

Within the College community, the Foundation's Board of Directors had approved a \$3M capital campaign which Robert Puchniak led. He was assisted by many volunteers and staff from the College, Foundation, Mauro Board, University, and community. For example, Doctors Paul Adams and Jack Rusen made calls on the medical community of Manitoba. Angus Reid and Reg Kowalchuk organized a session for alumni and friends in Vancouver and Toronto respectively. Harold Buckwald and Jim Carr organized a meeting that brought together James Burns, Douglas Everett, Percy Goldberg, Kathleen Richardson, and Duff Roblin to discuss the Centre, its prospects and needs.

By September 30, 2002, it was clear that the campaign would be successful. Foundation staff member Theresa Duma reported that pledges of \$2.4M had been given and of, this amount, approximately \$725K already received. Major gifts were received from corporations including Power Financial, Great West Life, Investors Group, James R. Richardson & Sons, Royal Canadian Securities, and Fort Chicago; from family foundations such as the Richardson and F.K. Morrow Family Foundations; from many individuals including Marjorie Buchwald, Joe Bova, Percy Goldberg, Randy Moffatt, Angus Reid, and Louis Tolaini; and from several individuals who wished to remain anonymous.

All gifts received were greatly appreciated, but one that proved to be of immediate assistance was made by the Loewen Family Foundation. This was a gift of \$350,000 given over a three year period to support the costs of the Centre in its opening years. Another timely operating grant of \$30,000 came from the Winnipeg Foundation which enabled us to hire Michael Caligiuri to compile literature searches about peace studies programs elsewhere.

The Inaugural Kanee Lecture

Thirteen months after the press conference announcing the creation of the Mauro Centre, His Royal Highness Prince El Hassan Bin Talal of the Hashemite

Kingdom of Jordan delivered the inaugural Sol Kanee Lecture in Peace and Justice to an audience estimated at 1700 people, in the Investors Group Athletic Centre at the University of Manitoba.

Sol Kanee, born in 1909 and still alive when the Centre was established, had been a lawyer, military man, entrepreneur, and philanthropist who had promoted Jewish and civic causes for many years at the local, national, and international levels. He and Arthur were long-term friends, and the idea of a lecture in his honour had been part of the discussions about the Centre from the beginning. Consequently, at the initial meeting of the Steering Committee, we set up a sub-committee consisting of Arthur and James Carr to nominate candidates. Conscious that part of the Mauro Centre's mandate was to investigate ways in which the three great Abrahamic religions promote peace and justice, Arthur and Jim and the other members of the Steering Committee realized that a great opportunity had presented itself. Here was a Centre that had its roots in the Christian, Catholic, and Jesuit traditions that intended to offer a lecture in honour of a prominent Jew. It seemed fitting that the first Kanee lecturer be a distinguished Muslim.

But who? And in accordance with what protocols? Jim Carr helped answer these questions, and his contacts with officials of Canada's Department of Foreign Affairs and International Trade (DFAIT) were particularly important as with their aid, we prepared a letter of invitation on May 10th, 2002 that Roderick Bell, the Canadian Ambassador to Jordan, delivered to the Palace in Jordan. On June 18th, Michael Chasson from DFAIT telephoned me to say that His Royal Highness Prince Hassan had accepted our invitation and would come to Winnipeg on the afternoon of October 8th and depart on the late afternoon of October 9th. Needless to say, the members of the Steering Committee, thrilled by this response, immediately began planning for the Lecture and accompanying events.

We knew that we would have the honour of Prince Hassan's presence for 24 hours. We reserved a floor for him and his entourage which included his son at the Fort Garry Hotel, and made arrangements for a private dinner on the evening of October 8th at the Manitoba Club which Arthur hosted. On October 9th, we arranged to have him received by President Szathmáry in her office, to have a luncheon on campus where he would be the guest of honour and which would be attended by 150 donors and friends of the Centre including members of the Jordanian community, to have him present the Kanee Lecture, to make him available to the media for a brief time following the lecture, and to conclude with a small reception. Carrying out these many tasks required the support of the staff of the University and College, and we were grateful to each individual who helped.

Prince Hassan chose *From a Culture of Participation to a Culture of Peace* as his title. He charmed the audience when following his greeting in Arabic to them, he said that since he came to talk **with** them rather than **to** them about the globalization of values, he hoped they would not mind if he removed his jacket which he

then proceed to do to the enthusiastic applause of the mostly student audience. He developed the theme of the globalization of values and was eloquent in his call for much more conversation between peoples of different traditions. He illustrated this need by referring to some of his own international experiences and by utilizing amusing anecdotes. His presentation lasted approximately 45 minutes and was cheered loudly.

Other Outreach Activities of the Mauro Centre in 2002-03

With the support of the Richardson Foundation, the Winnipeg Foundation, and the U125 Committee of the University, the Mauro Centre presented three other lectures in 2002-03: Fr. David Burrell, csc, from Notre Dame, Fr. Drew Christiansen, sj, from Georgetown University, and Yehezkel Landau from Jerusalem. Further, with the help of Aikens, MacAulay & Thorvaldson, we held the *Common Ground Film Festival* in January, 2003.

The Arthur V. Mauro Celebration Dinner of May 30, 2003

The third priority set by the Steering Committee was to establish links with international universities. In light of Arthur's correspondence with President Hanock Gutfreund, we wanted to develop an agreement with HUJ. An opportunity to achieve this arose when the Canadian Friends of the Hebrew University of Jerusalem (CFHU) decided to award Arthur Mauro its prestigious Scopus Award in 2003. CFHU invited SPC to collaborate on the event with a view to funding an Exchange Fund Agreement between the HUJ, the Mauro Centre, and the College Foundation. The College enthusiastically accepted this invitation.

Preparation for the Gala took many forms. We needed a Memorandum of Understanding (MOU) between the Mauro Centre, the University of Manitoba, and the HUJ that established a program of education and academic exchanges. To support this MOU, a designated Fund whose initial capitalization would come from the proceeds of the Gala was required. Tom Dooley produced a draft of a *Hebrew University – Mauro Centre Exchange Fund Agreement*, and while this was not formally signed until November 14th, 2003, there was such good will among the parties that capitalizing it became the fund raising objective of the Gala.

The Gala, held at the Fairmont Hotel, was a great success. The booklet *With Light there is Vision: The Arthur V. Mauro Celebration Dinner* identifies 62 individual and corporate sponsors. Tributes to Arthur were given by several people including The Honourable Peter Liba, Lieutenant Governor of Manitoba, (1994–2004).

The Scopus Award "is given to individuals who have excelled in their chosen fields and have demonstrated deep humanitarian concern throughout their careers".² On this memorable evening, Harold Buchwald (1928-2008) presented the Award to Arthur.

² With Light there is Vision: The Arthur V. Mauro Celebration Dinner, 2003, p.7

The evening's highlight was Arthur's acceptance speech. He thanked the Canadian Friends (CFHUJ) and all those who had contributed to the evening. He then used the occasion to discuss his motivation for becoming involved in the Centre, a motivation that was rooted in his experiences in Winnipeg. He spoke passionately about the need for peace and justice in the world, and he urged those present to contribute their energies to that cause.

A tangible sign of the evening's success was the approximately \$127,000 donated in gifts and pledges to support the Exchange Fund Agreement.

Conclusion

On July 1, 2003, Dr. Sean Byrne and Dr. Jessica Senehi became Director and Associate Director respectively of the Mauro Centre. With their arrival, my term as Interim Director ended. I would continue to be involved with the Centre for the next three years in my roles as Rector of the College and Chair of the Board of Directors of the Mauro Corporation. As I look back, the success of the Centre in its early years resulted from many factors. The most important of these were the vision, the generous financial support, and the hands-on activity of Arthur Mauro. Then, the Centre would not have been possible without the support of: the University of Manitoba led by President Emőke Szathmáry; the Board of Governors of SPC and especially Thomas Dooley who crafted the many legal documents pertaining to the Centre; the Board of Directors of the College Foundation and its capital campaign led by Robert Puchniak; the Board of Directors of the Mauro Corporation; and the many supporters of the Centre who saw in Arthur's vision a chance to change the world.

A Hunger for Peace and Justice

By Sean Byrne

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Humanities Research Council Canada and U.S. Institute of Peace. He holds a PhD in International Relations from Syracuse University.

Throughout the world people hunger for peace. At the time of this writing, the largest mass migration since World War II is occurring as people escape the violence of war in Africa, Syria and Iraq. Peace is understood not only to include the absence of direct violence and war, but also the presence of social justice. Positive peace¹ includes the presence of human rights and security, and the absence of the structural violence of racism, colonialism, sexism, classism, heterosexism, and even domination over nature. The mission of the Arthur V. Mauro Centre at St. Paul's College is to address this hunger for peace and social justice through research, education, and outreach.

In July 2003, I began the position of Director of the Mauro Centre, and currently am in my third five-year term in this role. In this article I review the Centre's development during this period. First, I reflect on my path to this position because I feel that locating ourselves in the field and our work is an important practice that allows for the acknowledgment of informal learning and roots, mentors and inspirers, and hopes and dreams that profoundly influence our thought and action. Second, I review what has been achieved at the Mauro Centre and what made it possible—most notably, numerous amazing people, including Dr. Arthur Mauro, O.C., O.M., Q.C., without whose vision and untiring support none of this would have happened. Finally, I review the development of the graduate programs in peace and conflict studies and their relationship to the Centre.

My Path to Peace and Conflict Studies

Early years: When I was two, my parents moved to County Tipperary in the Republic of Ireland, but it never felt like home. My father was from Limerick and my mother was from County Fermanagh in Northern Ireland. Even though my parents grew up only a few hours' drive from there and even though we had close friends, Irish culture being what it was, we always felt we were outsiders.

During the summers, my mother took me and my younger brother, Niall, and my younger sister, Jennifer, up to stay in County Fermanagh on the farm where she grew up, in the countryside outside of Enniskillen. My uncle Bernard never married and stayed with my grandmother and kept the farm going. Up until I was 12, my grandmother and uncle Bernard still lived in the thatched cottage where my mother grew up, and we ate homemade soda bread she made daily on the hearth fire.

My siblings, cousins, and many childhood friends would play, fish, and explore

¹ "Positive peace" is a central concept in our field articulated by Johan Galtung (1985); see also discussion of positive and negative peace earlier in this volume in the summary of Dr. A. Rasheid Omar's 2007 Hanley Lectures.

throughout the expansive countryside during long days when the sun didn't set until 11 o'clock. Toward the end of the summer, neighbours would work together at different farms in turn to "win the hay and the turf" before the damp winter season set in. We would work together until it was dark, and then be up again at early dawn only a few hours later. When the adults were not hard at work, they shared hilarious stories that encoded the local history of characters, relationships, and deep values of hard work, humility, and humanity. This community of friends and neighbours, working and "*ceiling*"² together, included both Protestants and Catholics. I watched my grandmother, greatly respected by her neighbours, problem-solve farming issues with her Protestant and Catholic neighbours in her kitchen. It was there, in Fermanagh, with my extended family and in this mixed community that I felt I belonged.

The 1960s and 1970s was also the time of "The Troubles", an intense period of protracted conflict and political violence between the Protestant and Catholic communities. Enniskillen, a border community where there was almost a balance of Protestants and Catholics, became a flashpoint. Adults whom I knew, whom all we kids knew, and among whom were both Protestants and Catholics were brutally killed in Teemore and in neighbouring Derrylin. In 1987, during the Enniskillen bombing by the Provisional IRA, my cousin Paula was cut by flying glass. The British army and the Ulster Defense Regiment aggressively patrolled the border that we crossed to and from my grandmother's house. Because my father was a police officer in the Republic of Ireland, he was a potential target, and no longer stayed with us on the weekends nor joined in bringing in the hay, but only cautiously drove us back and forth between Tipperary and Fermanagh at the beginning and end of the summer.

The feelings of horror, terror, and confusion after these events were a strong contrast to the sense of freedom, safety, and community of those summer days. Sometimes the evening storytelling and laughing among the adults would turn to loud and angry debate about politics. My aunt Kathleen, on visits home from London where she worked, was bitter about the anti-Irish prejudice she faced there. My mother argued passionately against sectarianism and the use of violence.

I was left with a longing to understand the experiences of my childhood and my identity, to understand the Northern Irish conflict, and to reconcile the need for justice and peace. After earning my BA in European Studies at the University of Limerick, despite opportunities to play soccer and to be a schoolteacher, I went on to graduate work in Irish Political Studies at Queen's University in Belfast.

² Pronounced "kay-lee-ing" and is the Irish/Gaelic for a friendly visit, social evening, or get-together with dancing, singing, and storytelling—*craic agus ceol*.

Academic development: At Queen's, brilliant professors³ such as Paul Bew who was part of the 1968 march from Belfast to Derry talked about the underlying causes of the Northern Ireland conflict. They compared the Northern Irish conflict to conflicts in South Africa and Cyprus. I saw that the people in other societies were also struggling with ethnic conflicts. I learned how structural, historical, economic, colonial, and political forces contribute to conflict intractability. I continued to recognize how everyday people suffered, and how communities struggled non-violently in the wake of brutal violence to make peace.

On a return visit to the University of Limerick, I had a chance encounter with a visiting faculty member, Dr. Thomas Boudreau, who recommended I apply for graduate studies at Syracuse University (SU), his alma mater. In the summer of 1988, I began graduate studies in International Relations at SU, and my entire studies there were supported by a teaching assistantship that provided my tuition and a stipend that was enough for living expenses. While SU did not have a degree program in peace and conflict studies, there was a recognition of an emergent field and the Program on the Analysis and Resolution of Conflicts, directed by Dr. Louis Kriesberg, brought an interdisciplinary focus to the study of conflicts at different levels of society, from the personal to the political. At SU, I was able to teach undergraduate courses in nonviolent conflict and change, and I met students from all over the world. This life-changing opportunity would not have been possible without the financial support provided by the University.

I might likely have moved on to an academic appointment at a traditional political studies department because there were few programs in peace studies or conflict resolution in higher education at that time. However, during 1994–1995, a Theodore Lentz Post-doctoral Fellowship in Peace and Conflict Resolution Research at the University of Missouri–St. Louis helped define my academic career as one that was situated within an emerging field. This undoubtedly was critical for gaining my next academic appointment at Nova Southeastern University (NSU) in what was then called the Department of Dispute Resolution.

At NSU, I was hired to contribute an international focus to a department that had previously focused on family mediation. During the eight years I was there, the department expanded to embrace a broad view of conflict at different levels. In 2001, to reflect that, the name of the department was changed to “Conflict Analysis and Resolution.” For many years, this was only the second doctoral program in the field in North America, and one of only a handful in the world.

NSU did not limit itself to accepting only small cohorts of the few students who could be provided funding and the focus was solely on graduate education. This led to a dynamic environment where large cohorts of graduate students from

³ Also, Frank Wright, Adrian Guelke, Vince Geoghegan, and Eddie Moxon-Browne.



Fig. 1. Students outside the Mauro Centre.

a wide range of age, class, cultural, and professional backgrounds discussed social issues inside and outside of class. I believe this influenced a broader and significant contribution to knowledge in our field. For example, a former advisee from NSU, Dr. Imani Michelle Scott, published an edited volume, with several chapters written by fellow NSU alumni—*Crimes against Humanity in the Land of the Free: Can a Truth and Reconciliation Process Heal Racial Conflict in America?* (2014, Praeger). This text has been well received, and is one of the very few books regarding racial conflict in America to come out in our field.

At the same time, the cost of a degree at NSU was prohibitive. American students who were working professionals were able to take out loans, but the hurdles were higher for non-elites from outside the United States. As the Director of Doctoral Studies, 1999–2003, I was frequently on the phone with prospective students from all over the world who were interested in studying in this field, but could not afford the tuition at NSU. One student who did come to DCAR's PhD program, Professor Joshia Osamba, left his five sons for several years before he could afford to travel home. He now heads up a department of history at Karatina University in Kenya. I believed there would be a significant impact for the field and for global society if more students from around the world had the chance for such graduate studies.

In 2002, my visit to Winnipeg to interview for the position of Director of the Arthur V. Mauro Centre for Peace and Justice was extremely well organized by Dr. John Stapleton, then Rector of the College. I had the opportunity to talk

with members of the search committee, members of the Mauro Centre Board of Directors, and then–University President Emőke Szathmáry. From the beginning, there was discussion about a doctoral program in peace and conflict studies. It was clear that there was interest at the University of Manitoba to support and value graduate studies in this field.

The opportunity to start a PhD Program in Peace and Conflict Studies at the U of M addressed things I had come to see as valuable: providing financial support for graduate students; focusing on graduate studies to build a significant body of students; the inclusion of students from different national, cultural, and class backgrounds; and expanding the field itself through the institution of new programs. Importantly, the dedication and valuing of outreach and community involvement would create an enriching environment for both students and the community and bridge the academic–community divide.

Further, my spouse and colleague at NSU, Dr. Jessica Senehi was able to join me as associate director of the Centre, which made the move from Ft. Lauderdale to Winnipeg feasible for us. Jessica brought her differing expertise—especially in storytelling, public relations, and event management—which would expand the capacities for the Centre in important ways. She was especially interested in potential partnerships with the Faculty of Education because she felt that educators, in a position of influence with young people, would always be on the cutting edge of social change and creating a culture of peace.

The Mauro Centre

The Mauro Centre’s mission encompasses research, outreach, and education.

Research: As most of the resources and energy of the Centre was being put into outreach and education, I saw my own research as contributing to the Centre’s mission. More than my individual research, I felt collaborative projects that would define the field were an important contribution to be coming from faculty associated with the Centre. *Handbook of Conflict Analysis and Resolution* (2010), edited by Dennis Sandole, myself, Ingrid Sandole-Staroste, and Jessica Senehi, featured chapters by more than 30 colleagues in the field. The book was later issued in paperback, and a second edition is in process. *Critical Issues in Peace and Conflict Studies* (2012) was edited by Thomas Matyók, Jessica Senehi, and myself, and included a chapter co-authored by peace and conflict studies doctoral students. The volume was later published in paperback and used in a course at Notre Dame. *Peace on Earth: The Role of Religion in Peace and Conflict* (2013) was edited by Thomas Matyók, Maureen Flaherty, Hamdesa Tusó, Jessica Senehi, and myself.

Outreach: The members of the Mauro Centre Board saw the Centre as an important part of St. Paul’s College, the University, and the community. The expectation was that the Centre’s programming would be of the highest quality and

reach out not only to the University community, but also the Winnipeg region and, in some cases, area high schools. Since its inception in 2001, the Mauro Centre has had more than 200 events that have reached a cumulative audience of tens of thousands. Significant outreach events have included the annual *Sol Kanee Lecture Series on International Peace and Justice* (2002–present), *Search for Common Ground Film Festivals* (2002, 2003, 2004, 2005), *Concerts for Peace* (2004 & 2005) envisioned by Board Member Dr. Janice Filmon and directed by Miles MacDonald Music Teacher Zane Zalis, *The Winnipeg International Storytelling Festival* (2006–present), a *Brown Bag Seminar Series* (2007–present), what is now the annual *University–St. Paul’s College Affiliation Lecture* (2006–present), as well as numerous other lectures, workshops, and co-sponsored activities. The major lectures are available for viewing on the Mauro Centre website or on DVDs available for loan through the Mauro Centre.

What distinguishes the outreach of the Mauro Centre are inclusion, accessibility, and impact. The outreach has been inclusive in the sense of the breadth of speakers, disciplines covered, and subject matter that can be seen, for example, in the Sol Kanee Lecture Series. The Winnipeg International Storytelling Festival, which includes Deaf, French, Human Rights, and Indigenous storytelling, is an especially inclusive program. Outreach programs are free to the public, which promotes accessibility. The Concerts for Peace and the Storytelling Festivals are especially accessible as they have mass appeal for the public. Peace is not an esoteric subject, but everyone is affected and has a role to play in creating a culture of peace. The Centre’s outreach programming has featured regional, national, and international leaders to Winnipeg who have shared ideas that have been influential to students and the public.

Education: The Mauro Centre enriches the general educational environment at the University of Manitoba and the outreach events can be seen as a form of continuing education accessible to the public. During 2003–2011, the Mauro Centre held a series of grants that supported undergraduate student mobility in the area of peace and conflict studies. During 2003–2007, a project linked two universities each in Canada, the United States, and Mexico. During 2007–2011, a project linked three universities in Canada with three universities in Europe. These projects mobilized more than 90 students and influenced several students’ career paths.

The most singular achievement in the area of education, and arguably of the Mauro Centre so far, has been the development of the PhD and Joint MA Programs in Peace and Conflict Studies. These two academic programs are discussed in more detail below. Nearly all of the PhD graduates of the program hold faculty appointments around the world, including Ali Askerov (*University of North Carolina–Greensboro*), Cathy Rocke (*U of M*), Maureen Flaherty (*U of M*), Christopher Hrynkow (*St. Thomas University, Saskatchewan*), Roberta



Fig. 2. Mauro Centre Director Sean Byrne with Rabbi Michael Melchior, 2005.

Hunte (*Portland State University*), Peter Karari (*Karatina University, Kenya*), Katarina Standish (*University of Otago, New Zealand*), Laura Reimer (*University of Winnipeg*), Stephanie Stobbe (*Menno Simons College*), Chuck Thiessen (*Coventry University, UK*), Zulfya Tursunova (*Algoma University, Ontario*). Several alumni have authored books, including Stephanie Westlund, author of *Field Exercises: However Veterans Are Healing Themselves Through Farming and Outdoor Activities* (2014).

Formula for Success: Many factors that have constituted a formula for success at the Mauro Centre. First, extraordinary possibilities were created through the collaboration of multiple visionary leaders across sectors, that is, at the University, at the College, and on the Mauro Centre Board. Working together they were able to problem-solve challenges, generate innovative ideas, and identify resources.

Second, the Mauro Centre and the Program in Peace and Conflict Studies have a product in demand. The public, schoolteachers, young people, and future graduate students from throughout the world want to learn how to create peace and justice in the world.

Third, importantly, the synergy of both the Mauro Centre and the Peace and Conflict Studies programs enhances each other, creating something that I feel is larger than the sum of the parts. The Mauro Centre contributes significantly to attracting excellent students through the financial support, enrichment, and education space that the College provides. Interaction with graduate students enhances the significance and impact of the Mauro Centre.

Fourth, the achievements of the Mauro Centre would have been impossible without a remarkably talented and dedicated staff, including Ariann Kehler, Julie Chychota, Gayle Roncin Tillie, Pauline Tennent, Heidi Malazdrewich, and Tali Sitschkar, and other part-time or temporary staff. In the Fall 2014, the Centre was able to create a new position of Operations Manager, now held by SPC graduate Jason Brennan (B Com, Hons '95), which represents a significant expansion of the Centre's capacities.

Peace and Conflict Studies

The most singular and significant outcome of the Mauro Centre was the development of the graduate programs in Peace and Conflict Studies. Dr. John Stapleton sagely shepherded the proposals through the lengthy and complex program approval process at the levels of both the University and Province. Financially, the College supported my full U of M salary in the early years, and the College took the lead in raising endowment funds for numerous awards that have provided more than \$750,000 in scholarships over the past ten years. All of the College's academic awards for the Peace and Conflict Studies programs are based solely on academic merit.

While the Mauro Centre gave rise to the degree programs, they are not part of the Mauro Centre. While the graduate programs have been and continue to be strengthened and housed by the Mauro Centre, it is important to recognize that the graduate programs are under the aegis of the Faculty of Graduate Studies at the University of Manitoba. The College has made a significant contribution to the University by supporting the development and continuance of these programs.

The development of the PhD program proposal was a long, complex step-by-step process that was conducted in consultation with individuals from the following faculties: Arts; Education; Environment, Earth, and Resources; Family Social Sciences; Law; and Social Work. Along the way, at each phase of the process, issues were raised and addressed. Many deserve thanks for their guidance and advice during this process, including: Denis Bracken, Raymond Currie, Bernie Dronzek, the late Paul Fortier, Pamela Hawranik, Peter Kulchyski, John Long, Richard Lobdell, Tony Secco, Harvey Sector, John Wiens, and Andrew Woolford. On March 2, 2005, the Faculty Senate presented a motion to accept the PhD Program. Almost everyone raised their hands enthusiastically, and on March 22, the program was approved by the University's Board of Governors. The first small cohort of three students began studies in January 2006.

Faculty from throughout the University, and also from the Canadian Mennonite University, Menno Simons College, and University of Winnipeg, who were doing work related to peace and conflict studies served on committees as adjuncts of peace and conflict studies. This made it possible to start the program with only two members in the core faculty. It is also, as I see it, a key strength of the program as, taken collectively, students are drawing on knowledge from more than 30 faculty members.

Even before the fall of 2001, when the development of the Mauro Centre was officially announced to the press, the Centre's planning committee had always considered that a joint master's program with the University of Winnipeg would be developed once the PhD program was underway. Because Menno Simons College (MSC) at the University of Winnipeg already had one of the largest

undergraduate programs in Conflict Resolution Studies in the world, students and faculty at both universities would benefit from such a joint program. A few years later MSC invited Dr. John Paul Lederach, a leading scholar and practitioner in our field, to Winnipeg for a meeting to discuss MSC's plans for growth. At this meeting, Dr. Lederach favoured a Joint MA program between the two institutions. The team that developed the Joint MA Program included Dean Peachey (then Dean, MSC), Brian Rice (Adjunct, MSC), Anna Snyder (MSC) as well as others who participated or were consulted at various points, including faculty at Menno Simons College who also contributed syllabi to the proposal. Others who deserve special mention include Richard Lobdell and the late Claudia Wright.

When the MA proposal was complete, the timing was such that Menno Simons College had become more fully under the aegis of Canadian Mennonite University than the University of Winnipeg, and the University of Winnipeg was launching the Global College. Further, the University of Manitoba only had an infrastructure for joint programs with the University of Winnipeg, and at that time, CMU was not accredited as it now is. As a result, due to the exigencies of the institutions involved, even though the Joint MA Program was developed in a spirit of collaboration with Menno Simons College, the Joint MA that came into being was a partnership with the Global College at the U of W. Even so, faculty from Menno Simons College, that is, Neil Funk-Unrau and Anna Snyder participated on the Joint MA Program committee, which oversees the program. In June 2015, CMU announced that it will be starting an MA in Peacebuilding and Collaborative Development. This further enhances the resources and opportunities in Winnipeg.

In December 2014, I stepped down as head of the PACS programs, and Dr. Zana Lutfiyya, professor of education, brought her considerable talent and experience to this role. This change greatly increases the capacity of two programs that now have 100 graduate students.

Relationship between the College and Peace and Conflict Studies: Faculty and students sometimes raise the question: How do the graduate programs relate to the College ethos and values? The Peace and Conflict Studies graduate programs are not faith-based and provide equal consideration to all applicants and all students within the programs. The College decided to focus on contributing to education in the area of peace and justice because it was congruent with its core mission of preparing students to be persons "for others." It is possible that grounded by our particular religious, cultural, and experiential backgrounds, we can move forward together toward a shared vision of just and sustainable peace in the world. Sr. M. Cyril Mooney, *ibvm*, University of Manitoba honorary degree recipient (Spring 2012) said, the basis of all religious traditions and wisdom traditions is the idea,

“Love your neighbor as yourself.” This is a definition of peace. This is a value of, as Sr. Mooney herself put it, “human equality.”⁴

Conclusions

Dr. Chris Adams, the current SPC Rector says that the College is a kind of portal to the University. It makes the University accessible and provides a sense of home to those faculty and students who elect to affiliate with the College. This resonates with my experience. Jessica and I are grateful to all those at the College who provided so much guidance during our first days here—John Stapleton, Denis Bracken, Christine Butterill, David Creamer, sj, Judy Hildebrand, Fern Lewis, and Michael Riese. The Fr. H. Drake Library is also an accessible resource where faculty and graduate students have appreciated the friendly and knowledgeable assistance, most notably from Bill Wsiaki and Barb Unger.

Jessica and I will always be grateful for the amazing chance to be a part of the project that Arthur Mauro envisioned of creating a space, inspired by the Jesuit intellectual tradition, that brings together the pursuit of knowledge with the pursuit of social justice. The best part has been the truly dedicated and inspiring people—students, staff, faculty, practitioners, community leaders, visiting speakers, and storytellers, all of them peacemakers—whom we have had the chance to get to know on the path to peace.

Acknowledgements

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⁴ Sister Cyril, principal of Loreto Day School Sealdah, Kolkata (Calcutta) since 1979, is the architect of the ground-breaking educational project which offers free education to the children of the urban and rural poor in India. She has pioneered an educational process where children from different economic and social sections of society study, play and share together as equals; cf. The ASHA Centre, 2011.

The Near Eastern and Biblical Archaeology Laboratory (NEBAL) at St. Paul's College

By Haskel Greenfield and
Tina Greenfield

Haskel J. Greenfield was born in Newark, NJ (USA) in 1953, educated in New York City at Hunter College (BA 1975 summa cum laude; MA 1980), and the Graduate Center of the City University of New York (M Phil 1980; Ph D 1985). His PhD is in Anthropology, with a specialty in Archaeology. He is currently Professor of Anthropology, Co-director of NEBAL, and Coordinator of Judaic Studies at the U of Manitoba. An anthropological archaeologist whose research focuses on the evolution of early agricultural and complex societies in the Old World (Europe, Africa and Asia) from the Neolithic through the Iron Age, geographically, his research covers a large swath of Old World societies, from Europe through the Near East and into Africa. He is currently co-director (with Prof. Aren Maeir, Bar-Ilan University, Israel) of the excavations of the Early Bronze Age city at Tell es-Safi, Israel, the Canaanite precursor of the famous Philistine site of ancient Gath (home of Biblical Goliath).



Tina Greenfield, PhD, born in Winnipeg and graduated from St. Mary's Academy (1986), came to the U of M, completing her BA (1992) and MA (1997) in Anthropology. Since then, she has conducted research on archaeological sites across four continents and in many countries - Canada, Serbia, Romania, Israel, Iraqi Kurdistan, Turkey, and South Africa, recently completing her PhD (2014) at the University of Cambridge, UK. Her work focuses on the ancient animal economies of early empires, with a particular emphasis on the political economy of the Neo-Assyrian Empire. She teaches at the U of W, is Co-director of the Near Eastern and Biblical Archaeology Lab (NEBAL), and a Research Associate in the Department of Anthropology at the U of M.

Introduction

The origins of NEBAL

The origin of the Near Eastern and Biblical Archaeology Laboratory (NEBAL) at St. Paul's College lies in the fire at Duff Roblin in 2008. In consequence of the fire, the entire building's contents had to be emptied. As a result, the Department of Anthropology lost its access to its research laboratories, collections, all archival material, and teaching space. St. Paul's College (SPC) kindly stepped up and offered space to the archaeologists in the department to run their laboratory courses while they were displaced. It was a tiny cramped room, deep in the bowels of SPC (Room 144A) that had previously been part of Prof. Tom Shay's palaeobotanical laboratory prior to his retirement in 1995. He still retained a smaller room next

door until 2013 (Room 144A). Just outside the room was the students' basement locker room.

During 2009, the renovations for the Anthropology Laboratory in Duff Roblin were completed and the archaeologists moved their laboratory and teaching activities from SPC back to Duff Roblin. However, Tina saw an opportunity that none else had observed. She had been an undergraduate at SPC from 1986-1992 and had always loved the social and academic atmosphere at the College. Besides, as a Research Associate in the Department of Anthropology, there was no room for her research in the Duff labs since she was not a full-time faculty member. She suggested to Haskel that they propose to SPC a research laboratory for their Near Eastern and Biblical Archaeology programmes. This was a very insightful suggestion since Haskel had always had difficulty separating his teaching from research activities in the Duff Roblin Anthropology Lab. Given Duff's limited size and layout, and that his research in there was focused more on his earlier interests in Europe and Africa, the separation sounded both logical and practical.

Quickly, we put together a proposal that combined our current directions in research (Near Eastern and Biblical Archaeology) with the SPC mandate. The two seemed to fit perfectly. Much to our surprise and joy, the previous Rector of SPC (Denis Bracken) and Dean of Studies (Christine Butterill) were immediate supporters of the idea and encouraged us to submit a formal proposal that they could take to the Board of Governors. The Board of Governors of SPC approved the proposal and subsequently the Near Eastern and Biblical Archaeology Laboratory (NEBAL) was established in 2010 in St. Paul's College at the University of Manitoba.

Mandate

The goal of NEBAL is to provide a research facility for the study of the ancient cultures of the Near East and eastern Mediterranean, including those dealing with prehistoric, historic and biblical periods. All related archaeological remains scattered throughout the university associated with the Near East and Mediterranean littoral have been gathered in this location for analysis and curation. It also provides a single integrated research and administrative facility for faculty and students involved in such research.

The laboratory also: a) provides a focus for seminars and lectures related to Near Eastern and Biblical Studies from the eastern Mediterranean; b) is the organizational and administrative center for international travel and study abroad courses related to Near Eastern and Biblical Studies offered by the University of Manitoba (e.g. ANTH 2930/3950 and JUD2650 offered each summer - University of Manitoba's Field School in Israeli and Biblical Archaeology and Field Studies in Biblical Lands); c) provides a location for lab space for students to conduct

research on related projects; d) provides a location for students and faculty with similar interests to gather; and e) is the administrative and research center for each of the research projects (described later in this chapter).

NEBAL is codirected by two staff members of the University (Professor Haskel Greenfield, and Research Associate Dr. Tina Jongsma Greenfield, both with the Department of Anthropology). The facility provides mentoring and training for students, including hands-on experience with actual collections from Near Eastern archaeological sites. Several graduate students use the facility to analyse archaeological collections from Israel and Turkey for their theses. In addition, many undergraduates also volunteer in the laboratory annually.

History of Physical Development

When NEBAL was first proposed, we had only received permission to establish it in one room of the current complex (SPC 144B). Currently, NEBAL is housed in three interconnected rooms in the basement of St. Paul's College (Rooms 144, 144A and 144B). The facilities are undergoing a multi-year renovation plan to enhance further the research infrastructure of the laboratory. This long-term renovation of the facility is designed to make it a premiere research facility.

Currently, the structure of space is allocated in the following way within NEBAL:

- SPC 144 is the room in which our “dirty” activities take place. Inside of it, the large comparative collection of modern animal and artefactual remains from the Near East are housed in a modern mobile shelving unit and in which the analysis of the archaeological collections is conducted. There are sinks with dirt traps to clean specimens and tables for laying out materials for analysis.
- SPC 144B functions as our “administrative and office space”. All researchers and students have desks in this room so that they can conduct computer analysis and writing up of their results.
- SPC 144A is our digital imaging room. This is where specimens are digitally photographed and analysed in our Scanning Electron Microscope (SEM). It is a “super clean” room to ensure the operation of our high tech equipment.

The corridor in front of NEBAL in what is called SPC 146 currently houses two display cases where we place information and objects that highlight the interests of and information about the activities being conducted in NEBAL. The goal for the corridor in front of NEBAL is to use this space to display to the public on a regular basis some of the research activities of NEBAL. Outreach is an essential component of our mission and that of our primary funding sources (SSHRC). It is an unsecured zone which will require special cases in order to display items securely.

Renovations

Since 2011, the various rooms have undergone a process of annual renewal and renovation that allow them to be used in a productive, efficient and safe manner for the research team. The renovations accomplished in each phase build upon the foundations laid in previous phases. Each phase further enhances the research infrastructure of the laboratory with the long-term goal to make the facility into a premiere research facility. Currently, four phases of renovation have been conducted and a fifth phase is in the planning.

Projects

Our work in NEBAL can be divided between thematic studies and site-based studies. In the first section, we will describe some of the sites currently under analysis in NEBAL and how their remains relate to our overall research goals. In the second section, we will summarise some of our thematic research goals.

Israel

Currently, the NEBAL team is involved in the archaeological investigation of three major excavations in Israel. These include Huqoq, Tell es-Safi/Gath, and Tell Burna. In addition, the remains of many others are being investigated as part of our larger themes (e.g. Tell Arad, Tell Halif, Tell Yarmouth, and others).

Huqoq

Huqoq is an ancient Jewish village approximately 5 km west of the Sea of Galilee in Israel. The excavation is being conducted under the directorship of Prof. Jodi Magness of the University of North Carolina at Chapel Hill since 2011. The excavations have discovered the remains of a Late Roman–Byzantine (fifth century C.E.) synagogue and portions of a mosaic floor. The mosaics include scenes of Samson carrying the gate of Gaza upon his back (Judges 16:3), a battle or triumphal parade of warriors with elephants, and a group of men around a central figure beneath an arcade. The synagogue is surrounded by an ancient village of the same age. The synagogue and village offer valuable insights into our understanding of a Galilean Jewish community. Huqoq flourished through the Late Roman and Byzantine periods. It was abandoned early after the Arab conquest, reoccupied during Mamluk times (13th century CE) and abandoned soon afterwards. An Arab village (Yaquq) was located on the spot from the Ottoman period until 1948. We are investigating the changing foodways and dietary restrictions at the site over time.

Tell es-Safi/Gath, Israel

Since 1996, excavations at the site (directed by Prof. Aren M. Maeir) have revealed fascinating and groundbreaking finds, including the earliest known siege system in the world, the earliest deciphered Philistine inscription, and extremely rich and well-preserved evidence of various cultures, peoples, and historical events, spanning



Annie Brown and John Ross, PhD students in Anthropology.

some six millennia of occupation. The University of Manitoba team directed by Prof. H. Greenfield is excavating the earliest levels of the site, when it first became a city, during the Early Bronze Age (EBA) (*c.* 5000 years). It was one of the largest and most important cities in ancient Canaan.

Haskel Greenfield was recently awarded a very large (2.7 million dollar) SSHRC Partnership Grant in 2011 for a 7 year collaboration with Bar-Ilan University (Israel). This project is conducted in partnership with Prof. Aren Maeir (CoPI) from Bar-Ilan University, Israel (Partner Institution). The partnership allows for the first large scale, scientific systematic excavation of an EBA neighbourhood in the southern Levant. Cutting edge new technologies are being applied during the excavation of the Early Bronze Age remains at Gath/Tell es-Safi to increase our understanding of early urban societies and for the training of students to become the next generation of archaeological professionals.

The goal of the research at Tell es-Safi/Gath is to investigate the nature of neighbourhoods in early urban settlements that arose in the southern Levant (Israel, Jordan) during the Early Bronze Age (*c.* 3500-2100 BCE) through the application of the constellation of modern scientific analytical techniques. It is investigating how the inhabitants of an early city organized their space and daily lives through the excavation of a non-elite residential neighbourhood, where the majority of people would have lived and worked.

University of Manitoba faculty and students are involved in various aspects of the project. H. Greenfield (Professor) is the co-director, and T. Greenfield (Research Associate) is the area supervisor and project zooarchaeologist. New students are

welcome to volunteer or participate in the University of Manitoba's Archaeological Field School at Tell es-Safi/Gath.

Tel Burna

The site of Tel Burna is located in the Shephelah region, which served as a border between the kingdoms of Judah and Philistia in the Iron Age. A fertile area that supported agricultural production, the region became known as the breadbasket of the south and, as suggested before by some scholars, we believe that the site is the best candidate for Biblical Libnah. The site's prominence is notable in its flat-topped shape, extensive size, and fortification which are still visible today. Survey finds from the 2009 season indicate that the city was an important entity in the Bronze and Iron Ages. Excavations have revealed settlements from the 13th, 9th, 8th and 7th centuries BCE, as well as some Persian period remains. Tina Greenfield is the project zooarchaeologist with the goal of increasing our understanding of the transition from Canaanite to Judean cultures.

Turkey

The remains of three major excavations from Turkey are undergoing analysis in NEBAL. These are Göltepe, Titriş Höyük, and Ziyaret Tepe.

Goltepe

The site of Göltepe is an Early Bronze Age (3100-2100 BC) industrial/habitation site in southeastern Turkey. It was excavated by Prof. Aslihan Yener (University of Chicago). Göltepe is a small village estimated to be 8-10 ha. Radiocarbon dates from Göltepe range from 3290-1840 bc, uncalibrated, which place it in the Early Bronze Age. Göltepe is an early metallurgical production site that is in direct proximity to the only tin source in the Near East, the Kestel Tin Mine. Analysis of the metallurgical debris indicates intensive mining and smelting and metals produced at the site were exchanged as far away as Mesopotamia. Relatively little is known about the nature and structure of community or household organization in such settlements, since they were far from regions with historical texts. The analysis of the zooarchaeological remains will allow the reconstruction of the local subsistence system and an examination of the types of raw materials (stone or metal) used to butcher and process the animals. This will provide for increased understanding of the relationship between the evolution of productive specialisation in metallurgy and the organization of food production in a small Early Bronze Age community in the Near East, that is also far from the centres of power, but crucial to regional trade.

Titriş Höyük

Located in southern Turkey, on a tributary of the Euphrates River, Titriş Höyük is the largest urban settlement in the region and was the capital of a small Early Bronze Age kingdom in the region. The site is an Early Bronze Age city. Two large areas of the site were most extensively excavated in the 1990s. The archaeological

record of the two neighbourhoods suggests differences in socio-political organization. Excavations occurred over a 10 year period and were directed by Guillermo Algaze of the University of California- San Diego. Analysis of the animal remains showed little difference in consumption patterns between neighbourhoods in this early urban site, regardless of economic or social class.

Ziyaret Tepe

Ziyaret Tepe is in southeastern Turkey, on the Tigris River, south of the city of Diyarbakir. The site is a very large mound that dominates the alluvial flood plain of the Tigris River, with occupation from the Early Bronze Age to the Islamic period. The period of most intense occupation, when it spread from a small urban tell to a large outer town, was during the Neo-Assyrian occupation (882-612 BCE). This was the period when the Assyrian empire expanded northwards and Ziyaret became a provincial capital of the empire. From contemporary cuneiform documents, we know that the site's ancient name was Tušhan. It was also for a few years the last capital of the Assyrian empire, after Nineveh fell to the Babylonians and the imperial court retreated north to Tušhan. Cuneiform texts written by the governor of Tušhan to the Assyrian emperor, Sargon II (who destroyed the northern kingdom of Israel), and other texts suggest that this was one of the places to which deportees were sent. The excavations are directed by Tim Matney (Univ. of Akron), with colleagues from Canada, the USA, UK, Germany, and Turkey. Excavations were conducted from 1997-2013 with Tina Greenfield as the primary zooarchaeological specialist for the site. Analysis demonstrates strong differences in food consumption between high and low status areas of the site and the presence of state organisation of food distribution in provincial administrative centres.

Iraq and Kurdistan

Several sites in northern and southern Iraq are being investigated currently by NEBAL personnel.

Kurdistan

In Iraqi Kurdistan, the sites currently under investigation include the Erbil Citadel, Gird I Dasht, Gund I Topzawa, Banahilk, Qalaat Lokan and span the time from the Neolithic to the modern era. The Rowanduz Archaeological Project (RAP) is a joint Boston University/Iraqi State Board of Antiquities and Heritage (SBAH) research project located in the area of modern Rowanduz/Soran in Erbil Province of Iraqi Kurdistan. Through the analysis of animal remains from each of these sites, a comprehensive picture over time of the changes in exploitation strategies of the region's inhabitants is beginning to crystallize. In addition, excavations have commenced from the Erbil Citadel (a World Heritage Site under UNESCO guidelines), located in the city of Erbil, and which boasts the oldest continuously occupied city in the world. Tina Greenfield is the zooarchaeologist for each of these excavations



Professors and students in NEBAL Lab.

and is currently training a new generation of Iraqi archaeologists in the basics of excavating and analysing zooarchaeological remains.

Ur

Ur, located in southern Iraq, was one of the largest and most important of early Mesopotamia's city-states. Sir Leonard Woolley excavated at Ur in 1922-1934 and exposed more than two thousand burials (collectively known as the Royal Cemetery), spanning the mid- to late 3rd millennium BCE. Most of the burials were simple inhumations, with the body, wrapped in matting or in a coffin, placed in a pit and provided with personal belongings and the remains of animals, which were food for the journey to the underworld or for the afterlife. The Royal Cemetery of Ur ranks as one of the most famous and important archaeological finds ever made, certainly one of the richest discoveries made in Iraq.

In 2012, a new joint project between the British Museum and the University of Pennsylvania Museum (one of Woolley's sponsors) began to digitise and make available all of Woolley's field documentation. This project spawned a number of scientific collaborations, including an offshoot project that will explore the past environment, climate and diet of human and animal populations of southern Mesopotamia (south Iraq) through the detailed analysis of animal remains from Ur and surrounding archaeological sites. Further, questions related to ethnicity, foodways, and trade can be explored to a greater extent than has been previously possible.

Origins of Metallurgy

Our project on the origins and spread of metallurgy integrates the study of a variety of sites across much of the Near East and Europe. It investigates the origins and spread of metallurgy from a new perspective - the analysis of slice marks on the bone remains of animals slaughtered and butchered by metal and stone implements. Experiments conducted with chipped stone tools and metal knives in order allow us to distinguish the types of tools that made slice marks on animal bones. The differences are particularly visible when silicone moulds of the grooves are examined under high magnification with a Scanning Electron Microscope. This opens the possibility of quantifying for the first time the rate and nature of adoption of metallurgy across a region, between regions, and across continents. The remains of over 30 sites, ranging from Israel, to Turkey, Serbia and Poland have now been analysed. Some of our results demonstrate that there is no evidence of metal use for butchering prior to the Bronze Age and that metallurgy does not appear everywhere at the same time. It is only in the Middle Bronze Age (c. 2000-1600 BCE) of the Near East and the Balkans and Late Bronze Age (c. 1200-800 BCE) of northern Europe that metal marks on bones becomes common and widespread, more than a thousand years after the Bronze Age began.

Student and Volunteer Involvement

There are opportunities for student and other volunteers to be involved in all aspects of our research. Some of the activities are field-based, while others are more focused on laboratory analysis.

Student volunteers during the academic year

Volunteers and students are welcome to help out in NEBAL during the academic year. Students learn how to clean, process, analyse, and curate artefacts that are in NEBAL. They are exposed first hand to real archaeological remains and the complexities of handling, storing, conserving, and analysing them.

Field School

Each summer, faculty and students from NEBAL participate in excavations in Israel, Turkey and elsewhere in the Near East. There are opportunities for students and volunteers to join us on the summer excavations in Israel at Tell es-Safi/Gath.

The goal of this travel/study experience is to provide the opportunity to gain first-hand knowledge about the Archaeology of ancient Israel and Canaan and to get practical experience in the recovery and analysis of the material remains of an ancient culture. The program takes place during the four-week dig season at Tell es-Safi, identified as Canaanite and Philistine Gath (home of biblical Goliath!) and Medieval "Blanche Garde." It is one of the largest pre-classical sites in the Levant, settled continuously from late Prehistoric through modern times. Students

and volunteers participate in all aspects of the project, including both field and laboratory work. Lectures on topics relating to the site, the archaeology of Israel and Canaan, and archaeological methodology are held several times weekly.

Conclusions

Since NEBAL's inception, it has developed and become an integral part of the St. Paul's College community. It has added an entirely new dimension to SPC through its focus on Near Eastern and Biblical Archaeology that never existed anywhere at the University of Manitoba. It can build upon St. Paul's reputation as a center for research excellence in Biblical Studies by adding an archaeological component that does not exist anywhere in western Canada. As the facility develops, we hope to be able eventually to offer courses in Biblical and Near Eastern Archaeology, which are topics not currently taught anywhere in Manitoba. At the same time, without the support of SPC, the goals of NEBAL could never have been achieved. For that, we are forever grateful.

NEBAL on the web

Near Eastern and Biblical Archaeology Lab (NEBAL) Homepage - http://umanitoba.ca/colleges/st_pauls/nebal/

NEBAL Facebook - https://www.facebook.com/pages/Near-Eastern-and-Biblical-Archaeology-Laboratory-NEBAL/395785780512322?ref=br_tf

Haskel Greenfield personal blog - <http://haskelgreenfield.wordpress.com/>

Tell es-Safi/Gath blog - <http://tellessafi.wordpress.com/>

Haskel Greenfield publications - <http://umanitoba.academia.edu/HaskelGreenfield>

Tina Greenfield publications - <https://cambridge.academia.edu/TinaGreenfield>

Video about NEBAL - <https://www.youtube.com/watch?v=nDXKrG-rvaQ>

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St. Paul's Speaks to the World

International Outreach: Seeking Catholic Heritage in China

By Ying Kong



Ying Kong, PhD, is a research fellow at SPC, teaching courses including Literature and Catholic Culture for Catholic Studies and is a Guest Professor of Shanghai Normal University. Her research interests include literature, film, religion, and culture.

In September 1998, I was fortunate to have an office in St. Paul's College while I was a visiting scholar to study Canadian Literature with Dr. David Williams. As an English professor in China, brainwashed by communist and Marxist ideologies, I had no experience of any religious education or ceremony, to say nothing of Catholicism. In my hometown Harbin, the Saint Sophia Cathedral built in 1907, was closed for religious use during the Great Leap Forward (1958-61) and the inside was damaged during the Cultural Revolution (1966-77). My childhood memory was of its empty hull being used as a warehouse for Harbin No.1 Department Store. Other churches and temples were destroyed as being part of the so-called Four Olds (Old Habits, Old Culture, Old Customs and Old Ideas). In the early 1990s the structure of Saint Sophia Cathedral was repurposed as the city architecture museum and some of the churches and temples started their individual restorations. But, people still had a lingering fear of any religion, trying not to be involved in any religious group.

I had a strange feeling when I first came to a Catholic College with a bell tower and a chapel as its landmarks. Passing through the hallway adorned with photos of college graduates on the wall, I was curious about what their student life would have been like in a religious environment such as this. I looked at the photos and found a couple of Asian looking students. From their last names such as Lam, Chan, Wong, Lee, and Yee, I could tell that they were not from Mainland China. I knew that when I went back to China the following year, I would be expected to make a full report to my university on my activities. Thus I was especially cautious, trying not to be involved in any religious activities of the College. However, my curiosity couldn't stop me from peering into the chapel; it was large and solemn as in any churches which had been depicted in foreign films. Occasionally, I went to Mass for the cultural experience. Listening to the preaching, I found peace in my heart.

Greeting each other with the words, “peace with you,” I felt that I was embraced and welcomed by the college community.

Once I was back in Harbin in 1999, I was more aware of the Catholic Church, and was intrigued to hear that there was a newly built Catholic church in a suburb of the city. I shared my experience at a Catholic College with my mother-in-law, who was feeling lonely after her retirement. She had been going to the new church but without telling her husband, who was a Party leader, still working for a state-run company at that time. In the church she felt herself at home and made friends. When she had surgery for breast cancer, her church friends came to the hospital, saying prayers and singing hymns by her bed. Her husband was touched, and accepted that she could become a Christian. Soon after she recovered, she was baptized.

In the fall of 2001, I came back to St. Paul’s College as a graduate student. The College became my home and community. During my doctoral studies, I read some Catholic literature, and began to understand the ethos of Catholicism. Twice, I was awarded the Fr. Patrick Mary Plunkett, sj, Memorial Scholarship for Grad Studies in English (2003 and 2005), as well as the Joseph E. Guertin/Fr. Vincent Jensen, sj, Memorial Research Award in Grad Studies in 2003. In 2008, when my photo appeared in the hallway, I was very proud of the fact that I was the only college graduate from Mainland China. Whenever my families and friends came to Winnipeg, I would give them a tour of St. Paul’s College and showed them my photo there.

Since 2008 I have been a research fellow of the College despite not having any religious background. I have taught in the departments of Asian Studies and Film Studies. My research interests are Chinese literature, culture and film. Over the years I have come to love St. Paul’s College because it embraces people from all cultural backgrounds, demonstrating the College ethos and mission “to serve the Church and Society by promoting learning, both secular and spiritual, through excellence in research, teaching, and service.” My experience of this Catholic college got me interested in the Catholic Church in China. Why did the Chinese originally accept Jesuit missions? Why couldn’t the Catholic Church become a form of natural religion in China? Why was it suppressed in the past? What are the conflicts between the Catholic Church and Chinese culture? These questions led me to do research on the great encounter of China and the West. In March 2012, I presented my initial research, “Dialogue between Catholicism and Chinese Religion” as one of the *Conversations* series held every fall and winter term at the College.

I wanted to expand my knowledge and research for the benefit of St. Paul’s College programs as well. In the summer of 2012, Dr. Christine Butterill, the former Dean of Studies, suggested that I take students to China for a field studies course called Catholic Heritage in Asia (CATH-2100) as part of the Catholic

Studies minor program. Here was my chance to get to know Catholicism better and to explore the Catholic heritage in China where Franciscan missionaries had first arrived as early as the 13th century. In the fall 2012, after consulting with Christine and Father Creamer, sj, who had taken students to India for the same course, I made a preliminary proposal for a course, China Field Studies, which would be one of the series in the CATH-2100 program. With the support of Catholic Studies and Drs. Moti Shojania and Christine Butterill, the syllabus for the program, Catholic Heritage in China was created, and finally approved by the Faculty of Arts.

Catholic Heritage in China, a study/travel course, was widely promoted in the College, the University, and Winnipeg Catholic communities by College personnel and myself. I prepared for the course, and hoped for a good enrolment. When only a small number registered, College staff and the Director of the Summer Session of the Division of Extended Education made it possible for the course to proceed. The course would include lectures, field trips and service learning in China in the summer of 2013. A Pre-trip student orientation for the field study portion began in April. Dr. Butterill lectured on Service Learning, and on the ethos and protocol of the College. She also shared her knowledge of the Catholic Church in China. I lectured on Chinese history related to the Jesuit missions and on the Catholic Church in China, past and present. Fully prepared and highly encouraged, in May 2013, we started our journey to seek and discover the Catholic culture and heritage in China.

Because this course was such an important dimension of the program, the actual events in China deserve some more detailed elaboration. The field trips started in Beijing where students visited the Cathedral of the Beijing Diocese (the South Church, first built in 1601, see Figs. 1 & 2); Church of Xi Shi Ku (the North Church, built in 1693); Wang Fu Jing St. Joseph Church (the East Church, built in 1655); and the former Furen University campus, which was the oldest Jesuit and Catholic University in China (known as the Catholic University of Peking between 1925-1952). Through connections and arrangements we met and held discussions with the priests from each church. The priest from the North Church also showed us the construction site on the property that had been confiscated in the past and only recently returned by the government. He took us to the former Furen University campus. The next city we visited was Dalian, a seaport city in Northeast China. Here we were treated to the best coffee in China by the priest from Dalian Catholic Church (see Figs. 1 & 2), a church that featured Japanese style architecture. From the interactions with priests, we were able to understand better the history, congregations and programs of each church. The damage and the recovery of each church during and after the Cultural Revolution was always part of their stories. The short visits to Beijing and Dalia gave us a very positive picture of the Catholic Church in China.

Next we travelled to Shanghai, where during our 3-week trip, we were to experience a most important moment in contemporary Chinese Catholic history. The aged and distinguished Aloysius Jin Luxian (June 20, 1916 – April 27, 2013), the



Fig. 1. The North Church (built in 1693).



Fig. 2. Catholic Church of Dalian (built in 1926).

Roman Catholic archbishop for the Shanghai Diocese, had passed away a week before we arrived. He had been ordained bishop by the Chinese Patriotic Catholic Association in 1988, soon after release from his 27-year imprisonment. His appointment was sanctioned by the Vatican in 2004 because of his contribution to reviving the Shanghai Catholic Community. His death left one of China's largest and wealthiest dioceses in a deeply unsettled state because of a disagreement between the Vatican and Beijing regarding who should be the new bishop. As it was a sensitive period in the Shanghai Catholic community, we were not able to meet the priests of the churches we visited, but we had private talks with parishioners in churches and we felt their worries about not having a bishop at that moment. Some of them asked us to pray for a peaceful transitional period. We attended Sunday Mass in St. Ignatius Cathedral. The Mass was celebrated by an English priest. More than one thousand people attended, most of whom were non-Chinese. Gladys Broesky, then secretary of Catholic Studies, described the Mass as long and very traditional compared with Mass in her Winnipeg church.

Other significant events took place in Shanghai as well. Dr. Gu Weimin, professor of the Philosophy School of Shanghai Normal University, is an expert in the history of Christianity in China. He lectured on Catholic history in China and on Nestorianism¹ in the Tang and Yuan Dynasties. He shared his knowledge and research on the history of Catholicism in China but refused to comment on

¹ Close to the Adoptianist heresy, Nestorius taught that Jesus had not two natures but two separate persons, one human and one divine, and that Mary was not the God bearer *theotokos*.



Fig. 3. Our students at the dinner party by hosting university.



Fig. 4. Professor Gu donating his books to St. Paul's College.

the present situation of the Catholic Church which was still being monitored by the government. Consequently, Dr. Gu did not take us on any visits to churches. However, he highly commended our travel/study program and donated his photos and paintings of Christian Art in China to St. Paul's College (see Figs. 3 & 4).

We were very fortunate during our stay, to reside in Xujiahui, considered the centre of Catholicism before 1949 when the People's Republic of China was founded. It is a district in Shanghai, named after Xu Guangqi (Paul Xu, 1562–1633), a high ranking officer in the Ming Dynasty (1368-1644), who founded the Catholic church in Shanghai as early as 1611. "This church eventually developed into a major Catholic center in Shanghai by the early 20th century".² When Shanghai was opened as a treaty port, the French Concession was located in Xujiahui as well. Because the population of Catholics there was larger than in other parts of Shanghai, it was called Catholic Xujiahui.

Xujiahui (Zakewei in Shanghai dialect), literally means Xu Family Junction, and actually refers to the property of the Xu Family at the junction of two rivers: Zhaojiabang and Yangjingbang. The property started expanding especially after Xu Guangqi rose to prominence as Grand Secretary to the emperor, and gained membership in the prestigious Hanlin Academy in the Ming Dynasty.³ Xu Guangqi has been known to the Chinese for centuries as an agricultural and military expert, and scientist. Coming from a farmer's family, Xu experienced difficult times in farming. His interest in irrigation, fertilizers, famine relief and economic crops such as sweet potatoes and cotton made him well known. He also completed *Nong Zheng Quan Shu*, one of the first comprehensive books on agriculture. This book suggested that agriculture should be the solid foundation of a nation. Based on his own experience in farming, he concentrated on field systems and water control. Moreover, as a high ranking official, he was aware of the weakness of the military sciences of the Ming Dynasty. Thus he advocated the idea of a rich country agriculturally backed by a strong army. In connection with his learning in science and technology, he became a good friend and a collaborator with Matteo Ricci (1552-1610), an Italian Jesuit, who himself was eager to get close to the Chinese official to assist in his own missionary work. In 1603, Xu Guangqi was baptized in Nanjing. Only after his conversion from being a Buddhist and Confucian scholar, did Xu pursue practical studies in mathematics and astronomy. In 1607 working with Matteo Ricci, Xu translated the first parts of Euclid's *Elements* into Chinese. It was the first time that the Chinese were exposed to these new concepts and Western logic in mathematics. With Ricci's help, Xu also reformed the Chinese calendar. As Lin Qing, the Director of

² From the entry of Xu Guangqi of Gale Encyclopedia of Biography.

³ Membership in the Academy was confined to an elite group of scholars, who performed secretarial and literary tasks for the court.

Science Outreach Office of the Shanghai Astronomical Observatory explained, "The calendar is closely related to astronomy".⁴

Xu Guangqi used his power and influence to help spread Catholicism and scientific knowledge. Simultaneously, being duty bound, he also honoured Confucian rites. When his father died in 1608, he returned to Shanghai for the traditional three-year mourning period, the highest form of mourning for parents. Xu invited Ricci's fellow Italian Jesuit, Lazzaro Cattaneo (1560-1640) to a mission in Shanghai. There Lazzaro stayed for two months "receiving curiosity seekers, including many of Xu's *literati* friends, as well as common people and members of the Buddhist and Daoist clergy".⁵ As a result of his two month stay, Cattaneo was thought to have converted forty-two Christians. In 1609, Xu recommended to the Jesuits more than sixty candidates for baptism.

Xu Guangqi's Catholic legacy continued first through his descendants. In 1644 when another Italian Jesuit, Franciscus Brancati (1607-1671) came to Shanghai, within a year he claimed 966 new Christians because he spoke Chinese and knew the Chinese culture.⁶ As more and more people were coming to his services, Brancati bought Shi Chun Tang, a Chinese temple style residence. With a donation from Xu Guangqi's granddaughter Camilla Xu (Candida Xu, 1607-1680), Brancati was able to turn Shi Chun Tang into the first Catholic church in Shanghai.⁷ As the late Shanghai Bishop Jin Luxuan contended in his memoirs, "The old church was really old. According to tradition, it had been erected by Xu Guangqi's granddaughter. It was 400 years old, a real heritage building. The church was built in a palace style".⁸ Camilla Xu continued to develop her influence with the Chinese Catholics, founding more than thirty churches throughout the country and establishing a cemetery for Jesuits in Shanghai. Thus the Shanghai Catholic community grew with Xu Guangqi's legacy from Xujiahui on both sides of the Huangpu River.

⁴ Zhefeng Wang, "Seeing Stars." Global Times. Jan 15, 2014. According to Lin, traditionally in China the calendar rarely changed. If the calendar changed people felt there were changes in heaven and earth. In order to formulate the reformed Chongzhen Calendar, Xu had to battle traditional attitudes and the thinking of older officials in the Ming Court. Xu wanted to introduce Western astronomical theories and methodology into the Chongzhen Calendar but the die-hards believed that Chinese should follow their ancestors' methods and not adopt new principles from the West. Eventually Xu won the Emperor's support.

⁵ Liam Matthew Brockey, *Journey to the East: The Jesuit Mission to China, 1579-1724*. Cambridge: Harvard UP, 2007, p. 59.

⁶ Brockey, p. 114.

⁷ According to the Chinese website (http://wenba.ddmap.com/entry/21_2263.htm), between 1640 and 1665, Shi Chun Tang was called Jing Yi Tang when Franciscus Brancati used it for Mass. In 1665, the church was turned into the Guangdi Temple, a Daoist temple when Emperor Yong Zheng ordered the Jesuits to leave China. In 1671, it was restored as a church again, called Jing Yi Tang, also "the old Catholic church". Images were from <http://img3.douban.com/view/note/large/public/p153544862-4.jpg>.

⁸ Luxian Jin, *The Memoirs of Jin Luxian-Volume I: Learning and Relearning 1916-1982*. Trans. William Hanbury-Tension. Hong Kong: U of Hong Kong P. 2012, p.13.

Through this Shanghai field trip, our students discovered that Xu Guangqi not only practiced Catholic belief but also protected and supported Jesuit missions and the Catholic Church in China. When it was a difficult time for Christian missions, he helped Jesuits to stay in the Shanghai region during his officialdom. Thus, Xu Guangqi (Paul Xu) was seen as one of the three pillars of Chinese Catholicism.⁹ Xu's contribution to the development of the Shanghai Catholic church had provided a solid foundation for the Church in later years as Shanghai made its way into modernity. However, Xu Guangqi's Catholic life has been overlooked in the Chinese media. He is mainly described by the Chinese today as "a scientist, politician, and expert in agriculture and military in the Ming Dynasty" as is in the entry of Xu Guangqi of Baidu Encyclopedia,¹⁰ "the pioneer of Chinese Studies and Western Learning," which is engraved on Xu Guangqi Tomb;¹¹ and "the first Chinese to open his eyes to the outside world" as stated in Xu Guangqi's Biography.¹² In 1983, in order to commemorate the 350th anniversary of Xu Guangqi's death, Nan Dan Park, built in 1641, was renamed Guangqi Park in memory of this "patriotic scientist" by the Shanghai Municipality. In 2005, Nan Chun Hua Hall, the only existing example of Ming Dynasty residential architecture in Shanghai, was moved to Guangqi Park and named Xu Guangqi Memorial Hall, "a museum to recognize his position in Chinese arts and in pre-modern science as a famous scientist in the Ming Dynasty".¹³

The Tomb of Xu Guangqi and the Nan Chun Hua Hall are used to cultivate Chinese patriotism. Every Qing Ming Festival (All Soul's Day), Shanghai residents or students come there to pay their respects to the patriotic scientist.¹⁴ The tomb was built in 1634, a year after his death in Beijing when his body was moved back to his hometown, Xujiahui. Later his tomb became the Xu family tomb, on some 13,300 square meters of land. By the end of the 19th century, most of the sculptures and tombstones had been destroyed and the tomb was reduced to 12,000 square metres. In 1903, to commemorate the 300th anniversary of his baptism, the Catholic Church set up a tall cross of white marble in the middle of the road leading to the

⁹ The other two were also officials in Ming Court: Li Zhizao (1565-1630) and Yang Mingyun (1557-1627).

¹⁰ It is a Chinese web service, similar to Wikipedia as an encyclopedia. However, unlike Wikipedia only registered users can edit the articles, Baidu cooperates with the Chinese government censorship.

¹¹ Xu Guangqi's tomb exists in Shanghai in Guangqi Park, just a short walk from St. Ignatius Cathedral in the Xujiahui area. It is a cultural relic protected by the Chinese government.

¹² "Biography of Xu Guangi" from the Gale Encyclopedia of Biography.

¹³ From <http://baike.baidu.com>.

¹⁴ This Chinese festival falls in early spring, on the 106th day after the winter solstice. It is a day to remember and honour the dead. In the old days, people used to sweep the tomb and in modern time people take flowers or wreathes to pay their respect to the dead. Officially it is similar to Remembrance Day in North America. In the Chinese context, schools and institutions are organized officially to pay their respect to those who have made great contributions to the country.



Fig. 5. Events held by the Shanghai Catholic Church.

tomb. In 1957, the government invested in the restoration of the tomb which was damaged by the Japanese in the war. A solid base was built to erect the marble cross.

Guangqi Park serves a double function: a place for official patriotic education, and a religious venue for the Catholic Church. In 2012, to commemorate the 450th anniversary of Xu Guangqi's birthday, the Shanghai Municipality held several educational events, during which Xu Guangqi was highly praised as "Xu Shanghai," "Father of Shanghai Civilization," "Ancient Ambassador between China and the West".¹⁵ At the same time, another celebration was held by the Shanghai Catholic Church. Xu Guangqi was hailed as "the founder of Shanghai Catholics," "Protector and supporter for Jesuits and Catholicism," "one of the three pillars of Chinese Catholics" (see Fig. 5).¹⁶

Guangqi Park also reflects the multidimensional change in the attitudes of the Chinese governments over time towards the historical narrative of Xu Guangqi in that the tomb was built in 1641; the stone sculptures of a horse and a goat and the tall cross of white marble, ornamental pillars and the memorial archway gate were set up by the Republican Government in 1903; the base to erect the cross was constructed in 1957; and repairing and renovating the park was done by the Shanghai Municipality five times between 1978 and 2003.¹⁷ The vision of a statue

¹⁵ From Jiang Lijun's article from law.eastday.com, April 23, 2012.

¹⁶ From Faith Weekly at <http://www.chinacatholic.org/html/2012/0501/>

¹⁷ Information obtained and translated from Shanghai Local Chronicles <http://www.shtong.gov.cn>.



Fig. 6. Ricci and Guangqi Statues in Guangqi Park.

of a mandarin in Confucian scholar garb, of animal sculptures and the nearby tall cross in the entrance all reflect a sharp contrast between Chinese tradition and Christianity.¹⁸

Stories about Matteo Ricci and Xu Guangqi are well known in China, and the image of Matteo Ricci in Chinese garb is the icon of Jesuit enculturation, which continues to enrich its connotation in today's China. The sculptures of Xu Guangqi and Matteo Ricci were installed in Guangqi Park in 2007 (see Fig. 6); The painting of "Matteo Ricci and Xu Guangqi in Sermon" was posted in news.sohu.com, one of the official news websites; the painting of "Cultural Covenant between Matteo Ricci and Xu Guangqi" by Li Gen was exhibited in the China Art Museum in 2013.¹⁹

While we were in Shanghai for the field site work, we were not allowed to meet the priests and to have discussions as we did in Beijing and Dalian. By visiting Guangqi Park and Museum, we experienced and witnessed the Catholic legacy of Xu Guangqi and the historic experience of Catholics in Shanghai. Around the park, there are many historical sites that are the foot prints left by the Jesuits and the Catholic Church. Opposite to Guangqi Park is St. Ignatius Cathedral, where there are five masses on Sunday. On the weekend, we saw newlyweds taking photos in front of the Cathedral. Actually, church weddings have become a fashion for

¹⁸ Photos are from <http://www.cultural-china.com/chinaWH/images/>.

¹⁹ The images of Figs. 23, 24 and 25 are from <http://wxs.hi2net.com/home/upload2007/20123902536258.jpg>, <http://news.sohu.com/20071107/n253112419.shtml>, and http://blog.sina.com.cn/s/blog_45bb8ce70102f0nn.html

some of the upper classes no matter whether they are Christians or not. Holding wedding ceremonies in a church also brings income to that church. There is even a website and a hotline for booking church weddings in Shanghai.²⁰

St. Ignatius Cathedral was first built in 1896 and reconstructed between 1905 and 1910. It was considered the best architecture in early 20th century Shanghai and the largest church in Far East China at that time. Gradually, it became the stronghold of Catholics in East Asia. It can host 2,500 worshippers. Close to the church is the large four-story residence of the Jesuit Fathers comprising the Sinological Bureau and the Library. The Sinological Bureau (Office for Sinological Studies) used to have outstanding sinologists, publishing their research in the collection, *Variétés Sinologiques* (*Sinological Varieties*), the first volume of which was published in 1892.²¹ The birth of printing and publishing of *Variétés Sinologiques* gave rise to the foundation of Commercial Press in 1897, which illustrated the “Semiotic Modernity” in Shanghai.²² The Library gathered together valuable collections of theological writings and rich collections of European works on sinology, which helped to disseminate “Chinese Learning” to the Western world. It was the first library in Shanghai and was most widely known for its collection of Chinese historical works. Nearly eighty years after this Jesuit-run library, Shanghai East Library was opened, the first library run by Chinese.

During the Cultural Revolution along with all the churches and other religious buildings, the spires of the Cathedral and the stained glass windows were destroyed. The Cathedral was used as a warehouse for fruits and vegetables. In 1980, most of the damaged parts were restored except for some of the stained glass windows. In 2003, St. Ignatius Cathedral was listed as the key cultural relic protected by the Chinese government. The four-story residence of the Jesuit Fathers was turned into a high-rise and used as an office building for the Shanghai Catholic Diocese.

Another legacy of Xu's friendship with the Jesuits was the magnetic and meteorological observatory established in Xujiahui as an addition to the Museum of Natural History. In 1890, another observatory for astronomy research had been installed in Sheshan near the Sheshan Basilica, officially known as the National Shrine and Minor Basilica of Our Lady of Sheshan, which was built in 1863. The Sheshan Basilica currently is the only active pilgrimage site for Roman Catholics in China. In May, pilgrims from all over China congregate at Sheshan. The routes for pilgrimages to the courtyard are lined with individual statues of the Holy Family: the statues of Joseph, Mary and Jesus. We saw delegations of Catholics praying and venerating before the sculpture of the Virgin Mary. Their faith in the human spirit

²⁰ Photos are from <http://blog.sina.com.cn/>.

²¹ Yves Camus has all the titles of *Sinological Varieties* in his research paper, “Jesuits’ Journey in Chinese Studies,” presented on The World Conference on Sinology 2007 in Beijing Renmin University, 2007.03.26-28. Please see his paper pp.16-18.

²² Meng Yue has also done valuable research on the Shanghai printing culture in Shanghai and the Edges of Empires. pp 31-61.



Fig. 7. Sheshan Station of the Shanghai Astronomical Observatory.

made us forget about the politically controlled Shanghai Catholic community. We also visited the observatory, now known as the Sheshan Station of the Shanghai Astronomical Observatory (see Fig. 7).

Another Catholic church we visited was the Church of Frances Xavier. In 1847, Mons. Ludovico Maria (dei Conti) Besi, an Italian Jesuit, who was the Apostolic Administrator of Nanjing, decided to build a church in the southern part of the old Chinese City of Shanghai. When the church was completed in 1853, it became the first church built by foreigners in Shanghai. Designed by the Spanish Jesuit Fr. Juan Ferrer, the facade has an early Spanish baroque style and it is apparently a copy of the church of the Holy Name of Jesus in Rome. It was the first Catholic Church built by the foreigners outside the French Concession area. As it was near the pier of the Dong Family, the local residents called it Dong Jia Du Church. While we were visiting the Church of Frances Xavier, the parish priest happened to be there. When we asked to visit the priest, our request was turned down because of the tense situation between the church and the government. Coming out of the church, just beside the gate, we saw the office of the Chinese Patriotic Catholic Association, a state organization which supervises and controls the practice of Catholicism in China, including the appointment of bishops. Catholicism is one of the five religions recognized by the government and all the churches we visited have an adjoining office of the Chinese Patriotic Catholic Association.

Unfortunately we did not have any access to visit worshippers at the underground churches. However, we could tell that the people we visited in each church were sympathetic to them. We were told that worshippers chose to go underground mainly because of their priests who rejected the state-controlled churches. Since

they do not register with the local government, they cannot have a church built. So they worship in private houses. The Chinese usually call these churches unregistered or house churches. In a gathering with the youth groups from St. Ignatius Cathedral, two people talked about their unpleasant experience with the unregistered church. They told us that the priests made worshipping secret thus making themselves into cult heroes for their parishioners. They also felt that their Catholic identity was invisible if they stayed with the unregistered church.

Another feature of this Catholic Heritage-in-China Journey was our participation in Service Learning. Taking Dr. Christine Butterill's lecture on Service Learning as our guide, we first visited Guangqi Service Centre where we had a very active interaction with the youth group who did a lot of volunteer activities to promote the traditions of Catholic charity and service work. We visited a village whose residents are mainly migrant workers in Shanghai, and a seniors' group home which is sponsored by the Shanghai Catholic community. On May 12, 2013, we started our first Service Learning session of teaching English to the children of migrant workers with prayers led by Gladys Broesky, our former secretary of Catholic Studies:

As we prepare ourselves for this Service Learning experience, may we clear our minds and cleanse our hearts so we can offer these children our best efforts.

By participating in this activity we hope to grow in our personal life and help the children grow in their personal lives.

May we take the knowledge learned from this experience and later enjoy meaningful discussion so we will get the most benefit possible from our service learning experience.

May our effort here today enrich this community and these dear children who are the future of this village.

The Service Learning experience turned out to be the most fruitful for our students. The opportunity to visit a village in rural Shanghai is very precious. Most of the houses in the village were dilapidated and rented out to the migrant workers who came from the Miao ethnic group in the mountainous areas of Guizhou province. Most of the young parents worked on construction sites and left their children with their grandparents. When we were led by Sister Pan to visit the children and their grandparents, she told the children to gather at the village church for an afternoon Mass and English class. In about half an hour, the young and old all came to the church which had no glass in the windows and only rows of benches. Compared with the grandiose architecture and modern facilities for Mass in St. Ignatius Cathedral, the village church had nothing to attract visitors. However, we were impressed with their soft and gentle prayers, their sweet singing, reading and reciting together. This brought us into another world, a spiritual world in which we forgot about the poverty we had witnessed. All the children and their grandparents



Fig. 8. Gladys Broesky pinning a St. Paul's College pin on a child.

were deeply engaged in their Mass. After Mass, we started our two hour English conversational class with the children. The impact of this service learning was too great to forget. In her journal, Kathleen Klippenstein wrote:

During this service learning experience, I know I have had my eyes opened, and have been humbled by the grace of the people I met. Gratitude is the word that sticks with me; I am so privileged to have the opportunity to be educated and to be born into a loving home. I have been raised to make the most of my chances, and work hard in school, which has cultivated habits that will be with me my whole life. The people I met and the girls I talked to reminded me of the privilege that I have, and for that I am very grateful.²³

Although Chinese students from our group did not fully understand the importance of practicing Catholic belief in daily life, the benefit received from the service learning (see Fig. 8) at this Catholic village was equally valuable for them as for the Christian participants:

When we gave the kids food and gifts at the end, they were all ecstatic, which made me feel really happy and rewarded. Other kids ate their food up immediately due to the fact that each of them only got a small portion. But the little boy that I taught kept the food because he wanted to save them for his little siblings. His actions gave me a really deep impression because given such a difficult environment where people

²³ Kathleen Klippenstein, *Journal on Service Learning*. May 12, 2013.

might not even be able to feed themselves, this little boy still thought about his family and was willing to give up his own property.²⁴

As part of the Service Learning program, students visited a Seniors Home of the Shanghai Catholic Diocese. In this home, lived 67 female seniors, many of whom used to be deacons, novices and nuns. The minimum age to be accepted to this home is eighty years of age. The oldest in this home was 103 years old. One of them was handicapped because of the persecution during the Cultural Revolution. Their daily activities were around the morning and afternoon prayers in the chapel. When we got there in the afternoon, some were peeling beans for their supper in the courtyard. We planned to help with some cleaning. But everywhere was so clean that we ended up with singing and dancing to entertain them (see Fig. 9). When we asked a grandmother to tell us about her forty year imprisonment, she declined. We were told that it was too painful for her to recall those stories. Another elderly lady whispered to us that she felt sad for underground Catholics who could not practice their faith in a public church, and she asked us to report this to the Pope. We were invited to their afternoon prayers in the chapel. Kathleen Klippenstein has this to say about her experience of visiting the seniors' home:

Through my visit, I was touched by the goodness, and grace of these Grandmas. They showed us nothing but thankfulness for our visit, and even when we gave them the smallest gifts of fruits, many of them came up to us again and again saying thank you. I think about the life-style we have seen of some young people here in Shanghai and back home; it is such a contrast. Out on the streets of Shanghai, it is a dog-eat-dog world, and yet, within the courtyard of that nursing home, nothing but gratitude and faithful love was shown to us.²⁵

Visiting the senior home also helped Canadian students appreciate what they are given by our Canadian system. When Shaye Lernowicz reflected upon her experience visiting the Seniors' Home, she wrote:

We had the great honor of being in the presence of a lady who had been wrongfully imprisoned for forty years for standing faithful to her religion. This lady intrigued me in two ways: one as a Catholic and two as a person. I was in such awe that someone so faithful and devoted to her religion faced false imprisonment that revokes the human dignity, yet still remained in her faith the day we saw her. She wasn't angry in spirit but in fact very calm, appreciative and radiant. She gifted me with the renewal of humility. To see the strength of an individual who overcame injustice and prevailed both faithfully and as a human being. She made me be thankful for the life that I have; the life of freedom, of support and family, and a wealth of opportunities.

²⁴ Li Yi. *Journal on Service Learning*. May 12, 2013.

²⁵ Kathleen Klippenstein, *Journal on Service Learning*. May, 21, 2015.



Fig. 9. Students singing at the Seniors' Home.

The world is mine to make it what I want, where her life was what she was handed. She exemplified what everyone strives to live like and I was very grateful to have been in her presence.²⁶

Besides field trips to religious and secular places, we had a session with students from Shanghai Normal University. Followed by my presentation about St. Paul's College (see Fig. 10), students from the two universities enjoyed talking about their campus lives. One student from our program had an interesting entry about her conversations with Chinese students:

During our conversation, I asked the students two main questions. One, is it common for academics studying religion to not believe in the religion they are studying? And if so, why is that the case? ... Many of the professors at my university believe that studying Christianity has helped them deepen their appreciation and understanding of Christianity, allowing them to grow at an academic and spiritual level. However, the Chinese students said that most of the time, the professors will not be religious, because it is thought that you cannot be objective in the discipline if you are coloured by your own preconceived notions of the religion you are studying. I found this logic very interesting, and definitely something to think about. I know that from my perspective, I feel that my studies in theology and biblical literature have been very helpful in deepening my understanding of Christianity in a way that I cannot get in church.²⁷

²⁶ Shaye Lernowicz, *Journal on Service Learning*. May 21, 2015.

²⁷ An entry from a student's journal.



Fig. 10. Dr. Ying Kong Introducing St. Paul's College to students from Shanghai Normal University.

Exploring Chinese culture was also included in this program. Students visited a Confucius Temple in Jiading, a Xuedou Temple in Ningbo, a Buddhist temple 1600 years old, and West Lake in Hangzhou. However, the highlight was to experience Catholic culture on the field trips, and to witness the Catholic heritage in the Chinese environment. With their first-hand learning and second-hand research, they learned more effectively than from classroom lectures. As Dr. Moti anticipated, the China Field Trip has helped students to see a fuller picture of how Catholic tradition has adapted to Asian tradition and, in return, how Asian religious tradition has shaped Catholic ritual and practice in China.

St. Paul's College has enriched my academic life, and deepened my understanding of Catholic spirituality. With my training in literature and research on Catholic culture, I have an opportunity to offer Literature and Catholic Culture I and II in 2014-2015. Guest speakers came to my class to share the Catholic Culture in Aboriginal, Spanish, Japanese and Korean cultures. Teaching Catholic Heritage in China has provided me with material for a research paper, "The Catholic Church as a Catalyst in Shanghai Modernity" to be presented at the 9th International Convention of Asia Scholars (ICAS) 5-9 July 2015 in Australia. As a research fellow of the College and a guest professor of Shanghai Normal University, I am happy to be the cultural ambassador between the College and the Chinese communities.

– Ying Kong, Research Fellow and Guest Professor of
Shanghai Normal University.

(Photographs are courtesy of Gladys Broesky and Arthur Kempan.)

A Way for All the World? The Contribution of Religions to Global Ethics

By Klaus Klostermaier



Klaus Konrad Klostermaier, F.R.S.C. is University Distinguished Professor Emeritus. Born 1933 in Munich (Germany), DPhil. (Gregorian University/Rome), PhD in Ancient Indian History and Culture from the University of Bombay (now Mumbai) in 1969, he joined the Department of Religion at the University of Manitoba in 1970 and served as Head (1986-1997). He received 1972 the "Rh-Award for Outstanding Contributions to the Humanities," 1981 the Graduate Students Award "For Excellence in Graduate Teaching", and 1995 a Templeton Course Award for a Graduate Seminar in Science and Religion. He is a renowned author of many books and journal articles on Theisms of India, Hinduism, Buddhism, and science, ecology, philosophy and religion.

Hans Küng, who came to speak in Winnipeg and at the U of M in 1981, offers in his book *Global Responsibility: In Search of a New World Ethic* (1991) a sweeping exposition of three interrelated theses in which he outlines the role that religion(s) could play in our world: 1. No survival without a World Ethic; 2. No World Peace without Religious Peace; 3. No Religious Peace without Religious Dialogue.

In 1995 Küng became President of the Foundation for Global Ethics, a position he handed over in 2014, after his 85th birthday, to former German Bundespräsident Horst Köhler. In 1997, Küng published a comprehensive volume, *Weltethos für Weltpolitik und Weltwirtschaft*,¹ outlining a program for heads of state and industrial leaders.

Global Responsibility is written in a rapid-paced public delivery style: impassioned and impatient, setting down facts and opinions in quick succession. The need for a global ethic is demonstrated by the consequences of a "paradigm-shift" from modernity to post-modernity, and the assumed or demonstrated failure of slogans (State Socialism, Neo-capitalism, Japanism) and ideologies (progress, capitalism, communism). Küng holds that there cannot be democracy without a basic consensus, and this consensus has to focus on freely chosen values. He pleads for an "ethic of responsibility in place of an ethic of success or disposition". He thinks that this

¹ Piper, 1997; in translation, *A Global Ethic for Global Politics and Economics*. Trans. John Bowden, OUP, 1998.

(new) morality needs a religious foundation. While honest enough to see the great harm which religions have done on many levels to humanity throughout history, he believes that the potential of religions in connection with global ethics is still great.

Religion can communicate a specific depth-dimension, an all-embracing horizon of meaning, even in the face of suffering, injustice, guilt and meaninglessness, and also a last meaning of life even in the face of death: the whither and whence of our being.

Religion can guarantee supreme values, unconditional norms, the deepest motivations and the highest ideals: the why and wherefore of our responsibility.

Through common symbols, rituals, experiences and goals, religion can create a sense of feeling at home, a sense of truth, faith, certainty, strength for the self, security and hope: a spiritual community and allegiance.

Religion can give grounds for protest and resistance against unjust conditions: the longing for the 'wholly Other' which is already now at work and which cannot be stilled.

Under the heading "World Religions and a World Ethic" Küng contrasts the less-than ideal historic experience of religions with their potential for good, which could be activated for the well-being of humankind. He suggests that it might be possible to establish a list of "global vices and virtues", i.e. a kind of universal ethic from the particular codes of the major religions. He refers to a statement made in 1970 by the "World Conference of Religions for Peace" which - though vague and general - might be the nucleus of such a global ethic.



Hans Küng

"Bahai, Buddhist, Confucian, Christian, Hindu, Jain, Jew, Muslim, Shintoist, Sikh, Zoroastrian and others, we have come together in peace out of a common concern for peace."

As we sat down together facing the overriding issues of peace we discovered that the things, which unite us are more important than the things which divide us. We found that we share:

A conviction of the fundamental unity of the human family, of the equality and dignity of all human beings;

A sense of the sacredness of the individual person and his conscience;

A sense of the value of the human community;

A recognition that might is not right, that human power is not self-sufficient and absolute;

A belief that love, compassion, unselfishness and the force of inner truthfulness and of the spirit have ultimately greater power than hate, enmity and self-interest;

A sense of obligation to stand on the side of the poor and the oppressed as against the rich and the oppressors;

A profound hope - that good will finally prevail.

As a Christian theologian Küng refers to “specific Christian contributions” (Ch. VI). He opens the chapter with a quotation of self-accusation formulated at a meeting of theologians in Basle in 1989:

We have failed, because we have not borne witness to God’s caring love for each and every creature and because we have not developed a lifestyle, which corresponds to our understanding of ourselves as part of God’s creation.

We have failed, because we have not overcome the divisions between the churches and because we have often used the authority and power given us to strengthen false and limited solidarities like racism, sexism and nationalism.

We have failed, because we have caused wars and not exhausted all the possibilities of devoting ourselves to mediation and reconciliation. We have excused wars and often too easily justified them.

We have failed, because we have not questioned decisively enough the political and economic systems which misuse power and riches, which exploit the natural resources of the world only for their own use and perpetuate poverty and marginalization.

We have failed, because we have regarded Europe as the centre of the world and have thought ourselves superior to the other parts of the world.

We have failed, because we have not constantly borne witness to the sanctity and dignity of all life and the respect that we owe all men and women equally, and also the need to give all people the possibility of exercising their rights...

Küng sees in the motto of the French Revolution - *Liberté, égalité, fraternité* - the basic program outlined for post-modern Christianity. He offers some extensions to the original demands: “Not just freedom, but also justice... Not just equality, but also plurality... Not just brotherhood, but also sisterhood... Not just coexistence, but peace... Not just productivity, but solidarity with the environment... Not just toleration, but ecumenism...” (67-69).

To substantiate his second thesis - “No World Peace without Religious Peace” - Küng contrasts the “two faces of religion” as instigator of war and as promoter

of peace. Tacked on to it is a discussion of the “question for truth” which is carried over into the third part, “No religious peace without dialogue”. While insisting on a denomination anchored basis for dialogue, he elevates in the end the “humanum” to the “ecumenical criterion of truth” (89).

Science - Solution or Cause of the Problem?

Modernity has been largely shaped by the natural sciences, which have become the major source of knowledge as well as of the wealth of nations. Erwin Chargaff (1905-2002), a great scientist and also an acerbic humanistic critic, made the following memorable statement:

The great pendulum of birth and death; the darkness and mystery of human destinies; the great concepts that for many thousands of years spoke to the mind and even more to the heart of humanity - reconciliation and charity, redemption and salvation - have they all been pushed aside and annihilated by science? I do not believe so. But if it really were the case, then science would carry a guilt even greater than its most embittered detractors have asserted.

Addressing his follow-scientists he continues:

What is more necessary than ever is a clear concept of what science can do and what it can not. Science is certainly not a substitute for religion or philosophy. It is a way to investigate, not to define reality. How inept scientists are in defining reality can, in fact be seen in several recent mock philosophical books, which read as if they had been written by one of Ionesco's rhinoceroses. Also the news that astronauts had failed to encounter God during their flights had better remain unpublished. Surely science is not a way to explore the unexplorable.²

Having said this, we must, however, admit that science has so deeply shaped our thought and our culture that one could not even try to “define reality” and to articulate philosophy or religion in a way meaningful to our contemporaries that left out what the sciences have to say about it.

Friedrich von Weizsäcker - physicist-turned-philosopher - when about to enter university and having to make a choice between philosophy, which attracted him very much, and physics, in which he excelled in high-school, consulted Werner Heisenberg, a family friend and his later teacher (who himself had had to make a choice between music and science) who told him: In order to do philosophy today, one has first to study science. So Weizsäcker studied physics, became recognized as researcher and teacher in his field and turned, in the second half of his career, to philosophy, which he taught and wrote about. Weizsäcker too, was aware of the limits of science (as was Heisenberg) and warned not to take its pronouncements

² Erwin Chargaff, *Voices in the Labyrinth*, Continuum Books, 1997.

as “truth” simply and purely. Science too needs to be humanly mediated - as do religious insights and revelations. If we believe that God created the world, that does not automatically imply that we understand everything about the world or that we can play God ourselves.

In spite of the enormous variety of philosophies and religions - often not only contradicting but also actively battling each other - and in spite of the constantly changing scientific theories and the frequent overthrow of “past science” by today’s science - there is a *philosophia perennis*³ and there is a body of scientific insights that has proven of lasting value, which cannot be brushed aside as irrelevant. We may never find “the truth” but we have pointers to it, which to follow we are well advised, if we are interested in finding a “truthful” solution to our problems.

A New Global Social Science?

“Critical Theory,” developed by the “Frankfurt School,” understood itself as a global social science with not only theoretical but also practical dimensions. Jürgen Habermas, its last and most prolific representative, suggested that “critical theory” could provide a kind of psychoanalysis of society as a whole and, by giving priority to the “emancipatory interest” over all other interests, would lead individuals to a realisation of their true humanity and society world-wide to sanity. There are quite close and striking resemblances between the Vedantic notion of moksa (liberation) and the process of emancipation suggested by critical theory. However - in his “Communications Theory and Moral Development”⁴ Habermas contrasts the “cognitivist moral philosophy” of Immanuel Kant with the “religion based” of McIntyre. Opting for the former he insists that: “in one sense or the other practical questions admit of truth”. The tendency to narrow down moral-practical questions to “purposive rationality” (as the utilitarian pragmatism of Mackie does) is, in his view “a pathology of modern consciousness” which calls for social-theory explanations: “Since philosophical ethics is unable to provide such an explanation, it has to proceed in a therapeutic manner, involving the self-curative powers of reflection to oppose the obscuring of basic moral phenomena.” (47) Habermas insists that perceiving moral phenomena as moral phenomena requires a “performative attitude”. The “objectivating attitude” is secondary and neutralizes the moral phenomenon: “Empiricist ethical theories could have no enlightening impact because they remain fundamentally cut off from the intuitions of everyday life” (68). Habermas speaks of a “normative expectation” which extends to all “competent actors”. Such norms can be shown proved to be right: “To say that I ought to do something, means I have good reasons for doing it” (49). Such acts are not based on mere prudence or

³ A core of philosophical truths that is hypothesized to exist independently of and unaffected by time or place.

⁴ Jürgen Habermas, *Communications Theory and Moral Development*, Beacon, Boston, 1983.

expediency, as pragmatists claim. Habermas focuses on the “web of moral feelings that is embedded in the communicative practice of everyday life” (50).

The major difference between Habermas' and Mackie's “consensus-ethics” is that Habermas insists on the truth-character of ethical statements (norms) and the dealing with (real) ethical problems, instead of meta-ethical theory. For Habermas truth is not “made” but “found” and the way to find it is not “formal” but “informal” logic.

Discourse ethics... stands or falls with two assumptions: a) that normative claims to validity have cognitive meaning and can be treated like claims to truth and b) that the justification of norms and commands requires that a real discourse be carried out and thus cannot occur in a strictly mono-logical form, i.e. in the form of a hypothetical process of argumentation occurring in the individual mind.⁵ (p. 68)

Habermas identifies as “the four big moral-political liabilities of our time:”

- hunger and poverty in the third world
- torture and continued violations of human dignity in autocratic regimes
- increasing unemployment and disparities of social wealth in Western industrialized nations
- the self-destructive risks of the nuclear arms race

Today we can add a few more:

- the rise of militant religions
- the ruthless industrial competition
- the readiness to apply military force in international disputes
- the formation of hostile economic blocks

A Universal Cybernetics:

Cybernetics (the term was coined by Norbert Wiener) has become an important science today with application almost everywhere. Not only are our omnipresent computers and other electronic gadgets built according to cybernetic principles, nature itself, both in its parts and as a whole, operates “cybernetically”. The word from which cybernetics was derived - kybernetes (Greek) means “pilot”, “helmsman” or “guide”. Cybernetics as technology aims at building machines, which are self-regulating, with an inbuilt pilot, adapting their operations to changing requirements. Cybernetics as a science is investigating self-regulating processes in nature. Self-regulating processes are at work in all organisms: the immune system is an evident example of it. Without self-regulating systems no organism could exist - nor could any one have developed. Every living cell is such a self-regulating system. So is the earth as a whole, perhaps even the universe as a whole. If, as Prigogine

⁵ Ibid, p. 68.

⁶ Ilya Prigogine, *Order Comes out of Chaos*, Boston, Beacon Press, 1984.

suggests, "Order comes out of Chaos"⁶ - spontaneously, beautifully, constantly - we can entertain hope on "global grounds". The universe will take care of itself - the earth too. That, of course, does not guarantee the survival of humankind as a species, or the happiness of individuals. Within that self-regulating system, which appears to work, there are margins of freedom, which must not be transgressed. The cybernetics of the earth will create adaptations to existing situations and will balance out minor and major changes in its component parts. We have to understand that, while we may consider ourselves autonomous in our personal decisions, we are part of a larger system which has its own inner law, which we can violate only to our own detriment.

N. P. Jacobson offers in his book *Buddhism and the Contemporary World*⁷ under the chapter heading "The Self-Corrective Buddhist Way" reflections on science and Buddhism - two enterprises, which share the ability to correct themselves and owe to this their relevance and continuity. Modern science owes its origin to the drive to transcend received truth and explore new areas of reality with new methods and new presuppositions. Science owed its stupendous progress to the willingness of scientists to re-examine periodically not only the results but also the presuppositions of their disciplines, and start afresh on new grounds. Surprisingly, revolutions in science did not lead to the (self-) destruction of science but to its growth. New and wider horizons enlarged the scope of science and now lead to newer and more universal insights. Jacobsen sees this "self-correction" of science, which is so vital to its continuance and its authenticity eroded by the subjection of science to the "industrial-military complex" which, through its granting and employment mechanisms, determines the direction of science today and destroys its inherent ability for self-correction.

Buddhism, "the other self-correcting community", seems to have been able to preserve its vitality through 2500 years. Buddhism as a "form of practical critical activity rather than a textbook of theory" (133) has proven its vitality and its ability to correct itself also in our age. Jacobson cites examples of modernisation and adaptation of Buddhism to modern life which might be exemplary also outside Asia. "Buddhism has always been persuaded that life is one, self-corrective, and self-surpassing, and Buddhism's methods of meditation and analysis are designed to free men and women from the self-serving, time-bound, authoritarian institutions that now threaten the adventure nature has been making in man" (137).

Buddhism allows a person "to become more awakened to the very drive of the universe itself" (138) and makes us capable "to experience our own experience in its concrete qualitative authenticity". Jacobson speaks in this connection of an "unclogging of psychological processes from the cholesterol deposited by creeds, dogmas, ideologies, delusions, resentments and all the other self-fulfilling justifications that

⁷ N. P. Jacobson, *Buddhism and the Contemporary World*, Southern Illinois University Press, 1977.

gather, as men and women grapple with the fundamental disorientation of their lives" (138). The self-corrective Buddhist way "makes it possible literally to love the other as oneself, that is, as not another substance". Buddhism has changed society by first changing people, to teach them to treat each other in a better way. Buddhism, according to F. S. C. Northrop, is "leaving us with a less soured and cynical disillusionment later on, and a greater, richer equanimity during the fall and winter of our life" (140).

Jacobson certainly makes his case for the "self-corrective Buddhism" topical by pointing out that (already many years ago, when the overall situation was still fairly good as compared to today's) medical doctors in the US were prescribing annually five billion doses of tranquilizers, three billion doses of amphetamines and five billion doses of barbiturates to relieve the anxieties of their fellow-citizens. We could add the billions of doses of illegal drugs, which these same citizens were prescribing to themselves to overcome their inner emptiness and their depressions. Buddhism, which is banishing the use of drugs, has employed for thousands of years "self-corrective" techniques to deal with such inner states. Buddhism might provide us with the "physicians of culture" which Nietzsche considered essential for the survival of civilisation (148).

An Attempt at Generalising

1. A universally valid analysis of the human situation?

The founders/masters of the great religious traditions were convinced that their analysis of the human situation was universally valid. That, precisely, made them "Teachers of Truth": the ability to penetrate beneath the great variety of different appearances, and to extract the universal "humanistic constants". The endeavour of all great philosophers in East and West was to go beyond the plethora of changing opinions and to arrive at permanent, certain truth - to establish a "science of truth" and to provide methodologies for the finding of universal truths. In spite of countervailing trends (particularisation of religious, philosophical, scientific truth) many people still uphold the notion of "universal truth" and aim at insights, which are considered "true", regardless of circumstances. The 19th century, with its strong interest in history, coined the concept of the "historicity of truth" - a denial of truths valid independent of cultural/historic circumstances. The 19th century saw the development of science, which re-confirmed belief in "absolute truths", valid for each and every person at any given time. The constants of nature, the laws of nature, the connections between mathematical formula and physical fact were considered "true" in an absolute sense. The late 19th century also witnessed the birth of phenomenology, which was seeking for truth by going "to the things themselves", approaching the world with "eyes rinsed" of the confusing and conflicting argumentative philosophies and theoretical speculations. The claims of both

science and phenomenology concerning “absolute truth” have been debated and weakened by cosmologists and comparativists, but the ideal has not been given up. The universal validity of the insights into the human situation of the great religions has been upheld by their proponents and attempts are being made to corroborate these by enculturating and contextualising them.

2. A universally valid notion of an ultimate goal?

The rejection of all “other religions” by most of the representatives of particular religions, the insisting on creeds and formulae of faith, and the conviction, that only that one particular code of behaviour could ensure “salvation”, would belie the notion of a universally accepted “ultimate”. There exists a great volume of sophisticated theological literature in all the major traditions, defending the exclusivity of the religion of the writer and proving conclusively - from the standpoint of the religion defended - that other ultimate aims are insufficient, and the means chosen by them not conducive to “salvation”. Closer inspection of such literature often reveals the bias of the writer and the hidden agenda dictated by an institution, which wishes to make itself indispensable, more often than not, ignorance concerning the teachings of other religions. An unprejudiced study of all the major religions in their best representations would arrive at the conclusion that there is indeed a great similarity in conceptions of the ultimate aim. It will be one of the tasks of “Religious Studies” to investigate notions like nirvana, moksa, salvation, for their convergence and possibly find out, that the divergences are neither very relevant, nor arrived at by a real knowledge of the matter under discussion. To the extent that “ultimate goals” are the ultimate motivation for adherents of particular religions they are crucially important. To the extent that “ultimate goals” are transcendent, their articulation always carries an element of metaphor, analogy and ineffability. Their “factual” bases are experiences of spiritual practitioners, testimonies of “all-knowing teachers” like Buddha, Jesus, Shankara. As all other facts, these too require interpretation. It is here where the real work for practitioners of “religious studies” begins.

3. A universally valid ethics?

We are, as we all know, faced with a great variety of apparently mutually exclusive ethical codes of various religions. Hindu religious law allows a man to marry up to four wives, while Christian law allows only one (at a time). Muslim law forbids the consumption of pork while Hindu laws forbid the eating of beef. Buddhists and Hindus would consider consumption of wine a sin; in Christianity the most central act of worship, Eucharist, requires the partaking of wine. The obvious differences in life-styles, behaviour and customs of followers of different religions usually lead to mutual disrespect, often to mutual hatred and violence.

Is there any hope at all that humans would ever agree on a universal code of ethics? And, over and above, would religions ever be able to agree on a code of ethics, which was not only universal, but also considered conducive to salvation?

The practice of religious “conversion” insisted for millennia on “converting” the new member to a new way of life, consisting of the code of behaviour of the particular religion into which one was converted.

However - and that gives us hope - when pressed for a short answer to the question “what shall I do to gain salvation?” many religious/spiritual masters have come up with surprisingly similar statements. The Buddhist “avoid evil and do good” is paralleled by the Hindu “follow dharma” and the Christian “love God... and thy neighbour”. The Upanishadic “atmanam jnatvaa” has its Platonic counterpart in “gnothi sauton” as the first principle of a universally valid ethics. At the transcendental level the universality of ethics appears to be evident; at the phenomenal level, there cannot be, in all probability, a universally valid ethic. The correlation between ends and means is infinitely variable and this precisely seems to be the point of (religious) ethics, to appeal to the responsibility of the person, under ever changing circumstances to act spontaneously, keeping the ultimate end in mind as point of orientation. The three meta-ethical frameworks - the ‘natural’, the ‘societal’ and the ‘religious’, must be integrated. It does not make much sense to speak of “Christian (or Hindu or Buddhist or any other) duties” if these are meant to violate or bypass “natural” or “social” universal human duties. A specific “divine command ethics” must enhance, and not abrogate, the universal ethical base. A religious person ought to be a more fully human person, not a person living in a parallel universe with its own rules and fictional realities. A natural human duty is *a fortiori* also a Christian, Hindu or Buddhist duty, and must not be neglected for the sake of “special duties” derived from particular beliefs and assumptions.

Conclusion

Although all major religions have had in their teachings, for millennia, principles that suggested universal cooperation and work towards global welfare, it seems that they would not put these principles into practice unless forced by circumstances beyond their control. Left to themselves they would split over all kinds of issues rather than unite with others, they would place more emphasis on particularities characteristic for their own individual histories rather than on universals that brought all of them closer together. Today we have reached a point in history where genuinely global problems are pressing in on humankind as a whole, demanding a global rather than a local answer. We can only hope that religions do not miss this chance both to make a real contribution to genuine problems like overpopulation, overexploitation of the natural environment, ethnic strife and communal hatred and to move more closely together and mutually recognize each other. The vantage point of comparative religion would allow its theoreticians to suggest the possibility of “A Way for All the World” that is not sectarian and merely retrospective, and its practitioners to actually travel on it, for the benefit of the world as well as the religions.

Catholic-Mennonite Dialogue between Faculty Members at St. Paul's College and Canadian Mennonite University

By Richard Lebrun

Richard Lebrun (Ph.D., 1963), Dean of Studies (1988-90), Rector (1990-95), Co-editor, St. Paul's College: Memories and Histories (1999), Professor Emeritus, studies of Joseph de Maistre, translator of his works.



An ongoing dialogue between a number of faculty members at St. Paul's College and at Canadian Mennonite University began in October 2006, and continued for eight years, for a total of thirty-one meetings. This dialogue was the outgrowth of an International Mennonite-Catholic Dialogue that ran from 1998 to 2003, and of a local Mennonite-Catholic Dialogue that began in June 2000 on the initiative of Dr. Helmut Harder, a retired CMU professor who at the time was a participant in the international dialogue, and Fr. Luis Melo, sm, who had studied in Rome under Msgr. John Radano (the co-secretary of the international dialogue) and at the time was the chaplain at St. Paul's College. Some information about these two prior dialogues provides necessary background to the story of the dialogue between faculty members at St. Paul's and CMU.

An event of great significance for Mennonite churches around the world and for the global Catholic Church took place on 14 October 1998 in Strasbourg, France. Fourteen persons (seven Mennonite and seven Catholics) gathered around a common table to begin a dialogue under the theme "Toward a Healing of Memories." This international dialogue, which was carried on under the auspices of the Mennonite World Council's General Council and the Catholic Church's Pontifical Council for the Promotion of Christian Unity, continued over the next five years in annual week-long sessions. In 2003, the group issued a lengthy report entitled "Called Together to be Peacemakers," which would be discussed at length by both Winnipeg dialogue groups.

The Mennonite church was born in the sixteenth century, a time of great social and religious conflict. The Anabaptists (as these forerunners of the Mennonites were called by their enemies) opposed Catholic traditions such as infant baptism and the efficacy of the Mass. As a result, Mennonites became the target of persecution.

Much has changed since that time, and today, almost 500 years later, there is widespread tolerance between Catholics and Mennonites. But there had never been an “official” attempt at clearing up misunderstandings and bringing about reconciliation. The goal of the international dialogue was to improve relationships.

Both sides in the dialogue realized that this would be no simple process. How do Mennonites with just over one million members dialogue with Catholics who represent over a billion members? How does a church that is organized congregationally meet minds with a church that is hierarchical in structure? When Catholics speak, they represent the Vatican, but the Mennonites are comprised of many diverse groups with no central voice. When Mennonites raise their voices around the dialogue table, whom do they represent? Nonetheless, the General Council of Mennonite World Conference was convinced that a Mennonite-Catholic dialogue was necessary and that something good could come of it.

Very early in the dialogue, the two groups established a healthy relationship with each other. Mennonites and Catholics acknowledged each other as brothers and sisters in Christ, and spoke respectfully of each other's churches. They read Scripture, sang hymns, and prayed together. The Catholics expressed their expectation that the Mennonites would explain their doctrine of peace. Mennonites invited the Catholics to share their understandings about spirituality and unity.

However there was also the expectation that the dialogue would deal with difficult questions. Why did the Anabaptist/Mennonites disregard Jesus' prayer that the church “might be one” (John 17:20-22)? Why did Catholics subject Anabaptists/Mennonites to persecution and martyrdom? Why did some early Mennonite leaders speak vehemently against bishops and the pope? Why do some Catholics and some Mennonites speak of each other's religious views and practices as “false cults”? Do we (willfully) misunderstand aspects of each other's teachings? Is it meaningful and possible to repent of past animosities? How can relationships between Catholics and Mennonites become “Christian”?

The dialogue covered two general areas – history and theology. Historical discussion began with a common search for reasons why the sixteenth-century schism happened, and whether there was any justification for how the situation was handled. Then the dialogue moved to an examination of the fourth-century Constantinian era. This raised the question of the relationship between church and state. The same issue was carried into a discussion of the Middle Ages with its religious wars and church-supported persecutions. The dialogue group found that studying history together often led to a “purification of memory” whereby false perceptions and interpretations were discarded in a search for common ground.

Theological themes included respective understandings of church, baptism and the Eucharist/Lord's Supper. Surprisingly, many more points of agreement were found than of disagreement. For example, together Catholics and Mennonites

base their doctrine of the church in the Scriptural motifs of “the people of God,” the “body of Christ,” and the “temple of the Holy Spirit.” And while there are still outstanding differences between Catholics and Mennonites with respect to baptism, especially on questions of “timing” and the sacramental nature of the act, the two churches are agreed that baptism, church membership and “following Christ” belong inseparably together.

Of particular significance was the exchange of views on theologies of peace. Catholics and Mennonites share a common commitment to peace and peacemaking. Peace has a Trinitarian foundation in communion with the God of peace, in response to the life and teachings of Jesus, and in the Holy Spirit who moves Christians to be instruments of peace in the world.

At the end of five years, the dialogue concluded with mutual expressions of repentance. The Catholic representatives expressed regret for the violence that members of the Catholic church may have been involved in during the Reformation. The Mennonites confessed that they had not done all they could to overcome divisions within and to work toward unity with other brothers and sisters. Together, Catholics and Mennonites expressed regret that sixteenth century divisions occurred, and that divisions have lasted to this day. The words of the title of the Report, “Called Together to be Peacemakers,” present a challenge to both Mennonites and Catholics to face a new future in a spirit of mutual respect and cooperation.

The original Winnipeg Mennonite-Catholic Dialogue began in June 2000 with six Mennonites and six Catholics recruited by Dr. Helmut Harder and Fr. Luis Melo. I was one of the six Catholics Fr. Luis chose, and participated in all but one or two of the forty meetings of this group through the spring of 2014. At our second meeting we reached agreement on a statement of purpose that read: “We would meet with the intention of seeking understanding and respect for one another’s traditions within the Christian heritage, through expectations of our commonalities and differences as church constituencies, taking into account our histories, our theologies, our patterns of spiritual life, and our practical ministries, so as to discern practical possibilities of common and parallel initiatives in our local setting.”

In our early meetings we began with an exploration of our traditions with respect to The Lord’s Supper/Eucharist, a review of the World Council of Church’s document “Baptism, Eucharist, and Ministry,” and a look at the topic of “Sin and Salvation” as approached from our differing perspectives. We then examined the topic of “The Church and the World: Mission and Service.” At this point, in September 2002, we had a “reporting” meeting, in which we reported to ourselves and to a number of guests from both our traditions (representatives from the Canadian Conference of Mennonite Brethren, the Mennonite Church of Canada, and Archbishop James Weisgerber). In this exercise, we each reported on what we



Members of the Catholic-Mennonite Dialogue, Spring 2014.

had learned from the other group in our dialogue. For example, I reported on my new understanding of Mennonite teaching and practice with respect to The Lord's Supper. Our guests encouraged us to continue with our dialogue.

In subsequent meetings we discussed various papers produced by Mennonite and Catholic authors, and then, once it became available, we reviewed and discussed the Report of the International Catholic-Mennonite Dialogue, "Called Together to be Peacemakers." In the winter of 2006 this original group decided to initiate new groups (between parishes, such as one between parishioners at St. Ignatius Parish and Charleswood Mennonite in which I was involved, and one between faculty at St. Paul's College and at Canadian Mennonite University). I helped organize this latter dialogue (along with Irma Fast Dueck, another participant in the original Winnipeg dialogue), and participated in its meetings from October 2006 through the spring of 2014.

Following the pattern of the original Winnipeg group, each of our thirty-one meetings during this period featured a shared meal, shared opening and closing prayers (led alternately by Catholic and Mennonite participants), and sharing on recent ecumenical activities by participants, as well as discussion of an agreed topic. The frequency of meetings during each academic year varied from seven meetings in the first year to two in the last year, but usually four, with two in each term. The minutes of all the meetings of both groups have been edited and will become available online through the libraries of both CMU and St. Paul's. In both groups,

though we started with twelve participants (six Catholics and six Mennonites), over the years there were some who dropped out and others invited to participate to keep the number close to twelve.

In our St. Paul's College – CMU group, we began by getting to know each other, and with a detailed discussion over the course of our first ten meetings of the international dialogue report “Called Together to be Peacemakers.” Subsequent discussions usually focused on mutually chosen documents, alternating between Catholic and Mennonite writings. In most cases, each participant was asked to prepare introductory starter comments on specifically assigned paragraphs or sections of the document in question, which would then be followed by open discussion.

Documents and topics discussed over the eight years being reported here ranged widely and included papal encyclicals as well as articles and papers by various Mennonite and Catholic authors. After discussing the report of the international dialogue, we moved on to discuss Pope Benedict's *Deus Caritas Est* and “A Catholic Mennonite Contribution to the World Council of Churches' *Decade to Overcome Violence*,” followed by an article by John Howard Yoder, “Sacrament as Social Process: Christ the Transformer of Culture,” and then *Nostra Aetate*, Vatican II's document on relationships to non-Christian religions (especially Judaism). Next there was a meeting in which we discussed a chapter on “The Dialogue with Karl Barth,” from a book on Hans von Balthasar by Edmund Oakes, and then one in which we discussed two papers: one by Neal Blough (a French Mennonite participant in the international dialogue) entitled “The Church as Sign or Sacrament: Trinitarian Ecclesiology, Pilgram Marpeck, Vatican II and John Milbank,” and my own paper, “Secularization: Some Historical Reflections.”

The next meeting followed the pattern of the previous one, with discussion of two chapters from Mennonite author John Paul Lederach's *The Journey Toward Reconciliation* and an unpublished paper by Fr. John Perry, also a participant in our group, on “Catholic Peacemaking.” In the following meeting we focussed on personal narratives, examining an article by Penelope Adams Moon (a Catholic who became a Mennonite), “The Push and Pull of Faith,” and a second article by Ivan Kauffman (a Mennonite who became a Catholic), “On Being a Mennonite Catholic.” There followed two meetings focused on books by laymen treating their visions of their respective churches: Stuart Murray's *The Naked Anabaptist*, and Paul Lakeland's *Church: Living Communion*. We then turned to our readings of specific topics, with one meeting focussed on our respective understandings of the Beatitudes, and a second meeting discussing Mary as portrayed in various New Testament passages. This was followed by a meeting focussed on approaches to peacemaking, with discussion of a paper by Helmut Harder, “Formed in the Word: Scripture and Peacemaking in the Anabaptist Tradition,” and Pope John XXIII's encyclical *Pacem in Terris*.

After all these more or less theoretical discussions, we agreed that it was time to experience each other's forms of worship. Fr. Michael Koryluk (now a participant from St. Paul's College) presided at what he called a "training Mass" in the chapel at St. Paul's (preceded by an explanation of his vestments, words, and gestures), followed by discussion of the experience, and then at our next meeting, Irma Fast Dueck presided at a Mennonite "Lord's Supper" at Charleswood Mennonite Church, again followed by discussion of the experience.

Two of our Mennonite participants, Harry Huebner and Irma Fast Dueck, had been reporting to us (in the portions of our meetings dedicated to ecumenical experiences) on their participation in dialogues with Shi'a Muslims at Qum in Iran and at CMU, and so we agreed to spend an evening exploring Mennonite and Catholic approaches to dialogue with Islam. The proceedings of the Shi'a – Mennonite dialogues had been published, and Harry Huebner described his experiences (including his understanding of Shi'a Islam and the issues that interest the Shi'a) in these dialogues. The proceedings of dialogue between Catholic participants (led by Benedictine monks from England) and Shi'a Muslims in Iran have also been published, and I undertook to share what I had learned from perusing these volumes. I focussed on the somewhat surprising fact that Shi'a Muslims were much more interested in dialogue with Catholics and Mennonites than with such Protestant groups as Evangelicals. I discovered that the probable key to this preference was that Catholics (especially Catholic monks), Mennonites (whose Anabaptist forebears were strongly influenced by the monastic ideals and experiences of some of their early leaders who had been monks, and who established "monestary like" communities that included women and children), and Muslims, all share the notion of a "monastery-society," in which there is the tradition of a particular spirituality, a spirituality that confesses one God, revealed in Word, whose merciful gifts are recognized in prayer regularly throughout the day, by individuals and communities.

Our last two meetings explored an interview with Pope Francis published in the Jesuit journal *America*, and John Howard Yoder's "Christ the Light of the World," a now classic article by a renowned and influential Mennonite thinker.

For the record, the Catholic participants in this dialogue, all associated with St. Paul's College in one way or another, included, in addition to myself, Christine Butterill (who greatly assisted me in organizing our meetings), Larry Cooley, Denise Fuchs, Fr. John Perry, Chris Hyrnkow, Don Fuchs, Randy "Woody" Woodman, Karen Duncan, Joe Williams, Fr. Michael Koryluk, and Rachel Reesor-Taylor. The Mennonite participants included Irma Fast Dueck, Harry Huebner, Brian Froese, Karl Koop, Sheila Klassen-Wiebe, Garry Ediger, Titus Gunther, Dan Epp-Thiessen, and, as a guest at one meeting, Larry Loewen-Rudgers.

In conclusion I would like to say that I found all these dialogues to be very

rewarding experiences, a feeling I sense was shared by all the participants. One of our Mennonite participants observed that in these meetings she had experienced much more personal sharing with her faculty colleagues than had ever been possible in the usual university setting. Certainly deep and long-lasting friendships were formed among many of the participants from both sides of this ecumenical dialogue.

Editor's Note:

The C-M Dialogue continued in 2015 without some members who were on academic leave (Irma Fast Dueck and Karl Koop) or moved away (Richard Lebrun to Vancouver). The Dialogue members this year were: Titus Gunther, Andrew Dyck, Dan Epp-Thiesen, Harry Huebner, Rachel Reesor-Taylor, Joe Williams, Dietrich Bartel, John Brubacher, Michael Koryluk, Don Fuchs, Dan MacLeod and Chris Butterill. The March meeting discussed two papers on Just War Theory: *The Just War Theory* by John H. Yoder and "The Challenge of Peace" (2008), a selection of 11 expert authors on the topic. The second gathering in April looked at Christian Spirituality in the Mennonite and Catholic traditions using a chapter, "Anabaptist Spirituality" by Arnold Snyder, from his book and "Catholic Spirituality" *C21 Resources*, 2009, a series of 23 authors who outlined some of the forms of spirituality in the Catholic tradition. The members look forward to meetings in the Fall and have selected for their first, eco-theology with the view to Pope Francis' new encyclical *Laudate Si*.



College Memorabilia

Here are some littler known facts about our College memorabilia including a mystery that you could help solve!

The Story of the Stick – “The Irish Stick”¹

Have you ever wondered about the Senior Stick’s symbol of office, simply called ‘the stick’? The story of the Stick that is the symbol of office for the student head of the St. Paul’s College Student Council and from which the office derives its name – Senior Stick – is an interesting one. The Stick is presented to the new Senior Stick each year by the outgoing stick in a ceremony when the new student council is installed. The head of the SPC student union carries the stick in college academic processions. The stick is black ebony with a gold handle. Wrapped around it are the names of all the College Senior Sticks, from the beginning of the office, engraved in gold bands except for the war years when names were banded in a less precious metal, silver.

In 1905, the Dufferin Agricultural Society of Carman² presented the stick to Mr. Alex Stewart, manager in the harness department of the T. Eaton Co., Winnipeg. On his deathbed he gave it to Dr. McNulty who gave it to the St. Paul’s College Student Union, through his son, Robert. The head of the cane was inscribed – “Presented by R. McNulty, 1939. Today the stick is priceless and kept in a safe secure place when not being used for ceremonial purposes.

¹ *The Crusader*, Christmas issue, Dec. 1949: p. 22.

² Still active today and currently planning the 136th Annual Carman County Fair, 2015.

The Vice Bat – Keeping the Stick in Line

The Vice-Stick's unofficial primary role on the St. Paul's College Student Association Executive Council has always been to make sure that the Senior Stick does not let the role of Student Government go to their head. To ensure the Stick is kept in line, the Vice-Stick is given the famous "Vice Stick Baseball bat." The bat, which is a Louisville Slugger, started as a joke for council members in the 1980s. The use of the bat is not only to keep the Senior Stick in line but also to act as a record to record the history of the Vice Sticks. The stick came into existence as a surprise announcement at the graduation dinner in 1986, with Cameron Zywina's name being the first engraved on the bat. The bat still exists to this date, and is currently kept in a safe and secure place. Many Senior Sticks have been 'knocked in the head' with the Vice Stick's bat...as they should be.

The Time Capsule

How do you capture a moment in time at St. Paul's College? The Student Association of 2012-13 answered this question when they created a time capsule and invited the St. Paul's community to preserve a memory. The time capsule arrived in the fall of 2012, and Fr. Michael Koryluk blessed it at the Opening Exercises. The capsule remained open in the chapel for members to place a memento to mark their time at the College until it was sealed at the Baccalaureate Mass in 2013. The capsule will be opened in 2038. The time capsule will be opened every twenty-five years where a new generation will be invited to add some items to the time capsule, and then seal it again. The time capsule is situated in the cafeteria's trophy case. Many cannot help but wonder what treasures might be hidden within its confines.

Pauley the Mascot

During the St. Paul's College clothing design event in the fall of 2011, Fine Arts student, Jordan Stephensen, submitted a drawing of an animated bell tower. Unfortunately the design was not chosen as the winner, but it luckily caught the eye of future Senior Stick, Matthew Semchyshyn. During his term as Senior Stick, Semchyshyn approached Stephensen with the idea to use the original sketch to design a mascot. After a few alterations, the Belltower Mascot design was created and sent to be made into a larger than life-sized mascot costume. A contest was held and the Student Association chose the name Pauley. Pauley can be found at all College events bringing a fun animated spirit to the environment. The real mystery behind the mascot is... who is the person behind the bells?



The Paulinian Newspaper

Celebrating its 75th anniversary in 2016, *The Paulinian* newspaper is the official student newspaper of St. Paul's College. *The Paulinian* was not always known by

its infamous name, as it was originally called *The Crusader*. With its first issue being released on December 15th, 1941, *The Crusader* acted as the forum to and for Students to communicate personal opinions and express creative interests acting as a way for students to report on what really mattered to them. The paper brought together both the College and High School students. Changing its name in 1956 to *the Paulinian*, the original name of the College yearbook, the newspaper took on a much different format. Rather than looking like a magazine, it adopted the format of a weekly newspaper. *The Paulinian* continues to flourish and report student news.

Paulinian of the Year Trophy

Every year, Students at St. Paul's College are given the opportunity to nominate a fellow College member for the *Paulinian of the Year* award. The award is given to a student who has excelled in leadership, scholarship and commitment to the College. The Brothers of Zeta Beta Tau Fraternity donated the Trophy for the Outstanding Paulinian in memory of St. Paul's College member Norman Gardner who tragically passed away in August of 1965. Established in 1966, the first Paulinian of the Year award was given to Dave McDonald, and continues to be awarded till this very day.

Hockey Stick

One of the unsolved mysteries currently stumping the College is the mysterious hockey stick that has been in our College memorabilia case in Hanley Hall for decades. Made of one piece of wood, it measures 45 inches (114.3 cm) to its heel with an 11 inch (27.9 cm) blade that is 2 ½ inches (6.35cm) wide and ¾ inch (1.9cm) thick. Normal sticks today are 150-200 cm long, have a blade 25-40cm long and can be 5-7.5cm wide. Our stick has about a one inch wide wrap of black tape near the toe. It clearly is an old stick as it is made of one piece of fine grain wood; after the 1930s hockey sticks were made in laminated wood with the stick and blade in two pieces. The Mi'kmaq people of Nova Scotia were the experts at making hockey sticks and used hornbeam wood. However, as hornbeam supplies diminished, other hardwoods such as yellow birch and ash were substituted.³ Could our stick have been made by the Mi'kmaq?

Our mystery stick has no commercial labeling on it but the name W.M. Hart in black ink is along the shaft and repeated in small faint printing on four sides of the shaft. Was this a child's stick or an adult's? Whose was it? Who was W.M. Hart? What is its story? Why is it in the memorabilia case? We are hoping to solve this mystery. Can you help us?

– Matthew Semchyshyn

³ Brian Cutherbertson "The Starr Manufacturing Company: Skate Exporter to the World". *Journal of the Royal Nova Scotia Historical Society*, Vol. 8, 2005, p. 63, 73.

Paulinians All

RECTORS

Rev. Alphonse Simon, omi	1926-31
Rev. Cornelius B. Collins	1931-33
Rev. John S. Holland, sj	1933-41
Rev. G. Raymond Sutton, sj	1941-45
Rev. Joseph P. Monaghan, sj	1945-51
Rev. Cecil C. Ryan, sj	1951-58
Rev. Hugh P. Kierans, sj	1958-64
Rev. D. P. Burke-Gaffney, sj	1964-69
Rev. John E. Page, sj	1969-71
Rev. Vincent J. Jensen, sj	1971-76
Dr. Harold E. Kane, sj	1976-81
Rev. Joseph V. Driscoll, sj	1981-84
Dr. David J. Lawless	1984-90
Dr. Richard A. Lebrun	1990-95
Dr. John J. Stapleton	1995-00
Dr. Daniel S. Lenoski (Acting)	1998, 2000-01
Dr. John J. Stapleton	2001-06
Dr. Daniel S. Lenoski (Acting)	2006-07
Dr. Denis C. Bracken	2007-12
Dr. Christopher J. Adams	2012-

DEANS

Rev. Joseph E. Campbell, sj	1931-33
Rev. Erle Barlett, sj	1933-34
Rev. Eugene Chabot, sj	1934-35
Rev. James Carlin, sj	1935-36
Rev. Eugene Chabot, sj	1936-37
Rev. John Holland, sj	1937-38
Rev. James McGarry, sj	1938-41
Rev. J.E. MacGuigan, sj	1941-43
Rev. John Holland, sj	1943-45
Rev. Thomas Malone, sj	1945-47
Rev. Gerald Lahey, sj	1947-54
Rev. Vincent Jensen, sj	1954-60
Rev. Gerald Lahey, sj,	1960-63
Rev. Lawrence Braceland, sj	1963-70
Dr. Adam Giesinger	1970-74
Dr. Lawrence Desmond	1974-80

Rev. Vincent Jensen, sj	1980-81
Dr. Joseph Williams	1981-85
Dr. Larry Cooley	1985-88
Dr. Richard A. Lebrun	1988-90
Prof. Rosemarie Finlay	1990-93
Dr. Brian Schwimmer	1993-96
Dr. Daniel Lenoski	1996-99
Dr. Christine A. Butterill	1999-12
Dr. Richard Lobdell	2012
(Acting)	
Dr. Moti G. Shojanina	2012-

OTHER COLLEGE OFFICERS

Benson, Patrick, Executive Director,	1965-70
Dowling, sj, Fr. Edward, Comptroller	1961-64
Drake, sj, Fr. Harold, Treasurer,	1955-56
Edmond, D. Gordon, Comptroller,	1970-72
Finch, Leslie, Comptroller,	2015-
Fitzgerald, Fr. James H., Bursar,	1931
Groor, Mr., Bursar,	1933
Halloran, Rev. F, Dean of Religion,	1930s
Hanley, sj, Fr. John, Dean of Men	1950-52
Holland, Fr. John, Executive Advisor,	1947-49
Jensen, sj, Rev. Vincent, Assistant Dean,	1964-71
Kanavy, Fr. C.H., Comptroller,	1969-70
Kane, sj, Fr. Charles, Dean of Men,	1955-56
Keenan, sj, Fr. Christopher, Comptroller,	1964-68
Kelly, sj, Fr. Charles, Bursar,	1934-50
MacDonald, Fr. Francis, Executive advisor,	1949-50
MacIsaac, Fr. James K., Dean of Discipline	1931-32
Malone, Fr. Thomas, Executive advisor,	1947-48
McGinnis, sj, Fr. Gerald, Comptroller,	1960-61, 1972-74

McInerney, Rev. O, Spiritual Director	1930s	Frederica, Nathania, Peer Campus Asst.,	2014-
McKenna, sj, Fr. Emmett, Comptroller,	1977-82	Gallagher, sj, Fr. Gerald H., Chaplain & Uni. Chaplain,	1964-65
McWalter, sj, Fr. W.C., Bursar, Treasurer,	1950-52, 1952-55	Giles, Doug, Asst. to the Chaplains,	1975-76
Monaghan, Fr. St. Clair, Executive Advisor,	1949-56	Greschner, osu, Sr. Pauline, Associate Chaplain,	1996-98 1998-99
Moylan, sj, Fr. Thomas, Vice- Rector	1964-70	Chaplain, Director of Chaplaincy,	1999-03
Riese, Michael, Comptroller,	1983-15	Hanley, sj, Fr. John (Jack), Chaplain and University Chaplain,	1955-59, 1966-70
Scott, sj, Fr. Kevin, Dean of Men, Comptoller,	1947-48, 1974-77	Hanshell, sj, Fr. Deryck Newman Chaplain, 1966-67, 1970-72, University Chaplain,	1967-70
Sheridan, Fr. Gerald, Executive advisor,	1955-56	Harris, sj, Fr. C.H., Chaplain,	1948
St. Jacques, Fr. Gaston, Vice Rector,	1930s	Kankindi, Grace, Development and Peace Coordinator,	2013-14
Voisin, Fr. Laurence, Executive advisor,	1948-49	Keating, sj, Fr. Christopher, Chaplain,	1934
Wood, Rev. F.R., Dean of Discipline,	1930s	Kolarcik, Rev. Michael, Chaplain,	1979-80
CAMPUS MINISTRIES			
Apuugum, Lucy, Peer Campus Asst.,	2011-14	Koryluk, Fr. Michael, Chaplain,	2010-
Baete, sgm, Sr. Elaine, Associate Chaplain,	2001-03	Lahey, s.j, Fr. Gerald F., Chaplain,	1942-54
Dir. of Campus Ministry	2003-	Langevin, Fr. Gerald, Chaplain,	2002-03
Bernier, Deb, Dir. of Music Ministry	2000-02	Legal, Christine Director of Music Ministry and Spiritual Activities,	2004-11
Baran, Fr. Alexander, Gam. Rho Chaplain,	1965-71, 1976-77, 1980-91	Lewens, Sr. Anne, Chaplain,	1983-91
Chaplain, Obnova,	1980-91	Lukie, Fr. Raymond, Ukrainian Chaplain,	1992-94
Bielski, Sr. Marie, Chaplain,	1979-80	Lynch, sj, Fr. Frederick J., Newman Chaplain, 1934, Chaplain,	1958-59
Brophy, Fr. John, Chaplain,	2004-06	Lynch, sj, Fr. John, Chaplain, and University Chaplain,	1972-75
Brown, sj, Fr. Edward, Chaplain,	1940	Malone, sj, Fr. Thomas, Chaplain,	1941, 1943-44
Cavalcante, Eliude, Asst. Campus Minister,	2005-	Masaba, Wadzanayi, Peer Campus Asst.,	2014-
Cotter, Fr. Arthur J., Chaplain, 1935-39, 1945		Matheson, Fr. John, Chaplain,	1975-77
Cousins, Adam, Peer Campus Asst.,	2009-11	McGabe, sj, Fr. James G., Chaplain,	1974-75
Daly, sj, Fr. Hector W., Chaplain,	1952-57	Melo, Fr. Luis, sm, Associate Chaplain,	1994-95, Chaplain 1995-02
de Pape, osu, Sr. Maria,	1976-81	Miranda, sj, Fr. Daryl, Part-time Chaplain,	2007-09
DesLauriers, sj, Fr. Anthony, Chaplain,	1942	Moylan, sj, Fr. Thomas M.,	1967-68
Desrochers, Rita, Chaplain's Service, 1975-88, Sacristan	1988-13	O'Brien, sj, Fr. John D., Chaplain,	1946
Driscoll, sj, Fr. Joseph V., Chaplain & Uni. Chaplain,	1959-63	O'Donnell, sj, Hugh J., Chaplain, and University Chaplain,	1964-66
Fay, sj, Fr. Terence J., Chaplain & Uni. Chaplain,	1971-78	O'Looney, Ms Jackie, University Chaplain,	1981-83
Fogarty, sj, Fr. Allen, Associate Chaplain	1998-99		

- Onwu, Joseph,
Peer Campus Asst., 2013-14
- Painfetti, sj, Fr. Austin W.,
Chaplain, 1947, 1949-51
- Prokopanko, Adam,
Student outreach, 2008-09
- Radkevych, Rev. Yaropolk,
Obnova Chaplain, 1976-87
- Robertson, Tom,
Student Coordinator of Outreach
and Social Justice Activities, 2006-08
- Roussin, Fr. Ray, sm, Chaplain, 1991-95
- Salangsang, Celna, Development and Peace
Coordinator, 2013-14
- Savarimuthu, Fr. Michael Raj,
Acting Chaplain 2003-04
- Sellick, Ben,
Director of Music Ministry, 2011-
- Sitter, sj, Fr. Charles, UCC Director,
1969-70, Chaplain, 1986-91
- Snetsinger, Trudy, Christian Ministries
Program, 1986-95
- Walley, Raegan, Dir. of Music Ministries,
Coordinator of Student
Ministries 1998-05
- Woollard, Richard,
Asst. to the Chaplains, 1975-76
- Wynn, Fr. Michael,
Ukrainian Chaplain, 1996-97
- Tamayo, Luke Crus,
Peer Campus Asst., 2011-13
- Ulrich, Sharayah, Peer Campus Asst.,
2009-11
- JESUIT CENTRE FOR CATHOLIC
STUDIES**
- Bacola, Meredith, Admin. Assist., 2014-15
- Broesky, Gladys, Admin. Assist., 1992-14
- Burwell, sj, Fr. Jeffrey S.
Research Fellow 2004-05,
Instructor 2009-
Director 2014-
- Butterill, Christine, Instructor,
Advisory Committee 1992-13
- Caligiuri, Michael,
Student Assistant, 2004-05,
Instructor, 2005-
- Creamer, sj, Fr. David, Director, 1991-14
- English, sj, Fr. John, Jesuit Centre 1996-04
- Hyrnkow, Chris, Instructor, 2011
- Koryluk, Fr. Michael, Instructor 2012
- Lebrun, Richard, Instructor,
advisory committee, 1989-95
- Long, John, Advisory committee, 1995-06
- MacLeod, Daniel,
Assistant Professor, 2014-
- Melo, Fr. Luis, Instructor, 2004-11
- Padappanikel, sj, Fr. Santy Mathew,
visiting scholar, 2009-10
- Perry, sj, Fr. John, Jesuit Centre, 2001-03,
Professor, 2004-13
- Schroeder, Brenda,
Jesuit Centre Assist., 1989-92
- Stapleton, John, *Perspective* 1990s
- Malone, sj, Fr. Pat, Jesuit Centre, 1991-97
- Tshering, sj, Fr. Kinley,
visiting Scholar 2001-02
- Tirkey, sj, Father Lalit,
visiting Scholar 2002-03
- MEMBERS OF THE FACULTY**
- AM: *Assembly Member*
- RF: *Research Follows*
- C-M Dialogue: *Catholic Mennonite
Dialogue*
- Albas, Cheryl, Sociology, 1999-
- Allaire, Louis, Anthropology, 1975-76
- Allard, J.A. Yves, History, 1969-70,
1975-76
- Allen, G., Laboratory Director, 1958-59
- Alleyne, Joyce, English, 1965-66
- Altbury, C.T., early 1930s
- Amaladas, Stan, (AM) 2013-
- Amyot, George L., 1932-42
- Archbold, Fr. T., early 1930s
- Artibise, Alan,
Visiting Professor, History, 1980-81
- Bacola, Meredith,
Catholic Studies, 2013- (RF) 2014-
- Bader, Lawrence, Chemistry, 1964-68
- Bakita, John, History, 1969-70
- Baldwin, G., Chemistry, 1969-70
- Baran, Fr. Alexander, Religion &
History, 1965-89
Sr. Scholar 1991-04
- Barros, Thiago, Visiting Scholar, 2012-13
- Bartlett, Fr. 1933
- Basham, Aydythe, History, 1989-90
- Bennett, Robert, French, 1959-64
- Bent, Kathy, U1, 2002-03
- Berry, T., Mathematics 1997-00
- Bonin, Victor, early 1930s

Booth, Tom, Botany,	2007-12	Costello, J.G.,	early 1930s
Bowers, Daniel, U1,	2002-03	Cranston, Jerome, (AM)	2008-11
Braceland, sj, Fr. Lawrence, Classics,	1963-78	Creamer, sj, Fr. David, Religion, Education, Catholic Studies	1991-14
Bracken, Denis, Social work, Catholic Studies	1998-	Currie, Fred, Social Studies (AM)	1998-01
Bradley, sj, Fr. Austin, History,	1934-36	Currie, Raymond, Sociology,	1971-74
Brockman , L, Human Ecology (AM)	1998-99	Davis, Bernard,	early 1930s
Brooks, William, History,	1968-99,	De Blonde, Garry, Physics,	1965-69
Senior Scholar,	1999-01	Deane, Lawrence, Social Work,	2009-13
Brown, Hugh, Psychology,	1967-72	Debicki, Marek, Political Science,	1967-82
Brownlie, Robin, History,	2000-02	Delorme, Heather, Grain Institute,	1988-90
Bruzina, Ronald, Philosophy,	1963-66	Desmond, Lawrence, History,	1959-95,
Burke-Gaffney, sj, Fr. Desmond, English,	1963-70	Sr. Scholar,	1995-00
Burwell, sj, Fr. Jeffrey, Catholic Studies,	2010-	Dinner, John	1931
Bushuk, Walter, Plant Science,	1987-89	Dowling, Diane, Johnson, Mathematics,	1983-98,
Butler, John, English	1997-01, 2003-09 (RF)2000-09	Sr. Scholar,	1998-05
Butterill, Christine, History, University1, (c-m dialogue)	1978-	Dowling, Roy, Mathematics,	1946-48, 1977-93
Byrne, Sean, Political Studies, Peace and Conflict Studies,	2003-	Sr. Scholar,	1993-
Cahill, Fr. J.E.,	1930s	Driscoll, Fr. Joseph, V., sj, Theology,	1963-64, 66-67
Caligiuri, Michael, Religion, (RF)	1998-05, 2008- Catholic Studies	2006-64, 66-67	
Campbell, Fr. Joseph E.,	early 1930s	Dronzek, Bernard, Agriculture (AM)	1998-07
Capustin , Mark, Philosophy, History, 2006-07, 2008-09		Du, Alexander, (RF)	1989-90
Card, Lorin, French/ Spanish	1994-95	Dueck, C. Management,	2002-03, 2006- 07 (RF) 2006-07
Carroll, Ronald, Economics,	1965-66	Duffey, M. L., Philosophy	1933
Carter, Richard, Anthropology,	1978-89	Duncan, Karen, Family studies, (AM)	2001-
Cawthon, Daniel, Religion,	1971-80	Dyck, John, Political Studies,	1985-89
Chabot, sj, Fr. Eugene, Philosophy,	1934-38	Egan, Rory, Classics,	1989-90
Chodiker, Barry, U1	2002-03	Ehman, Fr. G, Religious studies,	1960s
Christian, Linda, History,	2009-11	Eigenbrod, Renate, Native Studies	2002-04
Clark, Philip, French,	1992-08	Ellis, Patricia, Mathematics,	1963-89
Clavelle, Karen, English	2007-11, (RF) 2011-	Engel, Howard, Research Fellow,	2015-
Cole, Peter, History,	1967-68	Fay, Charles, Philosophy,	1961-62
Cook, Terry, History, Archival Studies,	2001- 02 2005, 2006-12	Fay, sj, Fr. Terence J., History,	1972-85
Cooley, Larry, Religion, Visiting Member, Sr. Scholar	1981-88, 2007-11, 2013-	Feist, Fr. Nicodemus, omi,	late 1920s
		Fenske, Wayne, Philosophy,	1993-94
		Fernando, Dilantha, Plant Science, (AM)	2001-
		Ferris, David, Philosophy, (RF)	2001-05
		Finlay, Rosemarie, German,	1969-
		Finlayson, Hank, Mathematics, Senior Scholar,	1977-98, 1998-
		Finnegan, Robert, English,	1970-79
		Finnigan, Bryan, Sociology,	1966-70

- Fitzgerald, Fr. James H.,
Mathematics, 1934
- Fitzpatrick, Fr. M.S., early 1930s
- Flaherty, Maureen,
Peace and Conflict Studies, 2011-
- Fleming, Farrell, Philosophy, 1969-75
- Flynn, Peter, Religion, 1969-71
- Foidard, Ferman, Computer Science, 1989
- Fornhurst, Thomas, Religion, 1930s
- Forstner, Paul, German &
Political Science, 1948-73
- Fortier, Paul, French, 1996-05
- Fox, Evan Decent, (RF) 1989-90
- Fraser, Heather, Social Work, 2003-05
- Freer, Stan, Anthropology, 2009-10
- Friesen, Gerald, History 1970-02
- Friesen, Helen, University 1, 2001-02
- Fuchs, Denise, History, (RF)
2000-11 (c-m dialogue)
- Fuchs, Donald, Social Work (AM)
1997- (c-m dialogue)
- Fuerst, Kurt, Psychology, 1967-69
- Gaboury, sj, Fr. P., French, 1970-71
- Gallagher, sj, Fr. Gerald, Theology, 1964-65
- Gallagher, Stephen,
Political Studies, 1988-90
- Gallant, Michelle, (AM) 2011-
- Garcia, Jesus Angel Miguel, (RF) 2013-
- Gaudet, J., early 1930s
- Gauvreau, Michael, History, 1985-87
- Gerus, Oleh, History, 1973-
- Gerwin, Martin, Philosophy, 1972-82
- Ghahramani, Fereidoun.,
Mathematics and Astronomy, 1993-94
- Giesinger, Adam, Chemistry, Mathematics
1942-77, Emeritus, 1977-04
- Golfo, Mary Grace, History, 2013-
- Graham, Lane,
Biological Sciences, 2009-10
- Greenfield, Haskel, Anthropology, 2009-
- Greenfield, Tina, (RF) 2009-
- Anthropology, 2012-
- Grey, John, Economics, 1989-90
- Gumel, Abba, Mathematics, 2011-14
- Halloran, Fr. F., early 1930s
- Hampton, Dave, Philosophy, 2007-
- Hanley, sj, Fr. John, Religion, 1949-70
- Hartney, Thomas, English, 1965-66
- Healey, sj, Fr. Edward, History, 1965-74
- Heinrichs, Menno, Chemistry, 1961-64
- Hershfield, Jeffrey, Philosophy, 1993-95
- Hickling, George, Chemistry, 1976-84
- Hogan, Terry, Management (AM) 1997-01
- Hoppa, Robert, Anthropology, 2009-10
- Hoskins, Janet, Visiting Member 2011-12
- Hryniuk, M, Religion 1998-99
- Hughes, Marian, French, 1966-70
- Hunter, Maureen, (RF) 2014-
- Hussain, Akhtar, Grain Institute, 1988-90
- Jackson, J.E. Winston, Sociology, 1964-65
- Jahid, Delwar, (RF) 2004-14
- Janco, Bernard, Chemistry, 1961-64
- Janzen, T. Linguistics, 2000-01
- Jensen, sj, Fr. Vincent, History, 1948-86
- Johnson, Wayne, Grain Research, 1989-90
- Johnstone, sj, Fr. C. Kenneth, 1966-67
- Kane, sj, Fr. Charles, Classics &
English, 1949-84
- Kane, sj, Fr. Harold, History, 1977-82
- Kang-Bohr, Y., (RF) 2003- 04
- Kawka, Alicja, Grain Research, 1988-89
- Keating, sj, Fr. Christopher,
Philosophy, 1933-34
- Keeper, Tina, (RF) 2013-
- Kelly [LeSarge since 1983], Eileen A.,
Art History 1976-96
- Kelly, sj, Father Charles. J,
Apologetics' in Art, 1930s
- Kenway, Sr. Judith Anne, snjm,
English, 1964-70
- Kermoal, Nathalie, History, 1989-90
- Khalidi, Musa,
Sociology, 1969-89,
Sr. Scholar 1991-00
- Killorin, Fr. sj, Religious studies, 1966-67
- Kito, Mie, Psychology, 2009-10
- Klassen-Wiebe, Vern, U1, 2002-03
- Klostermaier, Doris, Religion, 1996-98
- Klostermaier, Klaus, Religion, 1970-11,
Sr. Scholar 2011-, Emeritus
- Knysh, George, Political Studies, 1976-07
- Kocay, William, Computer Science, 1999-
- Kong, Ying, Catholic Studies,
English, 2002-03, 2007-
- Koryluk, Fr. Michael,
Catholic Studies, 2010- (c-m dialogue)
- Koth, Karl, Philosophy, 2012-14
- Kuckartz, omi, Fr. Godfrey, late 1920s
- Kwok, Matthew, U1 2000-01 (RF)
2001-06

- LaFlèche, Armand, French, 1946-73
 Lahey, sj, Fr. Gerald, English, 1936-54,
 1960-63
- Lambert, Geoffrey,
 Political Studies, 1971-79, 2004-08
 Sr. Scholar, 2008-14
- Lamont, John, Philosophy, 1993-94
- LaPorte, Dominique, French, 2000-11
- Latham, Andrew,
 Political Studies, 1980s-90s
- Laureyssens, Juliette, Economics, 1980-98,
 Sr. Scholar, 1998-02
- Lawless, David, Psychology, 1983-90
- Layson, Walter, Political Science, 1960-71
- Leah, sj, Fr. P., Mathematics, 1958-65
- LeBlanc, Arthur, French, 1983-89
- Lebrun, Marcel, University 1, 2001-02
- Lebrun, Richard, History, 1988-98, Sr.
 Scholar, 1998-14 (c-m dialogue)
 Emeritus
- Leibel, omi, Fr. Peter, late 1920s
- Lenoski, Daniel, English, 1967, 1970-09,
 Sr. Scholar, 2009-
- LeSarge, E., Art History,
 Sr. Scholar, 1997-00
- Limoges, sj, Fr. Remi, Psychology, 1967-68
- Lobdell, Richard, Economics, 2010-
- Loewen, R, (RF) 1997-99
- Loly, Peter, Physics, 1997-01
- Lukas, Rev. J, 1931
- Ma, Yuen-Cheung, Economics, 1966-89, Sr.
 Scholar, 1991-00
- MacCormac, sj, Fr. G. Edwin,
 Philosophy, 1939-63
- MacDonald, Wendy, Management,
 Grad Studies (RF) 1997-
- MacDonald, M.J., early 1930s
- Macdonnell, R., early 1930s
- MacIsaac, Fr. James K., early 1930s
- MacKinnon, sj, Fr. E.J., Sociology, 1966-68
- MacLeod, Daniel,
 Catholic Studies, 2014- (c-m dialogue)
- MacRae, Sinclair, Philosophy, 1994-95
- Magsino, Romulo, Education, 2001- 05
- Maia, Ana, Political Studies 1990
- Malone, sj, Fr. Thomas, French, 1938-45
- Mann, Simi, Psychology, 2009-10
- Marchand, Jean-Paul, Philosophy, 1968-69
- Martens, Rhonda, Philosophy, 1993-94
- Martin, Garry, Psychology 1966-09,
 Sr. Scholar 2009- Emeritus
- McCarthy, Donald, Philosophy, 1962-82,
 2007-08
- McCullough, C.V., 1931
- McDonald, Mary Lea,
 French and Spanish, 1988-90
- McGarry, sj, Fr. James J.,
 History of Philosophy, 1933-34,
 1936-41
- McGinley, Hugh, Psychology, 1968-69
- McKay, Raoul, Native Studies, 1983-89
- McKinnon, Gordon, Zoology, 1965-89
- McLean, Murdith, Philosophy 1997-00
- Melo, Luis. Fr. Sm, Religion 1999-13
- Meush, Anatol, Mathematics, 1966-69
- Milne, Pam, Religion, 1982-84
- Mirza, Ishar, Economics, 1965-66
- Moffatt, Aileen, Research History, 1988-90
- Mohammed, Jenifer, U1, 2002-03
- Mohiuddin, Helal, (RF) 2013-14
- Monks, Gregory, Anthropology, 2009-10
- Montcalm, Mary Beth,
 Political Studies, 1983-90
- Morgan, Jane, French, 1964-69
- Morry, Marian, Psychology, 2009-10
- Mott, Morris, History, 1977-87
- Moulaison, G., Spanish, 2006-07
- Moylan, sj, Fr. Thomas,
 Philosophy & Theology, 1964-68
- Mullaly, Fr. J.A., 1930s
- Murch, Fr. R., early 1930s
- Murphy, Rev. R., early 1930s
- Murry, William, Religion, 1970-71
- Naqvi, S. Ishrat, Physics, 1961-65
- Neal, Aubrey, History 1991-92, 2003-
- Nesmith, Thomas, History, 1992-
- Newman, Michael,
 Grain Research, 1988-89
- Nicoli, Fr. H., early 1930s
- Norell, Donna, French 1972-97,
 Sr. Scholar, 1997-
- Nubel, Richard, Political Studies, 1989
- O'Brien Moran, Michael, (AM) 2011-
- O'Hara, Thomas, Psychology, 1971-73
- Olsen, Robert, RF 1988-90
- Orosokovits, E, Arts, 1933
- Page, sj, Fr. John, Sociology, 1965-66
- Pawlyshyn, Donna,
 Political Science, 1966-67
- Peeler, Bryan, Philosophy, 2002-03,
 2007-09, 2011

Penner, Lloyd, History,	2008-12	Shepherd, Susan, French and Spanish,	1980s-90s
Penner, Tim, Grain Research	1987-88	Sheridan, sj, Fr. Gerald, Economics,	1952-64
Pereboom, Dick, Philosophy,	1967-68	Shojania, Moti, English	2000-
Perry, Adele, French,	2000-02	Shore, Fred, Native Studies,	1998-05
Perry, NG, Grain Research,	1988-90	Shore, Paul, Visiting Scholar,	2012-13
Perry, sj, Fr. John, Religion,	1998-11, (c-m dialogue)	Shute, Michael, Religion,	1986-87
Peterson, T., Political Studies,	1971-73	Simmons, Deborah, Native Studies	2003-06
Pettipas, Leo, Anthropology,	1972-79	Simone, omi, Fr. Alphonse,	late 1920s
Plischke, omi, Fr. Francis,	late 1920s	Singer, M., Psychology,	1974-75
Plouffe, Bruce, Grain Research,	1987-88	Singleton, Marvin, History,	1969-70
Plunkett, sj, Fr. Patrick, English,	1954-75	Skublics, Ernest, Religion,	1988-89
Pontarelli, Fr. Michael,	early 1930s	Smith, sj, Fr. Eric, Classics,	1933-46
Puchniak, omi, Fr. Stanley,	late 1920s	Smith, Robert, English	1988-11
Ratchford, Joseph,	1930s	Smith, Ron, College Student Recruiter (AM)	2011-
Raymond, Irene, Spanish,	2000- 06	Sparling, Richard, Microbiology (AM)	1998-08
Rea, J. Edgar, History,	1964-89	St. Jacques, Fr. Gaston,	early 1930s
Rees, Kurt, History,	1967-68	St. John, Murial, Visiting Scholar,	2010-11
Reesor-Taylor, Rachel, Catholic Studies,	2014-(c-m dialogue)	Stanford, sj, Fr. Lionel, Theology,	1964-66
Reilly-Trott, Teresa, Visiting Scholar,	2009-	Stapleton, John, Ed Admin, Sr. Scholar 2014- Emeritus	1995-09, Sr.
Reznowski, Lorne, English, Sr. Scholar	1966-93, 1993-00	Steggles, Mary-Anne, Fine Arts,	2001-03
Riemer, Laura, (RF)	2014-	Stelmack, Robert, Psychology,	1965-67
Roman-Osicki, Dionisia, Catholic Studies,	2011-12	Stevens, Wesley, Visiting Scholar,	2005-
Rose, Neal, Religion,	1991-98,	Strong, Isabelle, French, Sr. Scholar,	1969-96, 1996 -02
Senior Scholar,	1998-10	Stuebing, William, Sociology,	1967-70
Rubenstein, Hymie, Anthropology, Sr. Scholar	1992-05, 2005-10	Swan, Ruth, History, (RF)	1997-00
Scanlon, Martin, Grian Research,	1989-90	Syed, Khalida, Visiting Scholar,	2008-14
Schimnowski, omi, Fr. Alfred,	late 1920s	Szathmáry, Emőke, Anthropology, Sr. Scholar	2008-14, 2014-, Emeritus
Schnerch, omi, Fr. James,	late 1920s	Taylor, Jeffrey, History,	1989-90
Schnerch, omi, Fr. Thomas,	late 1920s	Thomas, Mary, Chemistry,	1971-73
Schreyer, Edward, Political Science,	1964-66	Traynor, sj, Fr. Victor, Sociology,	1961-63
Schulenberg, C., Psychology,	1975-78	Trillo, Maria, Spanish,	1993-94
Schultz, George, History, Sr. Scholar,	1979-89, 1991-00	Turnbull, James, History,	1970-76
Schweibaecher, H.,	early 1930s	Turritin, Anton, Sociology,	1964-66
Schwimmer, Brian, Anthropology,	1990-	Tusa, Hamdesa, Peace and Conflict Studies,	2012-
Sellinger, Dennis, Grain Research,	1989-90	Veldhuis, Phil, Philosophy,	2006-
Senehi, Jessica, Sociology, Peace and Conflict Studies,	2003-	Vogt, Paul, Political Studies,	1994-95, 2013-14
Senior, John, Chemistry,	1964-66	Vogt, Roy, Economics,	1980-97
Shariff, Mary, (AM)	2014-	Wade, William, Anthropology, Linguistics, Sr. Scholar,	1981-99, 1999-12
Shaw- MacKinnon, Margaret, (RF)	2013-		
Shay, C. Thomas, Anthropology, Sr. Scholar,	1975-93, 1993-		

Wall, Robert, Physics,	1956-70	Mary Hayes Valentine	2014
Walsh, Patrick, Philosophy	2003-04, 2006-09	Baroness Helena Kennedy	2014
Walton, Desmond, Computer Science Sr. Scholar	1998-12, 2013- Emertius	Conrad Wryzkowski	2015p
Warmbrod, W. Kenneth, Philosophy,	1971-77	SUPPORT STAFF	
Watts, A.M., Religion,	1969-71	Bannatyne, Sharon, Office Assistant,	1991
Weir, John, Economics,	1961-65	Basaraba, Vicki, General Office,	1980s-87
Wichern, Philip, Political Studies	1972-96	Benders, Sebastiaan, Research Asst., Religion & Communications Project,	2002-03
Wiggins, F.,	early 1930s	Besko, Geoff, LAN Administrator,	1993
Williams, David, English	1979-	Bibeau, Shirley, College Assistant,	1998-12
Williams, G.J., Chemistry,	1974-75	Boissonneault, J, Steno Pool,	1974-75
Williams, Joseph, Mathematics	1980-13, Sr. Scholar 2013- (c-m dialogue)	Buchanan, Nancy, Rector's Office,	1983-86
Williams, Robert, Mathematics,	1965-67, 1971-75	Cadet, Rachel., Steno Pool,	1974-75
Wilson, Cole, Anthropology,	2012-	Caligiuri, Michael, Website Administrator,	1999-02
Wood, B.G.M., Religion,	1969-71	Cancilla, Allan, Switchboard Staff,	1967-68
Wood, Fr.,	1930s	Carriere, Norman, Assistant to the Dean,	1969-70
Woodard, J, Catholic Studies,	2007-08	Chuang, David, Computer Assistant,	1998-99
Woods, Russel Grant, Mathematics,	1969-71	Collins, John, Computer & Casual Assistant, 1996	
Woods, Sheila, Mathematics,	1969-81	Davidson Mackie, Helen, Secretary to Rector And Dean,	1960s -72
Yeung, Veronica, U1,	2002-03	Dawson, Deb, Office Assistant,	1990
Yoon, Bok Nam, Education	1993-94	Deegan, Helen, General Office,	1990-05
HONORARY MEMBERS OF THE ST. PAUL'S COLLEGE ASSEMBLY			
M. Khalidi	1989	Degan, Joe, Student Recruiter,	1997-02
Arthur Mauro	1990	Delorne, Helene, Faculty Steno,	1973-74
Justice Frank Muldoon	1991	Dumaine, Jeannine, Administration,	1969-70
Y. Ma	1991	Dunn, Christine, General Office,	1970s-84
Fr. A. Baran	1991	Duravets, Ann, Comptrollers Assistant	1965-68
George Schultz	1991	Durnin, Jesse, Data Entry Operator,	2001
Joe Stangl	1992	Flynn, Lucia, General Office,	1987-90
Lorne Reznowski	1993	Forgie, Evelyn, Switchboard	1960s-71
Tom Shay	1993	Frey, Erin, Information Officer,	1993-94
William Uruski	1993	Garvin, Shelley, Stewardship Assistant,	2004-07
Alan Peterkin	1994	Giguere-Courchaine, Theresa, Steno Typist,	1978-80
Roy Dowling	1994	Goodman, Alicyn, Dean's Assistant,	1976-85
Sr. Louise Van Belleghem, snjm	1995	Gordon, Brooks, Assistant to the Information Officer,	1992-93
Larry Desmond	1996	Green, Joe, Jesuit Accountant,	1980s-90s
Adam Giesinger	1997	Grouette, Karen, College Assistant,	2012-
Joseph Degen	2004		
Msgr Norman J. Chartrand	2004		
Sr. Lorraine St. Hilarie, snjm	2005		
Victoria Adams	2006		
Donald Kilimnik	2008		

Hakim, George, Student/ Computer Assistant, Information Officer,	1999-00, 2001-06	Ruth, Beverly, General Office,	1970-74
Hetzler Wilhelmina, General Office,	1970s	Sabourin, Sylvio, Data Entry Operator, 2001, Office Assistant,	2003
Hildebrand, Judy, Office Assistant	1997-98,	Semchyshyn, Lori Cassidy, Information Off.	1997-00
Office and Building Manager,	1998-11	Semchyshyn, Matthew, College Assistant,	2014-
Hofley, John, Student Recruiter,	2003-06	Marketing and Communications Officer,	2015-
Kalyniuk, Wilhelmina, Dean's Office,	1973-75	Sexton, Irene, Office Assistant, Registrar,	1980-97
Kinley, Randall, Manager of Operations,	2011-	Sherman, Peter, Temporary Information Off.,	1998-99
Koeninger, Winnifred, Administration,	1960s-70s	Skublics, Ernest, Registrar,	1987-89
Kousonsavath, Siri, Marketing and Communications Officer,	2011-15	Smit, Jacki, Office Assistant,	2001-07
Kowalczyk, Anita Gagnon, General Office,	1976-93	Smith, Elizabeth (Betty) Office Assistant, Dean's Office,	1992-96
Lagasse, Beryl, Steno Typist,	1974-1978, 1980-82	Smith, Ron, Student Recruiter,	2006-15
Lewis, Fern, General Office Rector's Office	1985-90, 1990-07	St. Onge, Marc, Administrative Support	1996-99
Liebschner, Werner, Switchboard,	1965-70s	Thomson, Helen, Dean's Secretary,	1962-66
Lingwood, Bonnie, Administration,	1969-70	Trias, Dana, Office Assistant,	2004
Luzige, Elizabeth, Office Assistant,	2001	Tupper, Mavis, Rector's Office,	1966-88
MacQuillan, Vivian, Rector's Office,	1970s	Volk, Brenda McKinnon, Dean's Office,	1975-77
March, L, Comptroller's secretary,	1960s	Wagner, Monica, Steno Typist,	1975-78
McDougall, Lisa, Information Officer,	1994-97	Wakefield, Jane, Steno Typist,	1978-80
McLean, Alison, Information Officer,	1990-93	Warkentine, Bonnie, Confidential Secretary to the Rector,	2007-
Morin, Jacqueline, Steno Typist,	1974-78	Watson, Liz, Information Officer,	2006-09
Mott, Morris, Registrar,	1986-87	Wawrykow, Marianne, Dean's Office,	1969-70
Mueller, Joyce, General Office,	1990-96	Wiebe, Laura, College Assistant,	2001-14
Novotny, Emilie, Office Assistant,	1996	Wood, Rev. F.R., Register	1930s
O'Reilly, Brandy, Information Officer,	2009-11	Young, Bernice, General Office,	1969-73
Olynyk, Corona, Rector's Office,	1959-73	FATHER HAROLD DRAKE LIBRARY	
Osicki, Richard, Dir, Religion & Communications Project,	2002-03	Blanchard, Jim, Head Librarian,	2011-14
Pawsey, Evelyn, Office Assistant,	1990	Cotter, sj, Fr. Joseph, Librarian,	1935-59
Podaima, Luella, Office Manager,	1996-98	Drake, sj, Fr. Harold, Librarian,	1959-92
Ramsay, Vivian McQuillan, Rector's Office,	1968-78	Duffy, Jane, Librarian,	1999-00
Ratchford, J.B., Registrar,	1930s	Dwyer, Rosemary, Library,	1966-97
Riese, Michelle Williams, Rector's Office,	1986-90, 1994	England, Jean, Library,	1969-95
Ristau, Oscar, Switchboard,	1969-70	Ferguson, Earle, Librarian, Emeritus	1991-99, 1999-
Roy, Nora, Dean's Office,	1966-73	Gardiner, Peggy, Library,	1958-68
		Gerschheimer, Lydie, Library,	2013-
		Herter, Josh, Library,	2014-
		Laronde, June, Library,	1960s
		Lewis, Georgina, Librarian,	2001-11

Michaud-Oystryk, Nicole, Head, Elizabeth
Dafoe, 1989- (St. John's & St. Paul's
College Libraries) 2014-
Prokopchuk, Christina, Library, 2013-
Schell, Cindy, Library, 2007-
Smith, Susie, Library, 2005-
Unger, Barbara, Library Assistant, 1997-
Wsiaki, Bill, Library Supervisor, 1974-

ST. PAUL'S COLLEGE FOUNDATION

Bernier, Deb, Development Asst., 2002-05
Duma, Theresa,
Dir. of Development, 2000-03
McCausland, Lisa,
Dir. of Development, 2004-
Obirek, Lori, Development Asst., 2009-12
Eggie, Hallie, Development Asst., 2013-15
Patterson, Lynn, Asst., 2000-02
Proven, Beth,
Dir. of Development, 2003-04
Tang, Fiala, Development Asst., 2015-
Watson, Liz, Development Asst., 2005-09

ARTHUR V. MAURO CENTRE FOR PEACE AND JUSTICE

Brennan, Jason, Business and
Operations Manager, 2014-
Byrne, Sean, Director, 2003-
Senehi, Jessica,
Associate Director, 2003-14
Chychota, Julie, Research Asst., 2004-06
Ciufota, Carly, Office Asst., 2012-13
Ducharme, Susan, Office Asst., 2010-11
Hamm, Jennifer, Editorial Asst., 2013-
Hawranik, Marcie,
Student Office Asst., 2005-06
Kehler, Ariann, Office Asst., 2003-06
Krahn, Sandra, Coordinator,
Winnipeg International
Storytelling Festival, 2009-10
Malazdrewich, Heidi, Asst. Dir.,
Winnipeg International
Storytelling Festival 2012-14
Sitschkar, Tali, Publicity and
Communications Specialist, 2013-14
Steffen, Alex, Office Asst., 2013
Tennant, Pauline, HRSDC Student
Exchange Coordinator, 2008-10
Wellman, Robyn, Admin Asst., 2009-11

PEACE AND CONFLICT STUDIES

Byrne, Sean, Director, 2006-14,
Professor, 2014-

Ducharme, Susan, Coordinator of Graduate
Programs, 2010-
Flaherty, Maureen, Professor, 2011-
Jones, Annette,
Graduate Programs Asst., 2011-15
Lutifiyya, Zana, Director, 2015-
Roncin, Gayle, Office Assistant, 2006-10
Senehi, Jessica, Assistant Professor, 2003-09,
Associate Professor, 2009-
Tuso, Hamedesa,
Assistant Professor, 2011-

The BELLTOWER CAFÉ

Formerly known as the Cafeteria

Aguropoulos, Nitsa, 2008-11
Alimangohan, Alan, assistant, 1999-07
Dereski, Barb, manager, 2000s-07
Dequino, Sandra, 1990s
Dobbie, Ellen, staff, 1960s
Ginakes, Peter, 2008-
Gorber, Stella, assistant, 1960s
Holovko, Oksana, 2008-
Hoski, Helen, staff, 1960s
Kliotis, Chrissy, 2010-
Kruch, Helen, assistant, 1960s
Lama, Urmila, 1990s
Lee, Li Leng, 2000s
Lipschitz, Sally, floater 2007-
Louridas, Kati, manager, 2007-
Myongran, Choi, 1990s
Nordman, Greg, manager, 1997-07
Nordman, Line, 1997-99
Piatkowski, Stefanie, 1980-90s
Prodigalidao, Flora, 2008-
Reimer, Tammy, 1990s
Saitis, John, 2007-11
Toderian, Craig, 1990s
Wong, Helen, 1990s
Zeke, Patricia, 1990s

PSYCHOLOGY ASSISTANTS TO DR. G. MARTIN

Murphy, Barbara, Psych Asst., 1976-83
Milton- Harris, Claudia,
Psych Asst., 1984-99
Wood, Vickie, Psych Asst., 1999-05
Verbeke, Aynsley, Psych Asst., 2005-07
Thompson, Kendra, Psych Asst., 2007-11
Boris, Ashley, Psych Asst., 2011-15
Kaminski, Lauren, Psych Asst., 2015-

STUDENT OFFICE ASSISTANTS

Ahmed, Kawser, Student Statistical Asst.,	2010-11
Burch, Jonathan, Student Asst.,	2007-08
Cheung, Aaron Chi-Kwan Student Asst.,	2008-09
Giavedoni, Travis, Student Computer Asst.,	2003-05
Gogal, Stephanie, Student Asst.,	2008-09
Gregory, David, Student Asst.,	2006-07
Hadi, Leonardo Krisianto, Student Statistical Asst.,	06-10
Hakim, Rosette, Student Asst.,	2003-06
Khatter, Laksh, Student Computer Asst.,	2000-02
Kroker, Helen, Student Asst.,	2015
Licsi, Maria Nica, Student Asst.,	2014-15
Phuah, Celeste, Comptroller's Asst.,	2007-08
Rankin, Chris, Work Study Student,	2006-07
Sholdice, Meganne, Student Asst.	2007-08
Smith, Andrew, Student Computer Asst.,	2004-06
Workman, Nicole, Student Statistical Asst.,	2012-13
Yost, Cara, Student Asst.,	2004

CARETAKING

Bousquet, Ronnie, Caretaker,	1991-07
Broustal, Rob, Caretaker,	2000s-10
Chartrand, Clem, Caretaker,	1986-96
Creighton, Diane, Caretaker,	1990s
De Fries, Dan, Caretaker,	2000s
Filleti, Tony, Caretaker,	1969-97
Gawluk, Joe, Caretaker,	1989-90
Giesbrecht, Edwin, Caretaker,	1987-88
Haddon, Bill, Caretaker,	1967-70s
Haip, Ludwig, Caretaker,	1963-68
Hellman, Kurt, Caretaker,	1969-87
Henzel, Denise, Caretaker,	1988-89
Hill, Orval, Caretaker,	1969-70s
Holloway, Mike, Caretaker,	2000s-10
Kohajkiewicz, John, Caretaker,	1969-14
Korytko, Steve, Caretaker,	1968-85
Kras, Joe, Caretaker,	2000s-14
Kulczycki, Les, Caretaker,	1989-
L'Heureux, Marcel, Caretaker, Jesuit Residence,	1964-84
Leonardo, Frank, Caretaker,	1974-88

Marvin Petkau, Marvin, Caretaker,	2003-04
Petras Alena, Caretaker,	2002-03
Racette, Aldea, Caretaker,	1969-70s
Raeburn, Todd, Caretaker,	1988-90
Roberts, John, Caretaker,	1965-66
Rodriguez, Marianne, Caretaker,	2007-
Rutowicz, Andrew, Caretaker,	1987-88
Sassur, Andy, Caretaker,	1958-78
Semus, Steve, Caretaker,	1973-88
Vida, Geza, Caretaker,	1963-64
Zambrella, Chris, Caretaker,	2010-14

**BOARD OF GOVERNORS,
ST. PAUL'S COLLEGE**

Formerly the Board of Management 1961-1983

Formerly the Board of Directors 1983-1999

Ex Officio

- The Archbishop of Winnipeg
- The Rector
- The Senior Stick

Appointed by the St. Paul's College Corporation

Addley, sj, Fr. W.M.,	1983-90
Alyluia, Ken,	1971-77
Bockstael, David,	2007-09
Bolin, Allan,	1961-65
Bonin, Ray,	1971-72
Bosc, Joel,	2009-10
Burns, John C.,	1975-78
Burwell, sj, Fr. Jeffery,	2013-
Butterill, Christine, Alumni chair,	1990-00
Byrbs, David,	1972-73
Cahill, Rev. J,	1961-62
Caine, Fred,	1961-65
Cass, Ed G.,	1961-71
Cherwick, Eugene,	1990-93
Cranston, Jerome,	2008- 14
Creamer, sj, Fr. David,	2000-04, 2009-13
Cvitkovitch, Frank,	1971-72
Deluca, Raylene,	2008-12
Dooley, Tom,	1992-10
Drake, sj, Fr. Harold,	1972-75, 1990-93
Driscoll, sj, Fr. Joseph,	1985-89
Dronzek, Dr. Bernard,	1996-10
Edmond, D.G.	1971-72

Elvers, Gord	2006-08	Monet, sj, Fr. Jacques,	1983-84
Eva, Cecily,	1975-78	Muldoon, Frank,	1972-78
Everett, D.D.,	1966-70	Nash, Aaideen,	2011-
Frazie, R.C.,	1966-68	Nazar, sj, Fr. David,	1996-99
Gannon, Robert,	1999-04	Nitikman, Sam B.,	1966-75
Green, Thomas,	1966-70	O'Reilly, ndc, Sr. Bernadette,	1993-94
Gorman, snjm, Sr. Mary,	1991-93	O'Sullivan, Joseph,	1978-80, 1981-90, 1983-88
Harvie, Mary-Kate,	2006-08	Osler, E.B.,	1961-70
Hiebert, Kris	2009-10	Paolucci, Joseph,	1970- 75
Hudson, Nancy	2008-10	Perry, sj, Fr. John,	2001-08
Jensen, sj, Fr. Vincent,	1980-89	Pewarchuk, Maria,	2003-09
Johnson, sj, Fr. Joseph,	1993-97	Polz, Susan,	2006-09
Kavanagh, Mrs. Els,	1990-91	Pundyk, Thomas,	2007-11
Kazina, Robynne	2010-12	Russell, Bernadette,	1986 -90
Kennedy, Carol,	1992-96	Scott, sj, Rev. K.,	1974-77
Khalidi, N.S.,	1981-83	Schlingerman, Frank,	1961-68
Kilimnik, Don,	1993-00	Schlingerman, Ray,	1962-63
Kirby, Victor A.,	1961-66	Schner, sj, Fr. Joseph,	1986-96
Kirsten, sj, Fr. Alex,	1990-91, 1997-98	Sellors, Michael,	1989-94
Koteles, Julius,	1975-79	Sitter, sj, Fr. Charles,	1989-90
Kozier, Christopher,	2010-	Smith, Johnston,	1993-97, 2013-
Kohajkewych, M.D.,	1977-83	Soenen, Rick,	2009-
Kressock, David,	2011-	St. Hillaire, sgm, Sr. Lorraine,	1992-93
Kushneryk, William,	1998-08	St. Yves, sgm, Sr. Jacqueline,	1989-92
Lang, Otto,	1985-90	Sylvestre, Verna,	1994-96
Langan, Joseph,	2010-	Taraska, Lorraine,	1993-03
Lanthier, Jordan,	2003-06	Taraska- Alcock, Karen	2010-
Laporte, sj, Fr. Jean-Marc,	1983-86	Tritschler, Chief Justice G.E.	1961-75
Lavitt, Russell,	1999-02	Van Wallegthem, W. Richard,	1993-06
LeBoldus, Pam,	2002-06	Vowell, Thomas,	2014-
Lee, C.M., O.M., LLD,		Uruski, Bill,	1990-93
Honourable Philip S.,	2005-07	Wall, Honorable William M,	1961-63
Levasseur, Karine,	2014-	Weselake, Claudia	2008-10
Lewandosky, J.,	1979-83	Wheaton, H.,	1966-70
Lindsay, John R.,	1961-75	Wikeen, snjm, Sr. Susan,	1998-14
Ludwick, Rich,	2008-	Willcock, Elizabeth,	1983-90
Lynch, sj, Fr. Jack,	1988-90	Willcock, Michael,	1989-00
McDonald, William,	1996-05		
McIsaac, Rod Hugh	1961-69	<i>Elected by the College Assembly</i>	
McKenna, sj, Fr. Emmet,	1977-83	Bracken, Denis,	2001- 05
McLean, sj, Fr. Eric,	1990-96	Braceland, sj, Fr. Lawrence	1971-72,
McManus, Edward,	1971- 72	1974-81	
McPhail, Roy,	2010-	Brown, Hugh,	1971-72
Mahon, Paul, 2	001-04	Clark, Philip,	1999- 01
Malone, sj, Fr. Pat,	1992-96	Cooley, Larry,	1989-90
Mauro, Arthur V.,	1962-70, 1978-90	Debicki, Marek,	1971-72
Michener, J.P.	1978-83	Desmond, Lawrence A.,	1972-80,
Michener, M. P.,	1962-63	1983-85, 1991-93	

Dowling, Diane,	1989-90, 1996-98	Campbell, Cara,	2009-12
Ferguson, Earle,	1993-98	Coughlin, Cathie,	2012-13
Finlay, Rosemarie	2000-01, 2004-12	Cronin, Cathy,	2011-
Finnegan, Robert	1972-78	DeLeeuw, Bert,	1999-04
Flaherty, Maureen,	2013-	Driscoll, Fr. Joseph, sj,	1999-04
Fortier, Paul,	1999-01, 2004-05	Duncan, Douglas,	1999-04
Friesen, Gerald,	1978-81	Dutka, June,	2005-09
Gerus, Oleh,	1991-93, 2009-11	Grover, Richard,	2006-07
Giesinger, Adam,	1970-74	Hiebert, Kris,	2009-11
Kane, sj, Rev. Charles,	1970-83	Hoeschen, Richard,	1999-08
Kane, Harold E.	1978-81	Holmes, Mike,	2009-
Kenway, snjm, Sr. Judith Anne,	1985-86	Kraemer, James,	2006-12
Khalidi, Musa,	1974-79, 1984-87	Krawec, Walter,	2011-13
Lambert, Geoffrey,	1972-73, 2005-09	Lang, Otto,	2005-08
Laporte, Dominique,	2010-11	Langan, Joseph,	2008-09, 2011-
Lenoski, Daniel,	1987-95	Lanthier, Jordan,	2006-09
Lobdell, Richard,	2013-14	Larmond, Elizabeth,	1999-05
McCarthy, Don,	1970-71, 1980-83	Lavitt, Russell,	2000-02, 2004-06
McGinnis, sj, Fr. Gerald,	1972-74	Lee, Philip S.,	1999-09
Neal, Aubrey,	2015-	Martin, David,	2013-
Nesmith, Tom,	1993-98	McGunigal, Mary,	2014-
Norell, Donna,	1978-80, 1983-85	McPike, Kevin,	2014-
Rea, J. Edgar,	1985-87	Militano, Carmine,	2011-14
Reznowski, Lorne,	1981-83	Perras, Gerald,	2004-07
Rubenstein, Hymie,	1993-94	Puchniak, Robert,	1999-07
Schultz, George,	1987-89	Romaniw, Oleh,	1999-05
Shay, Tom,	1987-90	Scerbo, Gerry,	2011-14
Smith, Robert,	2011-13	Sediles-Ong, Lesbia,	2011-12
Skublics, Ernest,	1989-90	Shanski, John,	1999-09
Szathmáry, O.C., Emöke,	2012- 13	Silic, Michael,	2014-
Vogt, Paul,	2014	Sparrow, Bob,	2008-13
Walton, Desmond,	2014-	Vowell, Tom,	2009-13
Williams, David,	1985-87, 2005-08,	Weselake, Claudia,	1999-11
2010-12		Willcock, Geraldine,	2006-11
Williams, Joseph,	1981-85, 2011-13	Wyrzykowski, Conrad, (emeritus)	2006-
Williams, Robert,	1973-74	Zwyina, Michael,	2014-

**BOARD OF DIRECTORS,
ST. PAUL'S COLLEGE
FOUNDATION INC.**

Established December 9th, 1998

Ex Officio

The Archbishop of Winnipeg	
The Rector	
Chair, St. Paul's College Board of Governors	
Argenziano, Fr. Sam,	2004-06
Ashcroft, David,	2012-
Aquila, Frank,	1999-06
Brock, Chris,	2013-

**BOARD OF DIRECTORS,
ARTHUR V. MAURO CENTRE FOR
PEACE AND JUSTICE AT ST. PAUL'S
COLLEGE**

Est. September 25th, 2002

Adams, Christopher,	2012-
Balasko, Richard,	2013-
Blankstein, Marjorie,	2003-09 <i>Emeritus</i>
Bracken, Denis,	2007-12
Buchwald, Harold,	2003-08
Carr, James,	2003-13 <i>Emeritus</i>
Cook, Gladys,	2005-07

Creamer, sj, Fr. David,	2003-13	Kierstead, Paul,	1991-96
Defehr, Leona,	2005-09	Lanthier, Jordan,	1999-09
Defehr, Trevor,	2005-06	Lavitt, Russell,	1998-03
Dooley, Thomas,	2003-	Lebrun, Richard,	1990-92, 1997-98, 1998-00 (<i>Ex Officio</i>)
El Tassim, Abdo,	2005-	Lenoski, Daniel,	1999-01, 2006-07 (<i>Ex Officio</i>)
Filmon, Janice,	2003-09 <i>Emeritus</i>	Lewis, Fern,	1999-00, 2005-07 (<i>Ex Officio</i>)
Freig, Ab,	2005-	Lopez, Fergus,	1996-97
Kerr, Robert,	2003-09	MacDonald, Wendy,	2000-01
Keselman, Joanne,	2009-13	Mercier, Mark,	1992-94
Lenoski, Daniel,	2006-07	Osler, Ida,	1992-93
Loewen, Charles,	2003-	Polz, Susan,	2004-10
Mauro, O.C., Arthur, V.,	2003-09 <i>Emeritus</i>	Prudhomme, Lillian,	1995-96
McCabe, Glen,	2008-	Rennie, Douglas,	1991-97
Oudeh, Nabil,	2003-08	Riese, Michael,	1991-92
Palay, Murray,	2008-	Roberts, Shannon,	1996-97
Ristock, Janice,	2013-	Scott, Joseph,	1990-93
Salih, Hammad,	2003-06	Scott, Patricia,	1990-92
Stapleton, John,	2003-06	Semchyshyn, Lori,	1999-00
Young, Deborah,	2013-	Sexton, Irene,	1990-95

**BOARD OF DIRECTORS,
ST. PAUL'S COLLEGE ALUMNI AND
FRIENDS ASSOCIATION**

Established December 31st, 1990

Dissolved March 2012

Ex Officio

Chair, St. Paul's College Board of Governors

The Dean

The Rector

The Senior Stick

Secretary to the Rector, 2005-10

Amaladas, Stan,	1998-00
Bracken, Denis,	2007-10 (<i>Ex Officio</i>)
Bremner, Larry,	1992
Butterill, Christine,	1990-99, 1999-10 (<i>Ex Officio</i>)
Dooley, Tom,	1990-95
Dowling, Diane,	1998-99
Dowling, Roy,	1994-00
Duma, Theresa,	2000-01
Ginakes, Peter,	1994-98
Gribben, Maryanne,	1990-93
Hakim, George,	1999-09
Harding, Barbara,	1990-92
Hiebert, Kristofer,	2003-10
Hoeschen, Richard,	1993-96
Kennedy, Paul,	1998-00

Smith, Dan,	1998-99, 2000-01
Smith, Peter,	1996-04
Stapleton, John,	1998-00, 2001-06 (<i>Ex Officio</i>)
Steeves, Joanne,	1998-00, 2001-04
Thorsteinson (Duncan), Michelle,	1996-06
Trias- Marion, Dana,	2008-10
Warkentine, Bonnie,	2007-10 (<i>Ex Officio</i>)
Wilcock, Michael,	1999-00 (<i>Ex Officio</i>)
Willis, Sylvia,	1994-97
Yost, Cara,	2004-10
Yost, Ken,	2004-10
Zywina, Cam,	1993-96

**HANLEY MEMORIAL LECTURE
SERIES**

Brian Tierney	1980
Johannes B. Metz	1981
Francis G. Morrissey, omi	1982
John Noonan	1983
Richard A. McCormick, sj	1984
Raymond E. Brown, ss	1985
Avery Dulles, sj	1986
Petro B. Bilaniuk	1987
James M. Gustafson	1988
Joan A. Chittister, osb	1989
Walter Principe, csb,	1990
Michael J. Buckley, sj,	1991

Jon Sobrino, sj,	1992	Fr. Harold J. Drake, sj	1992
Robert Alter	1993	Lorne Anthony Reznowski	1993
Elisabeth Schüssler Fiorenza	1994	Rosemarie Suzanne Finlay	1994
J. Bryan Hehler	1995	Diane Mary Dowling	1995
John Finnis	1996	Richard Lebrun	1996
Daniel Callahan	1997	Oleh W. Gerus	1997
Thomas Groome	1998	Roy Joseph Dowling	1998
Luke Timothy Johnson,	1999	Christine Anne Butterill	1999
Dr. Eamon Duffy	2000	Fr. David G. Creamer, sj	2000
Walter J. Burghardt, sj,	2001	Brian Schwimmer	2001
Mary Boys, snjm,	2002	Gerry Friesen	2002
Elizabeth Johnson, csj	2003	Philip F. Clark	2003
Joseph Komonchak	2004	Garry Martin	2004
Achiel Peelman, omi	2005	David Williams	2005
Sandra Schneiders, ihm,	2006	Robert Smith	2006
Dr. A. Rashied Omar,	2007	Desmond Walton	2007
Dr. Roger S. Gottlieb,	2008	Fr. John F. Perry, sj	2008
Fr. Michael Paul Gallaher, sj,	2009	Not awarded	2009-12
Dr. Lisa Sowle Cahill,	2010	Christine Anne Butterill	2013
Dr. Francis X. Clooney, sj	2011	Emőke Szathmáry	2014
Dr. Gerard Manion,	2012/13	Richard Lobdell	2015
Dr. Catherine E. Clifford	2014		
The Most Reverend J. Michael Miller, csb,	2015		
SOL KANEE LECTURE ON PEACE AND JUSTICE		PAULINIANS OF THE YEAR	
His Royal Highness Prince El Hassan bin Talal of the Hashemite Kingdom of Jordan	2002	Dave MacDonald	1965-66
The Honourable Lloyd Axworthy	2003	Ross Hessler	1966-67
Rabbi Michael Melchior	2005	Margaret Mary Downey	1967-68
Cardinal Theodore E. McCarrick	2006	No Paulinian on Record	1968-69
Chief Oren Lyons	2007	Bill Carm	1969-70
The Honourable Flora MacDonald	2008	Johnston Smith	1970-71
Dr. Izzeldin Abuelaish	2009	Rick Prost	1971-72
Dr. Pumla Gobodo-Madikizela	2010	Brian Marple	1972-73
Dr. Martin Mansergh	2012	No Paulinian on Record	1973-74
Ms. Anuradha Koirala	2013	No Paulinian on Record	1974-75
Justice Murray Sinclair	2014	Ted Kowaliszyn	1975-76
Fr. Gregory Boyle, sj	2015	Mike Riese	1976-77
FATHER CECIL RYAN RECTOR'S AWARD		Corinne Deegan	1977-78
Musa S. Khalidi	1985	Kimberly Prost	1978-79
Lawrence Arthur Desmond	1986	Kris Anderson & Janina Mikolajewski	1979-80
Fr. Lawrence C. Braceland, sj	1987	Mary Kate MacDonald	1980-81
Donna Marion Norell	1988	Paul Roy	1981-82
Larry Wayne Cooley	1989	Janina Mikolajewski	1982-83
Daniel S. Lenoski	1990	Colleen Hellman & Markus Buchart	1983-84
Henry C. Finlayson	1991	Donald Godfred	1984-85
		Cameron Zywna	1985-86
		Karen Taraska	1986-87
		Bob Cielen & Lucia Dewey	1987-88
		Michelle Poulin	1988-89

Adam Di Carlo	1989-90
Alexander Du	1990-91
Ana Maia	1991-92
Nick Jesson	1992-93
Michelle Duncan & Fergus Lopez	1993-94
Eric Amaladas	1994-95
Russell Lavitt	1995-96
Jordon Lanthier	1996-97
Tracie Yee	1997-98
Geoff Wright	1998-99
George Hakim	1999-00
Michael Holmes	2000-01
Derrick Kennedy	2001-02
Travis Giavedoni	2002-03
Gerald Marion	2003-04
Ranjit Gill	2004-05
Daniel Schulski	2005-06
Tom Robertson	2006-07
Carolyn Bulman	2007-08
Young Jung	2008-09
Kevin McPike	2009-10
Adam Cousins	2010-11
Grace Kankindi	2011-12
James McPherson	2012-13
Alexandra Cornick	2013-14
Matthew Semchyshyn	2014-15

COMMUNITY SERVICE AWARD

Raegan Walley	2001
Joseph Langan	2001
Robynne Kazina	2002
Nicole Larue	2002
Maria Nyarku	2003
Ainsley Walley	2003
John Saccoh	2004
Ken Yost	2004
Cara Yost	2005
Michelle Guillas	2005
Tom Robertson	2006
Joann James	2007
Jason Empey	2007
Christine Legal	2008
Jen Slobodzian	2008
Adam Cousins	2009
Young Jung	2009
Adewale Amusan	2010
Adam Prokopanko	2010
Sharayah Ulrich	2011
Grace Kankindi	2012

Lucy Apuugum	2013
Tinotenda Marova	2014
Meagan Empey	2015

STUDENTS' ASSOCIATION AWARDS

St. Paul's College Students' Association Spirit Award	
James McPherson	2012-13
Matt Hanks	2013-14
David Dy	2014-15
St. Paul's College Students' Association Fundraising Award	
Pierre Bosc	2012-13
Ronald Huletey	2013-14
Jeremy Semchyshyn	2014-15
St. Paul's College Students' Association Dedication Award	
Anthony Foderaro	2010-14
Timothy Sandron	2012-13
Ryan Toth	2013-14
James McPherson	2014-15
St. Paul's College Students' Association Miss Paulinian Award	
Julia DaCosta	2012-13
Meghan Dobie	2013-14
Diane Bosc	2014-15

VALEDICTORIANS

No Record of Valedictorian	1933
No Record of Valedictorian	1934
Bernard Linscott	1935
W.M. Coyle	1936
No Record of Valedictorian	1937
D. Denison	1938
R. Hartree, D. Burke-Gaffney,	
J. Donoghue, J. Young	1939
No Record of Valedictorian	1940
H.J. O'Donnell	1941
Donald Kennedy	1942
John F. English	1943
No Record of Valedictorian	1944
No Record of Valedictorian	1945
No Record of Valedictorian	1946
Lawrence Dowling	1947
Peter Joseph Herauf	1948
Arthur Mauro	1949
Conrad Wyrzykowski	1950
Bernard C. Hofley	1951
Colin Sinclair	1952
Ronald Sanders	1953

Dan McDevitt	1954	Bradford Strijack	2001
Stanley Cunningham	1955	Kenneth James Yost	2002
Roland Bennett	1956	Paul Kennedy	2003
Paul Hower	1957	Jaun Paul Chorney	2004
Peter Freeman	1958	Marc Nelson Hoe	2005
John Reid	1959	Michelle Guilles	2006
Georges Goyer	1960	Kristjan Thompson	2007
Edward Brown	1961	Brett Luschinski	2008
Brian Patrick O'Connell	1962	Michael Silicz	2009
Charles Phelan	1963	Adam Prokopanko	2010
J.F. (Joe) Moffatt	1964	Michelle Kehler	2011
Paul Costello	1965	Antony Paulic	2012
David Glen MacDonald	1966	Andrew Kochan	2013
Bob Derrick	1967	James McPherson	2014
Greg Yost	1968	Ben Sellick	2015
Thomas Van Buekenhout	1969	SENIOR STICKS	
William Cann	1970	Russell Manning	1932-33
Gerard G. Ayotte	1971	J.V. Coyle	1933-34
Daniel McCarthy	1972	Donald "Bud" McPhee	1934-35
Joanna Ehrlich	1973	Bernard Coleman	1935-36
Yvette Leclair	1974	Dick Payne	1936-37
Gail Doherty	1975	Desmond P. Burke- Gaffney	1937-38
Tim Killeen	1976	Robert Hartre	1938-39
Brian Van Walleghe	1977	Hugh O'Donnell	1939-40
Diane Giguere	1978	Samuel Hale	1940-41
Parakrama Fernando	1979	Paul Adams	1941-42
Janina Mikolajewski	1980	Donald Leyden	1942-43
Kim Prost	1981	Howard Madden	1943-44
Kevin G. Cleghorn	1982	P. Bernard O'Kelly	1944-45
Christopher Matthew	1983	Stephen Casey	1945-46
Mary De Pauw	1984	Joseph O'Sullivan	1946-47
Todd Moore	1985	John O'Donovan	1947-48
Christopher Adams	1986	William Maloney	1948-49
Bern Roy, Joanne Kennedy	1987	Raymond Myrvold	1949-50
Gerry Scerbo	1988	Robert Bennet	1950-51
Michelle Poulin	1989	Raymond Wyrzykowski	1951-52
Simone Povoledo	1990	Julius Koteles	1952-53
Maila Gabriel	1991	John Camajou	1953-54
Peter Smith	1992	Gerald Clancy	1954-55
Russell Lavitt	1993	Leonard Yauk	1955-56
Vince DeRose	1994	Patrick Carrol	1956-57
Fergus Lopez	1995	Laurie Hughes	1957-58
Eric Amaladas	1996	Philip Fafard	1958-59
Marina Melchiorre	1997	Michael Burns	1959-60
George Paul Hakim	1998	Patrick Mulgrew	1960-61
William Cziffra	1999	Richard Grover	1961-62
Cara Dawn Friesen	2000	Thomas Reid	1962-63

P. Michael Sinclair	1963-64	Robert Schmidt	2010-11
Thomas Dooley	1964-65	Richard Jung	2011-12
Terence Mooney	1965-66	Matthew Semchyshyn	2012-13
Martin O'Connor	1966-67	Thomas Licharson	2013-14
Robert Dunn	1967-68	Gregory Cantafio	2014-15
Phillip Kusie	1968-69	Michael Catanese	2015-16
Donald McClure	1969-70	THE CRUSADER EDITORS	
Michael Boreskie	1970-71	1941-55	
Daniel McCarthy	1971-72	Paul Adams	1941-42
Lorne Becker	1972-73	Donald Leyden	1942-43
Dave Benson	1973-74	Bernard O'Kelly	1943-44
William Bowes	1974-75	Joe O'Sullivan	1944-47
Thaddeus Kowaliszyn	1975-76	Stephen Casey	1944-47
Mary Anne Gribben	1976-77	George Murphy	1947-48
Lloyd Fox	1977-78	Stanley Fulham & Bob Allison	1947-48
Gregory Skinner	1978-79	Arthur V. Mauro	1948-49
Kristian Anderson	1979-80	Bob Bennett	1949-50
Christopher Matthew	1980-81	Roger Marquis & Murray Aseltine	1950-51
Timothy Turner	1981-82	Jim Konlup & Ian Neville	1951-52
Janina Mikolajewski	1981-82	John Peterkin & Kenneth McKinnon	1952-53
Paul Roy	1982-83	Ken Bednarczyk	1953-54
Markus Buchart	1983-84	Jim Ryckebosch	1954-55
Paul Henderson	1984-85	THE PAULINIAN EDITORS	
Gerry Scherbo	1985-86	1955-	
Karen Taraska	1986-87	Laurie Hughes & Peter Freeman	1955-56
Cameron Zywna	1987-88	Terrence Jewell	1956-58
Alexander Du	1988-89	Paul Grescie & Paul Minvielle	1958-59
Adam DiCarlo	1989-90	Martin O'Malley & Joe Marcella	1959-60
Jeffrey Scott	1990-91	John Sinclair	1960-61
Ana Maia	1991-92	Marguerite McDonald	1961-62
Christopher Beck	1992-93	Michael Sinclair	1962-63
Fergus Lopez	1993-94	Jan Lazowski	1963-64
Marcia Maia	1994-95	Sharon Burnett	1964-65
Ronald Cantiveros	1995-96	Jim O'Connor & William Backman	1965-66
Jordon Lanthier	1996-97	Bill Ryan	1966-67
Tim Kushneryk	1997-98	Dan O'Brien & Monika Feist	1967-68
Lisa Anttila	1998-99	Bruce Cameron	1968-69
George Hakim	1999-00	Johnston Smith	1969-70
Nick Louizos	2000-01	Michael Costello	1970-71
Jean- Jacques Javier	2001-02	Richard Cholon	1971-72
Shawn Alwis	2002-03	Mike Talgoy	1972-73
Katherine Basarab	2003-04	Gail Doherty	1973-74
Ranjit Gill	2004-05	Tim Killeen	1974-75
Christina Fawcett	2005-06	J. Carmelo Militano	1975-76
Brett Luschinski	2006-07	Francis Newman	1976-77
Adam Muzychuk	2007-08		
Gregory Schmidt	2008-09		
Kevin McPike	2009-10		

Michael Riese	1977-79
Pat Roth	1979-80
Chris Guly	1980-81
Joe Ahrens	1981-82
John Bieber	1982-83
Jean LeMaitre	1983-84
Ted Polz	1984-85
Jean LeMaitre & Jim Astwood	
1985-86 (Paulinian named "The Electric Fan" for the year)	
Chris Hlady	1986-87
Michael Drapack	1987-88
Maila Gabriel	1988-89
Russell Lavitt	1989-90
Brooks Gordon	1990-91
Richard Lim	1991-92
Mary Mazur	1992-93
Christine Mazur	1993-94
Dan Berry	1994-95
Brent Kolton	1995-96
(Paulinian named "The Coaster" for the year)	
Marc St. Onge	1996-97
George Hakim	1997-99
Elliot Carver	1998-99
Allison Paige	1999-00
Jean-Jacques Javier	2000-04
Martin Lussier	2004-05
Dana Gregoire	2005-06
Jameel Abdulrehman	2006-07
Kevin McPike	2008-09
Andrew Konopelny	2012-13
Jeremy Semchyshyn	2014-15
James McPherson	2015-16

THE PAULINIAN JUNIOR EDITORS

Stephen Halasz	1957-58
Brian Kelly	1960-61
Michael Sinclair	1961-62
Berni Toni	1962-63
Gilbert Laurin	1963-64
Jackie O'Brien	1964-65
Richard Stuart	1965-66
Ray McKall	1966-67

ST. PAUL'S COLLEGE STUDENT ASSOCIATION

*List compiled in collaboration with information discovered by George Hakim. Up to late 1960s Grade XII was equal to First Year university.

1932-1933

Senior Stick: Russell Manning

Vice Stick: Maurice Cooney

Treasurer: Arthur Dowdall

Secretary: Felix Jurzyniec

Third Year Arts Rep.: Henri Thomas

Second Year Arts Rep.: Valois Coyle

First Year Arts Rep.: T. Burke- Gaffney

Grade Twelve Rep.: Francis Deagle

1933-1934

Senior Stick: J.V. Coyle

Vice Stick: Arthur Dowdall

Secretary - Treasurer: Roland Devlin

Athletic Rep.: Arthur Dowdall

Junior UMSU Rep.: T. Deagle

Senior UMSU Rep.: J.V. Coyle

Paulinian Yearbook Editor: H. Stangl

Brown & Gold Rep.: Frank Dey

Debating: Bennie Linscott

Dramatics: Bob Hamilton

Manitoban Rep: John Wilson

President Fourth Year: Eugene Oroskovitz

President Third Year: H. Stangl

President Second Year: Ted Burke- Gaffney

President First Year: Jack Windisch

1934-1935

Senior Stick: Donald "Bud" McPhee

Vice Stick: Bernard Linscott

Secretary- Treasurer: Bernard Coleman

Athletic Rep.: Arthur Derrick

Debating President: Edward Brockowski

Dramatics: Herbert Stangl

Fourth Year Rep.: Will Bisner

Third Year Rep.: John Wilson

Second Year Rep.: James O'Donnell & Richard Payne

Grade Twelve Rep.: A. Derrick

Senior Rep.: W. Coyle

Junior Rep.: J. Grassby

1935-1936

Senior Stick: Bernard Coleman

UMSU Rep.: James Grassby

1936-1937

Senior Stick: Dick Payne
Vice Stick: Ernie Devlin
Secretary: Desmond Burke-Gaffney
UMSU Rep.: Mark Reardon

1937-1938

Senior Stick: Desmond P. Burke Gaffney
Athletics Rep.: Richard D. Payne
Dramatics Rep.: Richard L. Dension
UMSU Rep.: William J. Casey

1938-1939

Senior Stick: Robert Hartree
Secretary: Donald Large
Treasurer: Jack Van Tighem
Athletics Rep.: Joe Madden
Dramatics Rep.: Jack Donoghue
UMSU Senior Rep.: Desmond Burke-Gaffney
UMSU Junior Rep.: Alfred Jobin
Debating Rep.: Lawrence Dowling

1939-1940

Senior Stick: Hugh J. O'Donnell
Secretary -Treasurer: Jim Kay
Athletics Rep.: Mike Green
Dramatics Rep.: Jack Van Tighem
UMSU Senior Rep.: William Mackey
UMSU Junior Rep.: Maurice Prendergast
Debating Rep.: Lawrence Dowling
Brown & Gold Rep.: James Kennedy

1940-1941

Senior Stick: S. J. Hale
UMSU Senior Rep.: Hugh J. O'Donnell
UMSU Junior Rep.: Donald P. Kennedy
Treasurer: Paul Adams
Dramatic Rep.: Donald Leyden
Debating Rep.: Thomas Speakman
Athletic Rep.: John English
Brown & Gold Rep.: James Kennedy

1941-1942

Senior Stick: Paul Adams
UMSU Senior Rep.: Don P. Kennedy
Secretary - Treasurer: Syd Empson
UMSU Jr. Rep.: John English
Athletics Rep.: Donald Leyden
Social Rep.: Eddie Okens
Brown & Gold Rep.: Ray Crepeau

Dramatics Rep.: Alec McCrea
Debating Rep.: Clarence Baker
Publicity Rep.: Don Kennedy & Tom Speakman
Crusader Editor: Paul Adams

1942-1943

Senior Stick Donald F. Leyden
Secretary- Treasurer: Syd Empson
Senior UMSU Rep.: John F. England
Junior UMSU Rep.: Robert Baker
Dramatic Rep.: Larry Mahon
Brown & Gold Rep.: George McLean
Social Rep.: Jim Carey
Debating Rep.: John Donovan
War Committee Rep.: Joseph Paulucci
Publicity Rep.: Aldo Furlan
Crusader Editor: Donald Leyden

1943-1944

Senior Stick: Howard Madden
Junior Stick: John Kerr
Secretary-Treasurer: Bernard O'Kelly
Senior UMSU Rep.: Eugene Paskewitz
A.B.C. Rep.: George Newsome
Dramatic Rep.: James Kellegher
Brown & Gold Rep.: Terry Lalor
Social Rep.: Bill McNulty
Debating Rep.: Steve Casey
War Committee Rep.: Joe O'Sullivan
Publicity Rep.: Harve Benson & Leonard Eibner

1944-45

Senior Stick: P. Bernard O'Kelly
Junior Stick: Stephen Casey
Secretary: Edward Neville
Treasurer: Joseph O'Sullivan
Senior UMSU Rep.: Eugene Rudachek
Junior UMSU Rep.: Joseph O'Sullivan
ABC Rep.: Jack Whyte
Brown & Gold Rep.: James Doherty
Social Rep.: Michael Parent
Debating Rep.: Bill Ross
War Committee Rep.: Renauld Paskewitz
Publicity Chairman: Don Kennedy
Crusader Editor: Joe O'Sullivan

1945-46

Senior Stick: Stephen Casey
Junior Stick: Bob Dowling

Secretary- Treasurer: Eugene Rudachek
 Senior UMSU Rep.: Joseph O'Sullivan
 Junior UMSU Rep.: Alban Paskewitz
 A.B.C. Rep.: Jack Patterson
 Brown & Gold Rep.: Tom Robertson
 Social Rep.: George Newsome
 Debating Rep.: Gordon Bell
 War Committee Rep.: Lorne Reznowski
 Publicity Chairman: Bill Maloney
 Drama Chairman: Marcel Bonneau
 Crusader Editor: Stephen Casey

1946- 1947

Senior Stick: Joe O'Sullivan
 Junior Stick: Bob Deegan
 Secretary- Treasurer: Shelagh Madden
 Senior UMSU Rep.: Lorne Dowling
 Junior UMSU Rep.: L. Reznowski
 A.B.C. Rep.: Stephen Casey
 Sodality: James Carey
 Brown & Gold Rep.: John Donovan
 Drama Chairman: William Maloney
 Debating Chairman: Arthur Mauro
 Publicity Chairman: Peter McDiarmid
 Social Chairman: George Newsome
 Crusader Editor: Stephen Casey

1947- 1948

Senior Stick: John Donovan
 Junior Stick: Peter McDiarmid
 Secretary- Treasurer: Emile Toupin
 Senior UMSU Rep.: George Newsome
 Junior UMSU Rep.: Bernard Hofley
 Social Convener: William Maloney
 Debating President: Arthur Mauro
 Drama Chairman: James Carey
 A.B.C. President: Robert Dowling
 Brown & Gold Rep.: John Zdan
 Crusader Editor & Publicity Rep.: Stanley Fulham
 Asst. Crusader Editor: Bob Allison

1948- 1949

Senior Stick: Anthony William Maloney
 Junior Stick: Peter McDiarmid
 Secretary- Treasurer: George Newsome
 Senior UMSU Rep.: Bernard Hofley
 Junior UMSU Rep.: Conrad Wyrzykowski
 House Committee Chairman: Wilfred Degraes

Social Chairman: William Hanley
 Publicity Chairman: Michael Lalor
 Debating Chairman: Raymond Myrvold
 Drama Chairman: Robert Gayner
 Athletic Dir.: James Carey
 Brown & Gold Rep.: Stanley Swiderski
 Crusader Editor: Arthur V. Mauro

1949- 1950

Senior Stick: Ray Myrvold
 Junior Stick: Leonard Kolla
 Junior UMSU Rep.: Raymond Wyrzykowski
 Social Chairman: Ben Hofley
 Public Relations: Walter Maycher
 Publicity: Frank Sardina
 Debating Chairman: Paul Seiferling
 Athletic Dir.: Gord Phillips
 Brown & Gold Rep.: George Atwell
 Crusader Editor: Bob Bennett

1950-1951

Senior Stick: Robert Bennet
 Junior Stick: Paul Kennedy
 Senior UMSU Rep.: Ray Wyrzykowski
 Junior UMSU Rep.: Dan McDevitt
 Secretary- Treasurer: John Currie
 Social Chairman: George Murphy
 Debating Chairman: Ed Sabna
 Brown & Gold Rep.: John Zupko
 House Committee: Joesph Halak
 Athletic Dir.: Bill Labelle
 Publicity: Frank Scardina
 Drama Chairman: John Camajou
 Crusader Editor: Roger Marquis

1951-1952

Senior Stick: Raymond Wyrzykowski
 Junior Stick: John Burns
 Secretary- Treasurer: Donald Sinclair
 Publicity: Frank Scardina
 Athletic Dir.: Ron Sanders
 Drama Chairman: John Camajou
 Senior UMSU Rep.: Dan McDevitt
 Junior UMSU Rep.: John Robinson
 Debating Rep.: Julius Koteles
 Social Chairman: Bill LaBelle
 Brown & Gold Rep.: John Zupko
 Crusader Editor: Jim Konlup & Ian Neville
 House Committee Chairman: Albert Heiland

1952-1953

Senior Stick: Julius Koteles
Junior Stick: John Camajou
Secretary- Treasurer: Daniel McDevitt
Senior UMSU Rep.: John Robinson
Junior UMSU Rep.: Francis Smutney
Athletic Chairman: Ronald Sanders
Debating Chairman: Edward Mann
Dramatic Chairman: Murray Aseltine
Brown & Gold Rep.: Robert Paille
Social Chairman: George Goulet
House Committee Chairman: Daniel Hoorne
Crusader Editor: John Peterkin & Kenneth McKinnon
Publicity Manager: Paul Bromley

1953-1954

Senior Stick: John Camajou
Junior Stick: Joseph McLoughlin
Secretary - Treasurer: Gerald Clancy
Senior UMSU Rep.: Frank Smutney
Junior UMSU Rep.: Claude LaFleche
Athletic Chairman: George Goulet
Debating Chairman: Daniel McDevitt
Dramatic Chairman: Paul Bromley
Brown & Gold Rep.: Robert Paille
Social Chairman: Frank Cvitkovitch & Frank Mico
Publicity: John Burns
Crusader Editor: Kenneth Bednarczyk

1954- 1955

Senior Stick: Gerald Clancy
Junior Stick: Patrick Carroll
Secretary—Treasurer: Frank Rosborough
Senior UMSU Rep.: Paul Bromley
Junior UMSU Rep.: Frank Cvitkovitch
Debating: Paul Bromley
Social Chairman: Leonard Yauk & John Burns
Publicity: Paul Hower
Drama Rep.: John Peterkin
Athletics Rep.: Joesph McLoughlin
Brown & Gold Rep.: Stan Cunningham
The Crusader Editor: Jim Ryckebosch

1955-1956

Senior Stick: Loenard Yauk
Secretary-Treasurer: Patrick Carroll
Junior Stick: Jim Foran

Senior UMSU Rep.: Frank Cvitkovitch
First Year President: Philip Fafard
Junior UMSU Rep.: Allan Deegan
Sports Rep.: Kenneth McKinnon
Debating Rep: Eric Amann
Drama Rep.: Jim Hanley
Paulinian Editors: Laurie Hughes & Peter Freeman
Brown & Gold Rep.: Jerry Pasika
Social Co-Chairman: Jim Ryckebosch & Jim Ryan
Publicity Rep.: Paul Hower
House Chairman: Mario Perreault

1956-1957

Senior Stick: Patrick Carroll
Secretary- Treasurer: Peter Freeman
Junior Stick: Philip Fafard
Senior UMSU Rep.: Allan Deegan
First Year President: Louis Mainella
Jr. UMSU Rep.: Michael Burns
Athletic Chairman: Mario Perreault
Debating Chairman: Frank Cvitkovitch
Dramatic Chairman: James Ryan
Paulinian Editor: Terry Jewel
Brown & Gold Rep.: Paul Hower
Social Co-Chairman: James Hawley & James Foran
Publicity Rep.: Laurie Hughes
House Chairman: Gabriel Girard

1957-1958

Senior Stick: Laurie Hughes
Secretary- Treasurer: John Ried
Senior UMSU Rep.: Michael Burns
Athletic President: Mario Perreault
Jr. UMSU Rep.: Philip Fafard
Debating Chairman: James Foran
First Year President: Louis Gendreau
Drama Chairman: Donald Kubesh
Public Relations: Paul Chyzzy
Senior Social Chairman: Richard Clancy
Junior Social Chairman: Donald Gastmeier
Senior Paulinian Editor: Terrance Jewell
Junior Paulinian Editor: Stephen Halasz

1958- 1959

Senior Stick: Philip Fafard
Secretary-Treasurer: John Reid
UMSU Rep.: Michael Burns
Athletic Rep.: Neil Payne

Jr. UMSU Rep: Patrick Mulgrew
 Debating Chairman: Ken McKinnon
 First Year President: Donald Forbes
 Drama Chairman: Joel Scott
 Public Relations: Donald Kubesh
 Senior Social Chairman: Donald Gasltmerer
 Junior Social Chairman: Robert Kerr
 Paulinian Editors: Paul A. Grescoe & Paul A. Minvielle

1959-1960

Senior Stick: Michael Burns
 Vice Stick: Patrick Mulgrew
 Secretary-Treasurer: Donald Gastmeier
 Senior UMSU Rep.: Patrick Mulgrew
 Athletic President: Jack Olinkin
 Junior UMSU Rep.: Brian O'Connell
 First Year President: Kenneth Nieman
 Senior Debating: Dan Kennedy
 Junior Debating: Ed Brown
 Senior Social Chairman: Brian Ayotte
 Junior Social Chairman: Mark Wheaton
 Senior Paulinian Editor: Martin O'Malley
 Junior Paulinian Editor: Joe Marcella
 Executive Secretary: Judith Russell
 Public Relations: Don Forbes
 Drama Chairman: Bob Haier

1960- 1961

Senior Stick: Patrick M. Mulgrew
 Secretary-Treasurer: Daniel Kennedy
 Senior UMSU Rep.: Brian O'Connell
 Athletic President: Jack Olinkin
 Junior UMSU Rep.: Patrick Reid
 Debating Chairman: Edward Brown
 First Year President: Raymond Yost
 Drama Chairman: Robert Haier
 House Chairman & Public Relations: John Puchniak & Lawrence Wood
 Senior Social Chairman: Mark Wheaton
 Junior Social Chairman: Paul Rondeau
 Senior Paulinian Editor: John Sinclair
 Junior Paulinian Editor: Brian Kelly
 Women's Representative: Sharon Jacques
 Executive Secretary: Judith Russell

1961- 1962

Senior Stick: Richard Grover
 Secretary-Treasurer: Jack Olinkin
 Senior UMSU Rep.: Patrick Reid

Athletic President: John Puchniak
 Junior UMSU Rep.: Rod Beehler
 First Year President: William Ryan
 Debating Chairman: James Smith
 Drama Chairman: William Briskie
 House Chairman & Public Relations: Robert Haier

Senior Social Chairman: Brian O'Connell
 Junior Social Chairman: Mark Burns
 Senior Paulinian Editor: Marguerite McDonald

Junior Paulinian Editor: Michael Sinclair
 Women's Rep.: Sharon Jacques
 Executive Secretary: Marilyn Van Daele

1962-1963

Senior Stick: Thomas Reid
 Secretary-Treasurer: Lorne Meikle
 UMSU Rep.: Rod Beehler
 Athletic President: Dennis Giguere
 First Year President: Bill Larner
 Debating Chairman: William Gray
 Drama Chairman: Cam Osler
 Public Relations: Chuck Phelan
 House Chairman: Dennis Schroeffel
 Senior Social Chairman: Bert DeLeeuw & Mark Burns

Junior Social Chairman: Rachel Degagne
 Senior Paulinian Editor: Michael Sinclair
 Junior Paulinian Editor: Berni Toni
 Woman's Rep: Trudi Lewicki
 Secretary: Marilyn Van Daele
 Executive Secretary: Louise Lessard
 Treasurer: Jack Olinkin

1963-1964

Senior Stick: Michael Sinclair
 Vice Stick & UMSU Rep.: Joe Moffat
 Athletic President: Leo Duguay
 Treasurer: Cam Osler
 Paulinian Editor: Jan Lazowski
 Social Chairman: Wayne Blackburn
 Debating Chairman: Tom Dooley
 Drama Chairman: Paul Jo Leveille
 Public Relations: Gerry Verville
 House Chairman: George Solylo
 Woman's Rep.: Rachel De Gagne
 Secretary: Louise Lessard, Betty Doerr, Ida Reichart
 Junior Paulinian: Gilbert Laurin

Junior Social Rep.: Sharon MacBride & Pete Leger

First Year President: John Bourbonnais

1964- 1965

Senior Stick: Tom Dooley

Vice Stick: Paul Costello

UMSU Rep.: Gil Laurin

Athletic Presidents: Emano Barone & Nancy Thompson

Paulinian Editor: Sharon Burnett

Social Chairman: Norman Gardner

Debating Chairman: Leo Duguay

Drama Chairman: Doug Robertson

Publicity: Jim Senka

House Chairman: Ron Wood

Secretary: Betty Doerr

Junior Paulinian: Jackie O'Brien

Junior Social: Linda Walker

Junior Drama: Patricia Burns

Junior Debating: Ray Deblaere & Tom Sinclair

Treasurer: Lucille Sevigny

Third Year Rep.: Ida Reichardt

Fourth Year Rep.: Marilyn Lewicki

1965- 1966

Senior Stick: Terry Mooney

Vice Stick & Treasurer: Dave McDonald

UMSU Rep.: Brian Herner

Secretary: Ida Reichardt

Women's Athletics: Nancy Tomson

Men's Athletics: Paul Reynolds

Paulinian Editors: Jim O'Connor, William Backman, Dan O'Brien

Publicity Chairman: Jim Senka

Social Chairman: Alan Bourgeois

Debating Chairman: Gerry Cummings

Drama Chairman: Jim Janssens

House Chairman: Oleh Romaniw

Junior Social Rep.: Lorraine Garand

Junior Debating: Don Wasylenki

Junior Drama: Tania Murenko

First Year Rep.: Dan Lapres

Junior Paulinian Editor: Richard Stuart

1966- 1967

Senior Stick: Martin O'Connor

Vice Stick & Treasurer: Alan Bourgeois

UMSU Rep.: Richard Stuart

Secretary: Linda Eunson

Men's Senior Sports Rep.: Jerry Kozak

Men's Junior Sports Rep.: Mike Hannah

Women's Senior Sports Rep.: Marie-Ann Vanselaar & Nadina Jordan

Senior Paulinian Editor: Bill Ryan

Senior Yearbook Editor: Joanne Lewandosky

Senior Debating: Dan Wasylenki

Senior Drama: Ron Hessler

Publicity: Stan Martin

House Chairman: Robert Campbell

Junior Paulinian Editor: Ray McCall

Social Chairman: Linda Walker

Junior Debating: Bob Derrick

Junior Drama: Terry Sargeant

First Year President: Angus Reid

Junior Yearbook Editor: Marianne Wawrykow

1967- 1968

Senior Stick: Robert Dunn, Stan Martin

Vice Stick: Margaret- Mary Downey

UMSU Rep.: Angus Reid

Academic Affairs Chairman: Brian Meronek

Secretary: Mary Jane Reid

House Chairman: Larry Williams

Publicity: John McCormick

Senior Paulinian Editor: Dan O'Brien

Senior Debating: Gregory Yost

Senior Drama: Phil Kusie

Senior Men's Sports: John Cheyne

Women's Sports: Pat Clubb

Senior Yearbook Rep.: Joan Lewandosky

Junior Paulinian Editor: Monika Feist

Social Chairman: Doug Whaley

Junior Debating: Otto Ament

Junior Drama: Veronica Pilek

Junior Men's Sports: Marion Ruracz

First Year Rep.: Johnston Smith

Junior Yearbook Rep.: Sheila Sinclair

1968- 1969

Senior Stick: Philip Kusie

Vice Stick: Don McLure

Lady Stick: Pat Clubb

UMSU Rep.: Chris Dunn

Academic Affairs: Bill Cann

Secretary: Lynn Cook

House Chairman: Gus Van Arendoeck

Social: Judy Tobin
 Publicity: Conrad Marion
 Debating: Bill Cann
 Drama: Dennis Kozier
 Men's Sports: Gord Hoeshen
 Women's Sports: Linda Gerelus
 Yearbook Editor: Joanne Lewandosky
 Paulinian Editor: Bruce Cameron

1969- 1970

Senior Stick: Don McClure
 Vice Stick & Acting Senior Stick: Mike Boreskie
 Lady Stick: Linda Gerelus
 UMSU Rep.: Mike McKernan
 Academic Affairs: Bill Cann
 Secretary: Helen Ivanoff
 Social: Marilyn Koltsek
 Publicity: Myron Galinowsky
 Drama: Krank Luce
 Men's Sports: George Krucik
 Women's Sports: Marilyn Sidloski
 Parliamentarian: Randy McNicol
 Yearbook Editor: Gordon Van Tighem
 Paulinian Editor: Johnston Smith

1970-1971

Senior Stick: Michael Boreskie
 Lady Stick: Anna Marie Magnifico
 Vice Stick: Henry Dudek
 Academic Affairs Chairman: Johnston Smith
 Academic Affairs: Randy McNicol
 Drama: Betty Friesen
 House Chairman: Rick Prost
 Men's Sports: Lorne Hagel
 Parliamentarian: Charlie Sherbo
 Publicity: Dan McCarthy
 Secretary: Bob Grafton
 Social: Mike Gautier
 UMSU Rep.: Steve Chipman
 Woman's Sports: Candace O'Connor
 Paulinian Editor: Mike Costello

1971-1972

Senior Stick: Dan McCarthy
 Lady Stick: Joanna Ehrlich
 Vice Stick: Brian Murphy
 Academic Affairs: Elio Furlan
 Social: Lucille Bednar
 Drama: Betty Friesen

Parliamentarian: Mike Gauthier
 Secretary: Shelia Grover
 UMSU Rep.: Craig Hildahl
 Publicity: Ken Kowalski
 House Chairman: Rick Prost
 Men's Sports: Pat Rowan
 Women's Sports: Judy Stockmal
 Paulinian Editor: Richard Cholon

1972- 1973

Senior Stick: Lorne Becker
 Lady Stick: Sheila Grover
 Vice Stick: Dave Benson
 UMSU Rep.: Dan Stewart
 Academic Affairs: Richard Cholon
 Secretary: Cathy Jast
 House Chairman: Larry Prakopanko
 Social Chairman: Pat Chipura
 Publicity: Randy Reichardt
 Drama Rep.: Liz Magnifico
 Women's Sports: Jennifer Cambell
 Paulinian Editor: Mike Talgoy

1973-1974

Senior Stick: Dave Benson
 Vice Stick Finance: John Wither
 Vice Stick Activities: Richard Woollard
 Secretary: Karen Perkin
 Programming Dir.: Jim Prokopanko
 House Chairman: Greg Matthew
 UMSU Rep.: Tony Dalmyn
 Chaplain's Liaison: Doug Giles
 Publicity: Robert Sitter
 Women's Sports: Dianne Vanstone
 Men's Sports: Dennis Egan
 Paulinian Editor: Gail Doherty
 Social: Phil Rowan

1974-1975

Senior Stick: Bill Bowes
 Vice Stick: Robert Sitter
 Treasurer: John Wither
 Academic Affairs: Tony Dalmyn
 Publicity: I. Mardzas
 Women's Sports: Valerie Edwards
 Men's Sports: Rick Coutts
 UMSU Rep.: Pat Bennett
 House Chairman: Dennis Egan
 Chaplain's Liaison: A. Alain
 Paulinian Editor: Tim Killeen

1975-1976

Senior Stick: Ted Kowalyszyn
Vice Stick Activities: Brian Van Wallegem
Vice Stick Finance: Jim Giesinger
Academic Affairs: Doug Bowes
Social Chairman: Bruce McKay
Men's Sports: Richard Coutts
Women's Sports: Lee Anne Benson
Secretary: Michele Trottier
UMSU Rep.: Tim Killeen
Paulinian Editor: J. Carmelo Militano
Publicity: Jayne Baldwin
House Chairman: Felice (Felix) Sandron

1976-1977

Senior Stick: Mary Anne Gribben
Vice Stick Activities: Dianne Giguere
Vice Stick Finance: Chris Matthew
Social Chairman: Bill Volk
Men's Sports: Mark Adams
Women's Sports: Regan Crowley
Publicity: Pat Mahon
Secretary: Barb Herriot
Academic Affairs: Glen Thomson
UMSU Rep.: Ted Bzdega
House Chairman: Michael Riese
Paulinian Editor: Francis Newman

1977-1978

Senior Stick: Lloyd Fox
Vice Stick Activities: Parakrama Fernando
Vice Stick Finance: Joe Egan
UMSU Rep.: Cathy Cronin
Academic Affairs: Brent Thomson
Social Chairman: Mark Wilson
Men's Sports: Kevin Cleghorn
Women's Sports: Mary Chiappetta
Secretary: Kim Prost
House Chairman: Bryn Fairlie
Publicity: Lia Mosher
Paulinian Editor: Michael Riese

1978-1979

Senior Stick: Greg Skinner
Vice Stick: Kim Prost
Vice Stick Finances: Kris Anderson
Social Chairman: Reno Augellone
Academic Affairs: Kevin Cleghorn
UMSU Rep.: Jim Egan
Publicity: Janina Mikolajewski

Men's Sports: Chuck Barbee
Women's Sports: Mary Chiappetta
House Chairman: Steve Pataki
Secretary: Teresa Propanko
Paulinian Editor: Michael Riese

1979-1980

Senior Stick: Kris Anderson
Vice Stick: Peter MacDonald
Treasurer: Brigitte Van Ginkel
UMSU Rep.: James Egan
Secretary: Barbara Gandecki
Academic Affairs: Eamon Egan, Brian Hardy
Social Chairmen: Carmine Militano & Pat Logan

Publicity: Ed Anhalt
House Chairman: Nina Mikolajewski
Women's Sports: Nancy Herriot
Men's Sports: Tim Turner
Paulinian Editor: Pat Roth

1980-1981

Senior Stick: Christopher Matthew
Vice Stick: Nina Mikolajewski
Treasurer: Mike Zywna
UMSU Rep.: Kevin Booth
Secretary: Beth Barbee
Academic Affairs: John Bieber
Social Chairmen: Tim Turner
Publicity: Dave Ashcroft, Erin Kelly
House Chairman: Rosa Militano
Woman's Sports: Kathy Mahon
Men's Sports: Bruce Evans
Paulinian Editor: Chris Guly

1981- 1982

Senior Stick: Nina Mikolajewski, Tim Turner
Vice Stick: John Bieber
Treasurer: Pete Muir
UMSU Rep.: Shaun McCaffrey
Academic Affairs: Paul Roy
Secretary: Mary De Pauw
House Chairman: Alain Kolt
Social Chairman: Gordon Johnston
Publicity Rep.: Nina Mikolajewski
Men's Sports: Tom Turner
Women's Sports: Mary Kate MacDonald
Paulinian Editor: Joe Ahrens

1982-1983

Senior Stick: Paul Roy
 Vice Stick: Mary Kate MacDonald
 Treasurer: Markus Burchart
 UMSU Rep.: Chris Adams
 Secretary: Judy Ashcroft
 Academic & Spiritual Affairs: Jackie Campeau
 Social Chairman: Paul Henderson
 Publicity: Alan Foran
 House Chairman: Joe Ahrens
 Woman's Sports: Kevin Booth
 Men's Sports: Chris Matthew
 Paulinian Editor: John Bieber

1983- 1984

Senior Stick: Markus Buchart
 Vice Stick: Colleen Hellman
 Treasurer: Allyson Reed
 UMSU Rep.: Joe Ahrens
 Secretary: Naresh Fernando
 Academic & Spiritual Affairs: Kevin Bridges
 Social Chairman: Jim Darcel
 Publicity: Monica McInnis
 House Chairman: Allan Foran
 Paulinian Editor: John LeMaitre
 Woman's Sports: Jim Foran
 Men's Sports: Everett Shade

1984- 1985

Senior Stick: Paul Henderson
 Vice Stick: Don Godfred
 Treasurer: Todd Moore
 UMSU Rep.: Ted Reznowski
 Secretary: Mark Patson
 House Chairman: Cameron Zywinia
 Social Chairman: Ingrid Pflug
 Publicity: Darcia Hasselman
 Men's Sports: Gerry Scerbo
 Women's Sports: Lois Dusessoy
 Academic & Spiritual Affairs:
 Tony Reznowski
 Paulinian Editor: Ted Polz

1985- 1986

Senior Stick: Gerry Scerbo
 Vice Stick: Cam Zywinia
 Treasurer: Gilbert Fung
 UMSU Rep.: Jim Foran
 Secretary: Rick Soenen
 House Chairman: Gil Constant

Social Chairman: Joanne Kennedy
 Communication Rep.: David Mylnarowich
 Women's Sports: Karen Taraska
 Men's Sports: Davide Povoledo
 Academic & Spiritual Affairs: Darian Singh
 Paulinian Editor: Jean Pierre LeMaitre

1986- 1987

Senior Stick: Karen Taraska
 Vice Stick: Davide Povoledo
 Treasurer: Rick Soenen
 UMSU Rep.: Jim Astwood
 Secretary: Nick Jesson
 Academic & Spiritual Affairs: Lucia Dewey
 Men's Sports Rep.: Bob Bilous
 Women's Sports: Allison Kutcher
 Social Chairman: Liz Zubek
 House Chairman: Simoin Povoledo
 Communications Rep.: Donna Atonick
 Paulinian Editor: Christopher Hlady

1987- 1988

Senior Stick: Cameron Zywinia
 Vice Stick: Simone Povoledo
 Treasurer: Alexander Du
 UMSU Rep.: Bob Cielen, Karen Taraska
 Secretary: Cathy Jacyk
 House Chairman: Mike Stuhldreier
 Social Affairs: Christine LaChance
 Promotion Dir.: Trent Kane
 Communications Dir.: Joanne Kennedy
 Men's Sports: Scott Sangster
 Women's Sports: Darlene Beesaert
 Academic & Spiritual Affairs: Michelle Poulin
 First Year Rep.: Ana Maia
 Paulinian Editor: Mike Drapack

1988- 1989

Senior Stick: Alexander Du
 Vice Stick: Andres Villafana
 Treasurer: Nickolas Jesson
 UMSU Rep.: Adam DiCarlo
 Secretary: Louise Cherwick
 House Chairman: Jeff Vadas
 Social Affairs: Charles Tetreault
 Promotion Dir.: Trent Kane
 Communications Dir.: Rachel McCarthy
 Men's Sports: Tim Grouette
 Women's Sports: Kathy MacInnes

Academic & Spiritual Affairs: Michelle Poulin

First Year Rep.: Christina Dirk

Paulinian Editor: Maila J. Gabriel

1989- 1990

Senior Stick: Adam DiCarlo

Vice Stick: Maila Gabriel

Treasurer: Shannon Rhodes

UMSU Rep.: Jeff Scott

Secretary: Alexandra Dirk

House Chair: Michel Khan

Social Chairman: Tim Grouette

Grad Rep.: Cam Zywina

Promotions: Ana Maia

Communications Dir.: Michelle Duncan

Men's Sports Rep.: Mike Salmon

Women's Sports Rep.: Patricia Concepcion

Academic & Spiritual Affairs: Lisa Babey

First Year Rep.: Gilbert Miranda

Paulinian Editor: Russell Lavitt

1990- 1991

Senior Stick: Jeffrey Scott

Vice Stick: Ana Maia

Treasurer: Alexandra Dirk

UMSU Rep.: Mark Mercier

Academic Affairs: Shannon Rhoades

Secretary: Andy Borys

House Chair: Michel Khan

Social Chair: Michelle Duncan

Promotions: Kathy MacInnes

Communications: Patricia Concepcion

Sports Rep.: Bill Dowie

Spiritual Affairs: Heather Skublics

Paulinian Editor: Brooks Gordon

Computer Chair: Russell Lavitt

Graduate Studies Rep.: Cameron Zywina

1991- 1992

Senior Stick: Ana Maia

Vice Stick: Brooks Gordon (Russell Lavitt)

Treasurer: Peter Smith

UMSU Rep.: Sarah Grover

Academic Affairs: Franeli Yadao

Secretary: Andrew Borys

House Chair: Marc St. Onge

Social Chair: Lori Walkow (Clemens Czarnecki)

Promotions: Kelly Hughes

Communications: Chris Beck

Sports Rep.: Kevin Wright (Steve Polish)

Spiritual Affairs: Dorothy McAnanama

Paulinian Editor: Richard Lim

Graduate Student Rep.: Cam Zywina

1992-1993

Senior Stick: Christopher Beck

Acting Senior Stick: Fergus Lopez

Vice Stick: Michelle Duncan

Treasurer: Raquelle Kremplin

UMSU Rep.: Bob Cielen

Secretary: Jennifer Hoeschen

House Chair: Barbara Burkowski

Social Chair: Lori Walkow

Promotions: Katherine Washchyshyn

Communications: Charles Gillis

Sports Rep.: Pat Fiedotow

Paulinian Editor: Mary Mazur

Graduate Students Association Rep.: Cam Zywina

1993- 1994

Senior Stick: Fergus Lopez

Vice Stick: Patrick Hayes (Russ Conan)

Treasurer: Blair Fox (Jason Brennan)

UMSU Rep.: Katherine Washchyshyn

Academic Affairs Rep.: Tami Kowal

Secretary: Chris Beck (Katie Currie)

House Chair: Nancy Bergantim (Michelle Duncan)

Social Chair: Gwen Tomlinson

Promotions Dir.: Marcia Maia

Communications Dir.: Merena Karasevich

Sports Rep.: Russ Conan

Spiritual Affairs: Tami Kowal

First Year Rep.: Heather Mcleod

Paulinian Editor: Christine Mazur

1994-1995

Senior Stick: Marcia Maia

Vice Stick: Gwen Tomlinson

Treasurer: Jason Brennan

UMSU Rep.: Ryan Zarychanski

Secretary: Christine Mazur

House Chair: Paulette Todosischuk

Social Chair: Jordan Lanthier

Special Events: Kevin Kofler

Promotions: Jennifer Palma

Communications: Rob DeLuca

Sports Rep.: Ron Cantiveros

Spiritual Affairs: Marina Melchorre

First Year Rep.: Tim Kushneryk
 Paulinian Editor: Laura McInnes
 Graduate Students Association Rep.: Tami Kowal

1995-1996

Senior Stick: Ron Cantiveros
 Vice Stick: Samantha Koch
 Treasurer: Tony Buchel
 UMSU Rep.: Tim Kushneryk
 Secretary: Stephen Moore
 House Chair: Kristina Lipnicky
 Social Dir.: Jordan Lanthier
 Special Events: Vera Godavari
 Promotions: Sara Adam
 Communications: Pat Esperanzate & George Bouchard
 Sports Rep.: Kenny McLaren
 Spiritual Affairs: Susan Polz
 First Year Rep.: Stacie Weight
 Paulinian Editor: Brent Kolton
 Graduate Students Association Rep.: Tami Kowal- Denisenko

1996-1997

Senior Stick: Jordan Lanthier
 Vice Stick: Vera Godavari
 Treasurer: Sara Adam
 UMSU Rep.: Scott Wilson
 Secretary: Michelle Kolbuch
 House Chair: Mark Kohaykewych
 Social Dir.: Maria Mitousis
 Special Events: Stephen Moore
 Promotions: Susan Polz
 Communications: Michelle Moore
 Sports Rep.: Chris Hrynkow
 Spiritual Affairs: Katherine Zulak
 First Year Rep.: Derrick Kennedy
 Paulinian Editor: Marc St. Onge
 Graduate Students Association Rep.: Mary Mazur

1997-1998

Senior Stick: Tim Kushneryk
 Vice Stick: Tracie Yee
 Treasurer: David Chuang
 UMSU Rep.: Scott Wilson
 Secretary: Michelle Kolbuch
 House Chair: Antonio Buccini
 Social Dir.: Mark Kohaykewych
 Special Events: Chris Fedak

Promotions: Courtney Kulyk
 Communications Rep.: Derrick Kennedy
 Sports Rep.: Susan Polz
 Spiritual Affairs: Jessica Fuchs
 First Year Rep.: Lisa- Marie Buccini
 Paulinian Editor: George Hakim (Marc St. Onge)

1998-1999

Senior Stick: Lisa Anttila
 Vice Stick: Andrew Holtmann
 Treasurer: Andrew Buchel
 UMSU Rep.: Geoff Wright
 Secretary: Cara Campbell
 House Chair: Mark Shillingford
 Social Dir.: Courtney Kulyk
 Special Events: Lisa- Marie Buccini
 Communications Rep.: Maria Mitousis
 Sports Rep.: Joe Maia
 Spiritual Affairs: Nicole Fetherston
 First Year Rep.: Daniel Manchulenko
 Paulinian Editor: Elliot Carver

1999-2000

Senior Stick: George Hakim
 Vice Stick: Nicholas Louizos
 Treasurer: Daniel Manchulenko
 UMSU Rep.: Cara Campbell
 Secretary: Cathy-Ann Doyle
 House Chair: Cara Friesen
 Social Dir.: Lisa- Marie Buccini
 Special Events: Nichole Fetherston
 Promotions Rep.: Rosette Hakim
 Communications Rep.: Lauren LaBossiere
 Sports Rep.: Jean-Jacques Javier
 Spiritual Affairs: Raegan Walley
 First Year Rep.: Teresa Stolarskyj
 Paulinian Editor: Allison Paige
 Graduate Students Association Rep.: Kris Hiebert

2000-2001

Senior Stick: Nicholas Louizos
 Vice Stick: Daniel Manchulenko
 Dir. of Finance: Andrew Stevens
 UMSU Rep.: Michael Holmes
 Secretary: Julie Bremault
 Student Building Manager: Andrew Jason Penner
 Dir. of Programming: Bradford Strijack
 Dir. of Special Events: Rosette Hakim

Dir. of Public Relations: Anushka Lenoski
Dir. of Advertising: Divya Mehra
Dir. of Athletics: Travis Giavedoni
Dir. of Spiritual Affairs: Raegan Walley
First Year Rep.: Shawn Alwis
Paulinian Editor: Jean- Jacques Javier

2001-2002

Senior Stick: Jean- Jacques Javier
Vice Stick: Travis Giavedoni
Treasurer: Laksh Khatter
UMSU Reps.: Michael Holmes & Shawn Alwis
Secretary: Dominika Jasiewicz
Student Building Manager: (Andrew Jason Penner)
Dir. of Programming: Megan Roberts (Rosette Hakim)
Special Events: Elizabeth Moore-Bunney (Julie Bremault)
Public Relations: Veronica Lussier
Advertising: Sarah Myk
Sports Rep.: Michael Turchyn- Brako
First Year Rep.: Thomas Holmes
Spiritual Affairs: Gerald Marion (Brydon Caldwell)
Paulinian Editor: Jean- Jacques Javier (Dan Manchulenko)

2002-2003

Senior Stick: Shawn Alwis
Vice Stick: Anushka Lenoski
Treasurer: Joseph Fiorino
UMSU Reps.: Melissa De Witt & Dana Gregorie
Secretary: Kimberly McIntosh
Building Manager: Chris Masi
Programmer: Megan Roberts
Special Events: Laura Robson
Communications Rep.: Eric Au
Sports Rep.: Michael Turchyn- Brako
First Year Rep.: Paulina Dambski
Spiritual Affairs Rep.: Gerald Marion
Paulinian Editor: Jean-Jacques Javier

2003-2004

Senior Stick: Kathrine Basarab
Vice-Stick: Peter Bialy
Treasurer: Ranjit Gill
Secretary: Dominka Jasiewicz
UMSU Reps.: Dana Gregorie & Laura Robson

Building Manager: Alex Ivory
Dir. of Communications: Eric Au
Dir. of Programming: Marc Hoe
Dir. of Special Events: Dana Trias
Dir. of Athletics: Matt Jones
Dir. of Spiritual Affairs: Gerald Marion
Paulinian Editor: Jean-Jacques Javier
First Year Rep.: Rachel Walton
Graduate Student Association Rep.: Matthew Kwok

2004-2005

Senior Stick: Ranjit Gill
Vice Stick: Marc Hoe
Dir. of Finance: Raymond Gagne
Secretary: Dana Trias
Dir. of Programming: Desmond Sweeney
Dir. of Special Events: Elaine Tarapaski
UMSU Reps: Dana Gregorie & Christina Fawcett
Dir. of Spiritual Affairs: Gerald Marion
Dir. of Athletics: Justine Rak-Banville
Dir. of Communications: Michael Madziar
Graduate Students Rep.: Graham Green
Student Building Manager: Scott Bannatyne
Paulinian Editor: Martin Lussier

2005-2006

Senior Stick: Christina Fawcett
Vice Stick: Michael Madziar
Dir. of Finance: Sebastian Snidal
UMSU Reps.: Kristjan Thompson & Mercedes Rich
Dir. of Programming: Matthew Bialy
Building Manager: Chris McCulloch
Dir. of Communications: Amanda Goldsmith
Secretary: Raed Joundi
Dir. of Special Events: Lindsay MacDonald
Dir. of Athletics: Brett Luschinski
Dir. of Spiritual Affairs: Iru Fernando
Paulinian Editor: Dana Gregoire
University One Students' Rep.: David Blackwood
Graduate Students' Rep.: Graham Greene

2006-2007

Senior Stick: Adam Muzychuk
Vice Stick: Brett Luschinski
Dir. of Finance: Chris McCullough

UMSU Reps.: Kristjan Thompson & Raed Joundi
 Dir. of Programming: Ian Philips
 Student Building Manager: Sebastian Snidal
 Dir. of Communications: Laura Clendenan
 Secretary: Roshini Mendis
 Dir. of Special Events: Lindsey MacDonald
 Dir. of Athletics: J. Mikel Pestrak
 Dir. of Spiritual Affairs: Iru Fernando
 Paulinian Editor: Jameel Abdulrehman

2007-2008

Senior Stick: Brett Luschinski
 Vice Stick: Carolyn Bulman
 Dir. of Finance: Lindsay MacDonald
 UMSU Reps.: Tommy Bzura & Gregory Schmidt
 Dir. of Programming: Essante Persad
 Building Manager: Gregory Kreml
 Dir. of Communications: Alia Marcinkow
 Secretary: Tiffany Walker
 Dir. of Special Events: Renee El- Gabalawy
 Dir. of Athletics: David Pestrak
 Dir. of Spiritual Affairs: Carling MacDonald
 Social Convener: Ashley Pylypowich, Nadine Lam
 Assistant Building Manager: Kari Rodrigues

2008-2009

Senior Stick: Greg Schmidt
 Vice Stick: Ashley Pylypowich
 Dir. of Finance: Scott Acheson
 UMSU Reps.: Tyler Kelsch & Michael Wilcock
 Dir. of Programming: Nadine Lam
 Public Relations: Alanna Cunningham, Tom Hall
 Secretary: Peter Anandranstakis
 Dir. of Promotions: Stefan Paszlack
 Building Manager: Johanna Washchyshyn
 Dir. of Spiritual Affairs: Young Jung
 Legal Affairs: Michael Silicz
 Advocatus Diaboli: Matt Yunik
 Social Rep.: Eric Vincent, Patrick Simmonds, Chelsea Shepherd
 Paulinian Editor: Kevin McPike

2009-2010

Senior Stick: Kevin McPike
 Vice Stick: Jason Brown
 Dir. of Finance: Stefan Paszlack

UMSU Reps.: Tyler Kelsch & Matt Yunik
 Secretary: Michelle Leung
 Dir. of Programming: Scott Angus, Jamie Prystenski
 Dir. of Spiritual Affairs: Michelle Kehler
 Special Events: Joel Fraser, Cameron Caners, Shannon del Bigilo, Cielle Wachnian, Marta Kornowska
 Dir. of Public Affairs: Daniel Vis, Peter Anandranistakis
 Dir. of Advertising: Amanjot Sandhu
 Dir. of Legal Affairs: William Gould

2010-2011

Senior Stick: Robert Schmidt
 Vice Stick: Cameron Norrie
 Dir. of Finance: Tyler Ibrahim
 UMSU Rep.: Kevin McPike
 Secretary: Breanna Mulhall & Alexandra Cornick
 Catholic Affair Dir.: Richard Jung
 Dir. of Advertising: Angelina Prychitko
 Legal Affairs Rep.: William Gould
 Public Relations: Alexis Prychitko, Andrew Kochan
 Dir. of Special Events: Anthony Foderaro, Matthew Semchyshyn, Antonio Paletta, Ryan Toth
 Building Manager: Tanner Twerdun

2011-2012

Senior Stick: Richard Jung
 Vice Stick: Antonio Paletta
 Dir. of Finance: James McPherson
 UMSU Rep.: Sarah Alcock & Robert Schmidt
 Secretary: Alexandra Cornick
 Dir. of Special Events: Matthew Semchyshyn, Ryan Toth, Cameron Norrie, Jane Coughlin, Tyler Clegg, Dillon Acheson, Tyler Koshowski
 Sport's Rep.: JD Linton
 Building Manager: Tanner Twerdun
 Student Affairs: Julia DaCosta, Andrew Kochan
 Dir. of Public Affairs: Maria Santiano, Antony Paulic
 Dir. of Advertisement: Sam MacRae

2012-2013

Senior Stick: Matthew Semchyshyn
 Vice Stick: Alexandra Cornick

Dir. of Finance: Maria Santiano
UMSU Rep.: Thomas Licharson & James McPherson
Secretary: Timothy Sandron
Dir. of Advertisement: Jordan Stephensen
University One Rep.: Diane Bosc, Greg Cantafio
Chief Council Advisor: John Doering, Anthony Foderaro
Chief Fundraising Officer: Pierre Bosc
Chief Human Resources: Julia DaCosta
Building Manager: Samantha MacRae
Campus Ministry: Benedicte LeMaitre
Paulinian Editor: Andrew Konopelny
Assistant Paulinian Editors: Jane Coughlin, Thandi V- Shawa
Paulinian Sports Editor: Daniel Militano
Paulinian Lifestyles Editor: Jessa Hogarth
Lounge Rep.: David Dy, Amanda Turner
Dir. of Special Events: Ryan Toth
Assistant Dir. of Special Events: Tyler Koshowski
Sports Rep.: Amir Ali
Dir. of Student Affairs: Maria Cortes-Toro
Dir. of Public Affairs: Tom Toni
Public Affairs: Chris Schmidt, Joseph Darcel, Adriana Paulic
Special Events: Jason Cornick, Lauren Davila, Serena Stimpson, Michelle Cea-Flores, Meghan Dobie, Matt Foderaro, Kailey Oxenforth, Nick Jones, Michael Malliaris, Luba Michno, Elysa Sandron, Alexandra Stephensen
Student Affairs Team: Daniela Pilomeno, Martin Szytkin, Luke McKim, Sarah Alcock

2013-2014

Senior Stick: Thomas Licharson
Vice Stick: Greg Cantafio
Building Manager: Michael Malliaris (Matthew Semchyshyn)
Dir. of Finance: Cam Teschuk
Secretary: Maria Cortes-Toro
UMSU Rep.: Diane Bosc & James McPherson
Dir. of Logistics: Ryan Toth
Campus Ministry: Benedicte LeMaitre
Dir. of Fundraising: Pierre Bosc
Dir. of Marketing: Alex Cornick

Marketing Committee: Julia DaCosta, Meghan Dobie, Ronald Huletey, Matt Hanks, Matt Alcock, Sarah Alcock
University One Rep.: Colton Bohonos, Christine French
Logistics Committee: Nick Jones, David Dy, Chris Schmidt, Alexandra Stephensen, Michelle Cea Flores
Dir. of Academic Events: Michael Malliaris
Academic Events Committee: Quinn Robertson Stovel, Sarah Prins, Nav Brar, Trevor Stansonp

2014-2015

Senior Stick: Greg Cantafio
Vice Stick: Michael Catanese
Building Manager: David Dy
Dir. of Finance: Evan Pollard
Secretary: Michael Malliaris
UMSU Rep.: Diane Bosc & James McPherson
Campus Ministry: Benedicte LeMaitre
University One Rep.: Shane Thiessen, Chantale Bosc
Dir. of Outreach: Alex Cornick
Dir. of Supplies: Julia DaCosta
Dir. of Hype: Matt Hanks
Dir. of Volunteers: Matt Semchyshyn
Dir. of Set-Up: Sarah Alcock
Paulinian Editor: Jeremy Semchyshyn
Council-in-Whole Members: Matthew Alcock, Colton Bohonos, David Cea-Flores, Braeden Cornick, Meghan Dobie, Pawel Garda, Ron Huletey, Harrison Katz, Carter Liebrezeit, Mark Mohan, Martin Michalak, Brody Price, Marla Santos, Breanna Scott, Joey Stewart, Grady Woodward

2015-2016

Senior Stick: Michael Catanese
Vice Stick: Jeremy Semchyshyn
Building Manager: Carter Liebrezeit
Dir. of Finance: Evan Pollard
Secretary: Chantale Bosc
UMSU Rep.: Harrison Katz
UMSU Rep. & Catholic Affairs: Benedicte LeMaitre
Paulinian Editor: James McPherson
75th Anniversary Edition Paulinian Editor: Matt Semchyshyn
Past Senior Stick: Greg Cantafio

First Year Rep.: Mark Davidson

Chief of Hype: Matt Hanks

Council-in-Whole Members: Amanda

Finch, Amanda Hince Siwicki, Breanna

Scott, Brody Price, Colton Bohonos,

David Cea- Flores, Diane Bosc, Grady

Woodward, Janna Stefanson, Joey

Stewart, Julia DaCosta, Mark Mahon,

Marla Santos, Luigi Imbrogno, Megan

DaCosta, Meghan Dobie, Owen

Black, Pamela England, Pawel Garda,

Rhea Teranishi, Samantha Demchuk,

Sarah Wiebe, Shane Thiessen, Taylor

Lafreniere, Thor Sigmar, Asher Hailu,

Drake Lesperance, Mario Fiorentino,

Martin Camungol, Theo Deezar, Thor

Sigmar

Names Index

A

Adams, Christopher, vii, viii, 2, 22, 83, 112,
140, 168, 210, 212, 213, 235, 284, 301,
310, 318, 337
Adams, Karen, 154, 162, 166
Adams, Paul, 292, 324
Adams, Vicky, 298
Alban Bouchard, csj, Sr. Mary, 108, 131
Albuquerque, Lucia, 228
Alcock, Sarah, 27
Algaze, Guillermo, 344
Allaire, Louis, 40
Allegro, Kaila, 128
Amaladas, Miriam, 63
Amaladas, Stan, 63, 108
Andery, Amalia, 228
Appleby, Scott, 323
Apuugum, Lucy, 130
Aquinas, op, Thomas, 113, 153, 165, 182
Arsenault, Fr. Richard, 119, 123
Askerov, Ali, 333
Au, Eric, 119
Avison, Margaret (1915-2007), 201

B

Babin, omi, Fr. Pierre, 303
Bacola, Meredith, 236
Badenheuer, Grete, 287
Baete, sgm, Sr. Elaine, 21, 22, 51, 106-133,
137, 139, 140, 171, 255
Baran, Fr. Dr. Alexander, 136, 137
Barkwell, Ted, 168
Baumann, sgm, Sr. Bertha, 226, 230
Bayda, CSsR, Fr. Bryan, 108, 137
Beah, Ishmael, 310, 315
Beeston, Paul, 290, 291
Bell, Roderick, 325
Bennett, Dixie, 41
Bennett, Robert, 41, 43
Benson, Rick, 119, 127, 128

Bérard, Réal, 263
Bergen, Jonine, 4, 292
Bernard of Clairvaux, 206, 207
Bernardin, Cardinal Joseph, 183
Bernier, Deb, 115, 282
Bisson, sj, Peter, 59
Black, Ed, 224
Blake, Emily Hilda, 66
Blanchard, Jim, 163
Bland, Jr, Gilbert, 240
Blankstein, Marjorie, 312, 322
Blough, Neal, 382
Bobey, William, 135
Boff, Leonardo, 181
Bohaychuk, Walter Nestor, 135
Bosc, Diane, ii, 28, 49
Bosc, Pierre, 27
Bouchard, Joel, 264
Boudreau, Thomas, 330
Bova, Joe, 324
Boyden, Joseph, 96
Boyle, sj, Fr. P.J., 303
Boys, snjm, Sr. Mary C., 178-180, 299
Bozyk, Fr. Vladimir, 134, 135, 137
Braceland, sj, Fr. Lawrence, 16, 99, 223, 207
Bracken, Denis C., vii, 2, 79, 126, 127, 139,
192, 200, 203, 205, 206, 235, 276, 282,
301, 335, 337, 339, 383
Brennan, Jason, 334
Brodie, Nickie, 226
Broesky, Gladys, 64, 123, 125, 235, 309, 354,
363, 364, 367
Brogan, Mary, 42
Bromley, Paul, 293
Brookes, W., 41
Brophy, Fr. John, 121
Brown, Hugh, 221
Buccini, Antonio, 51
Buchwald (1928-2008), Harold, 282, 322,
326

Buchwald, Marjorie, 324
 Buckley, Fr. Michael J., 99
 Burghardt, sj, Walter J., 176- 178
 Burke-Gaffney, sj, Fr. Desmond, 31, 33, 233
 Burns, James, 324
 Burns, Michael C., 282
 Burrell, csc, Fr. David, 320, 326
 Burwell, sj, Fr. Jeffrey S., 64, 126, 127, 133,
 164, 233, 235, 236, 237, 284
 Butterill, Christine, viii, 4, 11, 29, 45, 64, 67,
 72, 77, 167, 168, 172, 174, 185, 255, 262,
 264, 294, 298, 301, 337, 339, 352, 353,
 363, 383, 384
 Byrne, Sean, 12, 87, 160, 195, 296, 318, 322,
 323, 324, 327, 334

C

Cahill, Lisa Sowle, 203-205
 Caligiuri, Michael, 114, 234, 324
 Caloz, omi, Fr. Jean- Pierre, 189
 Camajou, John, 293
 Campbell, Marlene, 263
 Camus, Albert, 59
 Cantafio, Greg, 28, 49
 Carr, James, 322, 325
 Carter, Richard, 40
 Cattaneo, Lazzaro, 357
 Cavalcante, Eliude, 110, 122, 123
 Chadwick, Owen, 173
 Chani, Thomas, 131
 Chargaff, Erwin, 371
 Charlesworth, Rod, 263
 Chartrand, Msgr. Norman, 77
 Chasson, Michael, 325
 Chaykovska, Vera, 298
 Chenier, Claire, 121
 Chimy, osbm, Fr. Jerome, 137
 Christmas, Bob, 314
 Christiansen, sj, Fr. Drew, 326
 Chrysostom, John, 179
 Chychota, Julie, 334
 Clark, Philip, 115, 255, 284
 Clavelle, Karen, 66, 69
 Clegg, Tyler, 24
 Clifford, Catherine E., 213
 Clooney, sj, Fr. Francis X., 206-209
 Cobb, John, 196
 Cohen, Leonard, 305
 Collins, John, 290, 291

Conde-Gervais, Linda, 183
 Congar, Yves, 184, 214
 Connor, R.D., 301
 Cooley, Larry, 154, 227, 235, 383
 Cooper, Thomas, 304
 Cornick, Alexandra, 24, 28, 49
 Cornick, Angela Pallotta, 228, 229
 Cornick, Jason, 28
 Corral, Fr. Eduardo, 133
 Cortes Toro, Maria 28
 Cory, Sharon, 267, 271, 272, 280
 Cotter, sj, Fr. Arthur, 143, 145
 Coudierre, Emelie, 125
 Coughlin, Jane, 23, 24, 25, 28
 Cousins, Adam, 122, 126-129
 Cox, Harvey, 196
 Craddock, Margaret, 298
 Craigen, Rob, 260
 Creamer, sj, David, 12, 22, 64, 99, 109, 119,
 122, 123, 126, 160, 234, 235, 236, 322,
 337, 353
 Culkin, John, 302
 Currie, Raymond, 335
 Curry, Msgr. John, 138

D

DaCosta, Julia, 27, 29, 49
 Damphousse, Fr. Marcel, 123
 Daniels, Fr. Wilf, 168
 Darcel, Joseph, 255
 Daves, J. C., 142
 Davidson, Ashley, 282
 Davila, Lauren, 28
 Davison, Todd, 283
 Day, Dorothy, 131
 de Acosta, José, 73
 de Pape, osu, Sr. Maria, 108
 Dean, James, 177
 Deegan, Joe, 100
 Deluca, Rayleen, 227
 Demmer, Klaus, 210
 Deneka, Victor, 135
 Desjardin, Marc, 277
 Desmond, Larry, 43
 Desrochers, ommi, Sr. Rita, 108, 115, 184
 Diaz, Joshua, 131
 Dickinson, Emily, 201
 Dion, Sandrine, 224
 Dnistrian, cssr, Fr. Dmytro, 137

Dobie, Meghan, 28, 49
 Doiron, sgm, Sr. Laurette, 117
 Dondo, Tito, 182
 Donoghue, J. D., 283
 Dooley, Tom, 77, 321, 322, 326, 327
 Dowling, Diane Johnson, 258, 259, 260, 284
 Dowling, Roy, 257, 258, 259, 260
 Drake, sj, Fr. Harold, 42, 145, 146, 147, 148, 149, 150, 151, 153, 156, 157, 165, 166
 Driscoll, Br. John (Jack) G., 295, 296, 297, 298, 319, 320
 Driscoll, sj, Fr. Joseph B., 16, 41, 42, 44, 52, 120, 157, 168, 278
 Dronzek, Bernard, 77, 321, 335
 Dudari, Antonia, 131
 Duffy, Eamon, 173-175
 Duffy, Jane, 158, 159
 Dulles, sj, Avery, 215
 Duma, Theresa, 281, 324
 Duncan, Karen, 383
 Dunn, Christopher, 41
 Dunn, Patricia, 41
 Duran, Lucinda, 273
 Dutka, June, 134
 Dwyer, Rosemary, 147, 151, 158, 300
 Dyck, Andrew, 215, 384
 Dyck, Dennis, 227
 Dykman, Jerry, 101

E
 Ebbeling, Alexander, 208
 Ediger, Garry, 383
 Eggie, Hallie, 282
 Eigenbrod, Renate, 93
 El Hassan bin Talal of Jordan, His Royal Highness Prince, 53, 324
 El Tassi, Abdo (Albert), 193, 312
 Engel, Esther, 307
 Engel, Howard, 300, 302, 305
 Engel, Roland R., 301
 England, Gordon, 221
 England, Jean, 147, 151, 152, 153, 157, 221, 287, 300
 English, sj, Fr. John, 111, 121
 Epp-Thiessen, Dan, 383
 Eugenio, Nereo, 310
 Evard, osb, Sr. Virginia, 117, 182
 Everett, Douglas, 324
 Exner, omi, Archbishop Adam, 107, 235

F

Fast Dueck, Irma, 381, 383, 384
 Fawcett, Christina, 19, 282
 Fay, sj, Fr. Terence 86
 Ferguson, Earle, viii, 4, 152, 156, 157, 158
 Filmon, Janice, 312, 322, 333
 Finkel, Sidney, 311
 Finlay, Rosemarie, vii, viii, 1, 4, 255, 262, 267, 273, 274, 337
 Finlayson, Hank, 256, 257, 258, 259
 Flaherty, Maureen, 332, 333
 Flutie, Doug, 53
 Foderaro, Anthony, 27, 28, 49
 Fogarty, sj, Fr. Alan, 113
 Ford, Hobey, 310
 Fortier, Paul, 255, 335
 Fowler, James W., 235
 Fradette, Julien, 298
 Frederica, Nathania, 118, 131
 Freud, Sigmund, 217
 Friesen, Gerald, 155
 Friesen, John, 174
 Fritz, Sr. Maureen, 295, 298, 299
 Froese, Brian, 383
 Frye, Northrop, 305
 Fuchs, Denise, 383
 Fuchs, Don, 383, 384
 Fulton, Kristopher, 66
 Funk, John, 286, 287
 Funk, Neil, 336

G

Gagnon, Archbishop Richard, 98, 114, 132
 Gallagher, sj, Fr. Michael Paul, 200-202
 Gallant, Michelle, 116, 205
 Galtung, Johan, 192
 García, Jesús Ángel Miguel, 236
 Gardiner, Peggy, 147, 149
 Gardner, James, 322
 Gardner, Norman, 387
 Gareau, Greg, 126
 Garvin, Shelly, 282
 Geisbrecht, Brettly, 25, 125
 Geisbrecht, Diane and Al, 126
 Genik, Gerard, 135
 German, Fr. Bill, 65
 Gerus, Oleh and Mrs. Yvonne, 284
 Giesinger, Adam, 16, 258, 284
 Giroux, Robert, 127

Glofcheski, Fr. Raphael, 119, 123, 126
 Goldberg, Percy, 324
 Goldie, Elaine, 282
 Gottlieb, Roger, 196-199
 Graham, Jorie, 208
 Gray, Jim, 223
 Greely, Fr. Andrew, 201
 Green, Rabbi Alan, 294, 297, 299
 Greenfield, Haskel, 13, 40, 102, 338, 340, 342
 Greenfield, Tina Jongsma, 40, 102, 338, 340, 342, 343, 344
 Greenspan, Miriam, 196
 Greschner, osu, Sr. Pauline, 51, 112, 113, 119
 Griffin, Lois, 224
 Groome, Thomas H., 53, 169-171
 Grover, Richard, 210
 Guillas, Michelle, 119
 Gunther, Titus, 383, 384
 Gustafson, James, 203
 Gutfreund, Hanock, 319, 320, 326
 Guth, DeLloyd, 175

H

Habermas, Jürgen, 372
 Hanley, sj, Fr. John (Jack), 167, 168, 200, 210, 293
 Harder, Helmut, 378, 380, 382
 Hardy (nee Michalyshyn), Mary Anne, 224, 225
 Hardy, Brent, 128
 Hardy, Larry, 224, 227
 Harris, Murray, 135
 Hart, Ted, 292
 Hart, W.M., 387
 Harvie, Mary-Kate MacDonald, 42, 43
 Hawranik, Pamela, 335
 He, Rong, 131
 Hebblethwaite, Peter, 211
 Heisenberg, Werner, 371
 Helbrecht, Kathy, 294, 295, 297, 298
 Hemmons, Audrey, 283
 Henderson, Sr. Anne, 295
 Henry, Arthur, 45
 Hermaniuk, cssr, Archbishop Maxim, 135, 136
 Hetherington, Maureen, 314
 Hildebrand, Judy, 53, 277, 309, 337
 Hildebrand, Ken, 265, 266, 267
 Hildegard of Bingen, 183

Hill, Lawrence, 246
 Hingston, sj, Fr. William H., 88
 Hlady, Chris, 291
 Hnidan, Joseph, 135
 Hodges, Dick, 277
 Hodowany, CSsR, Fr. Nestor, 135, 137
 Hodowany, Fr. Nestor, 135, 136, 137
 Hofley, Bernard, 292
 Hofley, John, 100
 Hogarth, Jessa, 25
 Holborn, Steve, 227
 Holland, sj, Fr. John, 7, 88
 Hoppa, Robert, 347
 Houle, Robert, 246
 Howarth, E.J. (Ted), 263
 Hrizai, Koreen, 298
 Hrycaiko, Dennis, 228
 Hryniuk, Michael, 172
 Hrynkow, Christopher, 198, 333, 383
 Huebner, Harry, 383, 384
 Hunte, Roberta, 333, 334
 Hunter, Maureen, 67

I

Ishulutaq, Elisapee, 263
 Itse, Paul, 131

J

Jaworski, Fr. Stan, 123
 Jayas, Digvir, 347
 Jenkinson, Hilary, 239
 Jensen, sj, Fr. Vincent, 37, 38, 41, 42, 107, 146, 147
 Jesuits, ii, vii
 Jin Luxian, Aloysius, 353
 Johnson, Al, 224
 Johnson, csj, Sr. Elizabeth, 180-183
 Johnson, Ed, 227
 Johnson, Luke Timothy, 171-173
 Jones, Nicholas, 28
 Joyal, Glen, 116
 Jung, Richard, 24, 26, 28, 48
 Jung, Young, 125, 129

K

Kakepetum, Morley, 263
 Kambeitz, osu, Sr. Teresa, 114
 Kamel, Sameh, 114, 131
 Kane, Harold (Skip), 168
 Kane, sj, Fr. Charles, 16, 41
 Kanichihk, Kani, 310

- Kantor, David, 63
 Kaprowy, Eugene, 221, 223, 227
 Karari, Peter, 334
 Kasper, Cardinal, 185
 Kauffman, Ivan, 382
 Keeper, Tina, 96
 Kehler, Ariann, 334
 Keillor, Garrison, 80
 Keller, Fred, 227
 Kelly, Kevin T., 210
 Kempe, Edie, 4
 Kennedy, Dan, 116, 168
 Kenny, Sr. Neulla, 204
 Kerr, Don, 30, 31
 Keselman, Joanne, vii
 Kilgour, Katherine, 221
 Killen, Fr. Garry, 107, 110
 Kinley, Randall, 2, 26, 102, 133
 Kirouac, Rolande, 123
 Klassen, Bill, 168
 Klassen-Wiebe, Sheila, 383
 Klostermaier, Klaus, 3, 368
 Knight, Robert and Elizabeth, 95
 Kochayda, Eva, 135
 Köhler, Horst, 368
 Kominowski, James, 4
 Komonchak, Fr. Joseph A., 183-186
 Kong, Ying, 3, 236, 351, 367
 Konopelny, Andrew, 25, 28
 Koop, Karl, 383, 384
 Koryluk, Fr. Michael, 101, 110, 128, 129,
 131, 133, 138, 168, 207, 383, 384, 386
 Kostiuk, Elaine, 135
 Kousonsavath, Siri, 25, 287
 Kowalchuk, Reg, 324
 Kozier, Chris, 119
 Kriesberg, Louis, 330
 Kruczynski, Leonard, 101
 Kulchyski, Peter, 335
 Kuly, Marc, 314
 Küng, Hans, 368-370
- L**
- Lahey, sj, Fr. Gerald, 16, 107, 143
 Lakeland, Paul, 382
 Landau, Yehezkel, 326
 Langevin, Fr. Gerald, 51, 119
 Lanthier, Jordon, 51
 Lanthier, René J., 263
 LaPorte, Dominique, 255, 262
 Laurence, Margaret, 242
 Lavitt, Russell, 51
 Lawless, David, 80, 154, 221, 228
 Leah, sj, Philip, 16
 LeBow, Mike, 227, 230
 Lebrun, Richard, viii, 3, 11, 85, 109, 114,
 156, 168, 175, 186, 378, 384
 Leclair, Fr. Gerard, 60
 Lederach, John Paul, 336, 382
 Lee, cm, om, Honourable Philip S., 2, 16-
 18, 284
 Legal, Christine, 21, 110, 122, 123, 125, 127,
 130
 Légaré, Br. Camile, csv, 298
 LeGatt, Archbishop Albert, 118, 132
 Lemoine, Meghan, 28
 Lenoski, Daniel, 77, 115, 123, 155, 175, 255,
 301
 Leonhart, Bill, 227
 LeSarge, Eileen Kelly, 262
 Leslie, Winn, 294, 295, 296, 298
 Leslie-Toogood, Adrienne, 228
 Lev, Roy, 168
 Levenson, Rabbi Michael, 123
 Lewans, osu, Sr. Anne, 108, 109, 132
 Lewis, Crystal, 1
 Lewis, Fern, 337
 Lewis, Georgina, 159, 163, 191
 Lewis, Rabbi Justin, 128
 Liba, Peter, 326
 Licharson, Thomas, 24, 28, 49
 Lindsey, Shelagh, 301
 Lismer, Arthur, 268
 Lobdell, Richard, 335, 336
 Loewen, Charles, 322
 Loewen-Rudgers, Larry, 383
 Logan, Robert K., 304
 Loire, Gabriel, 267
 Lonergan, sj, Bernard, 160, 169, 200, 301
 Long, John, 114, 335
 Longstaffe, Sally, 43
 Lopez, Fergus, 51, 283, 291
 Lord, sj, Fr. Dom A., 142
 Louridas, Katy, 28, 278, 279, 285
 Lowther, Glen, 221, 230
 Lughas, Ayesha, 131
 Lukey, ssmi, Sr. Carmela, 297
 Luschinski, Brett, 190

Luxuan, Bishop Jin, 357

Lyman, John, 268

Lynch, sj, Fr. Jack, 108

Lynch, sj, William F., 202

M

MacDonald, Danny, 41-44

MacDonald, Donald and Peggy, 41-44

MacDonald, Jake, 41-44

MacDonald, Peter, 41-44

MacDonald, Wendy, viii, 41-44, 69, 90, 281, 285

MacIsaac, Fr. James, 143

Mackenzie, Landon, 246

MacLeod, Dan, 168, 236, 384

MacMullen, Dennis, 168

MacRae, Samantha, 28

Maeir, Aren, 338, 341, 342

Magness, Jodi, 341

Mahon, Connie, 292

Malazdrewich, Heidi, 334

Malek, Jonathon, 131

Maloney, Bill, 292

Mamdani, Mahmood, 195

Maniapik, Josea, 263

Mann, Margaret, 292

Mannion, Gerard, 209-212

Marella, Joe, 144

Marion, Gerald, 115, 119

Maritain, Jacques, 142, 186

Marova, Tinotenda, 131

Martin, Garry L., 217-233

Martin, Toby, 229

Masabwa, Wadzie, 131

Matney, Tim, 344

Matthew, sj, Fr. Santy, 126

Mauro, Arthur V., 12, 52, 90, 283, 292, 296, 312, 316, 318, 319, 321, 324, 326, 327, 328, 337, 382

Mayanja, Evelyn, 130

Mazur, Mary, 51

McCabe, Glen, 188

McCance, Dawn, 43, 172

McCarthy, Don, 42, 168

McCausland, Lisa, 90, 281, 282, 301

McDonald (nee Pilkington), Linda, 225

McDonald, csc, Sr. Norma, 117, 122, 127

McDonald, Dave, 387

McDonald, Linda, 224, 225

McDonald, Stewart, 225, 227

McDonnell, cfc, Br. Kevin, 298

McGinn, Jim, 51

McIntyre, John, 202

McKenzie, sj, John, 210

McKibben, Bill, 196

McKim, Luke, 28

McKinnell, Nancy, 291

McLellan, Joe, 315

McLuhan, Andrew, 304

McLuhan, Corinne, 302

McLuhan, Eric, 300, 301, 302, 303, 304

McLuhan, Marshall, 242, 300-307

McMillan, Matthew, 273, 274, 303

McNulty, Patricia, 293

McPherson, James, 23, 24, 27, 29, 47

McPike, Kevin, 23, 26, 282

McPike, Michelle, 126

McVay, Fr. Athanasius, 120, 137, 210

Meder, Miss, 283

Melchior, Rabbi Michael, 20, 334

Melnyk, Lubomyr, 120

Melo, sm, Fr. Luis, 51, 110, 111, 112, 116, 118, 137, 139, 225, 378, 380

Melosky, Louis, 135

Michalczyshyn, Raymond, 135

Michaud-Oystryk, Nicole, 163

Militano, Danny, 25

Mills, Dick, 277

Miranda, sj, Fr. Daryl, 124

Mitchell, ssa, Sr. Kateri, 187

Mittleholtz, Brother, 60

Moffatt, Randy, 324

Moon, Penelope Adams, 382

Mooney, ibvm, Sr. M. Cyril, 336

Moran, Ry, 96

Morrissey, Fr. Wayne, 296

Mortensen, Jenny, 125

Morton, Msgr. Thomas J., 142

Mother Theresa, ix, 138

Mott, Morris, 154

Murphy, Pat, 127

Murray, John Courtney, 184, 186

Murray, Stuart, 382

N

Naimark, President Arnold, 157

Nazar, sj, Fr. David, 56, 76

Neal, Aubrey, viii, 4

- Neale, Lori (Ryan), 126
 Nesmith, Tom, 94, 238, 255
 Newman, Cardinal, John Henry, (1801-1890)
 1, 107, 184, 200, 201, 210, 272
 Nicholas, Graydon, 128
 Nickel, Ludwig, 164, 265, 267, 286, 287
 Norell, Donna, viii, 4, 255, 262
 Nunn, Fr. Hank, 65
 Nykorchuk, Gwendolyn (Gwen), 135
- O**
- O'Looney, Jackie, 108
 O'Malley, Marty, 144
 O'Reilly, Brandy, 286, 287
 O'Reilly, nds, Sr. Bernadette, 180, 298
 O'Shea, gsic, Sr. Catherine, 128
 O'Sullivan, Joe, 168, 292
 Obirek, Lori, 282
 Ogryzlo, Elizabeth (Betty), 135
 Oliviero, Jamie, 314
 Omar, Rashied, 192, 193, 195
 Ong, Walter, 302
 Onwu, Joseph 114, 130
 Osamba, Joshua, 331
 Osborne, J. Grayson, 228
 Osicki, Dionisia, 307
 Osicki, Richard J., 178, 301, 303, 304,
 305306, 307
 Oudeh, Nabil 322
- P**
- Paquin, Pauline, 263
 Parker, Lorne and Gwen, 168
 Pascal, Blaise, 55
 Patterson, Lynn, 281
 Patterson, Mary-Margaret, 44
 Pavlov, Ivan, 217
 Pawlyshyn, Donna, 135
 Peachey, Dean, 336
 Pear, Joe, 226, 229
 Pear, Joseph, 223
 Peelman, omi, Fr. Archiel, 187-189
 Pehleman, Patsy, 307
 Perry, sj, Fr. John, 56, 64, 119, 126, 127, 194,
 201, 204, 382, 383
 Pettipas, Leo, 29
 Phillips, B.M., 267
 Phillips, Bernadette, 264
 Pilek, Veronica, 221
 Plunkett, sj, Fr. Patrick Mary, 262
 Pocock, Archbishop Philip F., 8
 Polz, Fr. Robert, 108, 137
 Pottmeyer, Hermann, 212
 Povoledo, Simone, 290
 Pratt, E.J., 202
 Presser, Carolynne, 156, 159
 Prokopanko, Adam, 21, 125, 126, 128, 129
 Proven, Beth, 282
 Puchniak, Robert, 282, 321, 324, 327
 Pungente, sj, Fr. John J., 53, 302, 304
- Q**
- Quinn, cm, sfm, Fr., 128
- R**
- Radano, Msgr. John, 378
 Radcliffe, op, Timothy 210
 Radkewycz, Fr. Jaropolk, 137
 Rahner, Karl, 182, 184, 201
 Rausch, Thomas, 211
 Raven, Lisa, 98
 Rayner, Rosalie, 218
 Rebchuk, Brian, 135
 Rector, Ed, 101
 Reesor-Taylor, Rachel, 236, 383
 Reid, Angus, 324
 Reimer, Laura, 334
 Reznowski, Lorne, 135
 Rice, Brian, 336
 Rice, Kate, 66, 67
 Richardson, Kathleen, 324
 Ricoeur, Paul, 201
 Riese, Michael, 154, 255, 277, 291, 301, 337
 Rivers, Brian, 347
 Robertson, Tom, 120, 122, 123, 126, 129
 Roborecky, Bishop Andrew, 135
 Rocha, Antonio, 312
 Rocke, Cathy, 333
 Roncin Tillie, Gayle, 334
 Rose, Carol, 299
 Rose, Rabbi Neal, 179, 294, 296, 299
 Rosmini, Antonio, 210
 Roussin, sm, Bishop Ray, 51, 109, 110, 111,
 112, 124, 283
 Roy, Gabrielle, 212, 216
 Rubenstein, Hymie, 40
 Rupp, Gordon, 173
 Rusen, Jack, 324
 Rusesabagina, Paul, 20

S

- Sacouman, snjm, Sr. Lesley, 179
 Salangsong, Diana, 131
 Salih, Hammid, 322
 Sanders, Jim, 314
 Sandron, Timothy, 27, 28
 Santiano, Maria, 24, 28, 49
 Saunderson, Hugh Hamilton, 136
 Savarimuthu, Fr. Michael Raj, 51, 120, 121
 Sawka, Michael, 135
 Scheffel-Dunand, Dominique, 303
 Schellenberg, Theodore, 239
 Schmidt, Gregory, 26, 282
 Schmidt, Robert, 23, 26, 28
 Schneiders, ihm, Sr. Sandra Marie, 189
 Schuchardt, Read, 304
 Schwimmer, Brian, viii, 1, 5, 40
 Scott, Imani Michelle, 331
 Secco, Tony, 335
 Sector, Harvey, 322, 335
 Seed, Carol, 296
 Sellick, Ben, 54, 130
 Semchyshyn, Jeremy, 29
 Semchyshyn, Lori, 22, 50, 51
 Semchyshyn, Matthew R., ii, viii, 4, 22-29,
 48, 50, 337, 386, 387
 Sen, Hildegard, 264
 Senehi, Jessica, 12, 87, 160, 293, 308, 318,
 322, 323, 324, 327, 332
 Sexton, Irene, 291
 Shanski, John, 321
 Sharrow, Marilyn, 152
 Shaw-Mackinnon, Margaret, 69
 Shay, Tom, 40, 338
 Sheen, Bishop Fulton J., 142
 Shields, Carol, 242
 Shivakumar, P., 259
 Shojania, Moti, vii, viii, 2, 67, 69, 93, 103,
 168, 266, 353, 367
 Shore, Fred, 93
 Simms, Laura, 314, 315, 316
 Sinclair, Justice Murray, 93, 94
 Sinnott, Archbishop Alfred A., 2, 5, 6, 88,
 141, 142, 143, 168
 Sitschkar, Tali, 334
 Skinner, B.F., 218, 219, 227
 Slobodzian, Jen, 122
 Smith, His Excellency Donald 19
 Smith, Robert, 191, 202, 290
 Smith, Ron, 2, 99
 Smolinski, CSsR, Fr. Michael, 124
 Snyder, Anna, 336
 Snyder, Arnold, 384
 Soroka, Fr. Stephen, 137
 Soto Parra, sj, Fr. Eduardo, 133
 Soubry, Paul, 319
 Sparling, Carol, 212
 Stafford, John, 201, 207
 Standish, Katarina, 334
 Stanford, Fr., 60
 Stapleton, John, 19, 56, 63, 77, 83, 87, 90,
 100, 120, 122, 168, 170, 182, 184, 235,
 262, 294, 295, 318, 331, 335, 337
 Stelmack, Robert (Bob), 220
 Stephens, Carl, 226, 229
 Stephensen, Jordan, 25, 28, 386
 Stevens, Wesley M., 70
 Stewart, Alex, 385
 Stimpson, Serena, 28
 Stobbe, Stephanie, 334
 Strong, Isabelle, 255
 Svatek, Laurie, 133
 Syed, Khalida, 128
 Sylvester, Gaëtanne, 263
 Symanyk, William Maksym, 135
 Szathmáry, Emőke J.E., 40, 57, 62, 71, 72,
 319, 323, 325, 327, 332

T

- Tamayo, Luke Cruz, 130
 Tapanâsk, Kiskino Mâto, 314
 Taraska-Alcock, Karen, 27
 Taylor, Charles, 200, 201
 Taylor, Jeffery, vii, 347
 Tennent, Pauline, 334
 Thiessen, Chuck, 334
 Thomas, Lionel, 266
 Thorson, nds, Sr. Lucy, 294
 Tin Mine, Kestel, 343
 Tirkey, sj, Fr. Lalit, 119
 Toews, Miriam, 212, 216
 Tolaini, Louis, 324
 Toole, Karen, 68
 Toth, Ryan, 28, 49
 Tougas, Janine, 310, 311
 Troop, Lucille, 224
 Tshering, sj, Fr. Kinley, 60, 119
 Tursunova, Zulfya, 334

Tuso, Hamdesa, 332

Tuu'luuq, Marion, 263

U

Ulrich, Sharayah, 126 127, 128, 129

Unger, Barbara, 158, 160, 164, 337

V

V- Shawa, Thandi, 25

Van Teighem, Jack, 293

Van Wallegghem, sj, Fr. Gerard, 60, 65

Veglio, Cardinal 133

Vermette, Judy, 298

Virues-Ortega, Javier, 227

Vogt, Ernie, 258

von Balthasar, Hans Urs, 187, 189, 207, 208, 382

von Ranke, Leopold, 239

von Weizsäcker, Friedrich, 371

W

Wade, Bill, 40

Wall, Archbishop Leonard J., 52, 110, 295

Wall, Senator William Michael, 136

Walley, Ainsley, 120

Walley, Raegan, 115, 118, 120, 121, 122

Walton, Desmond, 276

Waterman, Anthony, 58

Watson, John B., 217, 219

Watson, Liz, 282, 286

Wawryko, Tony, 223

Weinberg, Alan, 199

Weisgerber, Archbishop James V., 93, 110, 120, 121, 123, 138, 295, 380

Weiss, Philip, 308, 311

Westlund, Stephanie, 334

White, Terry, 224

Wiener, Norbert, 373

Wiens, John, 335

Wikeen, snjm, Sr. Susan, 77, 185, 192, 206

Wilcock, Michael, 2, 76, 79, 320

Wilder, David T., 149

Wilder, Laura Ingalls, 61

Williams, David, 41, 155, 351

Williams, Joe, 259, 383, 384

Williams, Larry, 227, 228

Wilson, Marie, 93, 96

Windham, Ruth, 313

Witmer, Glenn, 297

Wladyka, Mary, 282

Wood, Fr. F. R., 292

Woodman, Randy "Woody", 383

Woolford, Andrew, 335

Woolley, Sir Leonard, 345

Woytowich, Jeremaya, 110, 130

Wright, Claudia, 336

Wrobel, Ruthanne, 305

Wsiaki, Bill, ii, viii, 4, 42, 141, 144-166, 230, 300, 337

Wyrzykowski Family, 237; Conrad 284, 292; Evelyn 237, 284

Y

Yambem, Jupiter, 62

Yau, Fr. Francis, 121

Yener, Aslihan, 343

Yeomans, Amelia, 66

Yoder, John Howard, 382, 383

Yost, Cara, 119, 121

Young, Charlotte, 119

Young, Deborah, 95

Yu, Dickie, 227, 229

Z

Zalis, Zane, 333

Zarowski, Vera, 135

Zinyk, ssmi, Sr. Cheryl, 108, 137

Zushman, Jean, 323

Zywina, Cameron, 51, 386

Zywina, Lucille, 283, 285

Zywina, Paul, 283

Subject Index

A

A Life Well-Lived, 265
 Abrahamic faiths, 53, 90; religions, 193, 320, 325
 Academic Exercises, 133
 Accountability, 244-245
 Actuaries Club of Winnipeg, 258
 African Mass, 130, 132, 139
 Agreement, 1970, 10, 81, 86, 87, 146
 Agape, 140, 141
 Aikens, MacAulay & Thorvaldson, 326
 Alexander von Humboldt Foundation, 70
 Alumni and Friends Association, 78, 89; Mardi Gras Bash, 285
 American Theological Society, 180, 212
 Anabaptists, 378, 379
 Ancient Canaan, 342
 Anishinaabe, 118, 213
 Anthropology, 29, 38-40, 71, 72, 182, 338-340
 Anti-Semitism, 179, 191
 Apostolic Constitution, 84; succession, 215
 Archaeological collections, 340; expeditions, 39
 Archaeological Field School, 343; methodology, 347
 Archdiocese of St. Boniface, 118, 132, 298
 Archdiocese of Winnipeg, 2, 4, 5, 78, 84, 88, 89, 98, 112, 118, 119, 132, 138, 141, 142, 298, 318
 Archival Studies, 3, 94, 238
Archivaria, 238, 252, 253
 Archives of Manitoba, 241, 242, 243
 Archives, Brandon University, 243
 Archives, City of Winnipeg, 243
 Art of Magisterium, 209, 211, 212
 Arthur V. Mauro Celebration Dinner, 319, 322, 326
 Arthur V. Mauro Centre for Peace and Justice, 3, 10, 19-20, 52, 81, 87, 90-92, 96, 130, 160, 193, 195, 270-271, 281-283, 293, 308, 312, 318-327, 327-337

Asian Studies, 352

Assembly Art Committee, 3, 25, 262, 263, 266

Association of Canadian Archivists, 238

Association of Catholic Colleges and Universities (ACCU), 92, 190

B

Baccalaureate Mass, 14, 22, 116, 119, 133, 264, 386

Bangalore, 65

Bangladesh Exp., 125

Bar-Ilan University (Israel), 102, 338, 342

Barn Mass, 21, 125, 132, 139

Basilica at Cap-de-la-Madelaide, 136; at Sainte Anne-de-Beaupré, 136

Bat Kol, 180, 294-299; community, 3

Bat Kol HaEmet, 180, 296, 297

Bat Kol Institute Jerusalem, 295

Bechstein grand piano, 125, 287

Behavior Analysis in Manitoba, 224; Psychology, 3, 217-233

Behavior Analysis Behavior modification, 220, 224-230

Behavioral sport psychology, 228-229

Beijing, 71, 353, 354, 358, 360, 361, 71

Bells of St. Paul's, 276-278

Belltower, 9, 123, 264, 276, 287

Belltower Café project, 282, 25, 26, 103

Belltower Café, 25, 26, 28, 47, 48, 271, 278-281, 282, 285

Belltower Mascot, 25-26, 38, 386

Bhutan and Darjeeling, 61

Bible as the Word, 191

Biblical hermeneutics, 189; Justice, 176-178

Biblical lands, 3, 339

Biblical Libnah, 343

Bishop of Gravelbourg, 111

Bishop Ray Roussin Bursary, 283

Blessed Vassal Velychovsky, 124

Blessed Virgin, Mary, 16, 82, 139, 168, 181, 287, 361, 382

- Board of Governors, 36, 57, 76, 80, 83, 84, 89, 90, 92, 104, 225, 273, 277, 278, 282, 284, 319, 320, 321, 322, 324, 327, 339
- Born-digital records, 244, 245, 249, 250
- Buddhism, 368, 374, 375
- Buddhist and Daoist clergy, 357
- Burke-Gaffney Award for Excellence in Mathematics, 31
- Busy Students' Retreat, 116, 117
- Byzantine Divine Liturgy, 107, 108, 120, 124, 131; Rite, 122
- C**
- CAFOD, (Catholic Agency for Overseas Development) 209
- Calumet, 188
- Camilla Xu, 357
- Camp Morton, 168
- Campus Ministry, 2, 21, 106-133, 139, 140, 141, 177, 283, 284
- Canadian Catholic Students' Association, 21, 109, 110, 111, 112, 122
- Canadian Federation of Ukrainian Catholic Student Organizations, 134, 137
- Canadian Library Association, 304
- Canadian Mathematical Congress, 258
- Canadian Mennonite University, 174, 215, 335, 336, 378-384
- Canadian Museum for Human Rights Archives, 243
- Catholic Action, 177
- Catholic Bioethics and Social Justice, 203
- Catholic Church in China, 352, 353, 358
- Catholic Ecumenical Commitment, 213
- Catholic Education, 79, 170, 171, 235
- Catholic Foundation of Manitoba, 279
- Catholic Heritage in Asia, 352
- Catholic Law Students' Group, 113, 114, 115
- Catholic Mennonite Dialogue, 3, 114, 378-384
- Catholic Notion of Teaching Authority, 210
- Catholic Social Teaching, 116, 119, 129, 132, 203, 204, 205, 236
- Catholic Studies program, 3, 12, 22, 46, 73, 81, 82, 87, 90, 92, 113, 119, 140, 160, 163, 198, 209, 233- 238, 270, 284, 300, 319, 351, 353, 354, 363
- Catholic theology, 73, 149, 183, 184
- Catholic University of America, 145, 176, 183, 184, 186
- Catholic worker Movement, 131; Worker, 177
- Catholic-Jewish relations, 294, 299
- Celebration of Giving, 255, 281, 285
- Center for the Study of World Religions, 206
- Centre du Patrimoine in St. Boniface, 243
- Chaldean Catholics, 214
- Chaplaincy Advisory Council, 4112, 113, 115, 116, 122
- Chaplains Association (UMSU), 112, 119
- Chapel Doors, 286
- Chenou, 184
- Chicago's Bridgeview Mosque, 195
- China, 3, 170, 230, 236, 351-367
- Chinese Catholic Students' Association, 112, 114
- Chinese community, 17, 121
- Chinese Patriotic Catholic Association, 354, 362
- Christ the King Chapel, 22, 29, 45, 102, 115, 116, 120, 127, 130, 131, 137, 191, 283, 286, 287, 293
- Christian Life Community (CLC), 107, 109, 111, 112, 115, 120, 131, 164, 294, 300
- Christian unity, 112, 131, 213, 214, 216, 378
- Christmas Eve Mass, 126
- Clement of Alexandria, 169
- Clerical abuse crisis, 211
- Clowns Without Borders, 309
- Coffee House, 51, 107, 11, 112, 115, 119, 120, 122, 131, 140
- College Assembly Building Committee, 255, 277
- College Governance, 2, 83-92
- College Memorabilia, 3, 385
- College Newman club, 99
- Colloquium on Residential Schools, 96
- Colombia River water-shed, 177
- Common Ground Film Festival, 326, 333
- Community Service Award, 22, 116
- Comparative Theology, 181, 206, 208
- Compostella, 174
- Congregation for the Doctrine of the Faith, 215
- Congregation of the Faithful, 185
- Congregation Shaarey Zedek, 294
congregatione fidelium, 185
- Consensus-ethics, 373
- Contemporary Issues, 177, 235, 236; spirituality, 196
- Council of Florence (1438-1445), 179
- Council of Nicaea, 210

- Covenant, 56, 176, 118, 294, 360
 Creation and ecological ethics, 181
 Cree, 188, 213, 241, 263
 Cropo Foundation, 278
 Cuernavaca Global Connections, 113, 125, 126; Mexico, 125, 132
 Cultural Revolution, 351, 353, 361, 365
 Cybernetics, 234, 373, 374
 Cyprian of Carthage, 179, 215
- D**
- Dalai Lama, His Holiness, ix, 197
 Dalian, 353, 354, 360
 Deaf Centre of Manitoba, 310
 Department of Anthropology, 37, 39, 338, 339, 340
 Department of Religion, 167, 168, 172, 184, 235, 368
Deus Caritas Est, 382
 Development Office, 90, 281, 282, 285, 286, 287
 Diane Dowling Memorial Scholarship Endowment Fund, 260
 Digital archives problem, 244
Dignitatis Personae, 204
 Dignity of women, 181
 Director of Chaplaincy, 111, 119, 124
 Distinguished Knight Visitor, 93, 95
 Doctrine of peace, 379
 Documents of Vatican II, 139
 Dominican Republic Social Justice Experience, 22, 118, 128, 132
 Dr. Adam Geisinger Scholarship, 284
 Dr. and Mrs. Michael Trainor Scholarship, 383
 Dr. and Mrs. Ralph Campbell Outreach Award, 259
 Dr. Philip Clark Bursary, 255
 Dr. Philip Weiss Award, 311
 Dufferin Agricultural Society of Carman, 385
 Dutch Reformed Church, 194
 DVA (Dept. of Veterans Affairs), 143
- E**
- Early Christianity and Greco-Roman paganism, 173
 Ebola epidemic, 56, 59, 203
 Ecclesiastical History Society, 173
 Ecclesiology, 184, 186, 209, 211, 212, 213, 382
 Eco crisis, 198
 Ecological theology, 181
 Ecumenism, 112, 119, 213, 214, 215, 216, 370
 Education Students' Group, 113
 Education, 32, 38, 96, 122, 126, 152, 157, 235, 257, 318, 332, 333, 335
 Egalitarian anthropology, 182
elementa ecclesia, 214
 Elizabeth Dafoe library, 4, 10, 46, 134, 146, 147, 149, 150, 153, 158, 159, 161, 162, 163, 164
 Embryo adoption, 204
 Emilie Sumi Denney Memorial Prize, 255
 Emmaus program, 295
 English Literature, 2, 19, 20, 41, 42, 44, 46, 200, 236, 302, 303
 Environmental crisis, 196, 199;
 Environmentalism, 196, 197, 199
 Euclid, 71, 258, 356
 Euro-Canadian archives, 241
 Excavations in Israel, Turkey, 346
 Experimental and Applied Analyses of Behavior, 226
- F**
- F.K. Morrow Family Foundation, 324
 Faculty of Arts, 4, 73, 87, 92, 177, 323, 347, 353
 Faculty of Graduate Studies, 92, 335
 Faculty of Law, 96, 205, 237, 322
 Faculty of Social Work, 2, 79, 80, 82, 95, 96, 205, 281, 335
 Fading, 222
 Faith and Reason, 2, 185
 Father Harold Drake, sj, Library, 3, 4, 10, 46, 58, 73, 141-144, 144-166, 157, 162, 169, 191, 221, 230, 234, 262, 265, 271, 286, 287, 300, 337
 Father Vince Jensen Theatre, 3, 25, 27, 176, 203, 211, 262, 267, 287, 294
 Feminine images of God, 181
 Festival T-shirts, 312; goals, 309
 Fidelity to God's earth in Ecology, 177
 Filipino Mass, 130, 132, 139
 Film Studies, 191, 352
 First folk Mass in Winnipeg, 99
 First Nations, 65, 94, 98, 168, 178, 187, 188, 189, 265, 314
 First Student's Congress, 134
 Flooding, 99, 129, 156, 159, 160; water leaks, 161
 Flying Fathers, 154
 Foundation for Global Ethics, 368

- Fr. J. Driscoll, sj, Bell Tower, 286
 Fr. Patrick Mary Plunkett, sj Memorial Scholarship, 352
 Fr. Sheridan Memorial Scholarship, 31
 Franciscan missionaries, 353; Monastery, 142
 Free lending library, 142
 Friendship House, 177
 From the Belltower Magazine, 10, 11, 12, 23, 128, 131
 Funding, Investment, and Disbursement (FID) Agreement, 322
 Funt Report, 146
- G**
- Gath/Tell es-Safi, 342
Gaudium et Spes, 185
 Gauss contest, 258
 Genetic therapy, 204
 Gilbert of Hoyland, 207
 “Going Home Star—Truth and Reconciliation”, 96, 246
 Göltepe, Turkey, 343
 Good Friday Way of the Cross, 131
 Governance, 2, 80, 83-92
 Great Leap Forward, 351
 Great West Life, 324
 Grey Nuns of Manitoba, 221
 Gu Weimin, 354
 Guangqi Park, 358, 359, 360
 Guertin Estate, 276
 Guinea, 59, 61
 Gustavo Gutierrez, x, 181
- H**
- Hanley Hall, 107, 109, 111, 124, 127, 128, 130, 132, 267, 285, 287, 387
 Hanley Memorial Lecture Series, 3, 19, 93, 99, 166, 167-216, 286
 Hanlin Academy, 356
 Harbin, 351, 352
 Harpst Centre for Catholic Thought, 209
 Hebrew University of Jerusalem, 296, 319, 321, 326
 Hierarchy of Truths, 216
 Himalayas, 61, 62
 Hinduism, 206, 368
 Historical theology, 176, 213
 Historiography, 171, 172
 History and Faith, 171, 172, 173
HMY Iolaire, 66
 Hockey Stick, 387
- Holy Names Academy, 179
 Holy Names of Jesus and Mary, 168, 178
 Holy Word, 207, 208, 209
 Hong Kong, 16, 18, 108
 Honourable Philip S. Lee, CM, OM, and Family Scholarship, 284
 Hudson’s Bay Company Archives (HBCA), 243, 245
 Human rights, 90, 91, 243, 246, 249, 271, 308, 309, 311, 312, 313, 314, 328, 333
 Huqoq, 341
 Hymnfest, 124, 131; Hymnodia, 112, 124
 Hyperactivity, 219
 Hypostatic union, 182
- I**
- Ignatian Scholars program, 283
 Ignatian tradition, 69, 83, 106, 283; values and traditions, 286
 Ignatius of Antioch, 215
 Immigration and Refugee Community of Manitoba, 310
 Indian Act, 189
 Indigenous community memory keeping, 241
 Indigenous Studies, 93
 Industrial-military complex, 374
 Inner City Volunteering, 131
 Intellectual disabilities, 220, 224, 225
 Intercultural awareness, 313
 Inter-faculty drama festival, 292
 Interfaith activities, 112, 128; Shabbat, 119, 131
 International Conference on Behavior Modification, 228
 International Congress of Medieval Studies, Leeds, 70
 International dialogue report, 382
 International Federation of Catholic Universities (IFCU), 92
 International Theological Commission, 212
 Inter-religious activists, 195; dialogue, 179, 187, 188, 193, 195
 Inuit, 94, 189, 263, 264, 374; Elder, 94
 Investors Group, 324, 325
 Irenaeus, 175, 181
 Islamic Studies, 192
- J**
- J. Newman Strong Memorial Prize, 255
 James Bay Cree communities, 241
 James R. Richardson & Sons, Ltd., 321, 324

- Jean England Gardens, 157, 287
 Jesuit art work, 263
 Jesuit Centre for Catholic Studies, 3, 73, 87, 92, 123, 125, 168, 233-238, 271, 284
 Jesuit Communication Project, 302, 304
 Jesuit Cristo Re School, 129
 Jesuit enculturation, 360
 Jesuit intellectual tradition, 73, 337
 Jesuit School of Theology, 189, 191
 Jesuits of Winnipeg, 88, 234, 322
 Jesus Seminar, 171, 172
 Jewish Holocaust Memorial Yad Vashem, 320
 Jewish/Catholic Dialogue, 179, 180
 Joan B. Kroc Institute for Peace and Justice at Notre Dame, 192, 320
 Johannine literature, 189
 John Courtney Murray Award, 180, 189, 203
 John of Ford, 207
 Joint Declaration with the Lutheran World Federation, 214
 Joseph E. Guertin/Fr. Vincent Jensen, sj, Memorial Research Award, 352
 Judaic Studies, Coordinator of, 338
 Judaism, 179, 298, 320, 382
 Just War Theory, 384
- K**
 Kairos document, 194
 Kateri Tekakwitha Conference, 187
 Kenneth H. Kustra, CA, Scholarship, 283
 Kestel Tin Mine, 343
 Knights of Columbus, 127, 142, 168, 276, 283
 Kofi Annan Institute for Conflict Transformation, 56, 59
- L**
 l'Arche Winnipeg, 132
 Lady and the Unicorn tapestries, 267, 269, 270
 Lakota, 188
 Law of profit, 204
 Legal justice, 176
 Liberation Theology, 181, 211
 Library and Archives Canada, 241, 243
 Library of Congress classification, 149
 Loewen Family Foundation, 324
 Long & McQuade, 131
 Long-Service Employee Honour, 166
 Long-term archival preservation, 245
- Lumen Gentium*, 184, 185
 Lutheran-Catholic Dialogue, 183
- M**
Madonna della Strada, 287
 Magisterium, 210, 211, 212, 129, 209,
 Maimonides (c.1135-1204), 197
 Major excavations in Israel, 341
 Malaysia, 108
 Malito of Sardis, 179
 Management-Business School Student Group, 113
 Manitoba Archaeological Society, 29
 Manitoba Arts Council, 70
 Manitoba Association of Playwrights, 67
 Manitoba Associations of Mathematics Teachers, 258
 Manitoba Chamber Orchestra, 70, 160
 Manitoba College, 6, 72
 Manitoba Developmental Center, 217, 221
 Manitoba Mathematics Competition, 258
 Manitoba Storybook, 314
 Manitoba Storytellers Guild, 310
 Manitoba Training School, 221
 Manitoba-Brazil connection, 227, 229
 Manresa program, 11
 Many Voices, One World, 314
 Marshall McLuhan Initiative, 3, 300-307
 Mary Hayes Valentine Collection, 267
 Mary Jean England Coach Award, 148
 Mathematics and astronomy, 71, 356
 Matteo Ricci, 356, 360
 McLuhan Centenary, 305; "McLuhan the Manitoban", 304
 McLuhan Focus in Catholic Studies (MMI), 300
 Media Ecology Association, 303
 Medical Students' Group, 133
 Medicine wheel, 187, 188
 Medium and Light Award, 302, 303, 304, 305
 Menno Simons College, 334, 335, 336
 Mennonite-Catholic Dialogue, 378-384
 Metallurgy, 343, 346
 Metanoia or conversion, 214
 Methodology of teaching catechism, 170
 Métis, 188, 189, 213, 263, 308, 315
 Mi'kmaq people, 387
 Migizii Agamik, Bald Eagle Lodge, 94
 Ming Dynasty, 356, 358

- Missionary Oblate Fathers, 106
 Missionary Oblates of Mary Immaculate (omi), 187
Misteri Corporis, 214
 Mold remediation, 160, 161
 Monastery-society, 383
 Monika K. Hellwig Award, 190
 Moral discourse, 171; moral theology, 56
 Moral-political liabilities, 373
 Mount Kanchenjunga, 60
Murder in the Cathedral, 99, 100, 293
 Murray McPherson Award, 257, 259
- N**
- National affairs and foreign relations, 135
 National Archives, 241, 242, 246
 National Canadian Catholic Students' Association, 109, 110, 111
 National Catholic Students' Week, 132
 National Research Center for the TRC archives, 94
 National Research Centre for Truth and Reconciliation at the University of Manitoba, 243, 250
 Native American spirituality, 187, 189
 Native Studies, 40, 93, 95
 Near Eastern and Biblical Archaeology Laboratory (NEBAL), 3, 13, 81, 102, 338-347
 Negative Peace, 192
 Neo-Assyrian Empire, 338
 New archival environment, 244, 247
 New Catechism of the Catholic Church, 51
 New Testament literature, 189; scholar, 171
 Newman Club, 32, 99, 107, 108, 134, 135
 NHL hockey, 153, 154
 Noosphere, 302
Nostra Aetate (1965), 179, 181, 294, 299, 382
 Notion of infallibility, 190
- O**
- OBNOVA Gamma Rho Kappa, 2, 4, 107, 108, 134, 135, 136, 137
 Ojibwa, 188
 Oji-Cree, 213
 Operant and Pavlovian Conditioning, 219, 226
 Operant behavior, 219; conditioning, 218, 219, 223, 226, 227
 Operant extinction, 219, 222
 Our Lady of Wisdom, 164
- P**
- Pacem in Terris*, 187, 382
 palaeobotanical laboratory, 338
 Papal encyclicals, 382
 Pascal, Cayley, and Fermat contests, 258
 Passover Seder Meal, 109, 111, 119
 Pastoral councils, 186; ministry, 138, 141, 169, 171
 Path to peace, 308, 309, 316, 328, 337
 Pauley the Bell Tower Mascot, 25-26, 38, 386
 Paulinian of the Year, 22, 27, 42, 47, 50, 387
 Pavlovian extinction, 218; respondent conditioning, 218
 Pax-Christi, 108
 Pax-Romana, 130, 131, 134
 Peace and Conflict Studies (PACS), 3, 87, 90-92, 96, 160, 164, 192, 308, 312, 323, 327, 328, 330, 332-337
 Peace Research Institute Oslo, 192
 Peace studies, 192, 193, 194, 203, 324, 330,
 Persons for others, 22, 128
philia, 141
 Philistine inscription, 341; site of ancient Gath, 338
philosophia perennis, 372
 Pilgrim church, 216
 pilgrimage, 117, 118, 132, 136, 151, 174, 174, 361
 Pontifical Council for Migrants and Immigrants, 130, 133
 Pontifical Council for the Promotion of Christian Unity, 378
 Pope Benedict XVI, 93, 203, 204, 205, 210, 264, 382
 Pope Francis, x, 164, 213, 214, 216, 287, 383, 384
 Pope John Paul II, 118, 135, 138, 166, 176, 187, 197
 Pope John XXIII, 179, 213, 382
 Pope Paul VI, 193, 214
 Pope Pius XII, 175, 213
 Positive Peace, 192, 193, 328
 Positive reinforcement, 219, 222
 Practical theology, 169, 178
 Preferential option for the poor, 176, 203; love for the poor, 170
 Prison Ministry, 21, 99, 115, 131
 Problem of Evil, 196, 198
 Project Peacemakers, 310

Psychological Research, 226, 246
 Puppetry, 309, 310
 purification of memory, 379

Q

Qu'ran, 193, 195
Queen Margaret's Triumph, 293
 Quixote House, 122
 Qulliq, 94

R

Rady Community Centre, 119
 Rahner, Karl, 182, 184, 201
 Reconceiving the records, 250
 Reconceptualization of archives, 247
 Recruiter/parish liaison, 99, 100
 Red River Valley, 61
 Reference collection, 163
 Religion and Communications Project, 301
 Religious education, 99, 169, 170, 171, 184, 192, 235, 351
 Religious environmentalism, 196, 199; imagination, 200, 201, 202
 Religious Studies, 10, 13, 57, 172, 183, 192, 209, 234, 376
 Research clusters in Indigenous issues, 95
 Residential School Survivors, 93, 243, 250
 Residential Schools, 93, 94, 96, 243, 246, 250, 314
 Returning to Spirit (RTS), 98
 Rhodes Scholarship, 116
 Richardson Foundation, 326
 Rites of Christian Initiation of Adults (R.C.I.A.), 110, 112, 119, 120, 131, 139
 Roland R. & Doris M. Family Fund, 301
 Roman Catholic-Mennonite Dialogue Discussion Group, 114
 Rosemarie Schilling-Finlay Scholarship, 273
 Roslyn Howard, 9 (Campus Ministry- Sr. Elaine Baete)
 Rossbrook House, 109, 131
 Rowanduz Archaeological Project (RAP), 344
 Royal Canadian Securities, 324
 Royal Winnipeg Ballet, 96, 246
 Rublev icon of the Trinity, 182

S

Sacramental Theology, 213
Sacrosanctum Concilium, 177
 Saint Sophia Cathedral, 351
 Sándor Csoma de Kőrös, 62
 Sanskrit and Tamil traditions, 206

Sarah Ballenden, 68
 Sargon II, 344
 Scanning Electron Microscope (SEM), 340, 346
 Scarborough Missions, 128
 Science-theology dialogue, 99
 Scopus Award, 326
 Second Vatican Council, 175, 180, 186
 Senior Stick, 4, 19, 22, 23, 24, 26, 27, 28, 31, 48, 49, 50, 52, 82, 89, 92, 282, 385, 386
sensus fidelium, 210, 211
 Service Learning Experience, 22, 126, 129, 130, 132; in China, 353, 363, 364, 365, 366
 Shanghai, 351-367; Catholic Community, 354, 357, 362, 363
 Shaping, 223
 Sharrey-Zedek Synagogue, 111, 119
 Shi'a Muslims, 383
 Shoah (Holocaust), 175, 179, 199, 308, 311
 Sierra Leone, 59, 315, 316
 Signing Ceremony, 93, 94
 Sin of anti-Semitism, 179
 Sinological Bureau, 361
 Sisters of Sion, 294, 298
 Sisters of the Holy Names of Jesus and Mary, 178
 Site-based studies, 341
 Skinner Box, 219, 220, 223
 Slavoj Žižek, 55
 Social justice awareness experience, 126
 Social justice for Aboriginal people, 250
 Social Science and the Humanities Research Council (SSHRC), 347
 Society of Jesus, 2, 35, 56, 153, 168, 200, 302
 Sodality, 16, 32, 292, 300
 Sol Kanee, 325; Lecture Series, 19, 53, 91, 93, 96, 286, 321, 325, 333
 Song of Songs, 191, 206-209
 South Winnipeg Deanery, 112
 Speakers Committee, 167-168
 Special Initiatives Agreement, 303
 Spiritual Exercises, 111, 117, 121, 124, 201, 202, 237
 Spring Formal Dinner and Dance, 120
 Srivaishnava tradition, 207
 St Joseph's School, North Point, Darjeeling, 60
 St Paul's Players, 291
 St. Amant Center, 120, 123, 131, 221, 226, 227, 228, 229, 230

- St. Anselm of Canterbury, 182
 St. Athanasius, 210
 St. Augustine, 56, 170, 182
 St. Benedict's Priory, 182
 St. Bernard of Clairvaux, 207
 St. Boniface Diocesan Centre, 298
 St. Catherine of Siena, x, 210
 St. Charles Retreat House, 110, 116, 237
 St. Francis of Assisi, 56, 117, 197, 208, 287
 St. Gerard's Church in Bruxelles, Manitoba, 118
 St. Gianna's Parish, 138
 St. Ignatius Cathedral, 354, 360, 361, 363
 St. Ignatius Education Centre, 168
 St. Ignatius of Loyola, 117, 151, 201, 237
 St. Ignatius Parish, 56, 80, 124, 126, 142, 294, 296, 297, 381
 St. Irenaeus, 175
 St. John Brebeuf Parish, 56, 124, 127, 138
 St. John's College, 7, 24, 43, 58, 81, 82, 86, 91, 95, 103, 104, 146, 147, 158, 159, 201, 208, 221, 285, 292
 St. John's University, 129
 St. Joseph's Oratory, 136
 St. Mary's Academy, 19, 41, 51, 147, 148, 182, 185, 192, 196, 200, 206, 213, 234, 299, 338
 St. Mary's Cathedral, 99, 238, 168
 St. Mary's College, 292
 St. Michael's College, 158, 213, 303, 305
 St. Norbert Cultural Centre, 69
 St. Patrick's Breastplate, 179
 St. Patrick's Day, 54
 St. Paul the Apostle, 264
 St. Paul's & St. John's College Sibling Rivalry BBQ, 24
 St. Paul's College, 75th anniversary, 159; 90th anniversary of, vii
 St. Paul's College Assembly, 92, 255, 257
 St. Paul's College Endowment Fund, 123
 St. Paul's College Free Lending and Reading Library, 146
 St. Paul's College Students' Association (SPCSA), 4, 14, 19, 20, 22, 24, 25, 26, 27, 28, 32, 33, 34, 47, 48, 49, 50, 51, 52, 92, 103, 112, 115, 120, 127, 190, 208, 271, 272, 279, 280, 282, 283, 285, 386, 291, 385
 St. Paul's Day Mass and Awards Day, 14
 St. Paul's High School, 4, 23, 48, 51, 100, 141, 142, 148, 168, 234, 290, 292, 300
 St. Peter's Parish, 138
 St. Roche, 174
 St. Urith (Hieritha), 174
 St. Wolston, 174
 Stó:lo Nation, 241; Resource Centre, 241
 Stony Mountain Prison Ministry, 21, 109, 111, 112, 122, 125, 131, 139
 'StoryShops', 309
 Storytelling builds community, 313; for Others, 308, 315
 Storytelling on the Path to Peace, 308, 309; performances, 310
 Sts. Vladimir and Olga Cathedral, 135
 Student Advisory Council, 115
 Student government, 19, 28, 82; mural, 25; politics, 47, 49
 Student residence, 89, 104
 Student Woodstock Business Group, 119
 Study of knowledge (Epistemology), 172
 Study of Torah, 296
 Summer Institute, 314
 Sweat lodges, 188
 Synagogue, 109, 111, 119, 123, 175, 178, 198, 242, 295, 297, 299, 341
 Synod of bishops, 186
 Systematic theology, 167, 181, 212, 213
- T**
 T. Eaton Co, 385
 Taize Prayer Evening, 129
 Tantur Ecumenical Institute, 296, 319
 Taylor McCaffrey LLP, 50
 Teilhard de Chardin, 73, 168, 302
 Tel Burna, 343
 Tell es-Safi, Israel, 338
 Temple Shalom, 297
 Tertullian, 182
 The Beatitudes 382
 The Bison Hunt, 311
 The Church and the World: Mission and Service, 380
The Crusader, 292, 387
 The Great Debate, 285
 The Grigoriev Bursary, 283
 The Ignatius Society, 282
 The International Academy of History of the Sciences (Paris, Liège), 70
 The Lorica or The Deer's Cry, 179
 The Magis, 2
 The Manitoba Moose, 26
The Manitoban, 30, 304

- The Paulinian* Newspaper, 25, 28, 30, 31, 32, 34, 35, 37, 47, 49, 50, 51, 144, 386-387
- The Royal Cemetery of Ur, 345
- The St. Paul's College Incorporation Act, 76, 77, 78, 84, 86, 88
- Theologies of peace, 380
- "The Troubles", 329
- Time Capsule, 22, 24, 25, 28, 49, 386
- Titriş Höyük, Turkey, 343
- Token Gesture, 224
- "Toward a Healing of Memories", 378
- Transfer of the College, 76, 77
- Transformational hermeneutics, 191
- Trappist Monastery Retreat, 21, 117, 118
- Treaty One territory, 213
- Tribute to the Jesuits, 273
- Trinitarian principles, 185
- Truman Institute, 296
- Truth and Reconciliation Commission of Canada archives, 243
- Truth and Reconciliation Commission on the Residential Schools, 93; closing events 98
- U**
- U of M Library Archives and Special Collections, 304
- Ubuntu, 195
- Ukrainian Archeparchy, 100, 118, 137, 298
- Ukrainian art work, 263
- Ukrainian Rite Catholics, 2; students, 107
- Ukrainian Settlement in Canada, 75th Anniversary of, 136
- UMSU Chaplains, 125, 127, 131
- Understanding Media (1964), 301
- UNESCO, 243, 252, 344
- United Nations General Assembly, 203
- University Centre, 106, 107, 110, 125, 302
- University College of the North Archives, 243
- University Grants Commission, 146
- University of Jerusalem, 296, 319, 321, 326
- University of Liberia, 56, 59
- University of Winnipeg Archives, 243
- University of Winnipeg, 19, 20, 27, 67, 70, 90, 119, 143, 243, 298, 318, 334, 335, 336
- University One, 11, 28, 40, 160; orientation, 23
- Ur, Southern Iraq, 345
- V**
- Valedictorian, 2, 22, 47, 54, 237, 292
- Vatican Document Reading and Discussion Group, 131-132
- Vatican II, 74, 139, 149, 164, 170, 177, 179, 180, 181, 184, 185, 186, 209, 212-216, 235, 262, 295, 300, 382
- Venerable Bede, 71
- Vice Stick, 19, 24, 29, 190, 386; Baseball bat, 386
- Vision Quest, 188
- Vocation of Teaching, 170
- Volunteerism, 257
- W**
- War of the trees, 197
- Warm Hands, Warm Hearts, 109, 111
- Welcome Home Project, 225
- Wesley College, 141
- Western Regional Catholic Students Association Conference, 125, 127
- White Madonna and Child, 286
- Winnipeg Art Gallery, 70, 254
- Winnipeg Foundation, 26, 103, 301, 303, 314, 324, 326, 326
- Winnipeg Harvest Volunteering, 117, 132
- Winnipeg International Storytelling Festival, 2, 12, 91, 286, 308-318, 333
- Winnipeg Statement of 1968, 210
- Wit's End Puppets, 310
- Word of God, 56, 190, 191, 211
- World Conference of Religions for Peace, 369
- World Congress on the Pastoral Care of International Students, 3rd, 130
- World Council of Churches, 195, 197, 214, 382; document, 380
- World Heritage Site under UNESCO: Citadel, 344
- World Trade Centre, 62; 9/11, 52, 62, 116, 248
- World Youth Day, 118
- X**
- Xu Guangqi, 356-360
- Xujiahui, 356, 357, 358, 361
- Y**
- Yada, to know, 169
- YMCA on Selkirk Avenue, 1, 5, 6, 88, 141
- Yves Congar Award for Theological Excellence, 190
- Z**
- Ziyaret Tepe, Turkey, 343, 344