

# STM Newsletter

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

Volume 16 Number 1

Spring 1996



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

# Notes from the President



*President John Thompson*

Soon we will be celebrating the 70th anniversary of Newman and the 60th anniversary of STM. In moving the reunion weekend to 21-23 June from mid-September, the University of Saskatchewan hoped more graduates would attend. We hope that many of you - among the more than 5,000 Newman and STM alumnae and alumni - will be present to celebrate our anniversaries.

In this double anniversary issue, we remember in gratitude the Basilian Fathers of the "White House years." We also remember Fr. Basil Markle who established the Newman Club and Newman Hall on campus in 1926-27. Pictures of Fr. Markle, the Basilian Fathers, Dr. Leddy and Mrs. Bernadine Bujila appear in this issue. Each of their pictures will be added to the display of our graduates in the first floor corridor at STM.

By the time you receive this Spring *STM Newsletter*, Msgr. James Weisgerber will have been consecrated and installed as Bishop of Saskatoon. Bishop Weisgerber's Prairie background, pastoral and educational ministries as a Priest in the Archdiocese of Regina, and past six years as Secretary to the Canadian Conference of Catholic Bishops in Ottawa, give him an impressive range of experience, knowledge, and friendships. We look forward to his leadership for our Diocese and to his association with STM and Newman Centre. Bishop Weisgerber will introduce the topic of Catholic Higher Education for the panel discussion at the Reunion on Saturday, 22 June. The other panelists are Father James Hanrahan CSB (STM President 1982-1989), Bernard Daly '48, Irene Poelzer '50, and Carol Toscak '93.

In August our Newman Centre will host the Canadian Catholic Students Association Conference here at STM and on campus. The planning that our Chaplains and Newman students have put into the Conference over the past year promises a superb religious, educational, and

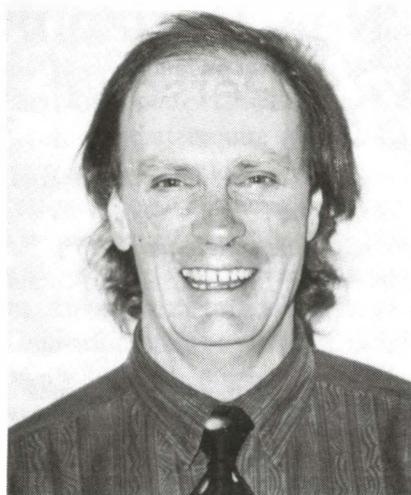
social experience for the more than 130 students and Chaplains from across Canada. Bishop Raymond Roussin, Bishop of Gravelbourg, is one of our CCSA Conference speakers. Bishop Cornelius Pasichny, Eparch of Saskatoon, will celebrate the opening Eucharistic liturgy and Bishop James Weisgerber will celebrate the closing Eucharist.

STM will continue its cooperative venture with the Diocese of Saskatoon in operating St. Pius X as a residence on campus for 35 Catholic students. The first year proved a most successful launch. Next year, we expect to have more applicants than we can accommodate. Special thanks to Don Gorsalitz and Father Ron Griffin, CSB. As Director of Development, Don initiated and managed the first year of operation. Father Ron served as Dean of Residence, getting to know each of the students personally and making them feel at home.

At the time of anniversaries, many wonder just how much students have changed over the years. Many of you have had daughters and sons attend university, a number through STM and Newman Centre. Each generation seems to view successive generations as "in decline" compared to 'the good ole days'.

Let me conclude my comments, then, with some reflections on the changes I've seen between 1975, when my wife and I first came to STM, and today, 21 years later. Since our 20-year-old son is in second year, I also have the views and worries of a parent. Each year in late January, for most of those 21 years, my wife and I have joined our students and chaplains for the Newman Retreat at St. Peter's Abbey. I have heard students voice their concerns and confusions. I have also been privileged to hear their idealism and how they sort things out. Each year, I have come back encouraged. Though the circumstances that

*contd. on p. 19*



Dean Kevin Corrigan

## From the Dean's Desk

Greetings to all STM Alumni/ae and friends! I am writing this in the middle of the year-end examination period when meetings intensify now that classes have been concluded, students panic and occasionally despair, and faculty discover what strange things they have supposedly said, over the autumn, winter and false springs of this lecturing year. The year has passed, as usual, like a kaleidoscopic dream, and though the students do not realize it, we professors will continue to bear their faces with us along with their triumphs, failures and moods. The end of the academic year is exhilarating because a major task has been accomplished and one can see in so many cases the growth achieved between September and April. But it is also a sad time since it marks for some students the parting of the ways and the ending of a significant portion of their lives. Furthermore, we are always going to miss them.

Let me tell you briefly of a few items which will be of interest. Each year the University of Saskatchewan Students' Union (USSU) offers 10 Teaching Excellence Awards to exceptional faculty of the University. These awards are coveted because they come at the recommendation of the students themselves. This year STM won three awards out of ten. Our three winners were: Elena Glazov-Corrigan (English), Fr. Ron Griffin (Sociology) and Ram Padwal (Psychology). Just to give you some idea of the magnitude of this success, remember that this award can be won by all members of the University faculty, sessional lecturers included. STM has approximately 48 faculty from a university total of well over 1250, or approximately 3% of the total faculty! Ten times the congratulations then to our winners. By comparison, the College of Arts and Science won 4

awards, the College of Education 1, the College of Nursing 1, and the College of Engineering 1.

At the Year-End Awards ceremonies in March we celebrated the good work of St. Thomas More Students' Union (STMSU), Newman and Newman Players. All three groups have been busy and successful this year with student events generally thronged. Newman Coffeehouses, for instance, were so popular that they were even mentioned in the *Sheaf*. Among our major winners this year were Luc Bussière, Celene Sidloski and Warren Lasiuk. (Please see Students in the Spotlight on pp. 26, 27 of this issue.)

At the end of June we will reach a significant milestone in the history of our College. After 33 years service, Jim Penna of our Philosophy Department is retiring. Jim has served STM and the University of Saskatchewan as a popular, attractive teacher and scholar, a capable and faithful administrator, and a selfless, dedicated volunteer in hundreds of projects on campus and in the Catholic communities of Saskatoon and the province as a whole. Jim will now have more time for writing and for his family, but we will miss him.

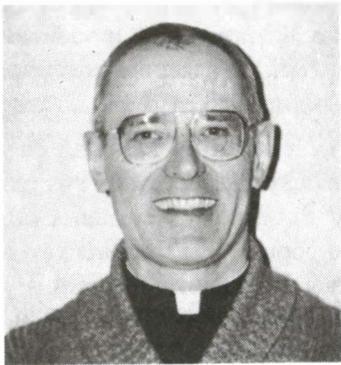
Finally, for all you web-browsers, check out the new Home Page for STM on the net, located at <http://www.usask.ca/stm/>. All your comments and suggestions are welcome. Our thanks to Lynn Freistadt for developing the home page. Graphics and photos of our College will come on-line as we develop the page in subsequent months.

Best wishes to all of you over the summer months and thank you for your continued support.

## Looking Forward: "New Horizons" The Chesterton Review: A Personal Vision

*In our last issue Fr. Boyd presented a retrospective on twenty years of work on a successful journal, indicating its unique origins, its maturation and expanding exploration of ideas reflecting the complexity of Chesterton's thought, and its growth and success despite a small, but very dedicated staff. Ultimately he concluded that the limitations he perceived were more apparent than real, and in actual fact turned out to be advantage. In this issue, Fr. Boyd continues with a glance into the future.*

Nevertheless, a serious difficulty remains. It concerns the inherent limitations of a journal in doing justice to the immensely complex Chesterton tradition. Over the years, a number of things were done in order to emphasize that our journal was never meant to be a cult of Chesterton's personality. The publishing of special issues was one way



*Fr. Ian Boyd, CSB*

of expressing this truth. They were an unusual collection of issues, but each of them, in its own way, drew attention to a fresh aspect of the Chestertonian philosophy, and to a new way of looking at the contemporary world. In order to be true to the Chesterton tradition, it was essential that we talked less about Chesterton and more about the issues which concerned him. Of course, this work demanded lively writing and a good deal of debate. But the purpose was always the same. Whatever the theme of the special issue, the writing was meant to awaken the imagination of the readers, so they would see, from a Chestertonian angle, a wide variety of things about which Chesterton never wrote. Consequently there were issues devoted to Georges Bernanos, C.S. Lewis, Karl Kraus, George Grant, and Cardinal Manning, as well as to the more obviously Chestertonian subjects of Belloc, Baring, Christopher Dawson, David Jones and Vincent McNabb. Issues on particular themes were also meant to serve the same anti-cult purpose, and some of them went far in emphasizing the breadth and outward-looking quality of the tradition. There were the predictable literary issues on detective fiction and Dickens criticism, but there were also issues on Japanese Christian writers, and on ethics and economics in post-Communist

Europe, not to mention the issues in preparation on such subjects as the role of imagination and legend in contemporary African politics, communitarian ideas in modern architecture, and the amalgam of Christian and Confucian ideas among certain Vietnamese thinkers — an Oriental version of Distributist thinking among people who had never heard of Chesterton.

But in spite of everything that was done to suggest the multiformity and richness of the tradition, there are limits to what a journal can do. It seems clear that the time has come to pay attention to what might be achieved by the Chesterton Society. Subscribing to the *Review* has always meant becoming a member of the Chesterton Society, and, at the moment, membership in the Society consists of approximately eighteen hundred people in various countries, including Australia, Japan, France and the United Kingdom, although the majority of the membership is in Canada and the United States. The *Review* provides the main link between this widely scattered group of people. But over the years, a strong sense of community has also grown among them. An endowment has been established, and although the *Review* is still published at a loss, the annual deficit has always been easily paid by contributions from the members. The International Society also has a strong, though somewhat inactive Committee, which is representative of the membership: in Canada, in addition to Cardinal Carter, the former Archbishop of Toronto, who was the Patron of the Society, there was Mr. Fred Hill of Regina, and Father James Hanrahan of Vancouver, the former Superior General of the Basilians; in America, Dr. Edwin Feulner, the Chairman of the Heritage Foundation in Washington, D.C.; Mr. Ray Kelly of Flint, Michigan, the current Chairman of the Committee; and Dr. Robert George of Princeton University; in the United Kingdom, Mr. George Bull of London; William Keegan of the London *Observer*; and Miss Judith Lea of Beaconsfield, representing the Chesterton Estate.

It is against this background that the idea for a new development was suggested. Why should not the Chesterton Society establish an Institute of its own? It is easy to provide an outline of what such an Institute's work would be. It would commission and publish studies and reports on public

policy matters, for example, on legislation which threatens to diminish the liberty of the individual and the free family. It would bring a Chestertonian perspective to a host of contemporary social questions that require a fresh and imaginative analysis. In a word, it would seek to continue the work begun by Chesterton and by the remarkable circle of people who gathered round him in the early decades of the century. The critique which they developed then is a unique one, and many of the problems which they discussed then are still with us today, in forms which may be more horrifying, but which are not essentially different. A great deal of what Chesterton and his friends had to say about proto-Nazi Eugenics legislation such as *The Mental Deficiency Act*, for example, can be applied to contemporary experiments in genetic manipulation and fetal tissue research. Then, as now, the political Left and the political Right provide no effective challenge to such things. Here is an obvious and urgent work for the Chesterton Society, and an Institute would provide the most effective way for the Society to undertake that work.

The Institute is also a logical development of what the Society and its journal have been doing in a less systematic way for the last twenty years. In November 1993, for example, the Society held a successful conference in Zagreb. The conference was concerned with the contemporary cultural crisis in Eastern Europe, where the fall of Communism seemed to offer their societies nothing except the savage Capitalism of a free market without ethical restraints. Although the Chesterton Society made no claim to have a specific solution to this problem, it did bring economists and theologians to Croatia for a discussion about a cultural crisis that faced Western peoples as much as it did those of the post Communist world. All agreed that the search for a "third way" between Socialism and the free market was misguided utopianism, but many of the Conference participants, who represented various religious and political viewpoints, also shared the Chestertonian conviction that a disintegrative consumerist culture has a power to destroy communities and historical cultures, a power which is even greater than that of Communism. The proceedings of the Croatian Conference were eventually published in a special issue of the *Review*, and a statement was eventually published throughout North America, signed by fifteen Editors from nine journals, echoing the main Conference point about the need to evangelize contemporary culture. Moreover, partly as a result of the collaboration between the *Review* and *Communio* that developed at the Conference, Stratford Caldecott, the Conference Director who is on the Editorial Board of both journals, established a Centre for Faith and Culture in Oxford. This collaboration was then extended to T & T Clark and Westminster College, who in fact formed a partnership to support the Centre. Yet in spite of the worthwhile things that developed out of the Zagreb

Conference, both directly and indirectly, many other things remained undone because the Society lacked the organizational structure for doing them. For example, an excellent and eminently practical plan for broadcasting well-selected passages from Chesterton in translation, and talks by economists and theologians on Chestertonian themes on Eastern European radio stations was never implemented because there was no institute in place to do that work.

The discovery of the limitations of the *Review* has, therefore, proved most fruitful. If a journal is unable to undertake a complete Chestertonian programme of action, an awareness of its limitations is nonetheless advantageous for the achievement of that goal. To know what a journal cannot do is an incentive to do these things by other means. The exact location of the Chesterton Institute has not yet been determined, but it is hoped that it can operate on both sides of the Atlantic, in centres near places where a large number of the Chesterton Society live. The scope of its work will depend on our ability to finance it. The *Chesterton Review* will, of course, continue as the journal of the Society, with the help of its endowment. But the Institute will require its own financial support. A gift of almost fifty thousand dollars has already been provided in order to launch the project. Although a good deal more money will be needed before we can proceed, we are confident that there will be other individuals and foundations who will understand the unique value of Chesterton's cheerful wisdom and the urgent need of applying it to a host of contemporary problems. In Oxford, there is a possibility of establishing a branch of the Institute in connection with the Centre for Faith and Culture at Westminster College. The ecumenical dimension of our work will be well expressed if we can find the means of locating a branch of the Institute there, since, in its origin, Westminster College is a Methodist institution.

There was always something pleasingly improbable about an international Chesterton journal being published from a small Catholic College in Western Canada. Nevertheless, it is worth noting that the College is under the patronage of St. Thomas More, and that Chesterton died on the Feast of St. Basil. Though Chesterton has not been recognized as a saint, he is surely in heaven. Perhaps his intercession and the intercession of his great martyr compatriot, as well as the prayers of the patron of my own religious community, will call down a blessing on a new work which is far beyond the means of the people who wish to undertake it. If that help comes, it will be the final proof that limitations can sometimes have heavenly advantages.

Fr. Ian Boyd, CSB

*Should you wish to subscribe to the Chesterton Review, please contact the College by phone, fax or mail.*



National Conference  
1996

CANADIAN CATHOLIC STUDENTS'  
ASSOCIATION

*"Catching Fire: Are Not Our Hearts  
Burning Within Us?"*

*Exploring Spirituality*

August 16 - 22, 1996  
St. Thomas More College  
University of Saskatchewan  
Saskatoon

Fr. Erik Riechers, SAC, an internationally known theologian and educator is Director of the Pallottine Faith Enrichment Centre in Red Deer, Alberta, and is a member of the Society of the Catholic Apostolate (Pallotine Fathers). Fr. Riechers' active involvement in lay formation, adult education and small Christian Community development provide him with the knowledge and experience that will energize our conference. Known for his keen mind, sharp wit and engaging style, Fr. Erik promises to inform, challenge and inspire us.

During the Conference there are sessions organized that will explore Ukrainian Catholic Spirituality, Benedictine Spirituality, Christian Feminist Spirituality, and North American Aboriginal Spirituality. Additional inquiry will focus on small Christian Communities. A host of planned activities to experience our City and community as well as to have fun are also planned.

For further information or registration forms, please contact the College *via*

Phone: (306) 966-8931 Fax: (306) 966-8904  
E-mail: Greg Borysko "gjb129@mail.usask.ca"  
Stacee Dale "sad133@mail.usask.ca"  
Warren Lasiuk "lasiuk@snoopy.usask.ca"

Forthcoming in September 1996

Guy Vanderhaeghe's latest novel

*THE ENGLISHMAN'S BOY*



published by McClelland and Stewart

*The story deals with the Cypress Hills Massacre of 1873 yet picks up the story in 1923 as a Hollywood producer makes a film about the event.*

## Requiescat in pace

**Fr. James Bernard Black, CSB**  
**31 May 1926 - 14 October 1995**



Fr. Bernard Black died suddenly and unexpectedly at the Basilian Fathers Residence, Toronto in mid-morning of 14th October 1995, having taken ill the previous evening. Fr. Robert W. Whyte who had anointed him with the Sacrament of the Sick was with him when he died.

Fr. Bernard was a native of Toronto, son of Frederick and Alma (née Sampson) Black. After attending St. Monica's Separate School and St. Michael's College Preparatory School, he entered St. Michael's College in 1945. During his first year he applied for and was admitted to the Basilian Novitiate and was professed in August of 1947. From then until 1956, Bernie was appointed to St. Michael's College and St. Basil's Seminary to complete his undergraduate studies, to study Library Science and complete the course in Theology, interrupted with an interlude for teaching. Fr. Black was ordained to the priesthood on 29th June 1955 in St. Basil's Church in Toronto. He received his Master's Degree in Library Science in 1956.

Fr. Black's first appointment was as librarian and English instructor at St. Thomas More College from 1956-59. Later he returned to St. Michael's College as Librarian where his role in the building of the Kelly Library was instrumental.

In her homily Sr. Toni Sheehan tells the following story that captures the empathy for and success of

Fr. Bernard in counselling of those who are wounded emotionally.

*Before homes for battered women were set up Bernie was counselling and rehabilitating them. When Resurrection House was set up for women at risk, he offered Mass there every Thursday. In the middle of Mass one evening, Bernard suffered a cardiac arrest. That was his first neardeath experience. The year his heart was failing for a second time, a young woman, prominent in her profession, came to Bernie. She thought abortion was her only solution to an almost impossible situation. Bernard saw her for one hour every week during her pregnancy; the baby was born at the very time Bernie underwent open heart surgery. On the day he left Intensive Care, this new baby was placed on his bed by her mother and dad.*

Fr. Bernard was predeceased by his parents, a brother Paul and a sister Camilla. He is survived by his brother, Fr. Frederick A. Black CSB to whom we extend our sincere condolences.

### HONOURARY LIFE MEMBERSHIP TO NEWMAN CENTRE PRESENTED



*John Sanche, President of Newman, presenting award to John and Patty Thompson*

### Newsletter Staff

**Contributing Editor**  
Mary Miller

**Layout**  
Dawn Sinclair

**Photography**  
Dan Jiricka

**Design**  
Jack Skrip

## "The Earth, Our Mother, Our Source of Strength"

*In January, Aruna Gnanadason, Coordinator of the Women's Programme for Justice, Peace and Creation within the World Council of Churches, was the honoured guest of "Friends of Sophia" – an interdenominational group of women on campus, dedicated to nurturing Christian feminist spirituality through educational opportunities, shared experience and liturgical celebration. Aruna's talks "Violence against Women - Women against Violence", "Motherhood, an Asian Perspective", and the public lecture with the above title which she delivered at STM, inspired serious consideration of the ties that bind women of the earth, whether rich or poor, educated or illiterate, from the North or the South. In this particular lecture, Aruna explores the implications of "development" and proposes a motivation for solidarity that offers hope for all our futures.*

Aruna began with the story of Janakibehn, a daughter of the Bonda people, an indigenous group in India. Development came to her community in the form of a huge aluminum plant that displaced and marginalized Janakibehn's people with devastating consequences. They lost their homes, their forests — source of their livelihood, and their way of life, including all the internalized values that had sustained them for centuries. Their communal mode of living and non-destructive use of the forests and the land were displaced. Experiencing the destruction of their way of life, they came together in an attempt to reclaim their values and rebuild their lives. They are currently in the process of re-educating their children to respect the Bonda way of life and to live in harmony with creation. They are producing and marketing traditional handicrafts to earn a living. Most importantly they have been the victims of environmental degradation, and now understand that the protection of nature is the protection of life itself.

On hearing this story we could change the names and the locale and tell the same story all over the world. Even we in the North have come to understand that progress at the cost of upsetting delicate ecological balances is too high and that we must curb our exploitive tendencies and find ways to develop the respect and practices to sustain our environment.

For Aruna the source of such dislocations all over the world can be traced to a western, post-colonial, industrial and technological model of development. This model of development is destined to make over the world in our image, bringing with it the consumerism, environmental degradation, and demoralizing impact on indigenous peoples. The outcome is to relegate these peoples to poverty and powerlessness. The assault on creation gives rise to the crushing poverty endured by millions all over the world. For Aruna, the solution to this cycle of destruction and marginalization lies in changing the "model" of development.

Instead of a model based on growth we should espouse one based on sustainability. Economic growth



*Aruna Gnanadason*

does not always improve the lives of people. The current model is not suitable for agricultural and rural communities. But Aruna sees signs of hope. The global gathering on the environment, UNCED in Rio, Brazil in 1992 was one of them. The signs came from the NGOs and environmental activists, not from the centres of economic and political power. For Aruna, unless there are radical changes in the way the world is ordered, there will be serious threats to not only creation which render people poor and powerless, but to "every semblance of justice and peace in the world."

The present model of development has impoverished millions and has become all-pervasive even in countries that are essentially agricultural. Whether colonialism is political or economic it has the same result of subjugation and exploitation. Mountains, rivers, forests, lakes become "resources", commodities to be exploited for "profits." Talk of "North/South dialogue has become a political technique to seek further concessions from the exploited without ever touching the essence of the existing order." Governments claim a right to "development," but this is never balanced by people's right to a livelihood, to health and to education. In short, the western model of development for the creation of wealth has as its corollary the creation of poverty and dispossession. The dominance of this Western paradigm as the "civilizing" force has submerged all other civilizations and experience. This mode of development ignores the context of basic needs satisfaction and assures the destruction of "local, natural economies." The impact

of development. Aruna listed some of the ways that development has affected women. Communal land is privatized to generate revenue, thereby eroding women's traditional land-use rights. The focus on the development of "cash" crops is reducing food production. Men migrating from their alienated farm lands to find work leave women with meager resources to feed and look after their children. Environmental degradation leads in turn to floods and droughts, resulting in disease and more hunger. People alienated from the land become open to control and the exploitation of their labour. When communities worked the land for their sustenance, there was a concomitant responsibility for resource management that was directly linked to use. The use of technology in agriculture over time results in the loss of indigenous knowledge about species, varieties, nature's processes and sustainable processes of interaction between people and nature.

The trends, illustrated by NAFTA and APEC, are moving towards a "global economic integration." This will only reinforce the mindset to plunder, to exploit in order to maximize profits. In this milieu the poor become expendable and are seen merely as cheap and controllable labour. For women and children, the most vulnerable, this scenario

promises that they will be the primary victims.

For Aruna, solidarity among the women of the earth is essential, whether they are from the South or the North. They are linked by their interdependence with the economy and ecology. Women are at the forefront of spreading the message to protect the environment in many parts of the world. They are challenging industry; they are challenging the men co-opted by industry.

In many cultures and religious traditions "nature is symbolized as the embodiment of the feminine principle — Mother Earth." For Aruna it is a natural evolution that women would protect the earth from violation, for they have a "vested interest" in conserving the resources of the earth, the essentials of their day-to-day survival. Our hope lies in women "forging links of genuine solidarity transcending the barriers of class, race, ethnic origins, and culture" to seek an "ecologically sound, non-exploitative, just, non-patriarchal, self-sustaining society which can be nurtured" in both the North and the South. To build such a world and foster such an attitude to life, we must walk together. The lives of women like Janakibehn depend on it.

*Reporter, Mary Miller*

**Welcome!**



In April the community of St. Thomas More College was delighted to share the celebration and joy for the safe arrival of



**Christian Timothy Andrew Kordan**  
robust and healthy son of  
**Bohdanna and Bohdan Kordan**

*Our prayers and wishes, Christian, are for you to grow and flourish, as you bask in the love of your parents and our community. We know you bring much joy.*

**WISHING YOU WELL!**



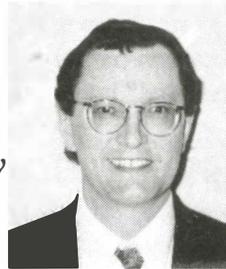
**June Bantjes** has been a permanent part-time sessional lecturer at our College since 1984. This year she retires.

*We, your colleagues extend to you, June, our best wishes for good health, happiness and a wonderful retirement!*

**THE HEART OF  
ST. THOMAS MORE COLLEGE  
AWARD**

*This award of merit may be awarded to an Educator, Student or Administrator for active commitment and contribution throughout his/her career to students and student life, and for life-long dedication to learning. This year the students of our College bestowed their highest honour on*

**Prof. Wilfrid Denis**  
*Department of Sociology*



*All of us know Wilf to be a most deserving recipient of this recognition.*

Flour Town Theatre  
presents  
**Ed Heidt**  
**L. John Cieslinski**  
in  
**A MONTAGE OF THE BARD'S BEST**



**THIS SUMMER AT THE  
SASKATOON FRINGE FESTIVAL**

**AUGUST 2-11, 1996**

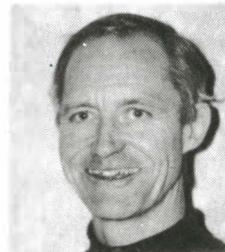
and the Winnipeg Fringe Festival  
on July 19-28, 1996



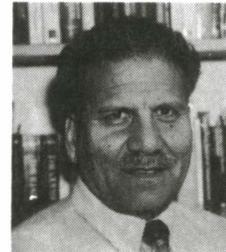
Maintaining STM's tradition for excellence in teaching, faculty in our College are also establishing a reputation for teaching excellence in the University as a whole. This year again STM faculty have distinguished themselves and been honoured with "Teaching Excellence" Awards given by the University of Saskatchewan Students' Union. Nominations for these awards originate with students and are then assessed with a rigorous questionnaire administered to all students in the professor's class. Professor Elena Glazov-Corrigan (English), Fr. Ron Griffin CSB (Sociology) and Dr. Ram Padwal (Psychology) distinguished themselves as teachers and we bask in their reflected glory. We extend our congratulations to each for their achievement.



*Elena Glazov-Corrigan*



*Fr. Ron Griffin*



*Ram Padwal*



## Upcoming Public Lecture

### Keenan Memorial Lecture

Sunday Evening October 20, 1996  
at 8:30 pm  
St. Thomas More Auditorium

#### Dr. Sharon Daloz Parks

Senior Research Fellow  
in Leadership and Ethics  
at the Kennedy School of Government  
Harvard University

Dr. Sharon Daloz Parks, author of the recently published book,  
*Common Fire: Lives of Commitment in a Complex World*,  
will be speaking on

#### The Crucible of the New Commons and the Power of Metaphor

*Dr. Sharon Daloz Parks earned her B.A. at Whitworth College, her M.A. at Princeton Theological Seminary and her Th.D. at Harvard University. As an author, co-author and editor she has published extensively. Her book titles illustrate the breadth of her interests and expertise.*

*The Critical Years: Young Adults and the Search for Meaning, Faith and Commitment.*

*Becoming The People We Need: Commitment and Citizenship in a Complex Age.*  
Co-authored with Daloz, Keen and Keen.

*Can Ethics Be Taught? Perspectives, Challenges and Approaches at Harvard Business School.*  
Co-authored with Piper and Gentile

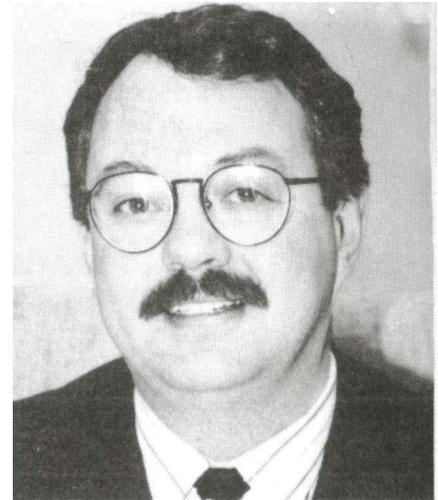
*To Act Justly, Love Tenderly, Walk Humbly.*  
Co-authored with Brueggeman and Groome

## A Message from your Association President

The celebration of the 60th Anniversary of STM and 70th Anniversary of Newman Centre will create many opportunities for us as alumni/ae to renew acquaintances and reconnect with the College. The activities we have planned will be coordinated with the broader University of Saskatchewan celebrations, so you will also have a chance to renew your ties with the University and friends from other colleges.

This Anniversary year is a good occasion for me to nostalgically reflect on my days at STM. The memories are so many and very treasured. The experiences were also diverse in nature — social, academic and spiritual. On the social side, one thing I'll always remember is watching the first Canada/Russia Hockey series in the Murray room. Academically, I remember long hours in the Shannon Library spiced with "occasional" coffee breaks in the cafeteria discussing the essay topic of the day. Spiritually, I remember the informal and inspiring late afternoon masses we held in the Murray room and early Sunday morning practices with the STM chapel choir. But perhaps most of all, I remember the people.

I remember faces, (and sometimes even their names!) of people who influenced me greatly during those critical years of intellectual and personal development. The faculty — I remember the dynamic and entertaining lectures of Bud Paré, the philosophical debates with Jim Penna, the wise and caring tutoring of Sister Loyola, the welcoming and warm smile of Margaret Dutli, the melodic strains of



Ernie McCullough's violin, and the informal and stimulating seminars with Jean Seaton.

The students — these are the people with whom I shared many of the fondest years of my life. In short, these are the people who accompanied me across that bridge from youth to adulthood. I associate with many of these people today in a variety of capacities. But like many of you, there are countless others that I often think of and wonder where they are and what they are doing. There are many nostalgic times when I relish the opportunity to sit down with some of these people and re-live the good old days when the toughest task in your life was to try to find someone to type an essay that was due the next day.

I look forward to seeing many of you at our Anniversary celebrations!

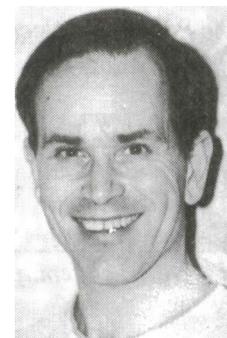
Jerome Konecsni  
President of STM/Newman  
Alumni/ae Association

### ANNIVERSARIES GALORE!

*Best wishes to Fr. Ron Griffin as he celebrates his 25th anniversary of Ordination and to Fr. Ed Heidt as he celebrates his 20th anniversary of Ordination.*



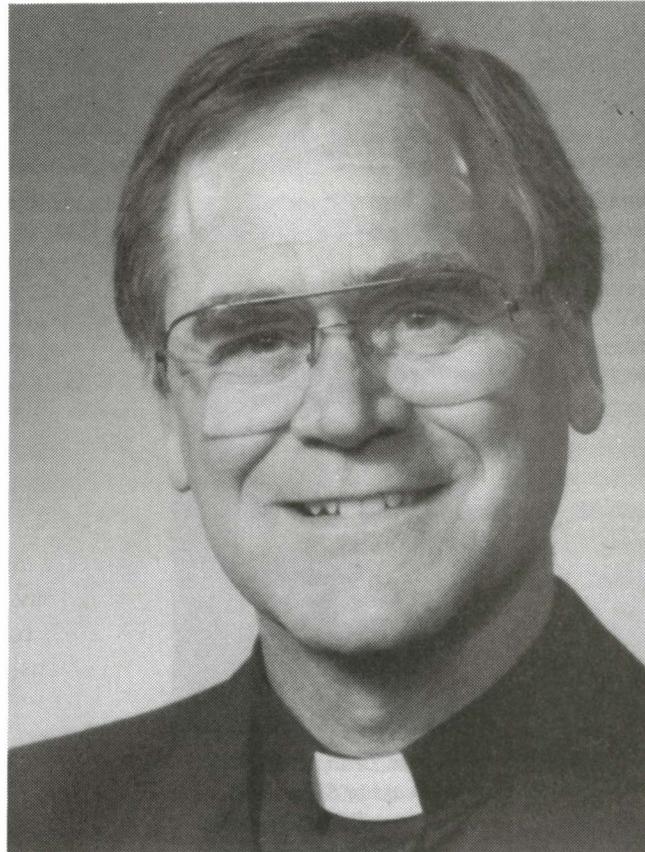
*Fr. Ron Griffin, CSB*



*Fr. Ed Heidt, CSB*



Welcome Bishop James Weisgerber



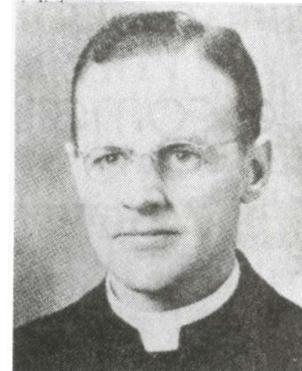
*The community of St. Thomas More College extends affectionate greetings to our new Bishop. We look forward to your leadership, and pray that God will bless you in your new and demanding ministry. We look forward to your visits, and particularly to your impact on the young people whom we serve.*



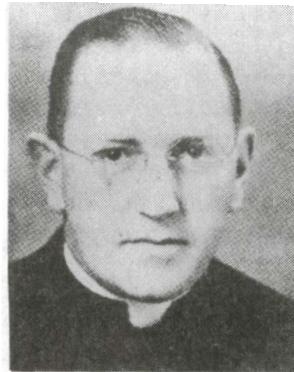
## BASILIAN FOUNDING FATHERS OF THE WHITE HOUSE YEARS:



*Fr. Basil Markle*  
*Archdiocese of Toronto*  
*Years at STM: 1926-1941*  
*Scholastic Philosophy/Newman Chaplain*  
*Year of Birth: 1900*  
*Year of Ordination: 1924*  
*Year of Death: 1956*



*Fr. Gerald F. Anglin*  
*Years at STM: 1936-1942*  
*History*  
*Year of Birth: 1902*  
*Year of Ordination: 1930*



*Fr. Leonard E. Rush*  
*Years at STM: 1936-41*  
*French/STM Principal*  
*Year of Birth: 1894*  
*Year of Ordination: 1923*  
*Year of Death: 1979*

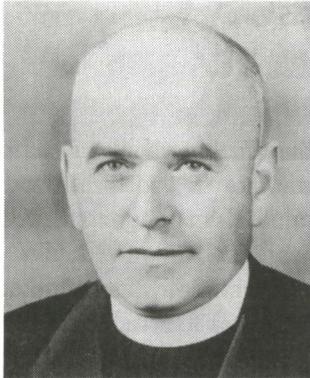


*Fr. Eugene A. Cullinane*  
*Years at STM: 1939-42; 1945-48*  
*Economics/Political Studies/Sociology*  
*Year of Birth: 1907*  
*Year of Ordination: 1936*

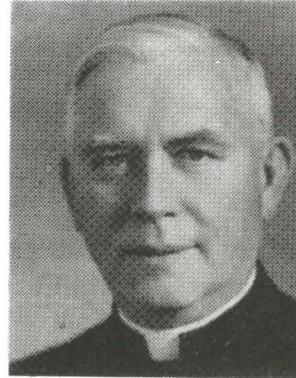


*Fr. Eugene Carlyle Lebel*  
*Years at STM: 1939-41*  
*English*  
*Year of Birth: 1899*  
*Year of Ordination: 1925*  
*Year of Death: 1996*

# ST. THOMAS MORE COLLEGE 1936/37 TO 1956/57



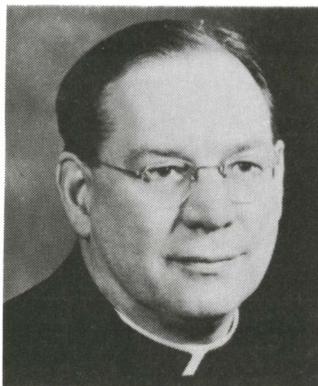
*Fr. Joseph E. McGahey*  
*Years at STM: 1941-45*  
*Philosophy/English/Psychology*  
*Year of Birth: 1902*  
*Year of Ordination: 1929*  
*Year of Death: 1945*



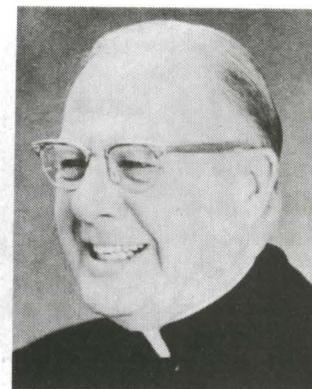
*Fr. Edmund J. McCorkell*  
*Years at STM: 1941-42*  
*English/STM Principal*  
*Year of Birth: 1891*  
*Year of Ordination: 1916*  
*Year of Death: 1980*



*Fr. Henry Carr*  
*Years at STM: 1942-49*  
*Philosophy/STM Principal*  
*Year of Birth: 1880*  
*Year of Ordination: 1905*  
*Year of Death: 1963*



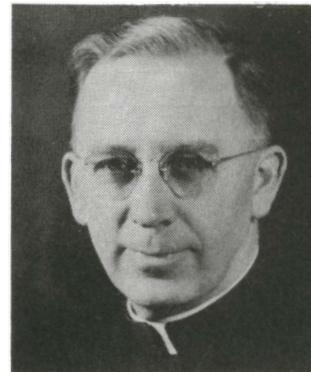
*Fr. J. Paul Mallon*  
*Years at STM: 1942-70*  
*French*  
*Year of Birth: 1900*  
*Year of Ordination: 1926*  
*Year of Death: 1974*



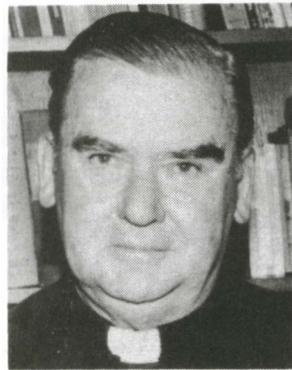
*Fr. Robert G. Miller*  
*Years at STM: 1943-48*  
*Philosophy/Psychology*  
*Year of Birth: 1912*  
*Year of Ordination: 1943*



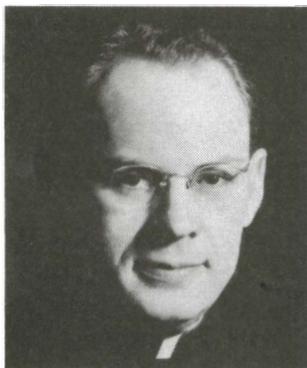
*Fr. Leonard C. Quinlan*  
*Years at STM: 1943-45*  
*Economics/Political Studies*  
*Year of Birth: 1903*  
*Year of Ordination: 1941*  
*Year of Death: 1983*



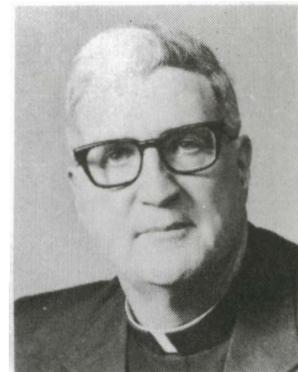
*Fr. Joseph L. O'Donnell*  
*Years at STM: 1945-69*  
*English/STM Principal*  
*Year of Birth: 1900*  
*Year of Ordination: 1927*  
*Year of Death: 1984*



*Fr. Leo L. Munnely*  
*Years at STM: 1946-49*  
*History*  
*Year of Birth: 1916*  
*Year of Ordination: 1942*  
*Year of Death: 1981*



*Fr. Francis L. Burns*  
*Years at STM: 1948-58*  
*Economics/Political Studies*  
*Year of Birth: 1905*  
*Year of Ordination: 1931*  
*Year of Death: 1979*



*Fr. Leonard A. Kennedy*  
*Years at STM: 1948-52; 1955-60; 1977-82*  
*Philosophy/Psychology/STM President*  
*Year of Birth: 1922*  
*Year of Ordination: 1947*



*Fr. Robert W. Finn*  
*Years at STM: 1949-68*  
*History/Philosophy*  
*Year of Birth: 1919*  
*Year of Ordination: 1947*  
*Year of Death: 1995*



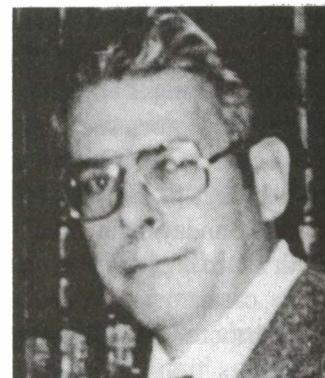
*Fr. Basil Sullivan*  
*Years at STM: 1949-55; 1957-66*  
*Sociology/STM Principal*  
*Year of Birth: 1894*  
*Year of Ordination: 1921*  
*Year of Death: 1983*



*Fr. John V. Corrigan*  
*Years at STM: 1952-55*  
*Sociology*  
*Year of Birth: 1907*  
*Year of Ordination: 1933*  
*Year of Death: 1962*



*Fr. Robert Montague*  
*Years at STM: 1953-56; 1957-65*  
*Sociology/Psychology*  
*Year of Birth: 1918*  
*Year of Ordination: 1952*  
*Year of Death: 1968*



*Fr. Bernard J. Black*  
*Years at STM: 1956-59*  
*English*  
*Year of Birth: 1926*  
*Year of Ordination: 1955*  
*Year of Death: 1995*

## REMINISCENCES OF GOOD TIMES

*“Ah, the memories that find me now my hair is turning grey”...*

— do you know that line from *The Trimmings on the Rosary* by Father J. O'Brien?

Memories indeed are evoked by articles in the *STM Newsletter*, of the early years of STM and of ourselves, and of the Basilians — men who taught and worked there with cheerfulness and dedication during the growing pains of the College and our own. How privileged we were to have had Father Henry Carr teaching us about essence through reference to his little dog Brownie; Father McGahey with his exuberance and contagious laugh bringing to life the course of English 91 studies, all the while urging the development of any individual aptitude; Father Paul Mallon with his gentle insistence on correct tense in French 91 ... and those Basilians who followed and maintained the ‘home away from home’ atmosphere for out-of-town students, as well as a climate for intellectual and spiritual growth for all Catholic University students at the University of Saskatchewan. Do others remember Father Carr, Father McGahey firing the old furnace in the White House early each morning before Mass, with each of the others taking their turn? And their custom of putting on the coffee in the small clubroom kitchen, so that those of us who had grown up with the habit of daily communion (in the years when fasting from midnight was mandatory), could attend mass, receive the Eucharist and still get to an 8:30 am class without rumbling stomachs? Was this act of thoughtfulness, expanded in Father O'Donnell's days, a precursor to what became Ulcers Inc.? To this day, the smell of Sunday morning coffee from the automatic coffee-maker at home brings to mind making coffee in those oval copper-lined tubs, using pound packages of coffee grounds tied into gauze bags, under the careful tutelage of Fathers McGahey or O'Donnell who named the coffee-maker of the event as *Coffee Queen of the Day!* Do you remember Sunday night socials when Nano would dance the sword dance, or, she and Dodie their self-choreographed version of *Oh Susannah?* Or the special request to John Moloney at the record player on the stage? Or the St. Patrick's Sunday night when Josie brought tears to Irish eyes with *I'll take you home again Kathleen?* Or *The Bridge Game*, caricaturing the law students' lunchtime pastime in the clubroom? And my own shaking self as I delivered monologues from Henry Drummond's poetry, coached by Father McGahey?

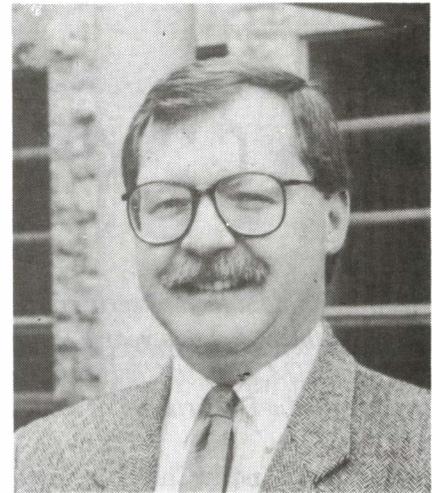
Each of us from those years could add countless memories to these. The articles in recent *Newsletters* about the opening of St. Pius X Student Residence prompted me to think about available accommodation for out of

town students in the early '40's, and evoked the following reminiscences...

In the early 1940's, on-campus residences in Saskatchewan and Qu'Appelle Halls and the Cafeteria accommodated a limited number of students. There were no fast-food places and few restaurants which fitted a student's budget. The majority of students found room and board in Saskatoon homes. Of the latter, a few took in several students, either male or female, not both. Generally these boarding abodes were named for their owner. There were the House of Aldrich and the House of Flegel for male students, and the House of Donald for girls; later there was the S.O.S. residence for girls at 942 Saskatchewan Crescent. Memorable happenings and anecdotes about each house would fuel reminiscences from former alumnae.

The House of Donald at 1036 College Drive, opposite the University Gates, was home to me during my first year at University. Diminutive Mrs. Donald from County Clare, Ireland, had seen the need for such a residence and had prevailed upon her Scots husband, George, the Saskatoon Chief of Police, to allow her to provide room and board to eight girls in their home. With the help of one maid, she managed the operation, always delighted in any academic or sports success of her “girls”; commiserated with their problems and imposed a gentle, but firm routine: laundry on assigned days to be done in the basement which served the eight students as well as her own two daughters. These two charming, intelligent and successful young women, older than the student residents, were orally challenged (a term not used then); such was the familial atmosphere of the household that all wanted their companionship. Many hilarious moments arose as we strove to master the sign language. Mrs. Donald insisted on an introduction in the foyer to any young man who came to call on a date, and was not without observing if the same girl had several callers. She delighted in appraising our gowns for the formal programme dances at the Bessborough, and wanted to see the dance cards the next day. Though there was no official curfew, she was well aware of the times of our comings and goings, insisting that the last one in turn off the hall light. She was particularly vigilant at examination time, and tried to keep the household quiet for study. Sunday mornings were acknowledged as times for sleeping late and/or attending church services; young as we were, we were treated as adults and neither our attendance nor

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



*Brent Gough*

Spring has finally arrived and thoughts are turning to summer holidays. As things slow down, one is able to spend more time thinking about what has happened during the last year. This spring is more suited to this reflection for a very good reason. The weekend of June 21 - June 23, 1996, STM will be celebrating its 60th anniversary, as well as the 70th anniversary of the Newman Centre. The celebrations will be tied into a number of events that the University of Saskatchewan has prepared for its alumni/ae.

Not many of us are able to recall the entire story of St. Thomas More College and the Newman Centre from their inception. We are able to piece together a good deal of that information from such excellent resources as Margaret Sanche's book, *Heartwood*. No matter how good the resource, the difficulty with the written word is that it in no way can duplicate the experience of having actually been there. One of the ways we get closest to that experience is through the art of story telling.

One of the many benefits that I have achieved from my association with St. Thomas More College and the Newman Centre has been to hear the stories of alumni/ae who were associated with the Newman Centre and St. Thomas More College during the years. One of the recurring themes that I have heard has been the impact of the various Basilian Fathers with whom students have had contact at the college. Without fail, when alumni/ae are

recounting their experiences on campus, they refer to a Basilian priest who becomes the living symbol for the College in their particular era. This Basilian tradition tends to become infectious, and one of the signs of that is that the Basilian tradition is often reflected in other members of the faculty, staff and student body at St. Thomas More College.

One of the reasons that there is a connection among the members of St. Thomas More College and the Newman Centre which surpasses generational boundaries is this Basilian tradition in which we all share. Hopefully, you will be able to return to Saskatoon for the celebrations in June, and if not, hopefully, you will have an opportunity to share with a fellow alumni/ae your story to contribute to the Basilian tradition that we celebrate in the reunion of St. Thomas More College and the Newman Centre.

*contd. from p. 2*

students face have definitely changed over the years, this is not a generation "in decline". Students manifest a resilience and goodness that give me hope. They are courageous in the face of difficulties and uncertainties that most of us did not have to face at their age, that students did not face in 1975.

Since 1975, the student body has grown significantly in size. It is also more diverse. Not only are more older persons attending university, but also more persons of Aboriginal ancestry. Women now make up a clear majority of the STM student body. More students come from single-parent families. Some of our students are themselves single parents. More students are working part-time while taking classes. Students are taking longer to complete their degrees. When they convocate, a number carry sizable debts from student loans. With the dislocation of the economy, students today face greater uncertainty in job prospects. They also face greater confusion from the moral pluralism and religious indifference around them. Media play a larger role in their lives and view of the world. Cynicism is a constant temptation. At times, they show a

fragility. Their identities seem unsettled, more tentative. They seem to find commitments difficult to make.

At the same time, in the face of increased uncertainty, many are also asking fundamental questions about the meaning of their lives. They speak openly about their quest for spiritual values. They express a desire for community, a sense of belonging. They demand more from their classes. As a whole they are also more involved in voluntary work in the community than were students twenty years ago.

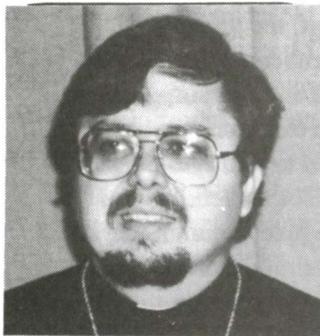
These changes make greater demands on our chaplains. Through their presence in the College, particularly in the cafeteria and chapel, our chaplains provide support, friendship and care. They provide personal counselling, Gospel reflections, and prayer groups. I thank Carol Tosczak and Sister Roma De Robertis who have served as chaplains. Walking with our students in their journeys of faith and learning, they reveal the presence of Jesus that the disciples on the road to Emmaus discovered.



## WINDOWS to the EAST Symposium

*The third annual lecture series on Eastern Christianity was hosted by the College on the evenings of February 8th and 9th. The theme for this year's lectures was "Prayer in the Modern World: an Eastern Christian Perspective." This year STM, eastern Christian parishes of Saskatoon, the Saskatoon Center for Ecumenism, the Saskatoon Theological Union and the Department of Religious Studies at the University of Saskatchewan sponsored these lectures.*

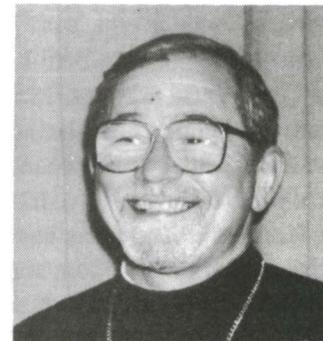
Father Andriy Chirovsky is currently the Director of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, a part of the Faculty of Theology at St. Paul University in Ottawa. As an Associate Professor, he teaches Eastern Christian Theology and Spirituality. He is a founding member of the Kievan Church Study Group, a group of theologians and bishops from the Greco-Catholic Church and the Patriarchate of Constantinople. He is the



*Father Andriy Chirovsky*

author of both scholarly and popular articles and books and is managing editor of *Logos: A Journal of Eastern Christian Studies*. Father Chirovsky travels a great deal working for unity with the Patriarchate of Constantinople without breaking communion with Rome. Over 400 years of division require reconciliation. Through common prayer and study he foresees the recognition of "all that unites us." The first evening Father Chirovsky spoke on "Prayer and Church Unity." On the second evening Father Chirovsky spoke on "The body at Prayer," focusing on the different positions of prayer including standing, bowing, prostration and the symbolism of clerical movements in the celebration of the Divine Services.

Father Thomas Hopko is Dean at St. Vladimir's Orthodox Theological Seminary in Crestwood, New York, where he teaches Dogmatic Theology. His books, *The Lenten Spring*, *The Winter Pascha*, *All the Fullness of God: Essays on Orthodoxy, Ecumenism and Modern Society* and *Women and the Priesthood* encompass all aspects of the Orthodox Church's faith and practice. In his talk "Prayer and the Liturgy," Father Hopko indicated that attending liturgy is a school for prayer that teaches us that



*Father Thomas Hopko*

prayer is receiving and accepting God, opening our hearts to Him. We allow God to be in communion with us — our whole being with our imperfections, and troubles, our joy and sorrow. Since modernity is characterized by "autonomy," it promotes that self-absorption which is alien to God. Jesus taught that forgetfulness of self allows us to find God. For Father Hopko, love of our neighbour is what brings about the Kingdom of God and is a direct result of prayer. When we find ourself in our neighbour, we discover our neighbour is ourself. Prayer acknowledges that we are God's creatures and all who seek righteousness seek to do God's will. Three simple dicta from his mother express profound wisdom that are appropriate advice for today as well: "Go to church; say your prayers and remember God always."

*Following the formal lecture presentations each evening a question period and reception for those attending allowed for continuing dialogue. Over 200 people attended this year's lectures and are a sign of the very positive reception and appreciation of this lecture series.*

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## Friends of Sophia Workshops

From late April through early June the Friends of Sophia with support from the Extension Division offered four workshops entitled Women Claiming Our Experience, Naming Our Faith, for women seeking a spirituality which honours their experience.

Parts I and II: *Can you be a Christian and a Feminist too?*

Part III: *Reflections on Christian Feminist Theology and Spirituality.*

Part IV: *Liturgy: Creating Rituals for Empowerment Out of Women's Experience.*



## CONGRATULATIONS

Friends of Sophia has been awarded \$3000. (American) from the World Council of Churches headquartered in Geneva, Switzerland. This grant comes from the Women's Programme, Unit III, Justice, Peace and Creation, part of the programme connected to the "Decade of Churches in Solidarity with Women, 1988-1998."

Friends of Sophia is to use this grant to invite and prepare well-known Christian feminist speakers to lead and give presentations at workshops which are dedicated to nurturing Christian feminist spirituality.

## LOOKING FORWARD

Friends of Sophia will welcome Rosemary Haughton when she visits our campus and College next January. Some of her writings include the following books: *The Passionate God, The Catholic Thing, The Re-Creation of Eve, Transformation of Man and Song in a Strange Land. A mother of ten children, and now approaching her seventies, Rosemary is involved with Celtic spirituality, and ecological sustainability. All of us yearn for connection with the stability of "home". How do we establish this sense of "home" in the technological environment and fast-paced lifestyle of the late 20th century? Rosemary sees the nurturing of spirituality to calm the inner self, so that our gifts will spill over into the everyday world and transform it. Justice amongst us and harmony with the environment are important components of her vision. Today Rosemary lives in Wellspring House outside Boston. This organization takes in homeless families and helps them to get established.*

Look for announcements and news of activities planned by Friends of Sophia in our next issue.



*Having a conversation with oneself is a most rewarding and therapeutic exercise. For me personally, planting flowers in the spring provides a prime opportunity for such inner dialogue. Digging in the*

*dirt while anticipating the riot of colour and scent that is to come sets the tone for my reflection-- not maudlin, but calm and realistic. Taking stock allows one the opportunity to look back, ponder today and dream a little about tomorrow.*

Reading *The Basilian Way of Life and Higher Education* was like eavesdropping on an intimate and thoughtful conversation within the Basilian community. It reveals the legacy of their past, their struggles in the present and a forecast on how best to retain their “charisms” that have been so fruitful as they contemplate ways to sustain the vitality of their teaching vocation despite diminishing numbers.

President John Thompson, who wrote the Introduction and Afterward, initiated and sponsored this series of lectures held at St. Thomas More College over a fifteen month period from 1991-1993. Because each speaker read the talks given by earlier speakers in the series, the presentations were not repetitive. Yet they were linked in such a way that many would refer to an idea or insight from a previous lecture and carry it off in a totally new direction.

For Fr. Jack Gallagher, the Basilian “charisms” have developed simply. Ordinary, good men responded with common sense to local needs and conditions. A strong respect for the life of the intellect and a caring for students coalesced as priests sought to integrate their faith and learning. Such is the simple recipe behind their success as educators — no grand designs or theories at work here — merely a practical response of adaptation to a recognized need.

Fr. Kevin Kirley traces the early history of the Basilian Congregation and how they came to North America from France. Their rule did not require fitting into a particular mold. In fact these men retained their “individual personalities... their particular idiosyncracies.” This reality demanded the growth of tolerance, but also generated a unique creativity in education, distinguished by their tradition of service to students that provided this community of priests with a unifying purpose. They are a living example of the paradox embodying unity within diversity. Sr. Irene Poelzer and Margaret Sanche focus on the role of Basilians in the establishment of St. Thomas More College based on the model of the federated St. Michael’s College within the University of Toronto, and the Basilian role in defining the

THE BASILIAN  
Way OF Life  
& HIGHER  
EDUCATION

Lectures by and about  
The Congregation of Saint Basil  
presented at  
Saint Thomas More College  
October 1991–February 1993

*Prices include the cost of mailing!*

*In Canada: \$15.00*

*In U.S.: \$12.00 (American)*

*To order, contact the College by phone, fax or mail.*

character and personality of a Catholic federated College within a large secular university here in Saskatoon. It worked, not because the agreement and terms were so carefully defined, but because the goodwill on both sides was there to ensure that it did.

The Basilian conviction that “religion must begin and end in knowledge” presented the challenge. The classroom, the library, the coffee shop, the playing field, the bridge table and the chapel, all served in combination to set the atmosphere in which young men and women would develop a “view of truth that will serve them well in all areas of their lives” and prepare them for the world in which they would live. Such a holistic approach would assure from Fr. McCorkell’s perspective that what students “caught” might be more significant than what they were “taught.”

In a most thoughtful reflection, Fr. Bob Barringer explores the many dimensions of “educating persons.” He juxtaposes the past, when a program of courses was prescribed for students, with today, when students are free to choose a *pot pourri* of courses for a degree. The problem,

as he sees it, leads to much floundering as students try to find and give shape to their studies. He labels the current process as the Harvey's Hamburger syndrome. The fast food outlet cooks the burger, but the customer gets to "personalize" it with the choice of condiments and toppings. This is only one of the pitfalls that Fr. Barringer explores in his lecture. Reading it allows one to recapture that delicious sense of discovery, for it prompts lots of questions about practices currently in vogue.

Fr. Norman Tank grapples with that ever-elusive reality of a "community of faith" and how it has evolved and changed over the last few decades.

In "Toward a Philosophy of Education in the Liberal Arts" Fr. Mario D'Sousa considers the exceedingly complex issue of the relationship between the Catholic philosophy of education and a liberal education.

Fr. Gordon Judd in his lecture entitled "Wanting to be more than an ambulance service" explores the distinction between justice and charity. He concludes that social ministry must work to eradicate the root causes — the systems that spawn injustice. Basilian founders D'Aviau and Lapiere would today be called civil disobedients. Because of their conscientious belief that any law or process that requires people to commit or be complicit in evil be eradicated, they resisted the Civil Constitution of the Clergy. New responses to new issues echo the historical traditions of Basilian founders.

The lectures are conversational in tone and in style, and loaded with anecdotes, jokes and parables. Fr. Kirley recounts the well-known story of the disheartened young priest who had not done well on an examination being encouraged by his Bishop, who said, "Courage, my son, if God could kill a thousand Philistines with the jawbone of

an ass, think what he could do with a complete jackass." Presumably the superior added "Now get out, and get to work."

As graduates of STM you may wish again to engage in thoughtful conversation with your Basilian mentors. You will find these lectures to be engaging from the beginning, providing candid, thoughtful and at times profound introspection by priests of the Basilian tradition. Fr. McCorkell would see these lectures as efforts to carry "the values of the past where they are rooted, into the future where they will come to flower." Creating the milieu to accomplish this goal was the focus of these lectures. Dialogue is often the groundwork for renewal; in Basilian Colleges, educational adventures have worked, but not by happenstance. New generations, new times require new ways of integrating faith with learning.

Sr. Irene Poelzer described best the complexity and importance of the continually challenging task of Basilian priest-educators when she wrote:

*[T]he most important knowledge for your students is not facts; not analysis; not intellectual power and control. It is knowledge that liberates the human person and helps the individual to look to the present and the future with a spirit of hope and possibility; it is the knowledge that empowers our young people with a critical perception based on morality and a faith which provides the cornerstone as well as the inspiration for possibility, change, and fuller human life.*

Mary Miller

## SUPPORTIVE FRIENDS OF THE COLLEGE IN THE EARLY YEARS



*Bernadine Bujila*  
Years at STM: 1936-60's  
Advisor to Women



*J. Francis Leddy*  
Years at STM: 1936-37  
Latin/Classics

# Happy Retirement Jim!

This year we bid *au revoir* to Professor Jim Penna, who has served STM in the Department of Philosophy for the last thirty-three years, and, if one counts his student days, has had a close association with the college for almost forty years. Recently, Jim reminisced about his years at the College and forecast a little about his hopes in retirement.

For Jim, the primary focus of his years here was on



teaching and the classroom. Finding new material, developing new approaches for old material and experiencing those flashes of insight in the classroom as a result of spirited interaction with his students were most exhilarating. He also discovered that relaxing the control in determining student assignments allowed students to express wonderfully creative ideas. For example, in the Philosophy of Hope class, one student wrote a play incorporating multiple reflections on hope. Another student produced an audio-visual program using contemporary pop music in which she juxtaposed the themes of despair and hope. For Jim, these experiences with students continually motivated and inspired him.

Jim's scholarship had primarily a pedagogical focus. He found that his course on Hegel was most challenging and rewarding. He chuckled when he indicated that integrating Hegel's ideas with those of Thomas Aquinas might appear to be contradictory, but the fact that Hegel explored the whole range of human consciousness offered insights which for Jim integrated quite readily with the

Thomistic tradition. Immersing himself in such study provided Jim with a deeper understanding of God and himself.

At various points in his career, Jim held administrative office, including Department Head, Acting Dean, and Acting President. The virtue he believes Administrators must nurture is patience. He admits to hating "writing memos" and preferring to talk directly to individuals. He found this to be a constructive approach that worked for it tackled problems before they could get out of control. He cautioned that over the years there have been many rigorous and heated debates on very significant issues, but that once resolved everyone closed ranks and moved on. In this connection he referred to the changes to the Act of Incorporation in the early '70's. However, the formation of a Faculty Union was not a controversial issue. Corresponding with the certification of the University Faculty Association, the STM Faculty Union was formed because it was seen by faculty to be in the best interest of our College's autonomy; the desire was to follow a "collegial" rather than a confrontational model. Although Fr. Kennedy, President at



*Nomo and Dorian in dialogue*

the time, had very definite opinions, he fully respected what faculty was trying to do. In reflecting on that period, Jim indicated there were enough checks and balances in the process to contain the multiple perspectives, but mutual trust and the general will to make it work were the factors that assured success. In such a small community Jim believes that individuals take responsibility, and in such a milieu a lot of difficult situations become diffused as a result of a common unity of purpose. Collegial goodwill can accommodate both the interests of the College and of individuals.

In terms of the College's future, Jim understands that funding will be a continuing problem in the foreseeable future. Although the focus on maintaining liaison with government and the University is important, maintaining the Catholic character of the college is paramount. In the 70's he recognized, along with the Basilian community,

that the move to lay leadership and a greater presence of lay faculty was inevitable; however, for him the key factor in the distinctiveness and value of a Catholic college continue to center on a strong core of faculty able to faithfully pass on to new generations our Christian intellectual heritage and foster its renewal. In preparing students who will be involved in the marketplace and the political arena he is of the firm conviction that vigorous debate about the moral issues facing our world is essential to equip our students to articulate and defend the principles of goodness and compassion throughout their lives. In so doing they will become an active part of the teaching Church. Jim believes that in a Catholic academic institution, controversial issues must be debated openly and freely in the context of a dialogue between Church and society. Federation with the University makes this possible. More importantly, however, within the College all Catholic views and the persons who express them should be welcomed, heard and respected. In short, controversy must be tempered by compassion and tolerance.

Jim indicated that STM has been good to him. He values above all the close friendships with colleagues and students. For him, the Philosophy Department was always close knit and supportive. Retirement will mean that Jim can re-establish

some balance in his life. He acknowledges that academic life can be all-consuming. He hopes to take some time to unwind, to allow ideas to percolate and to look after some

personal affairs. Following a brief respite, however, he hopes to pull together a lot of his teaching materials into a multi-media format. He believes that modules on specific philosophers and themes would be valuable. He also anticipates putting together a small series of lectures on ethics.

One large bonus of retirement will be to allow Jim to spend more time with family- and a busy family they are. Marion, Jim's wife of thirty six years, continues to be very actively involved in volunteer work, particularly at the moment with the Inter-Church Uranium Committee and the CWL. Jim's son, Father Stefano, is working on his Ph.D. in the Philosophy of Religion at Yale University. Dan, living in Toronto, is Administrator for Toronto LETS (Local Exchange and Trading System) and has a son, Fiorenzo. Gabriele teaches in an independent elementary school in Hamilton, where he lives with his wife Karin and two small daughters, Clare and Julian. Son Phillip is



*Marion and Jim at our Year-End Party*

Executive Administrator of the Saskatchewan ECO Network, an umbrella organization sponsoring education and activism for many environmental groups in the province. Angela is currently attending University in a music program. Her toddler son, Dorian, provides much love and entertainment to "Nonno and Nonna" when he

visits. Jim, we say farewell but not goodbye and wish you good health, happiness and fulfillment in your retirement.

*contd. from p. 18*

religious affiliation occasioned comment. However, instead of breakfast on Sundays, a light formal afternoon tea was served in the parlour, at which we were all expected to be present with the family. Such a pleasant custom it was, often with a lovely fire in the grate to enhance the setting. It was to these Sunday afternoon teas that Mrs. Donald would often have invited one or two uniformed young men from the Saskatoon Flight Training School, sometimes the son of a Montreal friend and his buddy, or occasionally an acknowledged 'steady', or brother of one of the girls. The

extra guests provided gender-balance and enhanced the girls' socializing skills! Later, George presided over the traditional Sunday roast beef dinner, after which we retreated to our rooms for study or chat, while several among us went off to the White House at 1437 College Drive to attend Benediction followed by the Sunday Evening Social. Yes, being one of the girls at the House of Donald was a privilege indeed!

Marcia Sarchese (née Moloney) '46



## Students in the Spotlight

# They are honoured and we are proud.



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

Luc Bussière was honoured at a recent Awards ceremony as our most outstanding graduate this year. Luc hails from Vonda and has completed his Honours B.Sc. in Biology. Throughout his career at University he has been a scholarship student. He has had a four-year scholarship from Engineering Science and Technology Canada, was awarded the Constable Brian King Scholarship on entrance to University, held an undergraduate Honours scholarship for three years and last year was honoured with the Jim Naylor Bursary in Biology.

Next year Luc will begin graduate studies at Erindale Campus of the University of Toronto, where he will be studying with Darryl Gwynn in the field of Ethology: the study of Animal Behaviour. He has been awarded an NSERC graduate fellowship to pursue his studies.

He is fascinated by “bugs” and is particularly interested in some of the bizarre, but nevertheless successful mating habits of insects.

Besides his outstanding academic achievement, Luc has made extraordinary contribution to the life of our College through his involvement in Drama. He has directed four plays: *The Odd Couple*, *A Christmas Carole*, *Barefoot in the Park* and *Murder in the Cathedral*. He is also an accomplished actor, playing the roles of Tremoille in *Joan of Lorraine*, Jonah in *Journey with Jonah*, Ben in *The Dumb Waiter*, and Joseph Garcin in *No Exit*. During the summer he has also been involved with Stage One Theatre in the plays *Ten Little Indians* and *We Must Kill Tony*.

Luc indicates that he has had a wonderful time at University. His best memories include his involvement with Newman Centre through Drama, and his worst memory was writing his final exam in Biochemistry 203. His advice to incoming students is to get involved in all the wonderful variety offered by the University.

Luc is also the deserving recipient of the newly established Thomas P. Deis WWII Memorial Prize to be “awarded for all-round excellence or leadership to a student who has notably enriched the life of St. Thomas More College or the Newman Centre.” Congratulations Luc. We wish you much success in your future studies in ‘Trawna’.



### Professor Steve Gradish Award:

Warren Lasiuk received this award for his considerable contribution to the College. Born and raised in Saskatoon, Warren attended Holy Cross High School before coming to STM. He is completing an Honours B.A. Degree in Mathematics “with lots of computer work.” Warren has been heavily involved in Newman Centre since coming to university. In his second year he was voted “Most Helpful Male”; in third year he was the Social Director responsible for all the parties, dances, recreation events, pubs and movie nights.

While in fourth year he was responsible for recreational sports. This year he is Vice-President of Newman Centre. Warren has also been on the executive of the Knights of Columbus for four years. Last summer he was a student delegate to the Canadian Catholic Students’

Association Conference held in Newfoundland. This year he is an active participant on the planning committee for the upcoming National Catholic Students’ Conference that STM is hosting in mid-August. Warren is busy collecting stories



for he is to be Master of Ceremonies for the six day conference. The memory of the Newfoundland experience is Warren's best. For him the discussions centering on Social Justice issues were very moving and the fellowship magnificent. In fact, he retains connections through E-mail. Besides heavy social involvement Warren has also been a marking assistant in the Math Department and tutored a number of students in Math.

His advice to incoming students to our College is that University is about having fun as well as studying. His experience has been that "lessons learned from human interaction are most important." In the fall, Warren hopes to be involved in working for L'Arche, a community of developmentally handicapped adults in Toronto. Thank you for your active participation in our College, Warren. We extend our best wishes as you embark on a different path. We also hope you have a wonderful trip to Switzerland to visit your brother this summer.



### Father Mallon Award

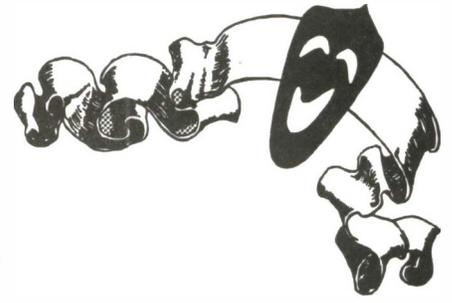
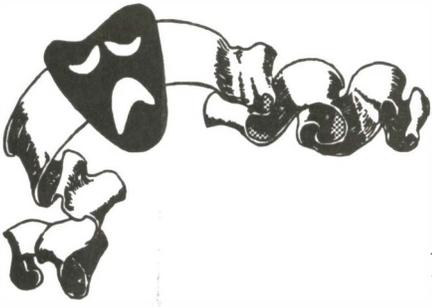
Celene Sidloski, the honoured recipient of this award for outstanding contribution to the College, is completing her Honours degree in English this year. Born and raised near Weyburn, Celene says that coming to STM and U. of S. was a given in her family. As child number 10 in a family of 11, she follows in the footsteps of a number of her siblings. Celene already has a B.Ed. degree, and looks forward to returning next year to begin her Master's degree which she says will have a Philosophy/English flavour. She is particularly interested in exploring ancient philosophy in contemporary literature. While at STM, Celene has been very active in the Newman Centre, one year as Public Relations Officer, another as Vice-President. She is in the STM Debating Club and has been actively involved in the student newspaper, *In medias res*, as a member of the editorial staff, as a contributor, and as controller in charge of the limited finances. Among many memories of good times, Celene singled out the memory of playing floor hockey with the Dean, members of faculty and members of the Student Services Office. During these exciting and viciously competitive games she claims she saw a different side to these individuals, but, when appropriate, she assures me that punishment was meted out by students when required. Probably the worst memory was the three-day work binge that was required to produce three essays when countless mugs of coffee with the necessary caffeine helped to keep her conscious. She acknowledges that she works well under pressure and judging by the marks on those essays, Celene concludes that she was on a roll and the creative juices flowed. For students who will be coming to University for the first time in the fall, she offers this advice, "Maintain a wide and diverse range of activities both on and off the campus. To assure you that she practices what she preaches, allow me to explain. Celene has been the Provincial "B" Champion in competitive tennis; she has now moved up to competition in "Open" tennis. She is also a distance runner and has been extremely active in Campus Recreation, playing on two soccer teams, a floor hockey team and a basketball team this year. Besides all of the above, Celene claims an active social life as well. In terms of her academic career, she indicates that elementary school was terrific — a small multigrade school with 40 students. The sense of camaraderie and community was dominant, and often if they did their work efficiently they would be rewarded with an afternoon of baseball. Such a small community is able to avoid the rigid structures of larger schools. High school wasn't very satisfactory, but coming to University ignited her intellectual curiosity. In Fr. Boyd's class she was excited by ideas, and lots of them she discovered by accident — philosophy for instance. Her ultimate goal is to do a doctorate and become an academic. Thank you for your contributions, Celene, and your enthusiasm!



*I count myself in nothing else so happy  
As in a soul remembering my good friends.*

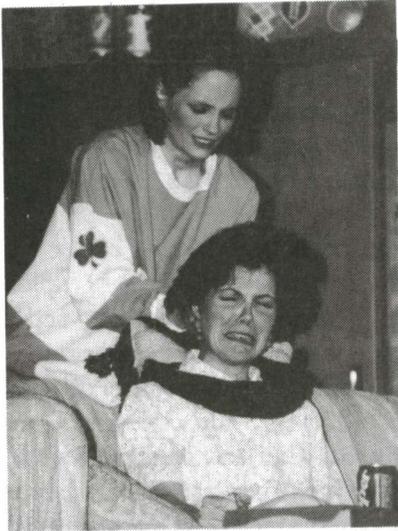
*Shakespeare Richard II*





1996 Newman Drama Production

***THE ODD COUPLE (FEMALE VERSION)***



*Florence: "That doesn't smell like Ben-Gay."  
Olive: "You're right. It's toothpaste."*

***PLAYERS***

Florence - Nicole Bussière  
Olive - Alix Hayden  
Vera - Kathryn Spence  
Mickey - Michelle Bussière  
Renée - Anita Verlangen  
Sylvie - Stephanie Hanna  
Manolo - Rob Tanner  
Jesus - Jesse Doig

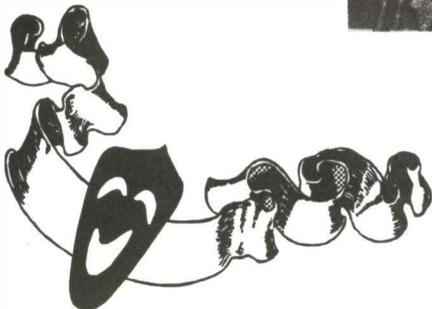
Director - Luc Bussière  
Stage Manager - Jeremy Quickfall  
Props Manager - Jennifer Elder  
Set Designer - Kim Hitchings  
Lighting Design - John Thronberg  
Stage Technician - Chris Lewis



*"Double the pleasure."*



*"Always try to use coasters, girls."*



## “Memories of a House”

*Excerpts taken from an article by the same title, written by Bernard Daly for the Chelsea Annual 1956.*

Every dead house has its ghosts and unless you know them you don't know the house; but in a living house the spirits are alive and inspire the memories which keep the house alive even after life has passed from it. In such lively memories, as long as some folks live there will always stand on Saskatoon's College Drive a white house that was their home while they were away from home...

In the house life centered as always on daily Mass, celebrated in the little chapel hidden behind folding doors which opened on the parlor. On occasion, chapel and parlor together were too small and the congregation spilled into the hallway and even up the stairway leading from it. Gradually, and especially after the coming of Father McGahey, the custom grew of providing a light breakfast in the basement clubroom for those students who assisted at Mass. The ever-ready tea kettle and coffee pot date from this time. The basement clubroom was as crowded as the chapel; it bulged with activity. At times ping pong dominated it; at other times Father McGahey gave boxing lessons there; at noon hours students ate their lunches there together. Sunday evenings, there were dances and card games, with the card players ensconced on a ledge cut into the basement wall. To lose one's head there and jump up suddenly was to find it again with a stinging bump against the low ceiling. In another part of the house, a record collection started by Father McGahey and enlarged by Father Carr drew little groups that listened and discussed intently. A piano stood in the front parlor, and if one student turned to it the chances were that all students in the place would gather round to join the singsong. The college was truly “a home away from home” for all. Hours were spent in spontaneous, light-hearted diversions. The lessons which were begun in chapel and classroom were resumed in unplanned discussions which went on almost endlessly among priests and students. There was no escaping anywhere in the house for the hum of activity in other parts of it. The place was “Merry More on the Drive — College Drive.”...

...Each priest had his own special contribution to make: one appealed to one group of students, another to others, so that few students were ever lacking in opportunities to be in close touch with priests especially suited to them and able to assist them.

Memories surge around their names and around the college: Father Rush's coonskin coat; afternoons spent festooning the clubroom with crepe paper and balloons; other afternoons of work helping scrub and polish the clubroom floor; the welter of notices on the bulletin board inquiring after lost books, which might not have been misplaced if similar interest had been shown in them from the first; the never-completed task of club executive members trying to collect student fees; the harmonies in and by Father Finn's glee club; the quiet work of the Legion of Mary; soul-filling community singing in the chapel at Benediction; Father O'Donnell's soup after a sleigh ride; his coffee anytime; the ingenuity of student election candidates and their supporters, plastering the clubroom with posters; the afternoon untidiness of the place after the *Sheaf* came out; the match-making and speculation about “matches”; those who tried stimulants to whip up pre-exam energy and those who travelled in the opposite direction and took sedatives to calm distraught nerves; the cult of the camera club, with esoteric talk about openings and speeds; the presence of international students adding their welcome variety; boogie woogie on the piano — in the very walls it seemed at times; the bishop's friendly visits; the clatter of dishes being set out for communion breakfast; the housekeepers who enjoyed the noise and said they missed it at holiday time; the glamour of successful-looking graduates returned for reunion weekend; the engineers who did “give a damn” around the club; the staccato of acquaintances struck up during “bingo” dances; Ulcers Incorporated, named as if to defeat its purpose as a lunch-making club; arguments which went on long after midnight; intent sessions as tag ends of his class gathered around Father Cullinane shaking klinkers from the furnace; unrehearsed holiday-time parties with the Fathers; the desperate intentness of medical students studying in the days when many felt called but only the top few could be chosen; the jive artists who managed to hold together; the escapades which will not be revealed here; the heartaches and washroom tears which also are almost secret; the thrill of a formal dress for “the formal”; the exuberance of those who won international scholarships for summers abroad; the space set by a Sister in the class; the classes skipped; the movies seen instead; the recollections which everyone adds to this list....

# GOLDEN ANNIVERSARY GRADS

## Then: 1946 — Now: 1996.

*1946 was a very good year full of hope and renewal.*

Helen M. Flegel

**From the Greystone**

Our charming young lady with a friendly smile, besides being a good student was active in basketball, track and tennis. She also served as sports manager on her college executive.



**Today**

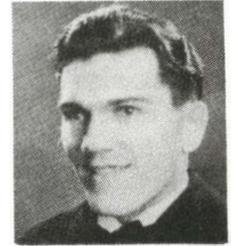
Helen, who always wanted to be a physician, continued her studies upon graduation in her chosen field. She completed her medical degree in London, Ontario, graduating in 1952. She returned to Saskatoon to complete her two years of interning, and with the exception of a brief sojourn in Calgary in 1961-62, she has practiced and continues to do so in Saskatoon. Her memories of the "House of Flegel", her mother's boarding house across the street from the College are very fond ones. Particularly she remembers putting on the "operettas." *Defeat a Mouse* is one she particularly remembers. There were lots of boarders at her house, including George Crowe, and she recalls that life was never dull. Like all graduates of the White House days, her most distinctive and happy memories centre around the Sunday night socials and friendships with the Basilians of the College. Today, Helen continues to practice medicine, loves travel, nature, cats and flowers. She looks forward to her trip this summer with Dodie, when they will visit shrines in Portugal, France and Italy. Bon Voyage to you both!



Nicholas P. Froh

**From the Greystone**

A type C Math shark and a real friend, Nick has shown extra-curricular interests in tennis, basketball, curling and hockey. He wants to be a teacher and he will make a splendid one.



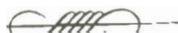
**Today REQUIESCAT IN PACE**

After four years of illness Nick died in January of 1993 of cancer. His wife Mary (née Bolen), very graciously gave us news of his life since graduation. Following his graduation in Arts, he joined the army, but was discharged due to rheumatic fever. He returned to University for teacher training and spent thirty-five successful and satisfying years in his profession. He taught in Langenburg before moving to Regina. He taught mathematics and moved up the administrative ladder as a vice-principal and then a principal, retiring at 56. Nick and Mary have three children: Ray a lawyer in Richmond, B.C.; Wayne a teacher in Regina; and Debbie, also a teacher in Regina. They have eight grandchildren: Jeff, Greg, Thomas, Courtney, Aaron, Kaley, Adam and David. Nick was an avid golfer, curler, dancer and bridge player. On retirement, following the curling season they would hitch up the trailer and go south for golfing in April and May. Mary remembers Nick as an easy-going, kind and caring man who smoked a pipe and she misses him. We wish Mary well as she herself recovers from heart surgery, and we will remember Nick in our prayers.



*The days may come, the days may go,  
But still the hands of memory weave  
The blissful dreams of long ago.*

*George Cooper Sweet Genevieve*



## George Edward Crowe

### From the *Greystone*

Majoring in Chemistry, George's interests also encompassed hockey and track. On the more refined side he displayed versatility in dramatics and debating. He also served his college as debating representative during his Varsity stay.



## Justine Dolores Lydiard

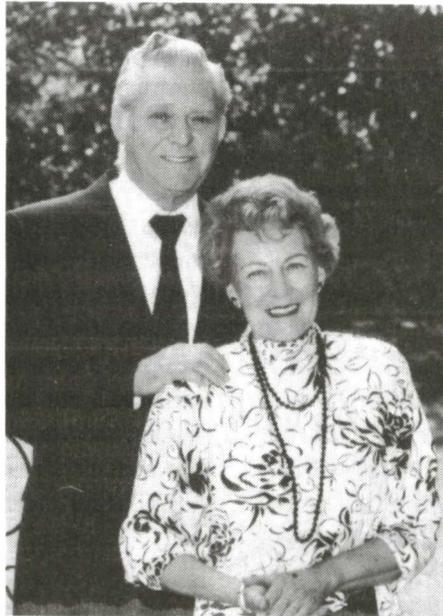
### From the *Greystone*

A beauty and brains combination, Dodie has taken part in track and basketball as player and manager. She has served on the social directorate as her college representative, and has edited the College Handbook.



### Today REQUIESCAT IN PACE

After getting his B.A. George qualified as a teacher, but never taught school. He became involved in sales for Wearever Kitchen Utensils before moving into the oil leasing business for a year. He eventually returned to the College of Law at the University graduating in 1967 with his degree. Afterwards he practiced law in Saskatoon. Very suddenly in November of 1989 he died of an aneurism. He lived at the famous "House of Flegel" during his years at STM. He married Dodie Lydiard (see accompanying entry).



### Today (Mrs. Crowe-Gesy)

Following graduation Dodie worked for the Department of Vital Statistics in Victoria for a year, and then returned to Saskatoon to marry George Crowe. She went to business College and worked for the Department of Indian Affairs for one year. Later she returned to University to complete her professional training to be a teacher. She taught for a number of years at E.D. Feehan and Holy Cross High School. She completed further training in Special Education and worked in her family's Law Office. She and George parented seven children: Susan, a drama teacher in Vernon, B.C.; Lori, a doctor in Whiterock, B.C.; Ken, a doctor in Alabama; Bob, a lawyer in Saskatoon; Jim, a businessman in

Saskatoon; Jeanne-Ann, also in business in Saskatoon; and Kathi, a speech pathologist in Ottawa. Dodie also boasts of thirteen grandchildren: Jory, Dennon, Tenille, Josh, Brad, Derek, Brianna, Brie, Travis, John, Patrick, Portia, Jimmy, Laura, and Celine.

Dodie recalls a number of wonderful experiences while at University, but particularly she remembers meeting George in Fr. McGahey's English class, the Sunday evening skits, plays and social times, and being on the same basketball team with Helen Flegel that won the championship in their graduating year. Dodie married a second time, but within a year was widowed. She is looking forward to travelling this summer with her old friend Helen.

## Elodie M. Shellinck

### From the *Greystone*

A genial lass, Elodie, besides being a good student has taken part in various extra-curricular activities. Winning a Junior Championship in fencing in her first year, she also was active in debating and swimming circles.



### Today (Mrs. Robinson)

Today, Elodie lives with her husband Charles in Victoria, B.C. Following graduation fifty years ago she went to Toronto where she completed a bachelor's degree in Social Work. She then worked in Victoria, where she met her husband. Elodie left employment to raise her four children (three boys and a girl) and later returned to work. She delights in her five grandchildren and feels blessed that all of her family is close by and that she enjoys good health.

—  —

*For hope shall brighten days to come,  
And memory gild the past.*

*Thomas Moore*



## Carl O. Hanselman

### From the *Greystone*

Versatile and friendly, Carl was prominent in rugby, boxing, swimming, basketball, skiing and also dramatics. He also served two years on his college executive as debating and sports representative.



### Today REQUIESCAT IN PACE

Following University, Carl taught High School for a few years in Wynyard and Kamsack. In the late 1940's he joined the Royal Canadian Artillery and in 1951 was awarded his Commission, eventually retiring in 1965 with the rank of Major. About 1953, Carl returned to Saskatoon and became involved in the family business, Empire Meat Co. Ltd., and took over leadership after his father's retirement. He married Chris Braun of Lake Lenore and together they had six children, two of whom died in infancy. Curtis lives in Calgary and works for Eastern Smallwares. Cathy has a daughter, Lindsey, who is 5, and lives in Saskatoon. Calvin lives in Saskatoon and currently is a student at University. Clifford works at Verne's Pizza in Vernon, B.C.



Carl was a member of the Elks for over 40 years. He loved skiing, hunting, gardening and particularly photography. As a member of the Saskatoon Camera Club for many years he won a number of prizes. He particularly liked photographing nature and wildlife. In his retirement he travelled extensively to the Galapagos, Ecuador, Mexico and Germany. His daughter Cathy indicated that he was a conscientious working man and a great Dad. She misses him. Thank you, Cathy, for all the information on your Dad that will allow his fellow graduates and friends of his youth to know about his life.



*Oft, in the stilly night,  
Ere Slumber's chain has bound me,  
Fond memory brings the light  
Of other days around me.*

*Thomas Moore*



## Desmond W. Leeper

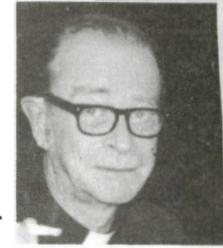
### From the *Greystone*

"Never lets you down! Always helps you up!" Our President is distinguished by his affability and kindness. Interested in music and dramatics. Des also served two years on his college executive.



### Today REQUIESCAT IN PACE

Following his graduation from STM, Desmond Leeper went to St. Peter's Seminary in London, Ontario. He was ordained May 19, 1951 at St. Joseph's Parish in Saskatoon by Archbishop Pocock of Toronto. Fr. Leeper died of cancer on November 10, 1979 at the age of 55. Over the years Fr. Leeper served as pastor of Mildren, St. Francis, St. Paul's High School, Holy Family, Our Lady of Lourdes, St. Augustine's and St. Anne's parishes. He also was Chaplain of St. Anne's Home, administrator of Vonda and later of Colonsay and Meacham. For a brief sojourn of one year he also served in the Archdiocese of St. Boniface in Manitoba.



## Donald M. Ehman

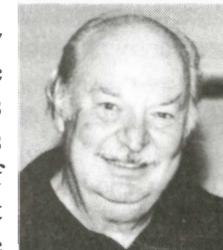
### From the *Greystone*

Our handsome hero from Regina, Don has ambitions to become a doctor. Modest, unassuming, possessing many virtuous qualities, we are confident of his future success.



### Today

Dr. Donald Michael Ehman currently lives in Brawley, California where he is still practicing medicine at Pioneer's Memorial Hospital. He earned his medical degree from the University of Ottawa in 1952 and interned in 1952 at St. Paul's Hospital in Vancouver. He did his residency in Obstetrics and Gynaecology at Mercy Hospital in San Diego. In 1951 he married Frances Brisbois and they had six children: Danielle Marie, Margot Marie, Mark Joseph, Michael Paul, Claire Marie and William. Don enjoys good health and his nine grandchildren.



## Mary MacIsaac

### From the Greystone

Our vivacious Vice-President is well liked by all. A live-wire, Mary has shown dramatic ability, starring in College Nights, served her college as Social Representative and exhibited a strong interest in curling.



### Today (Mrs. Smith)

Mary lives in Ottawa with her husband Donald. They have six children: Janet, in Toronto; Laurie in Baltimore; Gordon in San José; Martha in Ottawa; Marion in Vancouver; and Colin in Ottawa. Mary and Donald travel a lot to visit their family, particularly their seven grandchildren. Mary has many warm memories of STM. Coming from Prince Albert, she valued the homey centre of STM for out-of-town students. She also indicated that the social times were terrific. Sounds like Mary was a party girl. She gets back to Saskatoon regularly as well to visit her mother, who continues to be an active and vital woman despite having crossed the threshold of 100 years.



Mary MacIsaac in "formal" attire

## Ian M. McRae

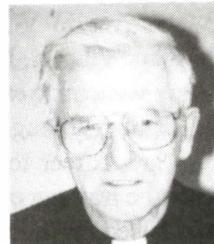
### From the Greystone

Quiet and sincere with a winning way. Although a philosopher and mathematician, Ian is also interested in dramatics. He has served ably on his college executive as secretary treasurer.



### Today (Fr. Ian McRae)

Fr. McRae lives in Calgary and has been officially retired for about three years, but finds that he doesn't seem to get any days off. At least while working he says "You get holidays." Following graduation he went into seminary in Toronto and was ordained a Basilian priest in 1952. He was in Owen Sound for five years, Amherstburg for three years, taught school at St. Michael's College School in Toronto, was at St. Basil's parish in Toronto and later went to Lethbridge. Wishing to stay in one spot, he joined the Calgary Diocese, serving in Canmore, Airdrie and Calgary until retirement. Fr. McRae is an avid hiker and cross-country skier. He continues to enjoy good health and looks forward to a trip this summer to Europe to see the battlefields of World War I and also to hike the trail to the Field of Stars, the shrine honouring St. James, the patron Saint of Spain. He has a sister and brother in Vancouver, but in the immediate future he intends to continue to help out in the Diocese of Calgary. We hope to see him sometime soon in Saskatoon when he comes to visit Basilian confreres, particularly Fr. Gordon McDonald.



1946 STM Championship Basketball Team  
l to r: V. Mitchner, H. Suknacky, T. Connolly, D. Lydiard, M. Marsh  
missing: H. Flegel, and K. Connolly

## Mary C. Boyd

### From the Greystone

A go-getting blond, Mary has ventured into Law this year. She served as Sheaf representative for her former college (WASA) as well as starring in track and swimming.



### Today (Mrs. Dantzer)

Mary lives in Vernon, B.C. with her husband Vincent. Following graduation, Mary went on to earn her Law degree at U. of S. Although she claims she had "no law career to speak about," I'm sure the training came in very handy as she raised her nine children: Alexander, an immigration lawyer; Mark, a comptroller; Mary Jo, a tourism Manager; Betty Jean, a recreational Programmer; Pat, working in a forestry career; Ruth, who works in the Department of Finance in Ottawa; Cathy, a dietary technician; Kim, who is deceased; and Tamara, a Physiotherapist in Calgary. Mary also is proud of her eleven grandchildren ranging in age from 5 months to eighteen years: Mary, Anne, Theresa, Jean, Vincent, Michael, Luke, Alex, John, Ruth and Sarah.



## Lorraine B. Woodcock

### From the Greystone

An import from Toronto, Lorraine has proved to be a loss to them and a gain to us. With her pleasing manner she has won many friends here. She intends to become a social worker.



### Today (Mrs. McGowan)

Lorraine lives in Calgary and was widowed when her husband, D. Lloyd, died. For many years Lorraine taught high school in Kenaston, Indian Head, Tisdale, Kindersley and Kerrobert in Saskatchewan, and Devon, Calmar and Swan Hills in Alberta. Her daughter Jacqueline McGowan works in Business Record Management in a library and her son Douglas McGowan works as a REMAX realtor in Calgary.



## Congratulations!



Congratulations are extended to **Tammy Marche** of our Psychology Department, who was recently awarded tenure and promotion to Associate Professor. We are delighted that Tammy will be with us in the long term.

*When to the sessions of sweet silent thought  
I summon up remembrance of things past,  
I sigh the lack of many a thing I sought,  
And with old woes new wail my dear times' waste:  
Then can I drown an eye, unus'd to flow,  
For precious friends hid in death's dateless night,  
And weep afresh love's long since cancelled woe,  
And moan the expense of many a vanish'd sight:  
Then can I grieve at grievances foregone,  
And heavily from woe to woe tell o'er  
The sad account of fore-bemoaned moan,  
Which I new pay as if not paid before.  
But if the while I think on thee, dear friend,  
All losses are restor'd and sorrows end.*

*Shakespeare Sonnet 30*



*Most Distinguished Graduates 1995-96  
enrolled in St. Thomas More College*

*Department of Anatomy and Cell Biology Convocation Award  
Fall Convocation Three-year Medal  
President's Medal  
Andrej Hnatov*

*Department of Anthropology and Archaeology Convocation Award  
Todd Gaucher*

*Department of Biology Convocation Award  
Luc Bussière*

*Department of English Convocation Award  
Copland Prize in the Humanities  
Jennifer Shepherd*

*Department of Geological Sciences Convocation Award  
Craig Therens*

*Land Use and Environmental Studies Program Convocation Award  
Loretta Fritz*

*Collingwood Convocation Prize in Music  
U of S Film Society Prize  
Jamie Lynne Shupena*

*Department of Native Studies Convocation Award  
Marianne E. Friesen*

## NEWMANITES CELEBRATE 50TH ANNIVERSARY OF GRADUATION

### *Marcia Moloney (now Mrs. Sarchese)*

A graduate of Arts and Science in 1946, Marcia came to University with an entrance scholarship and registered in Pre-Med, known then as Type C Arts. She took a number of humanities classes at STM.



Marcia was born in Geelong, Victoria, Australia, and came to Canada in 1932. She attended the Notre Dame Convent in Ponteix, where she achieved full fluency in French. She matriculated from Aneroid Consolidated High School, winning an Entrance scholarship to University.

The White House was her 'Chelsea Park,' enabling her to maintain established religious practices and standards, as well as an opportunity for social development. Marcia was involved in many College Night productions, the choir, Sunday morning Communion breakfasts and Sunday evening socials.



After graduation Marcia went to Australia for medical studies, but discontinued, returning to Canada in 1948. She worked as a lab technician in Toronto and as an active Newman Club alumna. In 1951 she met her husband Rudy Sarchese, a 1950 U. of T. grad in Aeronautical Engineering who originally came from Hillcrest Alberta. They began raising their family of six children in Windsor, then moved to Welland in 1961 where they have resided since. Marcia earned her teaching certification at Brock University in 1969, and then taught oral French at the elementary level in the introductory years of the immersion programme in Ontario. After their children had left the nest, Marcia worked in a doctor's clinic for eight years. Today Marcia enjoys relatively good health, visits to and from her six children and eleven grandchildren. She has travelled within Canada, as well as in Europe and Australia.

### *John Patrick Moloney, Arts 1946*

Brother to Marcia, John was also born in Geelong, Victoria, Australia. He began his early education in Australia and then continued at College Mathieu and Campion College in Regina. At the U. of S., John initially registered in Chemical Engineering but graduated in Type C Arts in 1946. While at University, John was a member of C.O.T.C. and actively involved in Newman Club, drama, the choir and "manning the record player" for Sunday night socials at the White House.



Following graduation, John taught one year at St. Michael's High School in Toronto, and then enrolled in the 5-year C.A. course with the firm of Clarkson, Gordon (Dilworth and Nash). During those years he was active in the Toronto Newman Club, particularly the Glee Club and Sunday Social events. He received his Chartered Accountant Certification in 1951, thereby endowing him with the power to change a \$7000 loss into a \$3000 profit by the mere stroke of the pen; accountants can claim immortality, since they never die, but only lose their balance! Married in 1952, he has raised four daughters. His working career has taken him to Goderich, Toronto and Thunder Bay. While in Toronto John was a member of the Queensmen Male Choir and a member of AAMCA. Since retirement John has lived in Kingston, Ontario, has taken training as an air pilot and continues to play the organ for a variety of church events.



*There's rosemary, that's for remembrance;  
pray you, love, remember; and there is pansies,  
that's for thoughts.*

*Shakespeare's Hamlet*

## *Where are they now and what do they do?*

To each we bow, and it could be you!

*Janice Stokes '92* is currently teaching Canadian Political Science courses full time at the University of New Brunswick, Saint John. After completing an undergraduate degree at the University of Saskatchewan, Janice did a masters degree in Political Science at Dalhousie University in Halifax. In the fall she will continue the latter phases of her Ph.D. (University of Calgary) and her dissertation, which compares the deficit and government restructuring agendas in the first three provinces to balance their budgets - Saskatchewan, Alberta and New Brunswick.

*Doris (née McDonald) McTavish '38* writes: "The Winter 1995 articles on the Thomas Deis WWII Memorial Prize was of special interest to me as Thomas Deis was in my graduating class. His tributes to Canada and to the contribution of the University of Saskatchewan and St. Thomas More College were impressive and heartening. I was stirred by the article and did write a letter to Thomas .... Congratulations on the Newsletter in general.

*Sr. Lucy Thorson '66* is presently the Directress of an International Centre of Jewish-Christian Relations in Rome and teaching in some of the Colleges in Rome. As well, she teaches each year in the biblical Center in Jerusalem, Israel on the topic of "Jewish Tradition and Jewish Liturgy and Worship."

The Newsletter would love to have an article on your current work in Rome! (Editor)

*Dennis Gruending '71*, an Ottawa journalist has been granted a CIDA (Canadian International Development Agency) Award to provide training in television production to farm extension technicians in southern Vietnam. A student at STM from 1967-71, Dennis is among approximately 50 Canadians to receive a CIDA Award for 1996-97. The program established in 1970, targets students and experienced professionals who have an interest in international development. Invited to Vietnam by the Vietnam Farming Systems Network, an organization attempting to apply appropriate technologies to sustainable agricultural development, Dennis will spend approximately six weeks in rural Vietnam in 1996. Television is being used increasingly to provide Vietnamese farmers with information. In the past Dennis has worked for three newspapers, for the CBC, and as a book writer. From 1990-94 he was English-sector director of information for the Canadian Conference of Catholic Bishops, and he is presently completing a masters degree in journalism at Carleton University in Ottawa. Very recently, the book *the Middle of Nowhere: Rediscovering Saskatchewan*, edited by Dennis, was published.

*Ron MacIsaac '48* Law lives with his wife Jocelyn in Victoria and they are the proud parents of seven accomplished children: Dan, a lawyer; Carol, a teacher; Liz, a musician; Hugh, a U. of S. engineer; Melanie, a teacher; Bruce, a computerist; and Juliette, a manager. Ron is a trial lawyer who popularized civil juries in B.C. after their use had died out; he has been President of V.I. Human Rights, and Founding President of "Together against Poverty." He is the son of Mary MacIsaac, age 102, who has been a loyal and longterm friend of the College, and brother of Mary MacIsaac Smith, an STM grad.

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There are many ways in which you can help us. We are always looking for “lost” alumni/ae. Your fellow graduates are interested in hearing your news: births, marriages, moves, career changes and bereavements. Please let us know. As well, we would like to receive nominations for the “Distinguished Alumna and Alumnus 1996” that will be awarded next October. Letters to the editor, commentary pieces, suggestions for the *Newsletter* and articles that would be of interest to your fellow alumni/ae, would be most welcome.

Please send us name and address changes by mail to:

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

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