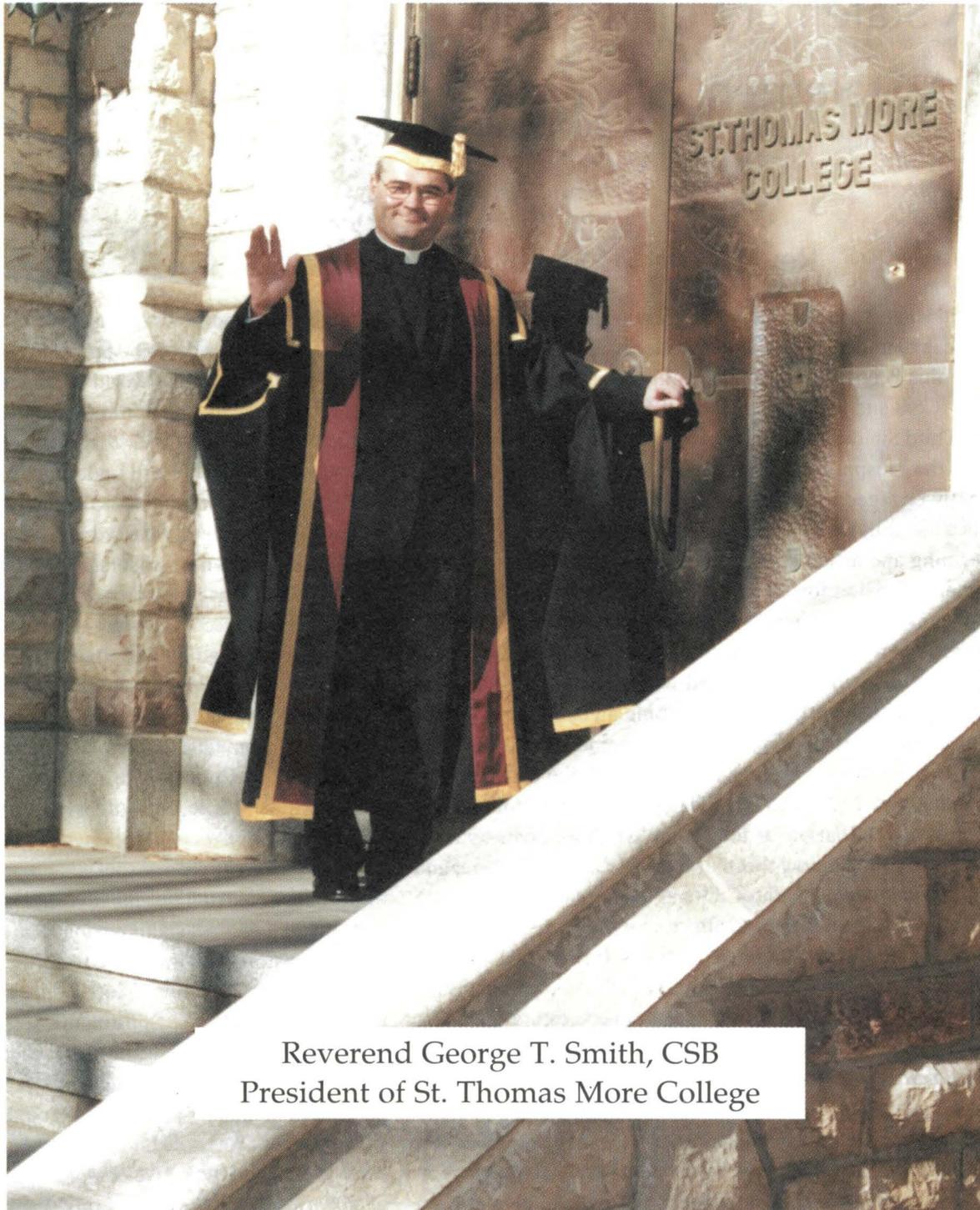


# STM Newsletter

SAINT THOMAS MORE COLLEGE & NEWMAN ALUMNI/AE

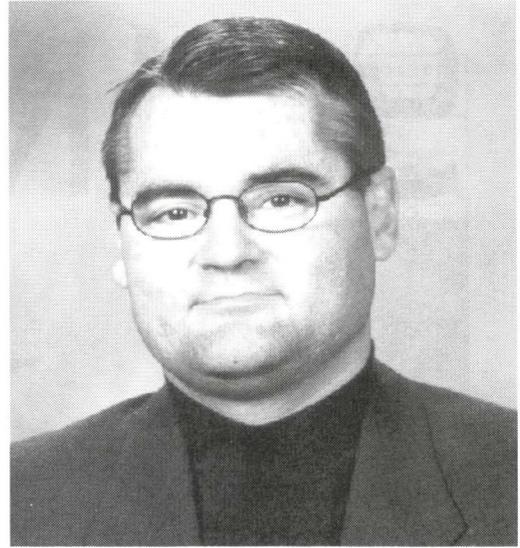


Reverend George T. Smith, CSB  
President of St. Thomas More College

VOLUME 20    NUMBER 1    FALL/WINTER 2000-2001

## A Statement of Mission, A Statement of Vision

Rev. George T. Smith, CSB



One of the great privileges I have in serving at St. Thomas More College is to preside at the Sunday Eucharist on a regular basis. I share this privilege with my Basilian confreres, Father Ron Griffin, CSB and Father Ed Heidt, CSB. Recently, during Mass on the Third Sunday in Ordinary Time (January 21), I was struck at how the Gospel related so clearly to the work that we are currently engaged in at St. Thomas More.

Since last fall, we have been participating in the dual process of defining and articulating both a statement of mission and a statement of vision for our College. The former task — developing a mission statement — should not be difficult. Our task is to find the right words to describe who we are and what we do as a Catholic college federated with the University of Saskatchewan. The latter task — developing a vision statement — will allow us to describe precisely how we intend to realize our potential as a Catholic college federated with the University of Saskatchewan. It will identify clear goals for our college and strategies that will allow us to accomplish those goals. Our vision statement will allow those of us who lead the College, and those of us who govern the College, to measure the extent to which we are becoming the College that God has called us to become. In short, it will give us focus in all that we do.

Enter the gospel for the Third Sunday in Ordinary Time: Luke 4:14-21. In this passage, which formed the scriptural basis for the Church's celebration of the Great Jubilee (Pope John Paul II, *Tertio Millennio Adveniente*, No. 11), Jesus describes his mission in words taken from the prophet Isaiah. The passage from Isaiah that Jesus proclaimed when he was handed the scroll in the synagogue in Nazareth did not come to him by chance: it was the inspiration of the Holy Spirit with whom he had been anointed and in whose power he acted.

“The Spirit of the Lord is upon me, because he has anointed

me to bring good news to the poor” (Luke 4:18). These words describe how he who was to bring salvation to the world was anointed by the Spirit and given a commission by God. In the context of the work that our College is now engaged in, we can understand these words as Jesus's mission. And the lines that follow describe clearly the work he is to accomplish; they can be understood as his vision: “He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour” (4:19). Like Jesus's vision, our College's vision will have a number of elements: in our case, Catholic Intellectual and Cultural Life, Academic Federation, Student Life, Resources, and Christian Community.

The rest of St. Luke's gospel is the account of how Jesus carried out his divine mission and fulfilled his messianic vision. The mission and vision which we hope to define and bring about at St. Thomas More College will be guided by the same Spirit that Jesus sent to be our Advocate. Our aim is to strive toward the same clarity of thought and expression that characterized the mission and vision of Jesus. You will be receiving a draft copy of our work when we complete phase I of this process by the end of this academic year. We look forward to your input, and, in the meantime, we ask for your prayers.



FROM THE DEAN

## The University of Saskatchewan: Last or World Class?

Wilfrid Denis

Last November *Maclean's Magazine* published its "Tenth Annual Ranking of Universities." To the consternation of many of our alumni/ae, the University of Saskatchewan ranked last out of fifteen in its category. STM students receive University of Saskatchewan degrees. Such a ranking worries STM graduates as much as it does U of S graduates. In this instance, we are truly in this together. Many of our graduates now wonder about the quality of their U of S degrees. The ranking is hurting our reputation and our recruitment efforts. This is why it is worth taking a few minutes to ponder the basis and the meaning of these rankings.

*Maclean's* collects information by various means on eighty-four items as diverse as: the number of alumni/ae who donate to their home institution, the admission average of entering students, the library budget and the number of books per student, the percentage of faculty with PhDs, class sizes, the number of research grants from the three major national funding agencies — the Social Science and Humanities Research Council (SSHRC), the Natural Science and Engineering Research Council (NSERC), and the Medical Research Council (MRC) — the institution's national reputation, and so on. These items are then grouped into twenty-two indicators and inserted into a formula which assigns different weights to produce

the final ranking. The universities are placed and ranked in three categories:

1. Medical-doctoral: broad range of PhD programs and research, and medical schools
2. Comprehensive: significant research activity, wide range of undergraduate and graduate programs
3. Primarily Undergraduate: limited or no graduate programs or research activity

The assigned weights vary from one percent for international graduates, out-of-province first-year students, total library holdings; to three percent for faculty with PhDs, student awards, library holdings per student, and research awards per full-time faculty; to twelve percent for average entering grade; and fifteen percent for reputation. All weights are less than seven percent except for these last two.

Assuming for a moment that *Maclean's* numbers are "real," is the U of S — and, therefore, STM — "last" in its category? In reality, the U of S's ranking varies considerably on the various items. For example, its rank for the average entering grade is tenth, and the proportion of students with seventy-five percent or higher is also tenth; the university's ability to attract out-of-province first-year students ranks eighth, as does class size in first and second year; for the library, the total holdings ranks ninth, holdings per student ranks fourth; acquisitions ranks seventh, and expenses ranks sixth; the university's ability to attract international graduate students is first. It is only when these rankings are subjected to the "magical formula" and its behind-the-screen science that the final rank becomes fifteenth out of fifteen in that category. On many of these indicators, however, the U of S does quite well indeed.

*Maclean's* is the first to acknowledge that they are trying to

“improve” their survey. Some of their editors meet with university officials to see how they might reflect more accurately what actually goes on in universities. One of the major problems is that *Maclean's* does not disclose its full methodology in its magazine. Consequently, readers are not allowed to pass an independent judgement on the quality of the information presented. There is no doubt that this is far from being a scientific survey. For example, the reputation survey has a response rate of thirteen percent, which is considered quite low by most social science standards. Also, we are not told how “Chief Executive Officers” and “Heads of Organizations” are selected, nor the sampling frame. How many CEOs would Saskatchewan or Prince Edward Island contribute to the world at large compared to BC and Ontario? Yet “reputation” counts for fifteen percent of the ranking.

Nearly every one of *Maclean's* indicators can be questioned. Some indicators may be valid and actually measure what the magazine claims, but in most cases they are not above a certain amount of arbitrariness. The student awards' indicator tracks “forty national awards.” Readers are not told what these awards are. Are they truly “national” awards, or are they defined as national by *Maclean's*? Is there a Central Canadian bias in the selection, the same kind of bias that we find in so many other aspects of Canadian society, such as a Toronto daily claiming to be *the* “national” newspaper? Nor are readers told the weighting system to determine class size or the Full Time Equivalent student calculation.

This survey provides few guarantees that items are equivalent in each institution. For example, some institutions measure the admission average based on seven grade twelve subjects, whereas others count only the top five. Some institutions double-count certain library collections; others don't have standardized ways of reporting financial data. For some institutions, there is little relationship between budgets and financial statements. The numbers reported may vary considerably, depending on whether they come from the budget or from audited statements.

The most serious problem with the methodology, however, is the integration of the indicators into a “magical” formula. The lack of discussion or explanation in *Maclean's* for this weighting system makes it appear entirely arbitrary. If the weights are changed, do the rankings change? Is there any scientific basis for the weights? Without a clear scientific justification for this methodology, it doesn't meet the basic requirements of any second-year social science methodology course. It is empiricism at its worst, disguised as pseudo-science. Arbitrary weights are assigned to generate numbers or scores which are then treated as though they were “real.” They appear as “facts,” and the rankings appear as “scientific,” when in fact they are arbitrary and open to manipulation.

If the U of S has such a poor national reputation, how is it that it ranks first in attracting international graduate students? Part of the answer is that *MacLean's* does not count everything. For example, *Maclean's* does not count the Canadian Light Source project. This

synchrotron, the only one in Canada, is the largest Canadian science project in thirty years. Its total cost of \$265 million combines federal funding with funding from many provincial governments, the city of Saskatoon, and the University. It is a beacon of collaborative support nation-wide. When it opens in 2003, it will allow over 200 scientists to engage in world-class research at the fine edge of scientific discovery.

If we are last, why do we read in a recent “On Campus News” that STM is raising \$1.25 million for the Prairie Centre for the Study of Ukrainian Heritage? That Dr. Karen Chad in the College of Kinesiology, who served two years on STM's Board of Governors, is receiving a research grant of \$1,053,000 over three years from the Canadian Institute of Health Research? That the College of Agriculture is receiving a grant of \$442,000 for research on pulse crops? On February 6, the *StarPhoenix* reported that the U of S has obtained its second CURA grant, one of the few universities to do so, to study the Native housing crisis. Once again, this project is exemplary in combining funding from SSHRCC, Canada Mortgage and Housing, the city of Saskatoon, the University, and a number of aboriginal community organizations. The initial grant totals about \$968,000 but will be doubled once the contributions of all partners are taken into account. The February 9 *StarPhoenix* informs us of a Government of Alberta contribution of \$1.5 million toward a new academic chair in beef cattle health in the College of Veterinary Medicine, and that Shell Canada gave an endowed gift of \$200,000 for scholar-

ships. Almost every week, we read about the success of the University of Saskatchewan and its graduates.

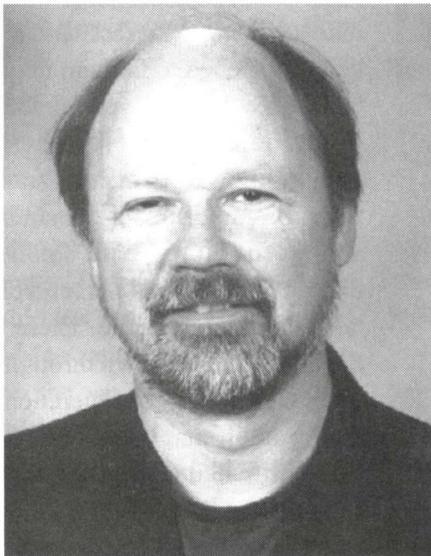
*Maclean's* has succeeded tremendously for its mission. *Maclean's* objective is not to study universities — or anything else, for that matter. Its objective is to sell magazines, and it has resorted to one of the oldest tricks in the trade to do so: create controversy where none exists. It has succeeded in pitting university against university, and it has all of them jumping to its tune. There will always be a fifteenth out of fifteen. Every year, some universities will be most unhappy with their ranking. Every year there will

be controversy. And every year the controversy will sell magazines. It sells magazines based on an interpretation of an arbitrary formula, and not on fact.

The truth of the matter is that *Maclean's* is comparing universities within a very narrow band of excellence. Among the fifteen doctoral-medical universities, there is a difference of only eight percent in the admission average between the lowest and the highest score. Of all forty-seven universities, twenty-two are in the 80–84 percent range; if the range is increased by two points (79–85 percent), the number of universities increases to twenty-

seven. One of the strengths of the Canadian post-secondary system has been the high quality of its universities — sea to sea. *Maclean's* is making artificial comparisons among top quality institutions which all operate within a fairly narrow band of excellence.

STM alumni/ae and all graduates of the U of S can have confidence in their degrees, in their university, its graduates, and its alumni/ae. You graduated from a world-class university, a university which serves the people of Saskatchewan with a world-class education. In my mind, the University of Saskatchewan is: Not Last but World Class.



FROM THE EDITOR

## Thank You, Miss Long

Donald Ward

Some time ago I read in an evangelical publication that the word “minister” is a job description, not a title. It got me thinking about my own ministry, which for the past two decades and more has been primarily that of husband. For eighteen of those years I have also been a father. But while marriage is a vocation — thrust upon one, I have sometimes thought, by a loving God whose patience is matched only by his sense of humour — fatherhood is definitely a job description as well.

True, it is a job you don't necessarily apply for, and one you have to accept regardless of your qualifications, but once your name is on the door, so to speak, there are certain standards you are expected to live up to. Few can meet them. But the more fortunate among us remember that we are sons as well as fathers, and that even during the throes of adolescent rebellion, we never expected our own fathers to be perfect.

Well, actually, I did. But experience has made me wiser. The only perfect father is God. What we do as parents can never be more than a pale imitation of the infinite love that created us.

The task of the parent, it seems to me, father or mother, is to give our children the means and the opportunity to be better:

better than they were, better than they are, and ultimately better than their parents. Otherwise, there's no point, is there? Whether you call it creation or evolution, or a divine admixture of the two, procreation in the human species serves little purpose as an end in itself.

A dear friend, an elder in the Presbyterian church, recently confided that he and I had been particularly blessed in this regard: his son and my two daughters, he opined, were far superior in intelligence, confidence, and grace, not to mention looks, than we ourselves could ever hope to be. Another dear friend spontaneously made the same observation in a brief conversation we had at the Corporation Banquet in October. I dared not argue with them — the father of daughters soon learns the futility of arguing with *anyone* — but I was struck by their implicit assumption that the practice of the Christian faith had had more than a little to do with our mutual success as parents.

Of course, it's obvious. But few human beings fail to benefit from having the obvious pointed out to them from time to time. Equally obvious — or so it struck me after the fact — is that one need not be a physiological father or mother in order to exercise the role of parent. Indeed, one of the most effective parents I have ever known was neither a wife nor a mother. She was a school teacher. Her name was Mary Louise Long, and she died last June.

Miss Long was my home-room teacher in grade eleven and twelve. She taught history and Latin. She had peculiar ideas about communists and journalists, and at one

point refused to read any newspaper but *The Irish Times*, as all others were hopelessly biased. She spread cream on her hands incessantly. She embellished her lectures with illustrations she had cut out of *Life* magazine, sticking them to the blackboard year after year, the layers of scotch tape building up like the levels of an archaeological excavation. She lived alone in an apartment, and every November 1st she brought a box of chocolates to class because the trick-or-treaters were not allowed into her building.



*Mary Louise Long  
STM/Newman Distinguished  
Alumna 1992  
1921-June 30, 2000*

She was utterly intolerant of anything that came between the teacher and the taught — which meant, for example, that she would storm out of the classroom in mid-lecture to castigate students who were making animal noises (why do teenage boys *do* that?) at the bank of lockers in the hallway outside, or interrupt a special presentation on contemporary music in the gymnasium because she couldn't teach over the racket (this was the 60s, remember). She was the first

teacher I'd had since elementary school who started each class day with the Lord's Prayer — practically an indictable offence in the public school system these days — and she had the sharpest ears of any teacher I had ever met, as I learned to my cost one day when she looked directly at me and said, "I'm not as deaf as some of you boys in the back seem to think I am."

In fact, I had not spoken yet.

She taught my brothers and sisters. She taught the young woman who was later to become my wife. She taught my friends, including one who later looked her up in Europe, having heard that she was holidaying there. She treated him to a vast and sumptuous meal, including wine, not once adverting to the fact that she had been compelled to fail him in grade twelve history some years before.

At a time when most of us were struggling in one form or another with the importunate demands of adolescent biology, we could not imagine any normal person voluntarily remaining single. There was a legend, filtered down through the successive four-year generations of high school, that the love of Miss Long's life had died in the Second World War and she had subsequently dedicated herself to teaching. It did not occur to me that the legend was true until I read her obituary: "When her fiancé died over the English Channel in 1943," it said, "Mary decided to become a teacher, earning her BEd at the U of S in 1946."

That was after she had earned a BA at STM in 1942, and, at the urging of the Basilian Fathers, pursued a Master's degree in theology at the Institute for Medieval Studies in Toronto. In fact, when she came to Nutana

Collegiate in Saskatoon, where she spent the bulk of her teaching career, she was probably one of the best-educated teachers in the system.

She was also one of the most compassionate. I will never forget the look of pleasure, almost of pride, on her face when she handed me my grade eleven final marks. I had dropped out of school shortly after Christmas that year for health reasons, then returned in the spring to write the final exams.

“Congratulations, Don,” she said. “Good Lord,” I said. “I passed.”

Good Lord, indeed. It was neither pleasure nor pride I saw in her face that day; it was the faith of one whose hope and prayers had not been misplaced.

There was no reason, at the time, to think of her in religious terms. Nutana was a secular school, and I one of its most secular students. But years later, newly Catholicized, I was not surprised to find her a frequent and welcome visitor at St. Thomas More College, where she would chat with the Basilians, attend Mass, and often stay for lunch. When she was honoured as the Distinguished Alumna for 1992, again, it was no surprise. But it was not until the Corporation Banquet of

1994, when she was called upon to introduce her long-time friends Bernard and Mae Daly as Distinguished Alumnus and Alumna of the Year, that I felt moved to seek her out and re-introduce myself.

*Of course* she remembered me. She remembered my illness. She had read my occasional editorials in *The Canadian Catholic Review*, of which she was one of the first subscribers, if not *the* first. She was delighted at least as much by who and what I had become as by the fact that I had married one of her cheerleaders.

For Miss Long had coached Nutana’s cheerleaders for decades — not merely coached them, but fed them, kept them warm on cold autumn nights, made sure they got home safely after every football game, looked out for them, *mothered* them. She was, as her obituary noted, “a long suffering season ticket holder and fan of the Saskatchewan Roughriders,” but to the thousands of students who passed through her classroom in the thirty-one years she spent at Nutana Collegiate, her true loyalty lay with “the double blue,” and especially with its cheerleaders. (These were times when the sight of nine or

eleven athletic young women in light-blue sweaters and dark-blue skirts was not a direct consequence of sexist exploitation, but merely a sign of youthful enthusiasm; had it ever appeared otherwise, Miss Long would not have countenanced it for a moment.)

Ever since she died, I have been trying to think of a suitable epitaph. “Teacher” would be the obvious one, “mentor” another, “friend” yet another. “Mother” would also be suitable, although perhaps not as acceptable in our literal-minded postmodern world. But in the end, if I had to choose a single word to place on her headstone, it would be “hope.”

“So faith, hope, and love abide, these three,” wrote St. Paul, “but the greatest of these is love.”

Indeed, but neither love nor faith can abide without hope. What Miss Long taught was not so much history and Latin, but hope: hope in one another, hope in the future, hope in the faith of our forebears, hope in the simple human qualities that allow us to live together more in peace than in enmity — hope, ultimately, in the resurrection.

Thank you, Miss Long.

You were the best.

THE NEWSLETTER IS PUBLISHED TWICE A YEAR BY  
ST. THOMAS MORE COLLEGE AND NEWMAN ALUMNI/AE ASSOCIATION

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Special thanks to Margaret Sanche, STM Archivist, for her invaluable assistance.

## Sharing the Conversation

BRENT GOUGH

I am once again delighted to be given an opportunity to contribute to the *Newsletter*. It is always a pleasure to be involved in St. Thomas More College, but it is even more so at a time like this when the College is entering a new phase in its history. As you are no doubt aware, John Thompson concluded his second term as President of STM on June 30, 2000.

This concludes a ten-year period in which we have seen the College grow and prosper in many respects. The College has grown dramatically over those years both in terms of students and the services it offers to those students. This growth has meant that the College is busier than ever before; the faculty in particular have had to shoulder an increased workload, but have done so and still continued to supply enormous amounts of time and energy to the broader community.

The College has also secured its future through wise internal decisions as well as solidifying its position with the Government of Saskatchewan and the University of Saskatchewan. John Thompson also began the work of making the name of STM familiar in the wider Catholic community.

July 1, 2000 marked the official commencement date of our new president, Fr. George Smith, CSB. Fr. George brings with him a great deal of enthusiasm, as was demonstrated by his showing up for work several weeks early.

I have had the privilege of working with Fr. George for several months now, and the College is truly fortunate to have a quality person like him in the role of president. I have been very pleased to hear compliments about Fr. George, not only from within the College but from the University and the

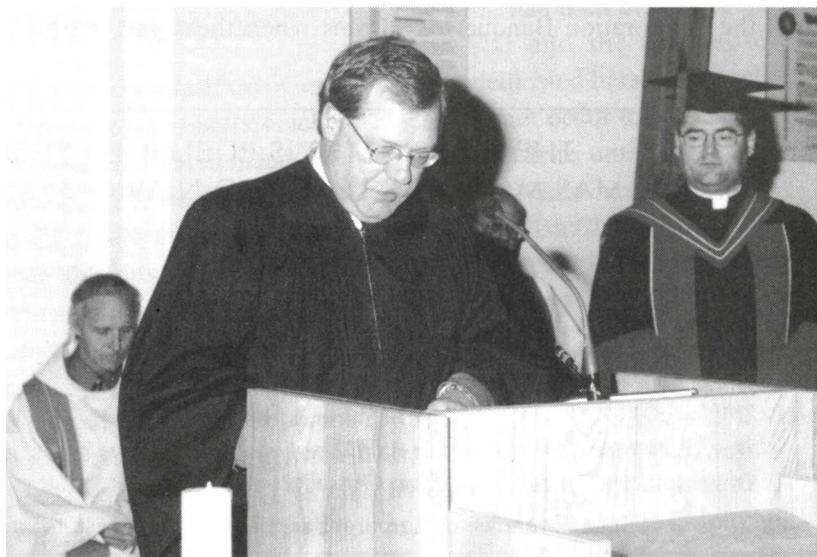
wider Catholic community. He has certainly made his presence felt!

St. Thomas More College is a strong, vibrant institution, and for that we owe a huge debt of gratitude to John Thompson. It is truly a pleasure to see John break into one of his patented grins when you raise the topic of his return to the classroom; I am sure his students will be pleased as well.

During the Corporation Week-end in October, Fr. George spoke at the dinner on Saturday evening. He extended an invitation, in particular to the STM community, to share "conversation."

I would like to echo those thoughts and encourage all of you to participate in the conversation that is so essential to ensure that St. Thomas More College continues to grow and flourish as a shining example of Catholic higher education.

*Brent Gough, Chair of Corporation and the STM Board of Governors, speaking at the Corporation Mass on Sunday, October 22. Rev. Ron Griffin, CSB, is seated behind him, and Rev. George Smith, CSB, in academic robes to his left.*



# Letters to the Editor

Editor:

I am looking for help collecting student memories about Fr. Carr at STM.

One of the many bits of good news in the latest STM financial statements is that the Founding Fathers bursary fund is approaching \$25,000 and has already aided students. As Mae hoped when she began to promote the fund a few years ago, we should honour Fr. Carr and the other Basilians of the “White House” years in this way.

And there are other ways. Recently, going through boxes of papers saved over the years, I discovered long-forgotten writings by Father Carr — articles, texts of talks, a letter or two to me; and all of these spark other memories of what he said and did in class, in the chapel, the clubroom, the music room, and elsewhere in the White House.

Therefore, I would like to ask fellow students from Father Carr’s years to send me copies of any similar Carr papers they might have saved; and also please send me accounts of your own memories of things he said and did, in as much detail as you can write. What is your most unforgettable memory of him?

Thank you.

Bernard Daly  
609-500 Laurier Avenue West  
Ottawa ON K1R 5E1  
E-mail: maebern@sympatico.ca

Dear Don,

I very much enjoy receiving the STM Newsletter. Nice to find out what’s going on at the College. I was especially interested in the re-

porting of the President’s Dinner honouring the Basilian Fathers. As an STM student from 1963 to 1966, I was fortunate to take classes from many of the Basilians, so was particularly pleased to see the page 47 listing of the priests (though saddened to see how many have passed away). There was, however, one MAJOR disappointment in your coverage — you did not IDENTIFY the priests in the large group photo on page 46. Please, please, please

— would you consider running the photo again and naming the individuals? How else are readers to know who was who? Which ones are my former profs? Are Fr. Stokes and Fr. Neill in the back row? Is Fr. Quinn in the photo at all? And Fr. Swan?

Thanks for any assistance which you are able to give me. Keep up the good work — editing the newsletter is a huge (and likely, at times, unappreciated) endeavour.

Yours truly,  
(Ms.) Lee Hunt  
via e-mail

*Editor’s Note: Letters to the Editor are welcome, and will be published as space permits, though missives of over 300 words may be edited for length. Mail to Editor, STM/Newman Alunmi/ae Newsletter, 1437 College Drive, Saskatoon SK S7N 0W6, or e-mail: wardedit\_ward@qlo.com.*



*(Editor’s further note: that’s a “Q,” not a “G.”)*



Left to right, front row: Very Rev. Ronald Fabbro, Superior General, Rev. Ron Griffin, Rev. James Carruthers, Rev. John Callaghan, Rev. George Smith, Rev. Bill Irwin.

Second row: Rev. Don McLeod, Rev. Dennis April, Rev. Quentin Johnson, Rev. Ken Decker, Rev. U. E. Paré, Rev. Ed Kline.

Back row: Rev. Kevin Storey, Rev. Alvin Sinasak, Rev. Ed Heidt, Rev. Paul Rennick, Rev. Bob Howell, Rev. Eugene O’Reilly.

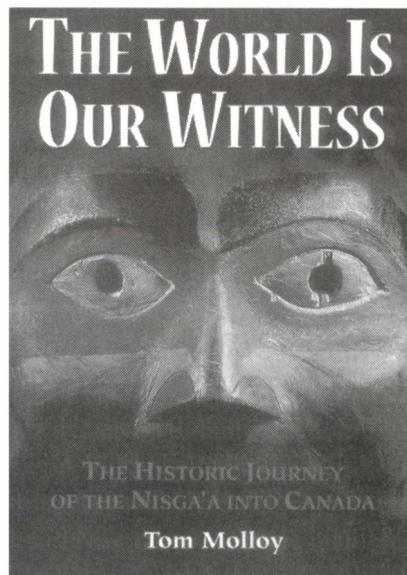
# STM Alumnus and Author Nominated for Chancellorship of University

Tom Molloy, STM graduate and Newman Club member (1958-64), has been nominated for the office of Chancellor of the University of Saskatchewan.

Tom, who is with the law firm of MacPherson Leslie & Tyerman in Saskatoon, served as Chief Federal Negotiator on the historic Nisga'a Treaty in northern British Columbia. His book about that experience, *The World Is Our Witness: The Historic Journey of the Nisga'a into Canada*, has received two major Saskatchewan Book Awards: the Brenda MacDonald Riches First Book Award and the Non-Fiction Award, the latter sponsored by the University of Saskatchewan.

**NB** Tom Molloy and Mildred Kerr have been named STM's first Distinguished Alumnus and Alumna of the New Millennium, and will be honoured at the Annual Corporation Banquet in the fall of 2001. Alumni/ae, friends, and family wishing to attend should contact the College at 966-8900.

Tom was also the recipient of the 2000 Alumni Honour Award from the University of Saskatchewan Alumni Association in recognition of his professional achievements, which have in turn enhanced the image of the U of S and its alumni/ae. In addition, in



January 2001, the Saskatchewan Branch of the Canadian Bar Association honoured him as the recipient of its Distinguished Service Award.

The vote for Chancellor by University of Saskatchewan alumni will take place later this spring.

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## Father Joe Penny, CSB Scholarship Announced

In recognition of Fr. Joe Penny's contribution and service to St. Thomas More College and its many students, a scholarship has been established in his name. Fr. Penny will be fondly remembered for his smile and chuckle, and his presence at everything in which faculty, staff, students, friends, and community asked

him to participate. Through the establishment of the Fr. Joe Penny Scholarship, Fr. Penny's presence will continue not only in the hearts of those who knew and loved him, but also through the many students who will be fortunate enough to receive his scholarship. Criteria for the Scholarship are:

1. The candidate must be enrolled through St. Thomas More College or be a Newman Centre member and be active in the student life of the College. Preference will be given to those majoring in English.
2. The candidate must be maintaining an Honours grade point average and be registered in 18 credit units in the 1st year.
3. The candidate must be enrolled in a minimum of 18 credit units for the current academic term.
4. The decision of the St. Thomas More College Scholarships Committee is final in determining the selection of the candidate.

The annual disbursement will be based on the amount of monies donated each year. If you would like to

contribute to the Fr. Joe Penny, CSB Scholarship fund please contact the Development Office at 966-8911

“This library has been very well managed in the past,” says the new Director of the Shannon Library, Dr. Donna Brockmeyer-Klebaum. “The collections are excellent, and the library has a really good foundation in terms of technology.”

This gives her the liberty to “move on to the next stage,” as she puts it. “But without the foundation, that would not be possible. It makes it a real delight to be here.”

With these words, Donna pays tribute not only to her immediate predecessor, Jane Morris, but to Dr. Margot King before her, and to the current Library Assistant, Dorothy Abernethy, who has been “a great asset and a great help to me,” says Donna. “She has a wonderful sense of humour, too, which helps keep everything in perspective.”

The faculty, too, have shown a keen interest in collection development and having their students make full use of library resources. This sits well with Dr. Brockmeyer-Klebaum, as accessibility is the key to her philosophy — accessibility and information literacy.

Information literacy includes not only learning how to use the library, knowing what resources are available and how to access them, but it “helps people understand the differences between the kinds of information they are seeing.

“Basic information literacy skills,” she stresses, “are particularly important with the advent of the internet. Students must be able to recognize what has some validity and what is merely sensational.”

Donna was born in Melville, and attended high school in Regina. She started her undergraduate degree there, at Champion College, but finished at the U of S, earning High Honours in sociology — an accomplishment she attributes partly to one of her STM teachers, John Thompson.

Donna had opportunities to go on in sociology, but chose instead to do a Masters degree in library science at the University of Alberta, as she had worked in libraries since she was seventeen. “This is really the only job I’ve ever had,” she laughs.

## SHANNON LIBRARY WELCOMES



### DR. DONNA BROCKMEYER-KLEBAUM

In Edmonton, she worked in library administration at the U of A, managing a complex and wide-reaching system called NEOS — Networking Edmonton’s Online Systems — a consortium of some twenty-four libraries sharing the same online catalogue and client services. It was an extremely successful initiative which has since expanded beyond the Edmonton area and now serves as a model for the entire country.

It was while she was in Edmonton that Donna started a doctoral degree in Educational Leadership and Policy at UBC, flying to Vancouver once a month and spending summers there doing her residency.

In the meantime her husband, Brad Klebaum, a company manager, was recruited by a firm to come to Saskatoon. Brad is a Saskatonian by birth. Indeed, his parents live in the same house that they have lived in for forty years.

“It was kind of like coming home,” Donna says. And of course Brad’s parents were pleased to have them back, not least because it meant they can now see their grandson, five-year-old Zachary Brock Klebaum, on a more regular basis.

Donna completed her doctorate in the spring of 2000, and on July 1 of that year was appointed Head Librarian at STM, a title which has since been changed to Library Director in keeping with university and national policy. Her plans for the future at STM are no less ambitious than her previous accomplishments. Clearly, she is a worthy successor to those who laid the foundation.

# Centenary Fund Provides \$500,000 for STM

The provincial government has invested \$500,000 in STM. The College will use the money to renovate the building and improve on-line training and student services.

“Strengthening our public institutions is one of the best ways we can celebrate Saskatchewan’s centennial,” Post-Secondary Education and Skills Training



*Fr. George Smith receives a cheque for half a million dollars from Post-Secondary Education and Skills Training Minister Glenn Hagel.*

Minister Glenn Hagel said. “Saskatchewan people have always placed a high value on education. Our universities and their federated colleges are a driving force in Saskatchewan’s social, cultural, and economic development.”

The funding will enable STM to make major renovations to its auditorium/theatre/classroom, making a multimedia, technology-enhanced facility for 20 people. Money from the province’s Centenary Fund will also pay for construction of a computer lab in the Shannon Library, as well as a major roof repair.

“With Centenary Fund support, the Government of Saskatchewan has made an important contribution and investment in its future through the many students and faculty who will benefit by this financial assistance,” President George T. Smith said. “All of these improvements were made possible by the generous support of the Government of Saskatchewan and are appreciated greatly by the students and faculty here at STM.”

The Centenary Fund, announced in this year’s budget, was designed to leave a legacy of Saskatchewan’s Centennial for future generations. Leading up to the centennial celebrations in 2005, the Saskatchewan Government is funding projects that support key infrastructure needs in the post-secondary education and skills training sector.

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## Professor Emeritus Honoured



*A familiar and welcome figure at STM both before and after his retirement, Victor Buyniak gestures to the audience while speaking at a dinner in his honour.*

On October 28, 2000, a dinner was held at STM in honour of Dr. Victor Buyniak, Professor Emeritus in the Department of Languages and Linguistics and a major contributor to the Prairie Centre for the Study of Ukrainian Heritage. The well-attended dinner was a chance for the community to recognize Dr. Buyniak’s faithful and continuing support of Thomas More College and the cause of Ukrainian Studies in Saskatchewan. It is through the generosity of Dr. Buyniak that the Lesya Ukrainka Chair in Ukrainian Studies has been established to support the position of Director of the Prairie Centre.

# CORPORATION WEEKEND 2000

*The annual meeting of Corporation took place on the weekend of October 21 and 22, 2000. Always a special event, with a day-long meeting followed by a banquet that evening and Mass the following morning, this year's Corporation Weekend also marked the installation of a new president and the presentation of a community service award to a member of faculty. By happy coincidence, the Presidents of the Association of Catholic Colleges and Universities of Canada (ACCUC), several of whom are Basilians, were meeting in Saskatoon that weekend, and were able to join the STM community in celebration and thanksgiving.*

## Presidential Installation Address

DR. GEORGE T. SMITH, CSB

*October 21, 2000*

Almost twenty-five years after the martyrdom of St. Thomas More, Elizabeth I was crowned Queen of England. After her coronation, and on her way to the House of Lords to open a new session of Parliament, she was met at Westminster by the monks of the Abbey. The monks were carrying lighted tapers, clear symbols of the Catholic faith that they felt would be severely threatened by this new Queen's Protestant sympathies. The Queen issued to them an installation speech of sorts. Her words were as follows: "Put out those lights, for we see very well." And she wasn't kidding. Within two weeks the monks would be expelled from the Abbey.

Now, I want to assure you that I do not invoke this historical vignette because I see any relationship between monarchical governance and presidential governance. My own experience tells me, and I am confident my fellow presidents would tell me,

that the powers that a modern college or university president enjoys are more akin to those held by Queen Elizabeth II than those held by Queen Elizabeth I. Nor do I wish that the monks of the Abbey — a thinly veiled reference in my little story to our gifted faculty — extinguish their lights. In fact, one of my most important responsibilities — one that I look forward

to with a deep sense of privilege — is to work with my friend and colleague, Dean Wilfrid Denis, to ensure that these lights burn ever more brightly so that they may be seen by as many as possible. No, I dredge up this moment in history because I wish Elizabeth I's installation speech to be a model for my own: it was mercifully short, and at its conclusion everyone knew exactly what lay ahead.

As I have read and reflected during the past year upon the history of our College, as I get to know the remarkably gifted in-

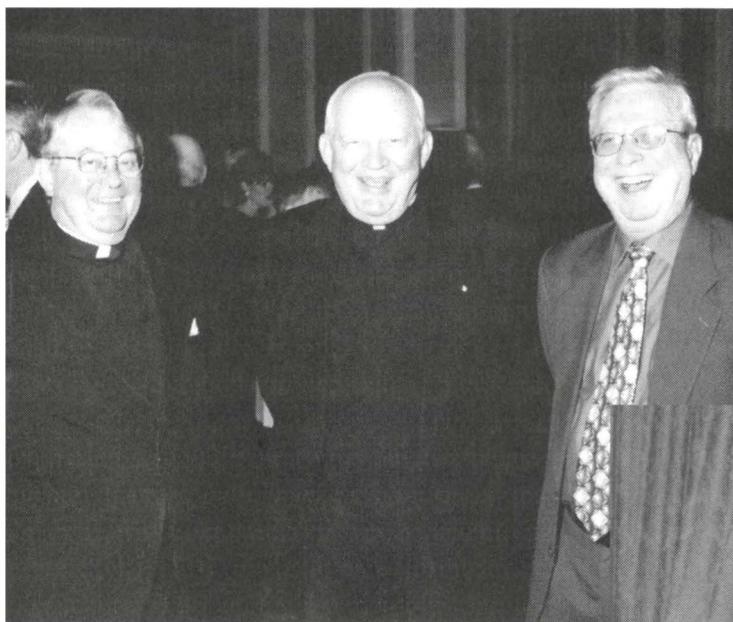


dividuals who constitute the STM community, and as I look to the future which lies ahead of us in the next five years, there is a recurring theme, or concept, that emerges which I cannot shake from either my thoughts or imagination. The simple theme, or concept, that is so central to my understanding of our past, present, and future is the idea of conversation.

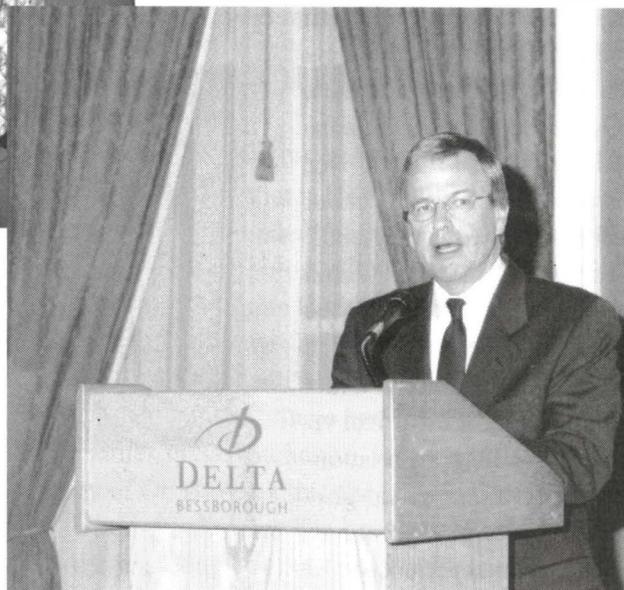
Conversation is, for me, the hallmark word for the road down which we have traveled, and the road that lies ahead of us. Our history, our present relationship with the university, and the relationship with the university that we are called to develop, has taken place, and must continue to take place, by way of a series of conversations. And we must promote the culture of conversation within our college, a culture that takes as its first principle the truth that every member of our college thinks, acts, and speaks out of an unconditional devotion to our College and the students whom God has called us to serve.

The notion of conversation emerges also when I consider our academic mission. In 1952, Robert Hutchins entitled his project for liberal education, *The Great Conversation*. He wrote that “it is the task of every generation to reassess the tradition in which it lives, to discard what it cannot use, and to bring into context with the distant and intermediate past, the most recent contributions to the Great Conversation.” That is the essence of our mission, to lead students into this Great Conversation through the medium of the humanities and social sciences at a time — especially at a time — when the value of a liberal arts education is called into question, even at a time when, in April of this year, 30 leaders of Canada’s high technology corporations issued a statement underscoring the importance of a liberal education. And why? Because through a liberal education students learn skills that are fundamental and highly relevant to problem-solving, communications, decision-making, and leadership. In short, the leaders of Canadian industry want students who can engage in the Great Conversation.

During some of the most critical years of our college’s history, from 1942 to 1949, Father Henry Carr, that great Canadian educator, as Principal of St. Thomas More College, participated in a Saturday luncheon club that met every week during the academic year in this very hotel, on the second



*Left to right: Basilian Fathers James McConica, Donald Finlay, and Ullysse E. Paré. Fr. McConica, a graduate of the University of Saskatchewan, is President of the Pontifical Institute of Mediaeval Studies in Toronto. Fr. Finlay is the superior of the Basilian Fathers of Orsini House in Toronto. Fr. Paré, former chaplain at STM, is President of Assumption University in Windsor.*



*Peter MacKinnon, President of the University of Saskatchewan, speaking at the Installation Banquet.*

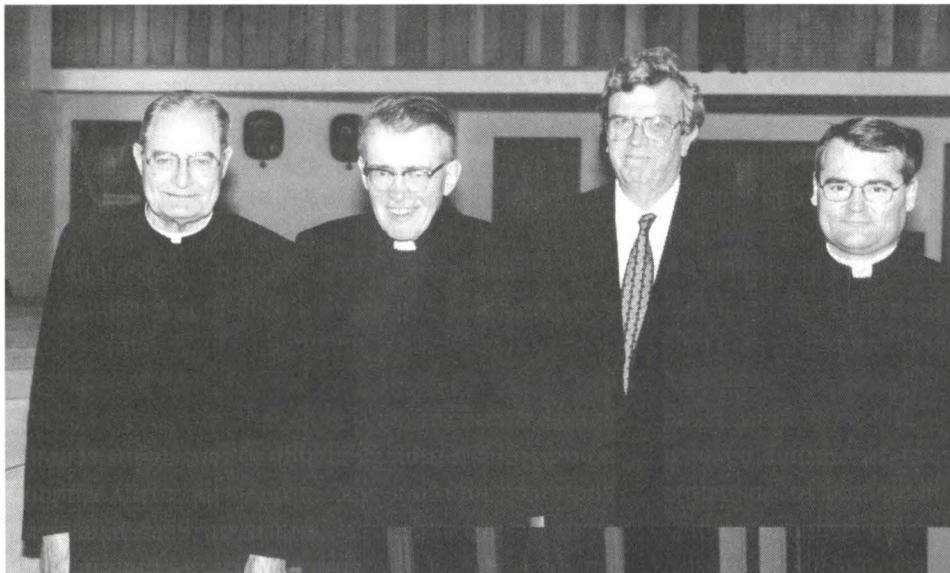
floor. The members of this club were a select group from the University and the City who met regularly because of their interest in ideas and conversation. It was those conversations, among others with academics and Catholic laypersons, that gave birth to the college that we know today.

For it was during these years that St. Thomas More's federated relationship with the University of Saskatchewan came of age. Father Carr had imported this form of university polity from Toronto in 1936, and he was as happy to bring it to the University of Saskatchewan as President Walter Murray was to receive it. The conversations which ensued over the following years, both on the campus of the university and in the wider community, particularly when Henry Carr was principal of STM from 1942-49, led to the evolution at St. Thomas More College of what I

proudly consider the purest form of denominational collegiate federation in Canada. In fact, so fruitful were these conversations that, when Father Peter Swan arrived in 1961 to take up the principalship of the College, he was able to write to Father Edwin Garvey that the federation arrangement he found at St. Thomas More was, and I quote, "an advance over that of St. Michael's College." My apologies to the distinguished delegation from St Michael's, and to Father Swan, for revealing where his heart truly resides, despite subsequent appointments.

St. Thomas More College's federated relationship with the University of Saskatchewan, the product of resourcefulness and compromise, much like the Canadian federation itself, is a relationship that is in essence a conversation; a dialogue. The participants in the conversation are none other than the Catholic

intellectual tradition and the Canadian academy, as these participants are respectively represented on the campus of one of our nation's leading provincial universities. The conversation is as old as the academy itself, and yet in recent years it has been revitalized, not least by Pope John Paul, whose



*Above: Three former STM presidents attended the Installation Mass.*

*Left to right:*

*Rev. Peter Swan, CSB,  
Rev. T.J. Hanrahan, CSB,  
Dr. John Thompson, and  
new STM President  
Rev. George Smith, CSB.*



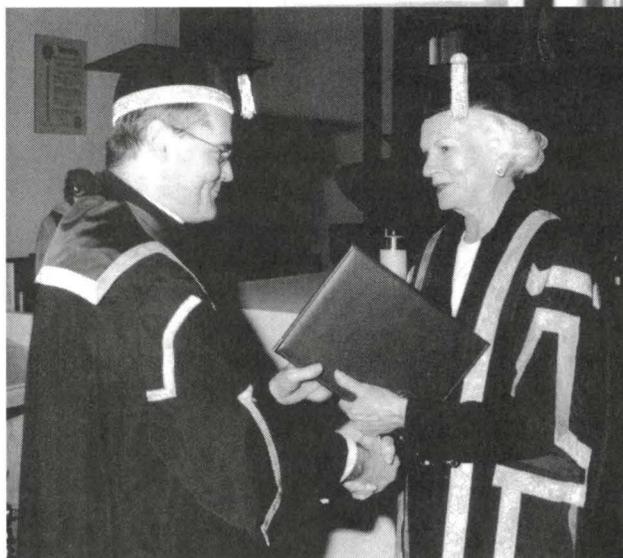
*Herman Rolfes, left, with  
John and Patty Thompson.*

pontificate is best summarized by the dialogue, or conversation, between faith and reason. According to his seminal apostolic letter on Catholic higher education, *Ex Corde Ecclesiae*, the conversation that St. Thomas More College must have with the university is a conversation, an encounter, between the Gospel and human culture; it is a conversation that follows a kind of universal humanism, and this con-

versation finds its home wherever Catholic culture encounters the culture in which we live, just as it does on the campus of our University. But the pope is not the only one to revitalize this conversation. Closer to



*Above, left to right, celebrants included: Fr. Ron Griffin, CSB, Abbot Peter Novecosky, OSB, Bishop Basil Filevich, Fr. Ken Decker, CSB, Fr. T.J. Hanrahan, CSB, Fr. Demetrius Wasyluniuk, OSB, Fr. Ed Heidt, CSB, and Fr. Alvin Sinasak, CSB.*



*Left: The new president receives greetings and congratulations from Chancellor Peggy McKercher of the University of Saskatchewan.*



*Fr. George with family and friends on the grounds of St. Thomas More College following the Installation Mass, October 22, 2000.*

home, the philosopher Charles Taylor, of my *alma mater* McGill University, who, perhaps, numbers among the dozen most important philosophers writing today, has revitalized the dialogue between faith and reason by arguing in his 1996 lecture entitled *A Catholic Modernity*, that the college can and should survive precisely as the locus for the sometimes tense and often fruitful conversation between the Church and modernity. Taylor argues that it is a benefit for both our culture and the Church that, however it is worked out, they should occupy the same space. And I say that this is precisely what federation at the University of Saskatchewan accomplishes: we occupy the same intellectual and sacred space.

St. Thomas More College must also converse with the communities which we serve: the diocese of Saskatoon, the province of Saskatchewan — indeed, all of Catholic Western Canada itself. We must communicate to these constituencies the contribution that St. Thomas More College makes to liberal education in Western Canada. Why? Precisely because the liberal arts have been tied up with the history of the Christian faith ever since late antiquity. To quote from an essay written by Father James McConica, an honorary doctor of this university, “The connection between the liberal arts and the Christian faith cannot be undone: to attempt this is to strive to remove the backing from an oriental carpet without destroying the pattern.” And so we proclaim to all of our friends — past, present, and yet to come — that St. Thomas More College is not only a centre for liberal learning but, just as importantly, a home, a comfortable place where students from a variety of disciplines within the University can come to see how their Christian faith can be integrated into their life-long commitment to learning.

Finally, and this especially to members of the faculty and staff present this evening, we must have a conversation among ourselves, about ourselves. We must have the courage to ask the most difficult questions about our limitations and weaknesses, but we

must also use this conversation to rejoice in the extraordinary accomplishments and abilities of our faculty, staff and students. And this conversation must, on occasion, take place in the context of prayer. For a Christian community that is not grounded in the experience of common prayer may claim to be such, but the truth is that it is not, cannot be, an authentic Christian community.

Shortly after Christmas, everyone gathered here this evening, and many others, will receive a draft copy of a statement of vision for St. Thomas More College for the next five years. This vision will, to mix metaphors for a moment, be built on five pillars: Catholic intellectual and cultural life, academic federation, student life, resources, and Christian community. Upon each of these pillars will be built principles, goals, and strategies. And each of you will have the opportunity to contribute to this preliminary statement of vision. As humbled as I am by your presence this evening, may I implore you to join us in this conversation. We seek to discern God’s will for our future. We pray that you will be a part of that discernment.

In 1517, to return to the sixteenth century for a moment, the Italian scholar Nicolo Sagendino, wrote the following words about our patron, St. Thomas More:

You could not find, or even imagine, a more agreeable, charming and amusing man; his wonderful elegance as a writer, his noble periods, his choice of words and well-rounded sentences are universally admired; but not more so than his keen mind and his polished Latin; set off by fairness, humour, wit and courtesy.

My dear friends, my prayer this evening is that through the intercession of St. Thomas More, the conversations we have over the next five years will be characterized by keen minds, fairness, humour, wit, and courtesy.

“The connection between the liberal arts and the Christian faith cannot be undone: to attempt this is to strive to remove the backing from an oriental carpet without destroying the pattern.”

# “May your soul keep dancing”

## EDNA FROESE RECOGNIZED FOR PROFESSIONAL AND COMMUNITY SERVICE

The Professional and Community Service Award recognizes the contributions of STM faculty to the community, and highlights the importance of professional service as a scholarly activity. The award is open to term and tenured faculty, and continuing sessional lecturers. This year's recipient was Dr. Edna Froese, a continuing sessional in English.

Edna was born and raised in the Mennonite community of Dalmeny, SK. She obtained an Honours BA from the University of Saskatchewan in 1971, and an MA in English in 1973. In 1996 she completed a PhD in Canadian Literature. She has been teaching at STM since 1993, and was nominated for a Teaching Excellence Award in 1996-97.

Edna has published articles and book reviews, and given presentations at academic conferences. But it is her extensive community service that is highlighted by the award. She has, for instance, designed a non-

credit grammar course entitled “Dances with Words,” which was offered to students and the wider community; she writes for church papers such as the *Mennonite Brethren Herald* and *Festival Quarterly*, and is currently fiction editor of *Christian Living*.

The one area of community involvement which is probably closest to Edna's heart is the Mennonite Central Committee, which she has served in numerous capacities for many years. One of her most recent contributions has been editing *Inside I'm Dancing: Personal Stories of God's Healing and Design* for MCC Saskatchewan's Disability Concerns Committee.

Edna's research and writing skills, and her knowledge and command of the English language, have always been at the service of the community. She serves and leads, supports and listens. She combines her faith and learning in long-term and extensive professional and community service.

On presenting the award, Dean Wilfrid Denis said, “May your soul keep dancing.”

Clearly, it will.



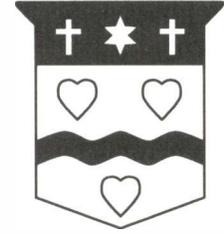
*Dean Wilfrid Denis hands Dr. Edna Froese the 2000 Professional and Community Service Award. The award includes a certificate and a \$500 cheque.*



*Joyfully, Edna responds to the music at a liturgical dance workshop held in the STM chapel on November 18, 2000. With the theme, “Dancing Our Prayer,” the workshop was facilitated by Sr. Mariette Rivard, SMS.*



# FOCUS ON MINISTRY



*In collaboration with President George Smith, the STM Campus Ministry team has developed a mission statement and a vision for the next two years.*

## The Mission of Campus Ministry at STM

The mission of Campus Ministry at St. Thomas More College is to serve  
And bear witness to the Gospel of Jesus Christ by means of  
Presence to the College and University, Development of Faith Community,  
Celebration of Word and Sacrament,  
And Empowerment to Service, especially to the Poor and Marginalized.

## A Vision for Campus Ministry at STM

### Profile

STM Campus Ministry, in collaboration with Newman Centre, will be known throughout the University as the centre of Catholic life and worship at the University of Saskatchewan. In particular, there will be a high level of awareness of STM Campus Ministry as a welcoming presence for students, faculty, and staff; there will be a high regard for STM Campus Ministry programs; and a close relationship between STM Campus Ministry and the residents of Ogle Hall.

### Service & Social Justice

Every STM student, every Newman member, and every student who visits STM on a regular basis, will be invited into, and have the opportunity to participate in, some form of community service and/or social action and reflection.

### Liturgy

STM will be known for its dynamic, participatory, and inclusive liturgy. We will fully implement the RCIA process in ways appropriate to our academic setting. The worshipping communities of STM will recognize their primary responsibility for the initiation of new members.

### Christianity & Culture

STM will be a leading centre for dialogue about the great cultural issues facing Christianity, including the dialogue between faith and reason, the pluralism of belief and practice in society, and the important ethical issues facing Catholicism in the Twenty-first Century.

### Faithful Relationships

Members of STM Campus Ministry will devote themselves to collaborative ministry and to developing faithful relationships with students, faculty, staff, and other campus chaplains which invite them into a deeper experience of communion with God and their church.

# Linking Land, Food, and Faith

JORDAN VELESTUK

On Saturday, October 8, 2000, at St. Theresa's Parish in Rosetown, Saskatchewan, a group of about twenty-five people, half urban and half rural, met to discuss some of the challenges facing the people of Saskatchewan. The emphasis was particularly on the hardships that producers in the province face, but there was also a considerable amount of time devoted to examining rural/urban tensions that arise from the lack of communication that prevails between these two groups. This lack of communication is a direct consequence of the unavailability of information accurately depicting the obstacles faced by individuals from both groups. One of the main objects of the conference was to eliminate the "them versus us" attitude felt by many, and thereby eliminate the stereotypes and misconceptions held by both groups.

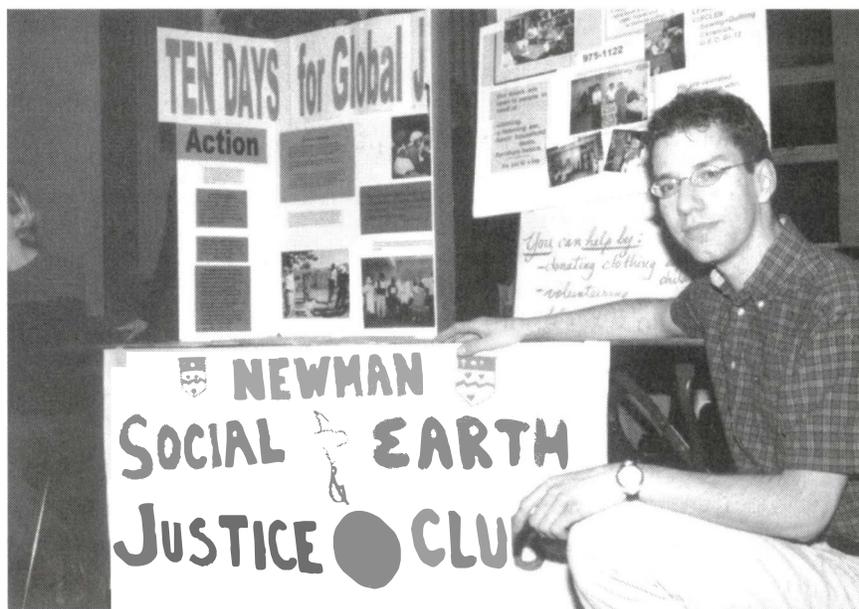
Those attending had the opportunity to listen to a number of speakers who came from different segments of the agricultural community. A previous Minister of Agriculture, two farmers, and a doctoral graduate from the College of Agriculture each pre-

sented what they thought were the main barriers to sustainability in this industry, and provided possible means to dissolving these barriers. Participants had a chance to discuss issues with and question the speakers, and provide their own stories and suggestions.

Topics discussed included organic farming, zero-till seeding (seeding directly into stubble without prior cultivation), corporate and government influences, cooperative farming, stresses, diversification, and farm debt. A pivotal moment came near the end of the conference during the final activity of the day. Participants were broken into small groups of four or five people; each group was made up either entirely of rural people or wholly of urban people, and each was given a case-study about a family (urban people got a case study about a rural family, and vice versa.) The groups were to examine the goals, stresses, choices, and solutions that each family had. It was thought, before the event, that those from urban settings did not understand the farm family and why

*Jordan Velestuk, the recipient of a Canadian National Merit Scholarship, is a second-year STM student studying Political Studies and Micro-biology in the College of Arts and Science. He is a member of the STMSU, Newman Executive, and co-president of the Newman Earth Club. Jordan comes from Broadview, SK, where his family owns an organic farming operation. He currently lives at Ogle Hall.*

*Jordan is shown here tending the Newman student table at the Student Activist Network Exhibition on October 30, 2000 in the STM cafeteria. The event drew 80-100 students from across campus interested in social justice, health care, peace, and environmental responsibility. Accompanying Jordan were Newman student social justice representatives Katy Wingham and Tammie Dewan.*



farmers were reluctant to give up the farm in search for a more profitable life. However, when an urban group was discussing a particular farmer case-study and the bleak situation this family was facing, the solutions for possible improvement did not include selling the farm. The omission of this solution caused a rural person to question the urban group as to why selling the farm was not presented as an option. The urban group, in a profound moment of understanding, took to the defensive, saying that it was not possible for one to simply leave what one has worked for

for so much of one's life; that the farm had become an integral part of the family's life, and to leave it would be devastating. In that moment of truth, the conference became a success.

The goal of "seeing the other side" was surely accomplished, and most participants left Rosetown feeling more positive about themselves, and more positive about the future of Saskatchewan. Only through discussion and conversation, it was concluded, can the challenges we face have a possibility of being overcome.

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## STM Welcomes David Peacock to Campus Ministry Team

What takes a man ten thousand miles from home to live among strangers in a hostile environment? The same thing that takes a woman ten thousand miles in the opposite direction. As to the hostility of the environment, it depends if you prefer forty above or forty below.

David Peacock grew up in sunny Brisbane (pronounced Brizbn), Australia, where his parents were educators in the Catholic school system. There he happened to meet a young Canadian woman, Bonnie Blatz from North Battleford, in 1991, while she was working in an Oblate street mission.

"It turned into an exchange," David explains. Bonnie spent six months in Australia, then David came to work at Emmaus House in Saskatoon for six months. The couple became engaged in 1994, and were married at the Oblate parish of St. Joseph's in Saskatoon in 1995. They then went to Edmonton to continue their studies, Bonnie to earn a BSc in Occupational Therapy at the U of A, and David to Newman Theological College for his MDiv.

"We were both really lucky to find work in Saskatoon" says David, who spent the next two years as a pastoral associate at St. Francis Xavier parish, while Bonnie became a senior occupational therapist at

St. Paul's Hospital.

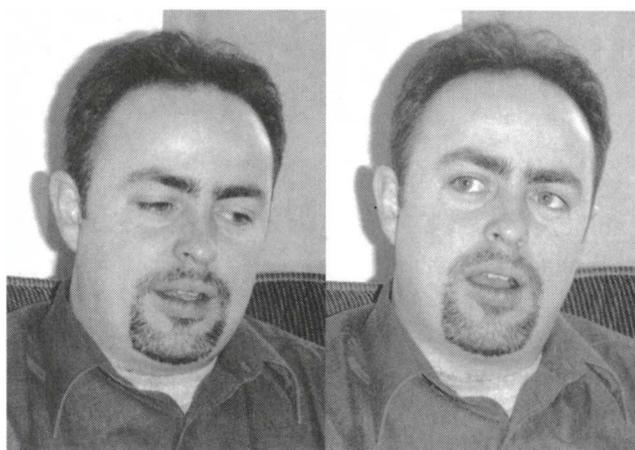
As diocesan chairperson for Development and Peace, David came to STM one Sunday to give a Share-Lent homily. He's not exactly sure how things fell into place after that, but he obviously made an impression. At the Outdoor Way of the Cross held in downtown Saskatoon each Good Friday, John Thompson approached David and asked if he was interested in helping out in the Catholic Studies for Teachers course at STM. When a position came open on STM's campus ministry team, David seemed an ideal candidate.

"It feels good, so far," he says. "I only started in August, so I'm still learning quite a lot. I've made some good relationships with the students."

David's particular responsibilities on the team are still evolving, though he has definite ideas of where he wants to go. "STM is going to be moving toward a strong emphasis on students volunteering in the community. My

background is in inner-city ministry, so it fits right in with that."

David describes Canadian weather as "radically different," even "shocking" compared to his native Brisbane, but the warmth of his presence and of his welcome should convince us all that he's in the right place at the right time.



# David Haas Liturgical Conference

ROMA DE ROBERTIS, SCIC

“Liturgy presumes faith” which sends us out into the world, popular Catholic composer and recording artist David Haas told us during a liturgical conference in North Battleford, SK.

And music ministry must help promote a decision for Jesus, said the composer of such well known hymns as “Blest Are They” and “Send Us Your Spirit.”

Financed by the Newman Centre, four students accompanied me to the September 22nd concert and September 23rd workshop led by Haas, who directs the Emmaus Center for Music, Prayer and Ministry near Minneapolis, MN.

Claire Rolheiser is a cantor, pianist, and co-leader of the Sunday morning choir at STM, while singer-guitarist Jim Ramsay leads the Sunday evening music ministry. Maureen Seguin plays piano and flute at the evening Mass, while sacristan Maggie Bollman has been playing piano and singing at STM liturgies for many years.

All agreed the lively workshop at St. Joseph Calasantius Parish offered solid, practical teaching about the role of music and music ministers in Catholic liturgy.

Although “we don’t think communally” in our western culture, Haas said liturgy “always presumes community.” There is “not much room for solo performance” in Catholic liturgy, which focuses on congregational singing, hospitality, and participation.

“The entire congregation offers the sacrifice” of the Mass, Haas noted. The church teaches that Jesus is present in the community, the priest, the proclamation of the word and the sharing of bread and wine.

During the liturgy, “music is symbolic communication” which “has the ability to take us where mere words can’t go.” When celebrating the sacraments, “if you’re going to use symbols, use them lavishly,” Haas advised.

Music ministers must eliminate two common “cop-out” phrases from their repertoire: “Our people aren’t ready for that yet,” and “We’ve

always done it that way.” Creative and engaging music takes commitment and practice for all music ministers, and extra practices for cantors, he emphasized.

Five key questions help ministers evaluate liturgy: How did it help people celebrate their faith? How did this liturgy help the assembly enter in and participate fully? How did the liturgy use a variety of gifts and participants? How did it help our symbols become vibrant and alive?

Finally, what happened in the liturgy to change us and provoke a faith response?

Receiving high praise from Haas, Claire Rolheiser was one of several brave volunteers who took turns leading participants in singing a psalm, while helping all to improve their musical leadership.

Jim Ramsay said Haas “certainly challenged us to think about the real meaning of music ministry,” while Maggie Bollman highlighted his focus on the importance of community and hospitality.

Haas also emphasized that liturgy “is a dismissal for mission and discipleship,” especially among the poor and suffering.



*St. Thomas More College cantor and pianist Claire Rolheiser, receives praise and guidance from popular American Catholic composer-liturgist David Haas, during a music workshop in Battleford, SK.*

# The Human Person Fully Alive

## Former STM Chaplain Continues his Ministry in Ontario

Addiction studies, mechanical engineering, drama, psychology, theology, television journalism: these are only a few of the skills and experiences that counsellors bring to the new St. Basil Institute of Counselling and Mental Health Education at Assumption University in Windsor, Ontario. It's only natural when you consider that the St. Basil Institute is not so much a place as a network of people — people who are convinced that modern science can be united with the rich spiritual heritage of the Christian tradition to bring people fully alive.

The St. Basil Institute of Counselling and Mental Health Education is sponsored by Assumption University to serve not only the city and the diocese of Windsor, but the wider Canadian Church as well. Under the direction of Fr. Paul Rennick, CSB, whom STM alumni/ae will remember fondly as a member of our chaplaincy team in the 1980s, the Institute will be involved chiefly in three areas: counselling, education, and research.

With an extraordinary breadth of education, professional training, and experience, the staff are able to provide a range and depth of counselling services not often found among campus ministries, and certainly not in secular counselling situations.

But contributing to the

psychological and spiritual well-being of persons through personal or group counselling is only one aspect of the Institute's mission. Education is a second component. The Institute offers workshops and seminars on topics of practical concern, touching on mental and emotional issues, and providing knowledge that is not readily available or accessible in the larger educational system. Some ongoing courses will also be offered. The hope of the Institute is to foster wholeness and well-being in a world that does not often respect the related significance of spirituality and psychology, nor understands the insights each can bring to the other.

Research, then, is the third com-

ponent of the Institute's mission. Staff and associates in Windsor and across Canada will be actively involved in research into vital questions concerning psychological health and the spiritual life, updating the literature, and publishing in their respective fields.

Fr. Rennick heads a staff of nine professionals who represent a broad cross-section of training and experience. He himself came to Windsor after four years as a psychotherapist at St. Luke's Institute, a private psychiatric hospital with an international clientele, where he was invited to practise after he had defended his doctoral dissertation.

Sr. Jeanne Brennan, OSU, holds Masters degrees in both Education



*Standing, left to right: Fr. Joe Quinn, CSB, Fr. Paul Rennick, CSB, and Fr. Bob Howell, CSB. Seated: Norene Chevalier, Sr. Mary Ann Flanagan, IHM, Fr. Neil Hibberd, CSB, and Fr. Bill Riegel, CSB.*

and Pastoral counselling, and is a facilitator for the Ursuline Associates of her community.

Fr. Joseph Quinn, CSB, started his career as an English professor — in fact, he taught for a year at STM — and is now dividing his time between counselling, spiritual companioning, and workshops.

Fr. Bob Howell, CSB, an alumnus of STM, holds two degrees in engineering, but early retirement allowed him to renew his interest in spiritual matters and attend the Jesuit School of Theology in Berkeley, CA; he now gives workshops and retreats across Canada, the United States, Ireland, and the Caribbean.

Fr. Bill Riegel, CSB, after one career as a parish priest, has embarked on another as a chemical dependency and addictions counsellor, giving himself fully to the work that has been his vision and hope for years.

Fr. Neil Hibberd, CSB, taught at St. Michael's College School in Toronto for thirteen years, but his growing interest in psychology led him to a program of studies that embraced a wider range of issues, and led to a Master of Pastoral Studies degree from Loyola University in Chicago.

Sr. Mary Ann Flanagan, IHM, who has a BA in Social Studies and Education, an MA in Religious Education, and a PhD in Religious Studies, was involved in pastoral work in places as far flung as Michigan, Georgia, and Chile before earning a Master of Social Work degree in Clinical Counselling in 1993.

Norene Chevalier brings a wealth of intense personal experience and academic accomplishments to her

role at the St. Basil's Institute. She holds a Masters degree in Clinical Psychology as well as certificates in addiction and gambling counselling, and is a frequent presenter at workshops.

Carol Stanton, for ten years a television reporter in Orlando, Florida, is currently completing a PhD in Practical Theology at Trinity College, Dublin. For three years she was Director of Education for St. Luke's Institute, where she worked with Paul Rennick in preventive education workshops.

Founded in 1848, Assumption University has been under the direction of the Congregation of St. Basil (Basilian Fathers) since 1870. Counselling services have been available at the university since 1987, when Fr. Franklin Mizzi, CSB, established Pastoral Counselling Services at the university. He soon had a thriving practice, and was joined by Fr. Hibberd in 1993.

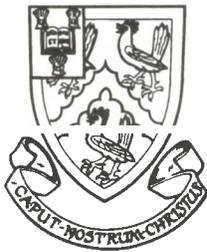
In 1994 President U. E. Paré, CSB (STM alumni/ae will remember him as "Bud") authorized a study into the need for an expanded therapeutic counselling centre as part of the mission of the university. In 1999 the Basilian Fathers

at Assumption University asked Fr. Paul Rennick to come to Windsor to add this dimension to the traditional educational apostolate of the university.

St. Basil was chosen as patron of the Institute for two reasons. First and most obviously, he is the patron of the Congregation of St. Basil, whose priests have been serving the diocese of London for 130 years. A more pertinent reason, however, can be found in the saint's attitude toward education. When the Emperor Julian forbade Christians to study the literature of pagan antiquity, Basil counselled openness to wisdom in all its sources.

The staff of the Institute hope that this spirit will inform and characterize their work. According to their Mission Statement, "The Saint Basil Institute is dedicated to integral human development. Through educational and therapeutic programs, issues of meaningful and healthy human living are addressed with competence and compassion. The goal of the Institute's work is fullness of life as expressed in the Christian tradition: the glory of God is the human person fully alive."

*Come celebrate this year's Reunion and  
Newman Centre's 75th Anniversary  
with family and friends!  
(Check out page 35.)*



# FOCUS ON ALUMNIAE



## A Selection of 60<sup>th</sup>, 50<sup>th</sup>, and 40<sup>th</sup> Anniversary Graduates

### 1940

**Stephen Diditch** grew up in Saskatoon, where he and his wife Julia now live in their retirement. He began his career as a teacher at Hafford High School at Hafford, Saskatchewan, in 1942. He also served the school as principal before retiring from his first career and moving to Ottawa, where he worked with a communications security firm until 1973. They moved back to Saskatoon in 1986.

been in private practice for the past ten years.

Of Margaret and James's children, Michael is the eldest; Mary is a registered nurse; Gerald is a builder; Joan is an accountant; Zan is an architect in Vancouver; Kathy and Daniel are school teachers; Joe is a plumber ("very busy!"

Margaret adds); John is a senior police officer in Toronto; and James Vincent is a Jesuit priest. The children range in age from 53 to 35.

Margaret and James also have twenty-three "healthy, happy" grandchildren, ranging in age from twenty-five to just four years old.

"Having been intimately involved in STM life at the time it was becoming a 'real' college," she writes, "my memories are happy ones. I could write a book on it!"

*Stephen Diditch*



**Margaret M. Kelly** (née Smyth) lives in Barrie, Ontario with her husband, James Michael Kelly, an alumnus of St. Michael's College in Toronto. After graduating from STM in 1940, she went on to earn a Masters degree in social work. Her first job in social work was in Hamilton, Ontario. After her marriage in 1945 she worked successively in Toronto, Barrie, Parry Sound, and was Assistant Director of an agency in Barrie when her tenth child was born. "I was very busy," she remembers. She has

*Margaret M. Kelly*



### 1950

**Joe Campbell** has lived in Saskatoon since childhood. He is married to Rosemary (née Specken), a graduate of the Saskatoon Normal School and a former teacher.

"Beginning in 1952," Joe writes, "my career has been mainly in journalism, media relations, and information services. I was a reporter and newscaster with CFQC Radio and TV, news director at CKOM Radio, promotion manager at Modern Press, and finally director of news and publications at the University of Saskatchewan."

Writing and music have been abiding interests for Joe over the years. He has freelanced for both print and electronic media, including extensive work for the Catholic press, and played the trumpet with various groups since high school. In 1967 he co-founded the Bridge City Dixieland Jazz Band, which is still a going concern.

Following retirement, Joe stepped up his freelance writing and began a second career authoring humour for such publications as *The Toronto Star*, *The Globe and Mail*, *Gilbert! the Magazine of G. K. Chesterton*, *Western People*, and *Stitches, the Journal of Medical Humour*.

Joe and Rosemary have nine children: Tom, 47, is a lawyer; Don, 46, owns a wholesale beauty supply company; Gil, 45, is a bandleader and owns a DJ company; Joanne, 43, is a newspaper district manager; Greg, 42, owns a painting company as well as a DJ company; Sharon and Colleen, both 41, also both work as clerk stenos; John, 39, is a human resources advisor; and Julie, 34, is a teacher. Their fourteen grandchildren range in age from 20 to 5.

“My fondest memories,” says Joe, “are of the wonderfully dedicated Basilians who introduced me to higher education and revealed the richness of our Catholic tradition and the abiding truths to which it testifies.”

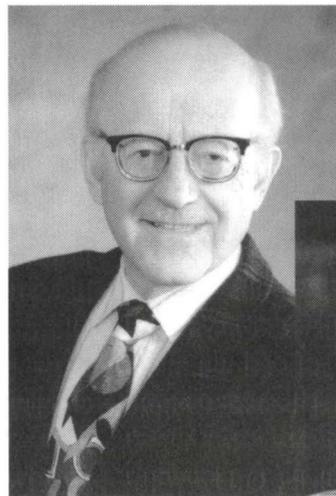
Anyone who reads the *Prairie Messenger* will recognize **Alphonse M. Gerwing**’s face from his regular column on Brazil. Al was born and

grew up in Lake Lenore, Saskatchewan, and began his teaching career in the province in 1942. Aside from a few years in Alberta, the bulk of his professional life has been spent in Saskatchewan. He retired in 1990. Since then he has been doing development work in Alagoas, Brazil through two Edmonton-based Non-Government Organizations (NGOs). He writes:

“We fund projects for landless peasant movements, the urban homeless, and street children. In July and August 2000, I produced a play based on a retired Alagoan teacher and her work with street children.”

In 1989 Al was awarded the Order of Canada. Also in that year he co-ordinated an international symposium on St. Thomas More at the College.

Special memories from STM days include Fr. McGahey, a “wonderful man,” and also Frs. Finn and Sullivan — “all of them, really.”



Joe Campbell



Al Gerwing

**Theodore Koester** grew up in Eston, Saskatchewan, where he still lives with his wife, Connie. They have been farming in the area since 1950. Ted has also been active in municipal work, serving as a councillor from 1981-1992 and as a reeve since 1993.

Of Ted and Connie’s twelve children, five still live in Eston. Sharon, 43, works in child care, while her husband, Lynn Nash, is a grain technician; the couple have five children ranging in age from 26 to 15. Carol, 42, a secretary, also married a grain technician, Blyth Stevenson; they have three children. Nancy, 41, works in the physical education field while her husband, Brent Oliphant, farms; they have two children. Aaron Koester, 37, is also a farmer. June, 34, is a secretary, married to Brent Pederson, a plumber.

Two more of the Koester children live in Saskatoon. Jill, 36, works in medical records and is married to Barry Stevenson, who works in both construction and on the farm; the couple have three children. Lori Koester, 28, works in Saskatoon as a photographer.

Adell, 38, lives in Kelowna with her husband, Marlowe Gurski, and two children; Marlowe is a drywaller while Adell is a nursing care aide. Paula, 32, is a physical therapist in Pennsylvania, USA, while Mary, 31, is a teacher in Calgary.

Hal Koester, 17, and Lawrence Koester, 22, are both deceased.

**Irene Anna Poelzer** currently resides in Salmon

Arm, British Columbia, but she grew up seven miles south of Humboldt in St. Peter's Abbey. STM became a second home to her as she worked on her undergraduate degree. She writes:

"I joined the Loretto Sisters, Toronto, in the fall of 1950. Until 1958 I taught high school at Loretto Abbey and at Loretto College School in Toronto, and at Loretto in Fort Erie, Ontario. In 1958 I became principal of Sedley Composite School, Sedley, Saskatchewan, and kept that position until 1963. Then I finished a BEd degree (begun in Toronto) and an MEd at the University of Saskatchewan. After that I was sent to Seattle University where I obtained an MA in English, and to the University of Oregon where I received a PhD in philosophy. While in Oregon, in order to remain sane through all the academia, I took up pottery and acrylic and oil painting. I spent many happy hours learning these arts at Maude Kern's Art Centre. They have been a lifeline for me in subsequent years, though this summer I have hung up my potter's hat and passed my wheel, kiln, glazes, and all the paraphernalia to a budding potter here in Salmon Arm. I no longer use acrylic or oil for painting; I find watercolours simpler and easier at my age.

"In 1970 I began a twenty-three-year journey as a professor in the Department of Educational Foundations at the University of Saskatchewan. STM again became a second home for me. I initially worked with building up an alumni/ae list and helped with establishing a

fine Alumni/ae Association. It was good to have close contact with the College in those years, and I found myself contributing in various degrees and capacities. I was instrumental in bringing the first Women's Studies Classes to the U of S campus. Much of my energy was and is used to promote fairness for women, and to celebrate their humanity. It was during the decade of the seventies that I took up writing poetry, a gift that is with me today. In 1978 I left the Loretto Sisters and joined the Sisters for Christian Community which had begun in 1970 and mushroomed over the continent. Their vision of religious life is prophetic and refreshing.

"Today, in my seventh decade of life, I have returned to working with the soil, and gone back to my farm

roots. I work a small five-acre lot in a community very suitably named Gleneden. I love getting my boots muddy, my hands grimy, and my Kubota tractor humming. I have the privilege of witnessing the marvelous miracle of plant life and plant beauty year after year. Every year I have an array of beautiful flowers, and an abundance of vegetables to give away and to feast eye, heart, and stomach. Friends, family, and visitors are always welcome to this spot 'where peace comes dropping slow.'

"What are my special memories of STM days? The drama nights, and STM's excellent contributions made me so proud of belonging to STM. Fr. O'D's Shakespeare classes and Fr. Finn's Philosophy classes and the glee club he conducted stand out in my memory. The joyful atmosphere in the College, and the genuine caring for one another among the students and the Basilian Fathers were part of STM life. The women students that lived at SOS and Sr. O'Brien were also so loving toward, and supportive of, us new frosh. And, finally, who could forget the wonderful socials in the club rooms each weekend; and the students' yearly retreat at St. Paul's Cathedral?"



*Jake Volk*



*Irene Poelzer*

**Jake Volk** grew up in Revenue, Saskatchewan, and now lives in the provincial capital. He spent the first fourteen years of his career as a teacher and principal in two rural communities, Scott and Denzil. He then spent fourteen years as Superintendent of Schools, Regional Superintendent of Schools,

and then Director of Educational Administration in Regina. The last ten years of his working life were spent as Executive Director of the Saskatchewan School Trustees Association. He retired in August 1989.

Ken's wife Mary (née Kaufmann) passed away June 14, 1999. Mary was a graduate of the Saskatoon Teachers' College. Together they had seven children. Maureen, 45, holds a doctorate in music and teaches at Memorial University in Newfoundland. Lois, 44, has a Masters degree in history and works for Canada Trust. Karen, 43, has an MBA and works for the Canadian Imperial Bank of Commerce in New York. Marcella, 42, also has an MBA, and works for CIBC in Mississauga. Glen, 40, has an MA in mathematics and works as an actuary in Miami, Florida. Ann, 39, is an optometrist in Ontario. And Colleen, 35, has a degree in computer science and works with CMHC in Ottawa. Together, the Volk children have produced twelve grandchildren, ranging in age from 16 to 2 years old.

Jake's special memories of STM include Fr. O'Donnell's English class and Sunday night socials.

## 1960

**Paul Copper** grew up in Saskatoon and now lives in Sudbury, Ontario, with his wife Karin. The accomplished and well-travelled Dr. Copper, having completed his undergraduate studies at STM, went on to earn a PhD in 1965 from the Imperial

College of Science in London, UK. This was followed by two years' post-doctoral studies at Queen's University in Kingston, Ontario, then a position at Laurentian University in Sudbury, where he has been a full professor since 1975. He was named a Fellow of the Royal Society in 1996. Paul has travelled to every continent except Antarctica, and has visited 120 countries.

Paul and Karin have three children. Pia Camilla, who holds a B.A. from McGill and a *Maitrise Sorbonne*, is now a French citizen and lives in Paris. Lucina Pilar, has a BA from Queens and lives in Kingston. Quintin Nicco, at three years old the youngest of the Copper offspring, lives at home in Sudbury. The four grandchildren are Asher, 6; Christian, 3; Tahlia, 2; and Indigo, three months.

Paul's special memories of STM include breakfasts at the College,

social events, and "friendships to last a lifetime."

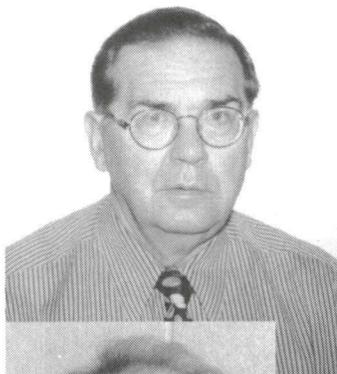
**Earle Decoteau** grew up on a farm near Melfort and now lives in Saskatoon. His first wife, Anne (née Phelan) passed away in 1992. Anne was a 1959 grad of STM. Earle is now married to Lee Oakenfold, who obtained her B.A. from the University of Saskatchewan in 1961, and was friendly with many STM students throughout her university years.

Earle obtained his MD from the University of Saskatchewan in 1964, and went on to post-graduate training in Columbus, Ohio, Saskatoon, McGill, and the State University of New York in Buffalo before returning again to Saskatoon in 1972 to join the Department of Medicine at the University of Saskatchewan, where he is presently a professor of medicine. He was

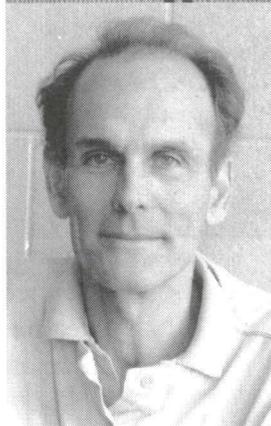
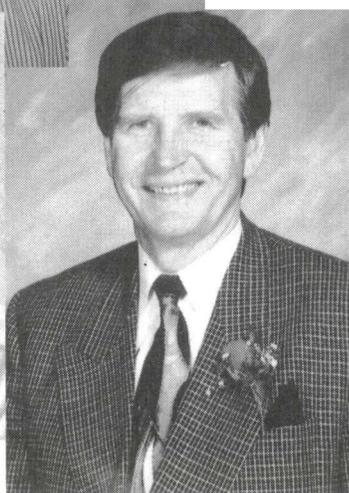
Head of Immunology and Rheumatology from 1974-88, and has been Head of Geriatrics since 1989.

The Decoteau children include John, 38, MD, a professor of pathology at the U of S; Bill, 33, PhD, a post-doctoral student at the Massachusetts Institute of Technology in Cambridge, USA; Tom, 33, LLB, presently working for Willis Canada in Vancouver; and Mary-Jo, 30, MA, Associate Director of the Breast Cancer Society of Canada in Toronto. Earle also includes a couple of newly acquired stepchildren in his family: Andrea, who is a student in Edmonton, and George Genereux, a conser-

*Earle Decoteau*



*Ted Fortosky*



*Paul Copper*

vation officer. Of grandchildren he has, so far, none. "Hopefully, this will change in the near future," he says.

Like so many STM grads, Earle's special memories are dominated by the Basilians, and he cherishes "the impact that the various wonderful priests had on the whole college."

**Ted Fortosky** and his wife Danielle (née Tiphine) were STM's Distinguished Alumnus and Alumna of 1997. A glance at either of their careers gives ample evidence of their worthiness of the honour.

Ted started his teaching career in Toronto in 1962, then returned to the U of S for his B.Ed., which he earned in 1964. That year he played Hamlet, as he says, "as part of the Shakespearian tradition at St. Thomas More College under the talented direction of the inimitable Fr. Joseph O'Donnell."

In 1964 Ted began a career in educational administration with the Saskatoon Catholic schools. He spent thirty-two years as a principal. In addition, he was President of the STM-Newman Alumni/ae Association 1976-77, and served on the Board of Governors from 1982 to 1986. In 1980 he completed an MEd based on research done in Paris, Strasbourg, and Brussels. From 1987 to 1995 he was also a sessional lecturer at the University of Saskatchewan in Education Administration for French Immersion.

While at STM, Ted enjoyed the intramural sports hockey program as well as the social activities on Saturday evening. "And, of course," he asks, "who can forget that life-sustaining program of noon lunches called 'Ulcers'? It meant survival."

Ted has especially fond memories of Fr. Robert Montague's production of *A Man For All Seasons*, where he first met Danielle; he played Thomas More and she played Margaret. They were married in 1967.

"I have grateful memories of all the people I met during those years at STM," he says. "In particular, I acknowledge the talented and dedicated Basilian Fathers."

Alas, poor Yorick. . . .



*Ted Fortosky as Hamlet and Bob Stevenson as Horatio in Hamlet, directed by Fr. Joseph O'Donnell, March 1964.*

Another grad who remembers "Ulcers" with gratitude is **Joan M. Ryan** (née **Wedderspoon**), now living in West Vancouver with her husband, Timothy. Joan grew up in Rosetown and Saskatoon. While at STM she sang in the Newman Choir under the direction of Fr. Finn. Other special memories include Sunday evenings at the Newman Club, listening to music in the music room, and marking correspondence papers for Fr. Kennedy.

"I have worked as a children's case worker," she writes of her life after STM, "and a personnel placement officer, and am presently working in a municipal library as a library assistant. I have also been involved in the volunteer field, have sat on volunteer agency boards and helped staff agencies who rely on volunteers."

Joan and Timothy have three children. Megan, 35, who holds a BSc and a BEd from the University of British Columbia, is currently teaching. She and her husband have two children: Cliff, 4, and Cameron, 1½. James, 30, has a degree in computer science from UBC and works for IBM. He and his wife have one child, Jessica, eight months. Jennifer, 25, is presently at Queen's University taking her MBA.

**Daryl George Kazakoff** grew up in Watson, Saskatchewan, and now lives in Brooks, Alberta. His teaching and administrative career spans thirty-

one year, including four years as a teacher in Lestock, Saskatchewan, and twenty-seven years as a teacher and principal at Quill Lake.

Daryl's first wife, Margaret Protz, an STM alumna, passed away in 1994. They had five children, starting with Carmen in 1962 and ending with Kelly in 1970. In between were Peter, Alison, and Carla (1963, 1965, and 1968). Carmen holds a Masters degree in Library Science and works at Brandon University; she was married to Andy Lane in July 2000. Peter is a supervisor for Canada Post in Calgary; he is married to Tesha. Alison and Carla both work at the Grande Prairie Hospital, the former as a psychiatric nurse and the latter as a dietician. Alison is married to Carl Kennedy. So far there are six grandchildren, ranging in age from twelve years to one.

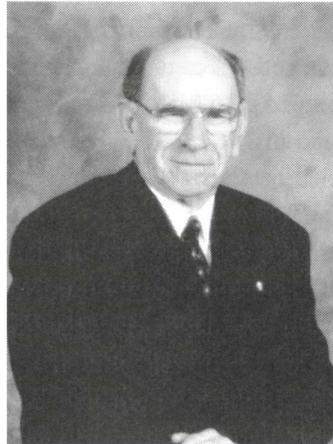
Daryl is married to Cecile Dyok.

**Peter Edwin Thuringer** lives in Regina with his wife, Geraldine. Peter's professional career began with Disbery, Bense, Walker in Saskatoon in 1960. He joined MacPherson, Newman, Pierce in Regina in 1961. The firm is currently known as Kanuka, Thuringer.

Peter and Geraldine have six children. Tamara, 37, is married with two children. She holds a BComm, as does Michael, 36. Pamela, 34, has a BSc. Shawn, 33, has a BEd and teaches high school. John, 32, is married with four children. Carri-Lynn, 29, is married with two children. The grandchildren range in age from 8 years to one month.

**Roland Labrecque** grew up in St. Denis, the beautiful little French-speaking village perched on a hill off Highway 5 thirty kilometres east of Saskatoon. He is married to Denise; the couple now lives in Saskatoon.

Like many STM grads, Roland has spent much of his career as a teacher. From 1945 to 1972 — with time off to attend university and complete his degree — Roland taught mainly in rural settings: Biggar, Elstow, Clavet. In 1972 he



*Roland Labrecque*



*Germain and Jeannie Lavoie*



*Gerry, Muktuk, and Jeannie Lavoie in 1959. After three years in the North West Territories, Gerry returned to the University of Saskatchewan to complete his BEd. He writes: "When we told Fr. Finn that we were having problems finding a place to live that would accept the dog, Fr. Finn said, 'No problem. Shoot it.'"*

moved to Holy Cross High School in Saskatoon, where he taught until 1981. On his retirement from teaching, Roland took up a second career, and farmed in rural Saskatoon until 1994. Since then he has been retired — “enjoying my grandchildren.”

Roland and Denise had four children: Michelle, Alain, Renée, and Colin. Alain passed away in 1980. Michelle has a BA and a BEd from the U of S, and is a teacher. Renée, also with a BEd, is also a teacher. Colin has a BAC from the U of S and works at Extra Foods.

Renée’s children are Michael (18), Jonathan (14), and James (9) Bubnick. Michelle’s children are Noël (11), André (9), Antoine (9), and Vincent (6) Zimmer. Colin’s children are Ashley (9), Alison (5), and Morgan (3).

Roland’s special memories of STM, like so many others of his generation, include Fr. O’Donnell’s Shakespeare classes and the Sunday evening get-togethers.

**Germain Lavoie** grew up in Île-à-la-Crosse, Saskatchewan, and now lives at Little Amyot Lake, between Île-à-la-Crosse and Beauval, with his wife Jeannie. Gerry’s career as a teacher included a stint in Fort Smith, NWT, a year in Chilliwack, British Columbia, five years as a teacher and principal in Beauval, and twenty-two years as an Instructor Officer in the Navy. For five years he was also Regional Director of Northern College, a regional college in north-

ern Saskatchewan. He also built and operated the “Inn on the Lake” at Little Amyot Lake. He finally retired in 1994, and is directing his energies toward chronicling Dr. P. E. Lavoie’s twenty-year service, from 1934 to 1954, in the far north of Saskatchewan. P. E. Lavoie was Gerry’s father.

Gerry and Jeannie have two children. Nocile, 35, has a BA and a BEd and is teaching at Waterhen Lake. Martin, 26, an industrial laboratory technician, is currently attending a two-year program in instrumentation technology at the Southern Alberta Institute of Technology in Calgary. Seven-year-old Tyler Lavoie is the only grandchild so far.

Gerry’s special memories of STM show how involved he was in the College and the Newman Club. He won the “College Nights” dramatic prize under Fr. O’Donnell’s direction in 1953. He was a member of the “Best Ulcers Crew” in 1955. He sang with Fr. Finn in the Glee Club chorus, and he was in the cast of *Finian’s Rainbow*, a U of S production directed by a mem-

ber of the Newman Club.

In the picture on page 101 of Margaret Sanche’s history of the Newman Club and the College, *Heartwood*, Gerry is the only one visibly wearing an STM sweater.

**Dolores A. Negraiff (née Hollicky)** lives in Goderich, Ontario, with her husband, George, a chemical engineering grad from the U of S. Growing up in Bruno, Saskatchewan, Dolores developed an early love of music, and has spent her entire career as a music teacher.

Dolores and George have three children. Sheridan, 36, has BA from the U of S and also took classes in technical writing at George Brown College in Toronto; he is currently employed at Van Waters and Rogers in Toronto. Cameron, 35, has a B.Comm. from the U of S and a law degree from the University of Western Ontario; he is with the firm of Osler, Hoskin and Harcourt in Toronto. Scott, 32, also has a BComm from the U of S and an LLB from UWO; he is with the firm of McLeod Dixon in Calgary.

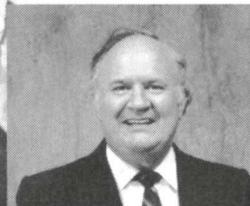
Of her time at STM, Dolores especially remembers Fr. Black’s English class, singing with the U of S Greystone Singers, and being in the chorus of *The Pirates of Penzance* at the Capital theatre.

**Stafford E. Nimegeers** lives in Weyburn, where he has been the City Solicitor for twenty-nine years. He is married to Darlene Marie (née McIntyre), an alumna of 1962.

The Nimegeers have five children. Barron, 34,



Dolores Negraiff



Stafford  
Nimegeers

is the founder of Focus Systems Ltd., a computer consulting firm that now employs eighteen people. Andrew, 33, is a petroleum geologist currently working toward his Masters degree. Matthew, 30, is a practical nurse working in Hay River, NWT. Megan, 28, is a dietary worker and homemaker, while Sarah, 26, is a bookkeeper and homemaker. All together, they account for some nine grandchildren, with two more on the way.

Where it says "Special Memories from STM days" on the alumni/ae update form, Stafford wrote: "My wife when she was young." He also has special memories of Ulcers, morning Mass, Flegel House, the Newman Club, and of course "Shakespeare with Fr. O'Donnell. What a beautiful time!"

**Herman Rolfes** was born the fifth child of thirteen at Annaheim, Saskatchewan. He attended a one-room country school for eight years, and received his senior matriculation from St. Peter's College, Muenster. In 1955-56 he attended Teachers' College in Saskatoon, and on graduation accepted a teaching position with the Humboldt School Unit.

"My first year of teaching was quite an initiation," he recalls, "teaching grades one to ten, including such subjects as Latin and German.

He attended the U of S in 1957, where he earned a BA in 1960. He then began a twenty-year career as a principal and counsellor with St. Paul's RCSSD #20. He served as principal at St. Paul North, St. Charles, Bishop Murray, and St. Phillip before he accepted the position as Director of Guidance at

Holy Cross High School in 1968.

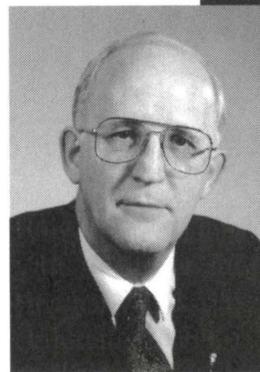
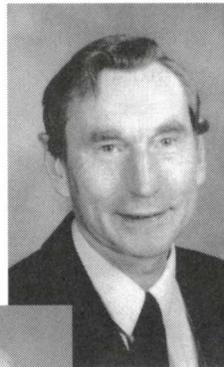
In 1961 he married Myrna Hopfner (STM, '58). They have two children. Debbie is married and lives in Saskatoon, and Brian is living in Toronto.

In 1965 he received a BEd, and in 1971 an MEd from the University of Saskatchewan.

For the past twenty years, Herman has divided his career between education and politics. Both professions have been fulfilling and rewarding. "I've had the best of both worlds," he says.

Herman was first elected to the provincial legislature in 1971, representing the constituency of Saskatoon-Nutana South. In 1975 Premier Allan Blakeney appointed him Minister of Social Services. After the 1978 election, Herman was given additional responsibilities as Minister of Continuing Education. He held these two portfolios until he was appointed Minister of Health and a Member of the

*Gerald Small*



*Herman Rolfes*

Treasury Board in June of 1979.

After being retired from politics by the voters of Saskatchewan in the 1982 provincial election, Herman joined the staff at E. D. Feehan High School, where he was a member of the guidance department and taught German and Economics.

The 1986 provincial election saw him once again as a candidate. He was re-elected in 1986 and in 1991, becoming Speaker of the Legislature in 1991. He retired from that position in March 1996.

Meanwhile, he had finished off his education career, teaching one class of English and acting as Work Education Co-ordinator at Bishop James Mahoney High School in 1988-89. "It was a most enjoyable semester," he remembers, "and an excellent way to end one's teaching career."

**Gerald A. Small** grew up in Peterson, Saskatchewan, and now lives in Regina with his wife, Doreen. He spent the bulk of his career as a teacher and principal in the Regina Catholic schools. Following superannuation, he worked as a field agent for the Knights of Columbus from 1992 until 1998.

Gerald and Doreen have three children: Rob, who is married with one son; Cindy Marie, who is a dancer with the Royal Winnipeg Ballet; and Lori Ann, who is married with one daughter.

Of his years at STM, Gerald remembers the enjoyment of being able to socialize in a religious atmosphere; it was "a home away from home."

# Reunion Weekend 2000: A Gathering of Friends



First row: *Patty Thompson, Margaret Dutli, Jeannie Lavoie, Marion Penna, Myrna Kornak, John Thompson, Mae Daly.*

Second row: *Joe & Eleanor Bellefleur, Joyce Dielschneider, Margaret Sanche, Marie Cameron, Sylvia Hinz, Joan Ryan.*

Third row: *Rosemary & Joe Campbell, Ronald Macdonald, Gail Ehman, Deanna Magoski, Jim Penna, Ted Fortosky.*

Back row: *Frank Roy, Peter Dielschneider, Germain Lavoie, Dennis Ehman, Rev. Ron Griffin, CSB, Don Gorsalitz.*

Right: *Joyce & Peter Dielschneider, long-time friends of the College. Peter later donated the STM sweater to the Archives.*



Glee Club  
Alumni/ae  
in the chapel  
before Mass.



Rehearsing – or  
just having  
a good time?  
(Not mutually  
exclusive!)



# MARK YOUR CALENDARS

Anne T. Ballantyne

PRESIDENT, STM/NEWMAN ALUMNI/AE ASSOCIATION

On June 22–24, 2001, during the Reunion Weekend, the St. Thomas More College/Newman Alumni/ae Association will be giving special recognition to the classes of **1941, 1951, and 1961.**

In addition, the Association will be hosting an **All-Years Newman Centre Reunion.** For many students who attended the University of Saskatchewan, life revolved around the Newman Centre: warm friendships, fond memories, spiritual sharing, a strong sense of community, the nurturing of our individual and community spirits, and long-lasting fellowship emerged from the Centre and its ties with St. Thomas More College.

Celebrate with us the 75<sup>th</sup> Anniversary of Newman Centre and special class years by returning for a special Reunion Weekend and reconnecting with friends, fellow students, faculty, chaplains, and others on June 22–24, 2001.

The Alumni/ae Association wishes to recognize the contributions of everyone whose membership and involvement enriched each other and the College as well.

<b>REUNION WEEKEND</b>						
<b>JUNE 2001</b>					1	2
3	4	5	6	7	8	9
<i>Pass this information on to your friends, family, colleagues, and other alumni/ae.</i>					15	16
17	18	19	20	21	<b>22</b>	<b>23</b>
<b>24</b>	25	26	27	28	29	30



THE FOLLOWING ACTIVITIES ARE BEING PLANNED FOR THE WEEKEND:

## FRIDAY, JUNE 22

### PRESIDENT'S DINNER

Saskatoon Travelodge 🍷 6:00 pm – 9:30 pm

Honouring our Distinguished Alumni/ae, the Newman Centre, and current and past Chaplains.

### SOCIAL AND REGISTRATION

Chelsea Lounge, STM 🍷 7:30 pm – 11:00 pm

An opportunity to meet, mingle, and share a few tunes around the piano for any Alumni/ae not attending the President's Dinner, and for anyone interested in socializing following the Dinner.

## SATURDAY, JUNE 23

### BREAKFAST

STM Cafeteria 🍷 8:00 am-10:00 am

### GOLF (9 OR 18 HOLES, TEXAS SCRAMBLE)

Moon Lake Golf and Country Club 🍷 Tee-off 10:00 am (tentatively)

Whether you're a hacker, a slicer, or a pro, join the fun and compete for prizes.

Transportation will be provided from STM after breakfast for those who require it.

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CAMPUS/CANADIAN LIGHT SOURCE (CLS) SYNCHROTRON TOUR

(to be confirmed) ☛ 11:00 am – 1:00 pm

For those interested in retracing their university days and seeing how their *alma mater* has grown to take on the future.

BRIDGE/KAISER TOURNAMENT

STM Cafeteria ☛ 1:30 pm- 4:30 pm

BARBECUE

STM ☛ Cocktails 5:30 pm, Dinner 6:00 pm

COFFEEHOUSE

STM Auditorium ☛ 7:00 pm – 9:30 pm

DANCE

STM Cafeteria ☛ 9:30 pm – 1:00 am

U OF S CLASS YEAR REUNION BANQUET FOR 1941, 1951, AND 1961

Centennial Auditorium ☛ Anyone interested may attend.

*We'll see you there!*

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SUNDAY, JUNE 24

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MASS AND BRUNCH

STM ☛ 11:00 am-1:30 pm

NOTE: Supervised child-care activities (indoor and outdoor) will be provided at the College throughout the weekend and children are invited to all events (excluding the Golf Tournament). The registration form will ask for your children's ages and provide you with the opportunity to suggest any activities they may be interested in.

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ONLY YOUR PRESENCE can make this reunion a success. But we still need your help. Please take a few minutes to consider how you can contribute to this special weekend.

In addition to having a class representative for the classes of 1941, 1951, and 1961, we hope to have a representative from the Newman Centre for each year of its history at the Reunion Weekend. We are contacting the past Presidents and Vice Presidents from the Newman Centre and STM, and we need your assistance in reaching

our Alumni/ae and friends. If you can provide information on their whereabouts or make some contacts, please contact the College by phone or e-mail.

Remember the singing, the dancing, the acting, the comedy routines — or perhaps the moose impressions? Were you one of the performers? If you want to revive some of your fondest memories and do an encore performance for our Coffee House, please let us know so that we can prepare the program.

FOR FURTHER INFORMATION OR IF YOU'RE WILLING TO HELP, PLEASE CONTACT:

### Coffeehouse Committee

Anne Ballantyne (née Wileniec)    *aballantyne@calibrestrategic.com*  
306-373-4675  
Elaine Shein    *eshein@home.com*  
306-249-2906  
Joe Dierker (Newman Choir)    *jdierker@mcdougallgauley.com*  
306-955-3706

### Children's Program Committee

Richard Medernach    *president@newmancentre.com*  
306-966-8906

### Golf Tournament Committee

Stephanie Gonda    *stahr@hotmail.com*  
Nicole Cross    *nrc196@mail.usask.ca*  
306-343-7549 or 306-275-4403

### Dance, Bridge, and Everything Else Committee

Claude Lang    *claudelang@usask.ca*  
Jerome Konecsni    *jkonecsni@home.com*  
306-249-3472  
Joyce Maclean (née Iwanicha)    306-652-3153

### Class Year Coordinators

Don Gorsalitz    *don.gorsalitz@usask.ca*  
Work (306)966-8918, Home (306)249-0054  
Margaret Sanche    *margaret.sanche@usask.ca*  
306-966-8914

FOR REGISTRATIONS, CONTACT THE STM ALUMNI/AE OFFICE:

1-800-667-2019 or 306-966-8900

or e-mail *don.gorsalitz@usask.ca*.

FOR UP-TO-DATE INFORMATION VISIT THE STM WEBSITE AT [WWW.USASK.CA/STM](http://WWW.USASK.CA/STM).



*Sr. Marie at the Hallowe'en dance, 1987.*



*Newman President Norm Zimmer appropriately dressed for midwinter; Christmas, 1987.*

# 75 YEARS

## A Newman/STM Photo Album: 1926–2001



*Lunch at Ulcers in the basement of the White House, 1952. Peter Dielschneider is behind the counter.*



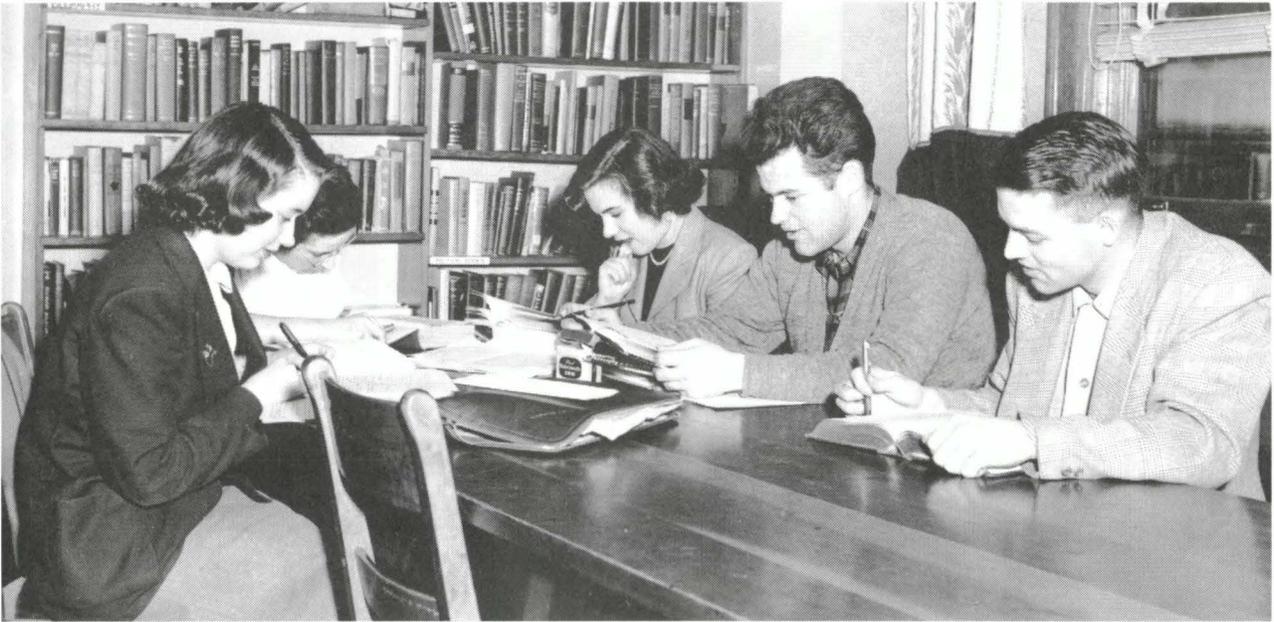
*STM Fathers at U of S Registration, 1958.*

*How styles have changed: Fr. Bud Paré at his birthday celebration, October 2, 1973. Former Alumni/ae Director, the late Fr. Oscar Regan, CSB, is to his left, and beyond that is Judy Lang.*





*Lunch in the White House (above) or in the STM cafeteria (left), or now with the award-winning "Choices" — it's still the best deal on campus.*



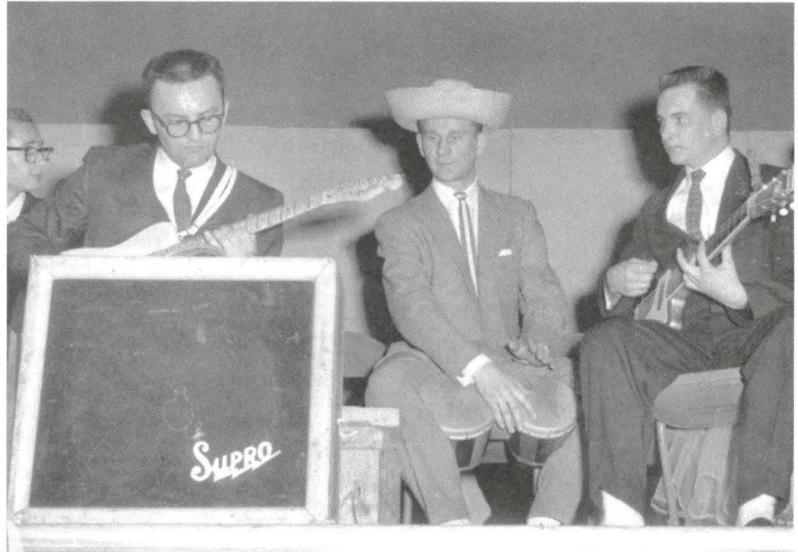
*White House library, c 1953.*



*Shannon Library, c 1957. This room went on to become the Basilian Fathers' dining room, and is now the Fr. Peter Swan Board Room.*



*White House Chapel, c 1953.*



*Above: Exhaustive (and exhausting) research has failed to produce the identity of the man in the hat, the name of the tune, or the occasion on which it was performed. Alumni/ae with information relevant to the investigation are asked to come forward.*



*Left: Comedienne Elaine Shein is introduced by Norm Zimmer at a Newman coffeehouse.*



*Russell Thomas gives a memorable performance as Sir Thomas More in the Newman Players production A Man For All Seasons, 1986.*



Above: Familiar faces — and voices — recording the album “Rejoice in Hope” at Studio West, 1986. Singing has always been a popular pastime at STM . . .



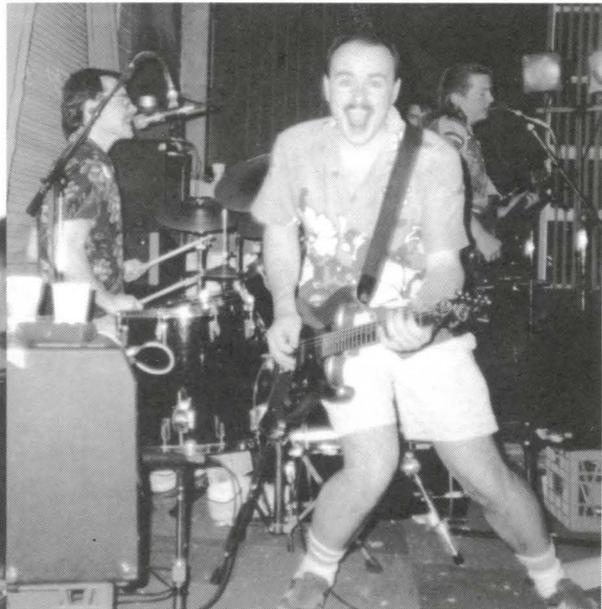
. . . along with raising money for worthy causes. Left, members of the Newman Centre pose with staff of the Royal University Hospital Foundation and the Burn Unit as they present a cheque to the Unit, April 1995.

Director of Student Services Claude Lang (left), chaplain Fr. Paul Rennick, CSB (with beard) and a slice of pizza (lower right) at a Newman function in the mid-1980s. The fellow behind them remains unidentified. Fr. Rennick has recently established the St. Basil Institute of Counselling and Mental Health Education at Assumption University in Windsor, Ontario (see page 23).





*A Newman Players production from the '50s, or perhaps the '60s. A pencilled note on the back of the photograph says, simply, "Dramatics." Anxious archivists at STM will appreciate any information alumni/ae can give them.*



*Of course, sometimes you don't really want to know. . . .*



# ... AND IT'S STILL GOING ON



*Michael MacLean (in the Newman Centre shirt), a member of STM's campus ministry team, enjoys the Saturday evening circle dance with students Brent Nickel, Miranda Traub, and others in the abbey's Jerome Assembly Room. The dance was led by Edna Froese (see page 18), who also led a workshop on "Praying With Our Bodies" during the retreat.*



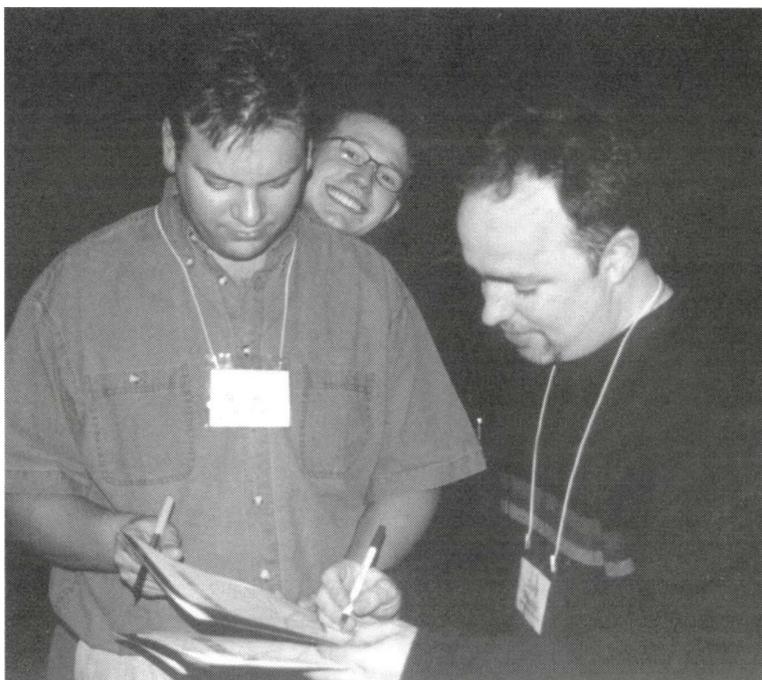
*On Friday evening retreatants enjoyed a delicious supper prepared by St. Peter's College campus minister Celene Sidloski (above, left), students, and friends. Among the friends was former STM high school liaison officer Tonya Wirchenko. Celene also presented a well-attended session on "Integrating the Physical and the Spiritual."*



*Newman President Richard Medernach, flanked by Newman members Crystal Nicholls (left) and Tammie Dewan, points out the moves during the Saturday evening dance circle.*

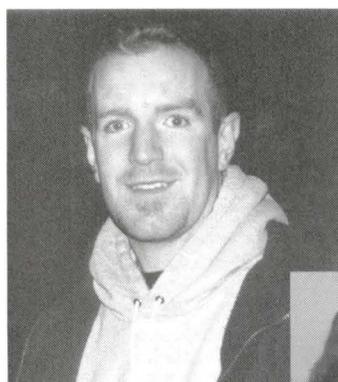


*Katy Wingham, a member of the Newman social justice circle, shows her appreciation during the retreat she helped organize.*



*Campus ministers Michael MacLean (left) and David Peacock (right) caught in a serious moment as Jim Ramsay looks on — or over.*

## Newman Retreat St. Peter's Abbey, Muenster January 26–28, 2001



*Dennis Corcoran, one of Newman's liturgical directors, served as a member of the retreat prayer committee with co-director Rebecca Bloos and music minister Jim Ramsay.*

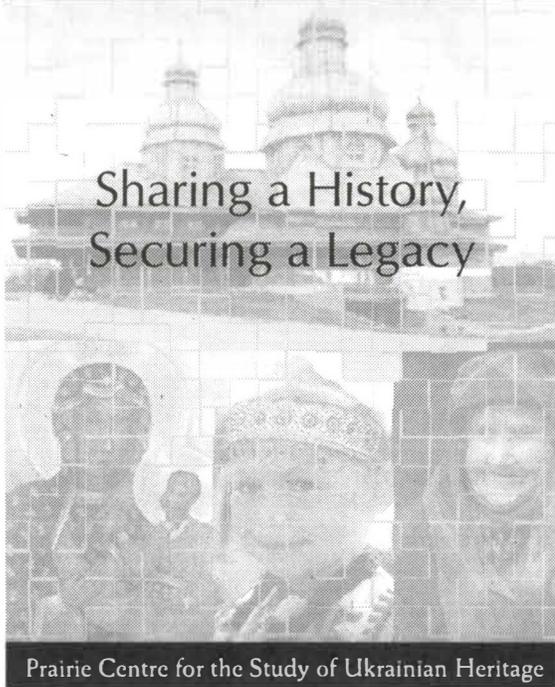


*Retreatants — students, faculty, campus ministers, and friends — pose for posterity after joining the Benedictine monks and friends at Sunday Mass in the abbey chapel.*

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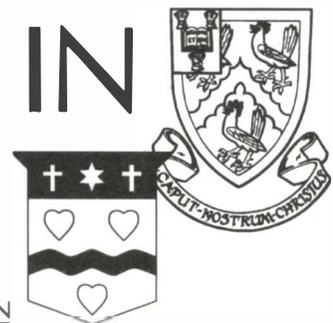
Центр Дослідження Української Спащини



Sharing a History,  
Securing a Legacy

Watch for the next  
*Newsletter* for a  
major announcement  
about the Prairie  
Centre. And in the  
meantime . . .

KEEP IN  
TOUCH



ST. THOMAS MORE COLLEGE & NEWMAN ALUMNI /AE ASSOCIATION