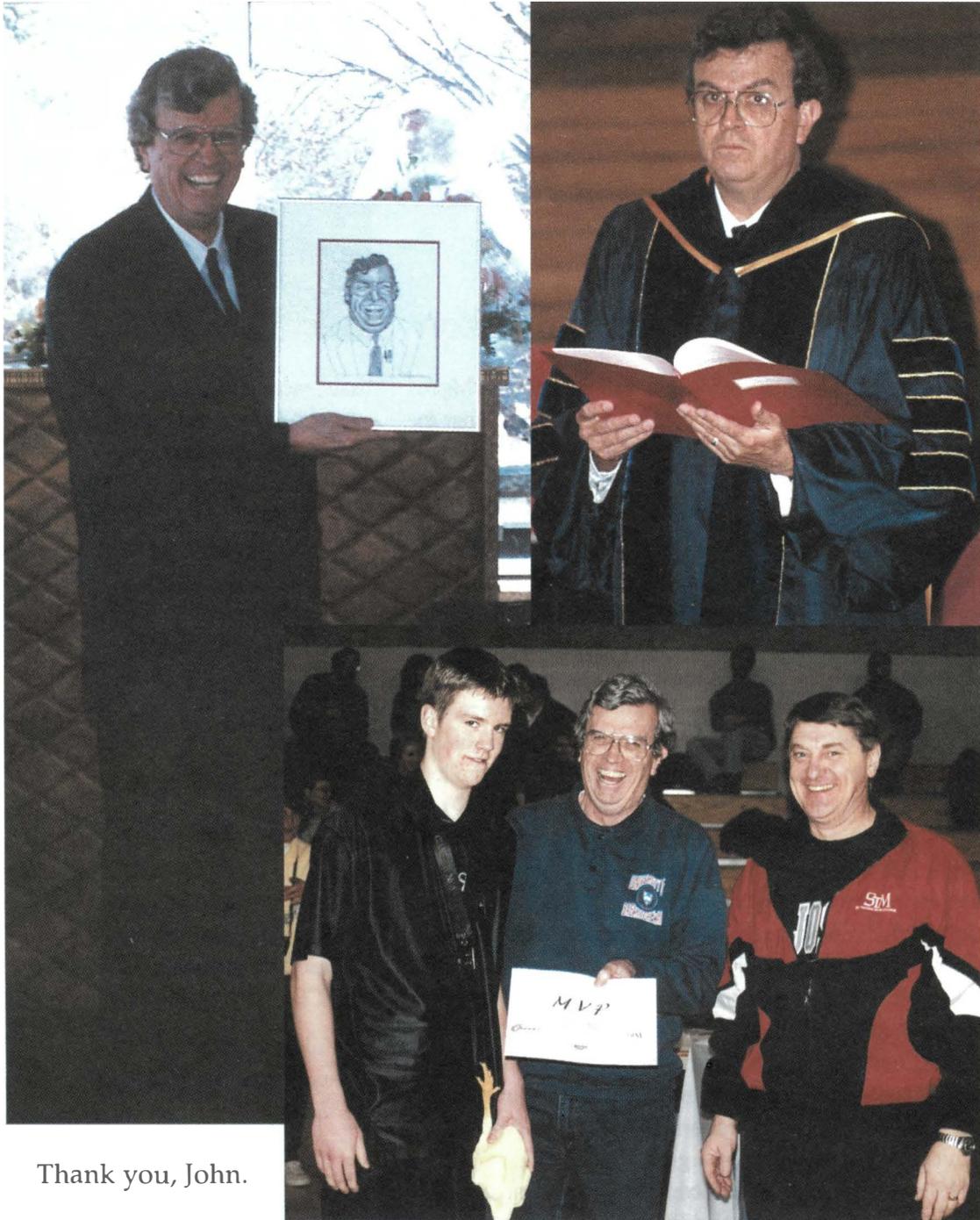


STM Newsletter

SAINT THOMAS MORE COLLEGE & NEWMAN ALUMNI/AE



Thank you, John.

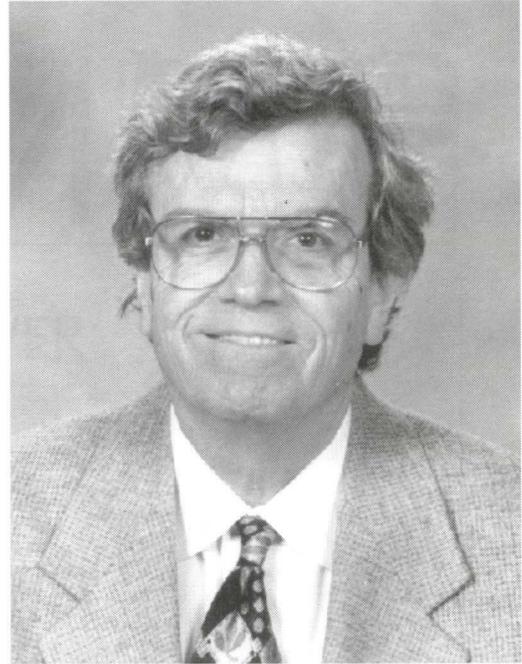
Knowing More

John Thompson

An STM poster pictures Holbein's portrait of Thomas More with an invitation to "know more" printed across the corner in yellow letters. "I WANT MORE" stands out in white letters on a green STM Student Union T-shirt. These statements get attention and conversation. They also point to something basic about Catholic liberal arts education: the "more" of educating persons. STM is rooted in a tradition of education which includes St. Thomas More, John Henry Cardinal Newman, and our Founders' patron, St. Basil the Great. It is a tradition that strives, in the root sense of the word "education," to lead out, to draw out, to refine and focus human capacities and sensibilities. Catholic liberal arts education seeks to evoke our awareness of and response to what Thomas Merton called "the hidden wholeness."

These days a "bottom-line" mentality, coloured by day-trader practicality and "just-in-time" production, calculates human capacities in market terms. It obscures even more the "hidden wholeness." Media fascination with both inventors and investors who have profited quickly and richly seeps into how we feel and think about education and its purposes. With the economy and employment undergoing major change, some argue that a liberal arts education is impractical, outmoded—by some accounts, even an expensive frill. Real education is supposed to be training in skills for "real jobs" in response to the technical demands of a "new" global economy.

Dean Wilfrid Denis contrasts an education for technical skills with a liberal arts education as the difference between a "window on a job" and a "window on the world." A liberal arts education is about "more." A liberal arts education involves



basic, tactical workplace "skills." These skills are related to, though different from, the important and necessary skills associated with technical facility. In an April 7 statement, leaders of thirty Canadian high-technology corporations argue that, in this time of rapid economic and organizational change in a context of global markets, the "value of liberal arts is increasing":

A liberal arts and science education nurtures skills and talents increasingly valued by modern corporations . . . to communicate—to reason, create, write and speak . . . (to) provide leadership.

In a recent statement, "On the Importance of University Education and the Value of the Liberal Arts," the Ontario University Chancellors make a point similar to that of the hi-tech CEOs:

A number of recent studies have clearly underlined that a well-rounded, general education—learning to think, to write and express one's ideas clearly—is as valuable to future employability as technical or technological training.

A liberal arts education further involves the
Continued on page 4



FROM THE DEAN

Shrinking Time and Space

Wilfrid Denis

“I Love You.” What sweet words of endearment! On May 4th, these three little words were used to shut down computers and communication systems world-wide. The damage done probably reached into the billions of dollars. Many of the costs were hidden as computer experts and technicians in companies, governments, and countless institutions, not to mention private individuals, settled down for hours and days in front of their computer screens, cleaning up e-mail servers, computer systems, restoring lost files, and developing antidotes to the virus which by now had mutated into five or six variants.

My computer received the devilish message. But by some quirk—, or Divine Providence, or, more likely, some hidden computer software which my marginal computer literacy does not allow me to grasp, I get “The Day’s Headlines” on my screen whenever I open my e-mail. The few lines on “I Love You” were enough to warn me not to take this message at face value, which I would be prone to do since I can’t recall ever receiving such a touching message by e-mail. I promptly deleted the message and went on for another day without any e-mail affection, or affliction.

Like many of my colleagues over the

magic age of forty (harrumph), I was introduced to computers when working on my Ph.D. We walked around with little boxes 8” wide by 4” high and 12” or 15” long full of key-hole-punch cards. Ten years later, we were beginning to recognize the truth of the modified adage, “To err is human, but it takes a computer to really foul things up.” The tremendous increase in the power of computers, and especially of personal computers tied to the world-wide web and ever more sophisticated electronic communications systems, left few urban workplaces untouched. In many instances, agricultural production and remote outposts were also integrated.

This latest “Love Bug” demonstrates how far computer and communication technology has brought us, and the concomitant increase in risk. Clearly, one aspect of increasing risk or exposure is world dependence on one monolithic software supplier, Microsoft. Another aspect is the immediacy of global interconnectedness. Shivers and gasps on the world’s stock exchanges are just as instantaneous world-wide as “love messages.” One disgruntled, or bored, or disingenuous misfit with a thousand-dollar computer and some knowledge of software can literally invade and seriously damage very sophisticated computer systems world-wide. Could a small commando unit paralyze the administrative and operating infrastructure of a country by invading the major computer systems of its governments and leading corporations?

The argument can be made that software manufacturers retaliate by developing more sophisticated software, more difficult to crack, with built-in immune systems. Perhaps. But

Continued on page 5

MESSAGE FROM THE
PRESIDENT / *from page 2*

“skills” of living well. This “more” is about putting a framework around the marketplace that not only makes room for the human condition but gives it centre stage. It is about putting things in some perspective. A liberal arts education is about listening to the questions that we have collectively put to ourselves, that have perennially worried us. A liberal arts education is about reflective “skills” in the development of human sensibilities, capacities, and complexities. It is about the life-long “more” of becoming persons. We must ask ourselves what the consequences are when young persons do not encounter the processes and insights of the liberal arts.

The “more” of liberal arts education is about thinking critically, thinking about our thinking, about awareness of historical contexts that give us perspective on how we got here and why. Liberal arts education is about encountering each other and the world as “other.” Liberal arts education is about governance and citizenship, about taking responsibility for the shape of our society and environment, about leadership. Liberal arts education is about aesthetics, awareness of the enduringly beautiful in the face of what is trendy and ephemeral. Liberal arts education is about ethics, awareness of the “more” of goodness and the common good. Liberal arts education is about realistic hope, steering a course between hapless determinism and arrogant disregard for limits. Liberal arts education is about asking today that fundamental question we have posed to ourselves since the dawn

of human consciousness: “Am I my sister’s and my brother’s keeper? Liberal arts education evokes and stretches human capacities toward awareness of the “hidden wholeness.”

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

—Pope John Paul II
Ex Corde Ecclesiae, #23

Although the word “skills” has been co-opted for promoting technical training, liberal arts education clearly fosters tactical skills basic to the world of work and the marketplace: analytical, social, communicative, creative, and prudential. At the same time, a liberal arts education is about more than the marketplace: making value commitments in the face of uncertainty, supporting family life, embracing leadership, participating as citizens. It is about the paradox of suffering and service, about forgiveness and compassion.

Mark Your Calendar

Keenan Lecture 2000

Monday, 27 November, evening

featuring

Dr. David Livingstone

Ontario Institute for Studies in Education

speaking on

“Liberal Arts Education in a Technocratic Era:
Accessibility, Responsibility, and Utility”

Dr. Livingstone has been at OISE since 1969, earning his doctorate from Johns Hopkins University in 1971. Most recently, he is the author of *The Education-Jobs Gap: Underemployment or Economic Democracy* (Toronto: Garamond Press, 1999), and the recipient of the 1999 John Porter Award from the Canadian Sociology and Anthropology Association.

Dr. Livingstone will also be giving a faculty-student seminar on Monday afternoon.

A liberal arts education involves skills of the mind as well as those of the heart and the soul. When these human capacities are “educated,” “drawn out,” and developed as habits, they become “arts,” liberating arts that free us from the confines of an unexamined individual and collective existence and from the illusions of a reality defined by the marketplace and sold through media. The liberating arts free us to recognize and care for each other.

It is said that a whole village is needed to educate a child. Educating a whole person takes a community and its living tradition. Despite the daunting challenge, it is STM’s collective vocation as a Catholic liberal arts college, a call rooted in our relationships as persons.

There is a growing awareness of the strong connection between the power of community and the quality of learning. The importance of the relationship between human context and the making of meaning, between the knower and the known—self and world—must be acknowledged.

—Eugene Rice and Ann Astin
“High Faculty Morale: What Exemplary Colleges Do Right”
Change 1988, p. 58

As persons, we respond and are responsible: with intellect and emotions, with empathy and freedom, with intimacy and public responsibility, with aesthetic sensibilities and ethical concerns. Any education adequate to its root meaning must take account of human capacities: our worries and aspirations, our questions and hopes, our be-

coming more. Educating persons means recognizing our radical openness to transcendence in our relationship to our world, to each other, to the Divine. STM seeks to be faithful to the ideal of the Catholic intellectual tradition of educating persons in the liberal arts of the mind, the heart, and the soul for an active, reflective life in the marketplace and “more.” The motto of the Basilian Fathers summarizes this ideal of virtue: *Doce me bonitatem et disciplinam et scientiam*. “Teach me goodness, discipline, and knowledge.”

FROM THE DEAN’S DESK / *from page 3*

“Melissa” and the “Love Bug” were not generated by commando units or hostile governments, nor revolutionaries or anarchists seeking to destabilize governments or economies.

Obviously, the world has changed. I know that my morning coffee is produced by exploited peasants in Brazil, my socks come from sweat shops in Indonesia, my shirt was produced by cheap labour in China. For all I know, my computer has components from Korea or Taiwan. McLuhan’s image of the Global Village applies not only to communication but also to the production and consumption of goods and services. The Global Village means interconnectedness and the shrinking of time and space. Few of us, if any, can withdraw from the new forms of global interchange. Few can escape from a computer

Our Catholic social justice tradition remind us that persons are not means to other ends, not even a global economy. Human “skills,” technical and tactical, are critical to the marketplace. Catholic liberal arts education is certainly about effective participation and leadership in the world of work. Human sensibilities and capacities are, however, more. They are, as the STM poster and STMSU T-shirt advertise, about knowing and wanting “more,” a growing awareness of the “hidden wholeness.”

and communication technology which becomes more widespread and pervasive by the day.

It seems clear that today’s university graduates will require a level of computer literacy which surpasses my own. Just as Latin and Greek were signs of a classical education for centuries, computer literacy will be required of all educated persons in the future. So, just as Latin or Greek could be reduced to a medium of communication, computer literacy by itself is not enough to qualify one as a truly educated person. Language—or any means of communication—has to combine with content to reveal a truly educated person. Computers can communicate both an “I Love You” virus or a genuine message of affection.

Educated persons, university graduates in particular, will be required to demonstrate a global awareness, an appreciation of cultural diversity, and a sense of time and place, especially as time and place shrink and shift. These characteristics come from being else-



where, from being in contact with “other”—that is, other cultures, other places, other experiences. Such an appreciation can come from experiential learning for those who are fortunate enough to travel to distant lands or to live in different cultural environments. But such an appreciation also develops through disciplined learning in the humanities, fine arts, and social sciences. For example, the narrative imagination, the ability to enter into and empathize with “other,” can be acquired through the careful study of text, whether novel, poetry, or scholarly monograph, just as it can through anthropological or experiential learning on site. In some respects, a university education should be richer by providing guidance and mentoring by quality academics. Our challenge, then, is to prepare today’s graduates by providing them with the means of communication—computer and otherwise—as well as content to communicate. It is to provide them with a rich, multi-faceted, and disciplined study of human civilization in its countless forms through the centuries and continents as the basis with which to confront the future. May their “I Love You’s” be genuine.

The Kramer Scholarship

Don and Claire Kramer, long-time supporters of St. Thomas More College, have created a scholarship for rural students attending STM. The criteria are listed below.

1. The candidate must be from rural Saskatchewan and be enrolled through St. Thomas More College.
2. The candidate must have a minimum High School average of 80% or be maintaining an Honours grade point average. Preference will be given to first-year students.
3. The candidate must submit a reference letter by someone other than a relative.
4. The candidate must submit a letter outlining their plans for the future, their leadership and community activities, their special skills.
5. The candidate must be enrolled in a minimum of 18 credit units for the current academic term.
6. The annual amount disbursed for the Scholarship will be approximately \$2,500.00.
7. The candidate must not have received the U of S Entrance Scholarship, First and Best Scholarship, or have scholarships and bursaries totaling twice the U of S tuition fee.
8. The decision of the St. Thomas More College Scholarships Committee is final in determining the selection of the candidate.
9. In the event that any of the above provisions become impractical, the St. Thomas More College Board of Governors shall have the right to make appropriate changes in keeping with the provision’s general intent.

For further information contact Student Services at STM:
Tel: 306-966-8900 / Fax: 306-966-8904

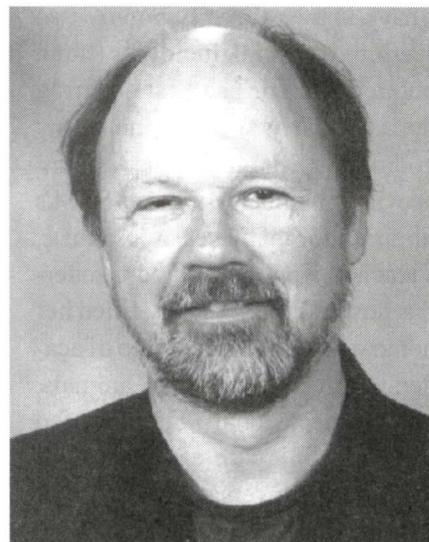
THE NEWSLETTER IS PUBLISHED TWICE A YEAR BY ST. THOMAS MORE COLLEGE AND NEWMAN ALUMNI ASSOCIATION

President:	Anne Ballantyne	1437 College Drive
Past President:	Jerome Konecsni	Saskatoon SK S7N 0W6
Treasurer:	Claude Lang	Tel: 306-966-8900
Secretary:	Elaine Shein	Fax: 306-966-8904
Members at Large:	Dennis Dorgan	e-mail: don.gorsalitz@usask.ca
	Brent Gough	wardedit_ward@qlo.com
	Larry Yakimoski	Website: www.usask.ca/stm/
Newsletter Editor:	Donald Ward	News items, letters, and inquiries should be sent
Development Officer:	Don Gorsalitz	to the editor at the above address.

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

The Christian Thing

Donald Ward



“Every aspect of the Christian thing,” Marshall McLuhan wrote, “is communication and change and transformation.” The statement is a true image of Christ’s life. From the Nativity to the Crucifixion, communication and change and transformation were the hallmarks of his ministry, until he endured the ultimate transformation in the perfection of the cross. So, too, the church of the Resurrection has involved itself and the world in a constant struggle to appreciate and communicate the fullness of that singular sacrifice. Doctrines have evolved and developed, heresies have arisen, teachings have been accepted and then rejected, or rejected and then accepted, men and women have been vilified and later sanctified as the collective understanding of humankind has transformed itself according to the relentlessly gentle—and sometimes not so gentle—urgings of the Holy Spirit.

The Christian life is a reflection of the Christian church—or perhaps it’s the other way around. The soul achieves perfection in unity with its creator, and each of us is given a lifetime in which to strive toward that unity. Admittedly, lifetimes are of variable duration; some are given a century or more, others are taken from the womb by violence or by nature. But even a child who dies unborn has learned a million things before the soul departs. For the majority of us who are granted a more normal span, the Christian life is characterized by change, by growth, by the transforming process of becoming more fully human and, ultimately, Christ-like.

It is fitting, too, that our institutions transform and evolve, for a stagnant community can blunt the virtues like nothing else can. A community that can neither communicate nor change, or cannot transform itself in the ongoing development of salvation history, will eventually become its own reason for being, the object of its own faith, as if the Crucifixion and the Resurrection were little more than a unifying mythology, vaguely remembered and imperfectly understood, but with no real relevance to the daily challenge of being Christian. In such communities, rules are followed scrupulously while the theo-

logical virtues are carried off, one by one, like the victims of a subtle plague, until one day there is no community left, just a group of people bound by habit, and often by fear—fear of change.

Of course, too much change can be a bad thing. I remember Fr. Kevin Kirley once saying that if they renovated the STM chapel one more time they would have to erect a monument to the slain. For the most part, though, St. Thomas More College has managed to survive and flourish for sixty-odd years because it is both a symbol and an instrument of that deceptively simple prescription McLuhan called “the Christian thing.” In its very endurance, STM is a monument to “communication and change and transformation.”

It is fitting, then, in this first year of the third millennium—I have no quarrel with those who insist it is the last year of the second; it is just as fitting—that we mark two profound changes in the life of St. Thomas More College. One is the end of Dr. John Thompson’s tenure as president, the other is the beginning of Fr. George Smith’s.

When I look back over the years that

I have known these two men, two seemingly trivial incidents stand out in my mind. The first occurred during a party at the home of my godmother, Margot King. Alumni/ae will remember Margot as STM's librarian for many years, a scholar, a teacher, a publisher, and a generous host who periodically filled her home with a disparate group of academics, students, children, animals, and the occasional journalist, fed us to bursting with exquisite food and lively conversation, then sent us sated into the night with the conviction that we had each been a part of some great enterprise whose purpose might become clear to us in time.

It was during one of these eclectic evenings that I first met John Thompson. Oh, we had been introduced before, and passed one another in the STM hallways with a friendly nod and a word or two, but his role as sociology professor and mine as managing editor of *The*

Canadian Catholic Review rarely intersected. "How are you?" he asked that night, and within two minutes I was astounded to discover that he actually wanted to know. Three hours later I was still telling him, and when one of my children—or perhaps it was one of his—finally broke in on our conversation with a plaintive "Mommy says it's time to go home," I was further astounded to find that the entire evening had passed. Both of us, it seems, had missed the party. But I, for one, was conscious of having gained far more, and when John's colleagues chose him as STM's first lay president some years later, I was reassured to know that our college would remain in good hands.

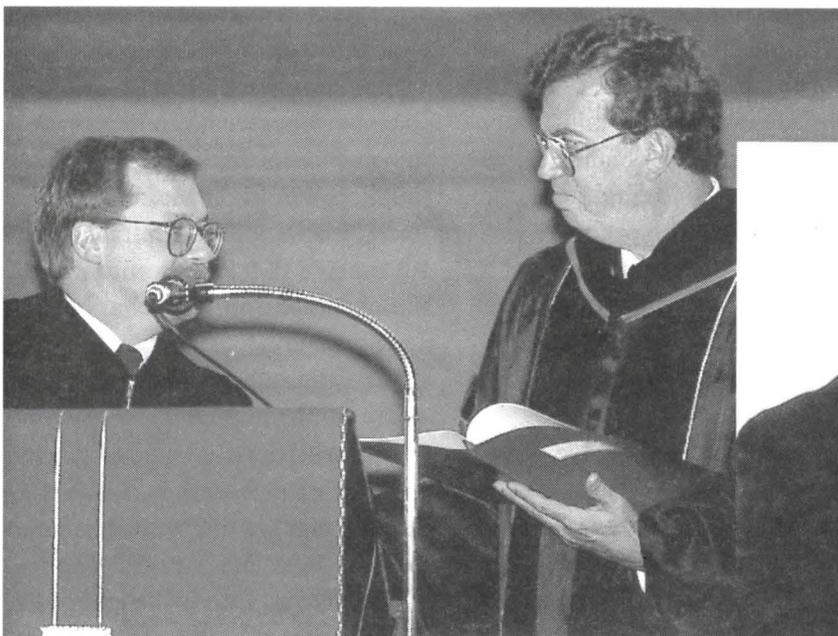
The second incident occurred this past October. Fr. George Smith, CSB, had recently been chosen to replace John Thompson as president of STM. I knew George mainly as the dear friend of one of

my dearest friends. That alone was enough to recommend him to my sympathies, but when I came home the Sunday afternoon of Corporation Weekend to find him in my kitchen, companionably working on a jack-o-lantern with my two daughters—my wife had allotted them a pumpkin each—I knew that here was a man who had his priorities straight.

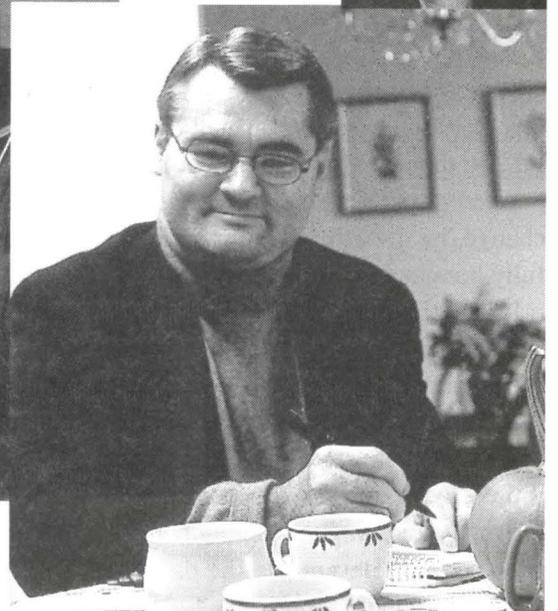
St. Thomas More College has been well and honourably served by John Thompson. I take great comfort in the knowledge that, once again, it will remain in good hands.



Reverend
George
Smith, CSB



Chairman of the Board Brent Gough with John Thompson during John's installation as President of St. Thomas More College ten years ago.



FOCUS ON MINISTRY

STM Retreatants Explore Jubilee

JORDAN VELESTUK

“A guy from Regina—can anything good come from there?” asked Miles Meyers, our good-humoured Newman retreat facilitator as we launched our exploration of Jubilee 2000.

The religious education consultant for the Regina Catholic school division led about forty people through reflections on evangelization, prayer, jubilee justice, reconciliation and the Eucharist Jan. 28-30 at St. Peter’s Abbey in Muenster.

Newman president Richard Medernach expressed gratitude for the lively mixture of students and professors on this year’s retreat. Based at St. Thomas More College, Newman is the Catholic club on the University of Saskatchewan campus. The annual retreat is hosted by Newman and the STM campus ministry team.

STM history professor Alan Reese said, “It’s always a pleasure to be with students gathered around a common Christian faith.” He added that as “the soul of hospitality,” St. Peter’s offers an ideal setting for the annual retreat.

Highlighting evangelization’s vital role in the church, Meyers emphasized

that we are to “let God work through us to help bring others back together.”

On the subject of prayer, he suggested that everyone “take two minutes each day to thank God for the people in our lives.” Through small group discussion, he also encouraged us to examine ways to incorporate prayer into our daily lives.

The facilitator said jubilee justice calls us to be people of hope who realize that the little things we do each day make a real difference. Instead of being called to change

the world, we are asked to “make our corner of the world a little more just.”

Examining the subject of reconciliation, retreatants were called to accept God’s love and mercy, and also to forgive ourselves. After writing down the name of a person we needed to forgive, we then witnessed the collected papers ignite in an explosive burst of flame. This symbolized God’s powerful love which enables us to learn to forgive, and to ignite healing and reconciliation around us.



STM English professor Edna Froese leads Newman Centre vice-president Vince Gabruch and others in a folk dance during the Newman Retreat 2000 at St. Peter’s Abbey in Muenster, SK.

Addressing the Eucharist, Meyers said “we go (to church) to get, and we go to give.” He emphasized that at the end of Mass, we are sent forth to live the liturgy for the week, because “Mass continues every day.”

A variety night featured retreat-

ants’ gifts of music, dance and drama, while free time during the retreat allowed for private prayer, exercise, discussion and fun. Students commented that the experience was relaxing and peaceful, and helped them develop friendships.

STM student Jordan Velestuk serves on the Newman council as representative for Fr. Robert Ogle Hall Catholic student residence on campus.

Busy People on Campus Start Lent with Prayer

In the first week of Lent this year, students, professors, and St. Thomas More worshipping community members tried something different. It was entitled, “The University Busy Person’s Retreat.” This experience was a different type of retreat—one that was a non-gathered, individual retreat.

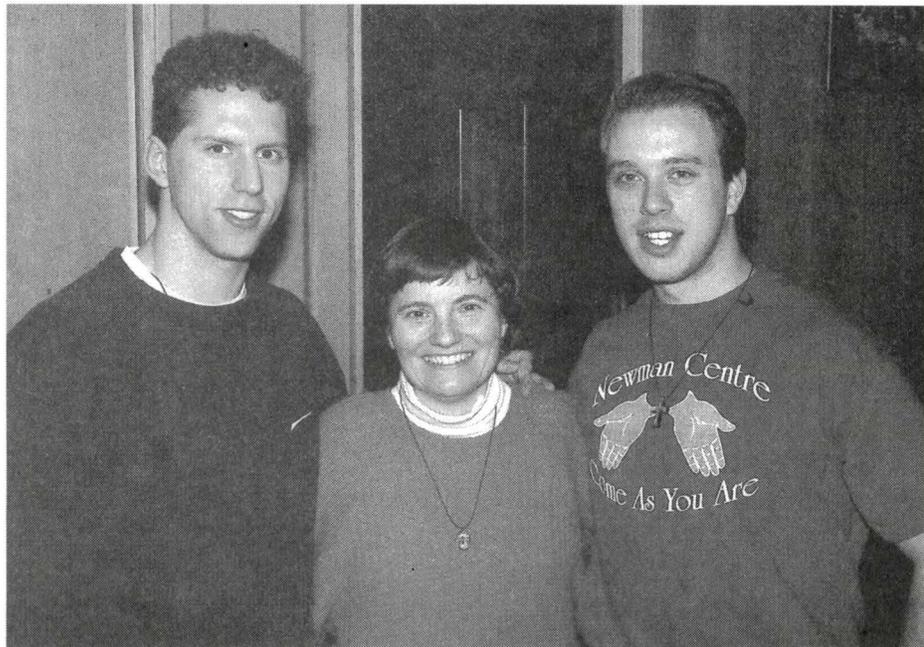
“There is a wide variety in the schedules of people on campus. This retreat allows for them to participate within their busy-ness, according to their schedule,” said Michael MacLean, full-time campus minister at St. Thomas More College. “It is a retreat that’s source isn’t a facilitator or guest speaker, but Scripture.” The retreat calls for a commitment of one hour of prayer per day. The retreatant prays with designated scripture for thirty minutes, and then also meets with a spiritual director that day for another thirty minutes. The retreat was held March 12 through 16. There were twenty participants for the retreat.

“For our first time ever doing this, we were very excited about the level of interest,” MacLean reported. The participants

chose directors from around the university community, and also some visitors. STM campus ministers Sr. Roma DeRobertis, Fr. Mel Fenrich, Fr. Don McLeod, and Michael MacLean all served as mentors, as well as Fr. Ron Griffin (professor of sociology at STM), Margaret Dutli (retired professor of English and former STM campus minister), and Sr. Bonnie Komarnicki (Ukrainian Catholic campus minister). Visitors to the campus who served as directors

were Fr. Syl Lewans, Oblate Vocations director, and Theresa Winterhalt, Co-ordinator of Youth for the Diocese of Saskatoon.

Retreatants chose and met their spiritual directors in a brief evening meeting on Sunday, March 12. The retreatants and directors were also invited to close the retreat with an evening of song, prayer, and reflection in the STM chapel, Thursday March 16. Newman Chorus led the musical selections, including some Taize chant. The evening concluded



THE LONG AND THE SHORT OF IT: *Sr. Roma confers with Newman vice-president Vince Gabruch (left) and president Richard Medernach at a recent liturgical supper.*

with a coffee and cookie social where retreatants could speak to each other about the week's experience, and fill out evaluations. Evaluations continue to come in with positive responses. Some comments have been:

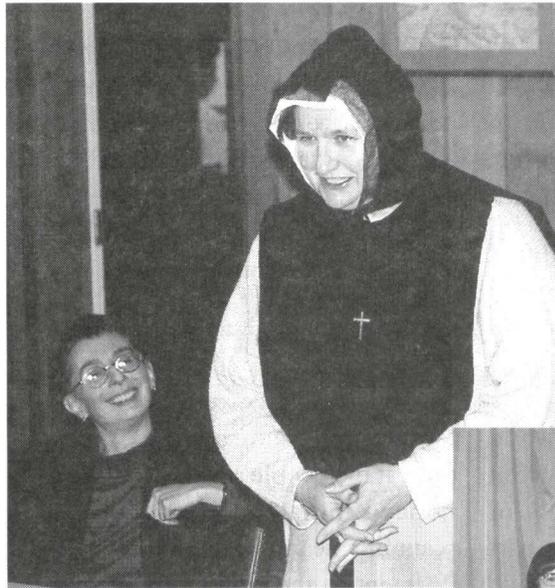
"The readings were very applicable to the trying times in our lives."

"I liked the availability; any other structure would have precluded my participation."

"This was a great way to begin a habit of daily scripture reading."

"This was a great idea and a wonderful experience."

The STM campus ministry team was happy to offer this experience to the university community. Catholics and non-Catholics participated together in this week of scripture and prayer. The Catholic Campus Ministry looks forward to offering this retreat again in the 2000-2001 university term.



St. Marguerite d'Youville, alias STM English professor Mary Nordick, visits the March 22 Newman liturgical supper, much to the enjoyment of STM Religious Studies professor Mary Ann Beavis.



STM AWARDS NIGHT, APRIL 1, 2000: Newman Club president Richard Medernach receives the Campus Minister's Award from Sr. Roma De Robertis and Michael MacLean.



**NEWMAN LITURGICAL SUPPER
MARCH 22, 2000**

Visiting saints at the March 22 Newman liturgical supper included Pope Gregory the Great, alias STM history professor Alan Reese, and Margaret d'Youville, foundress of the Sisters of Charity of Montreal (the Grey Nuns).

Study Experience in Mexico

MIRANDA TRAUB

After washing my hands in a Toronto airport washroom sink, I drank tap water for the first time in ten days. More than ever, I thought of water's preciousness and how Canada, our country, with all its wealth and privilege, is not a world norm. I had just returned from Cuernavaca, Mexico, the "city of eternal spring," where I took part in a program of Canadian Catholic Campus Ministry. I was impressed by the people's religion and natural surroundings. Yet, even though the city's crowded churches, lush fauna, and roaming butterflies boast a perpetual newness, it is still a reality that the majority of people in Cuernavaca are suffering from an economic, social, and political winter. It was my goal and the goal of twenty other students and campus ministers from across the country to gather in Cuernavaca May 3-12 this year to live in, explore, and

learn about the many seasons, as it were, of Mexico.

After settling into the Cuernavaca Centre for Intercultural Dialogue on Development, one of our first tasks was to familiarize ourselves with the city centre and experience shopping at the people's market. What I noticed initially was that urban planning meant something entirely different to the people of Mexico than it does to Canadians. The streets were narrower than Canadian city streets, although people were not uneasy about the small amount of space between cars and people. It seemed as if someone had taken a handful of roads and thrown them on the ground like sticks and where they landed is where they remained. This may seem disorganized to foreign eyes (there were hardly any street signs), yet when I asked if there were rules for driving, I was told, yes, but the rules

are internalized. The Mexican culture is not as adamantly defensive about rules as are Canadians. This internalized rule system seemed to make room for aspects of the culture to surface.

Noticeably, religion is practised openly in Mexico. When we were in the people's markets amid hundreds of vendors selling everything from clothing to food, the number of religious symbols was great: in between the pears and mangoes stood a large crucifix while the Virgin of Guadalupe welcomed shoppers at the market entrance. Other examples of religious practices included the open chapel a block away into which a flux of people kept filling and refilling an open chapel. Also, even when they were not in a chapel, many people genuflected on the street: a lady entered the street and, noticing she faced the direction of the chapel, crossed



Emily Doukogiannis (far left) of St. Thomas University, Fredericton, joins STM student Miranda Traub in Cuernavaca, Mexico as part of a ten-day study experience with Canadian Catholic Campus Ministry. Miranda, originally from Grenfell, SK, is a social justice co-ordinator on the Newman Catholic Student Council. Miranda was joined by Fr. Don McLeod, CSB, who is completing a three-year term on the STM campus ministry team.

herself three times before turning in the opposite direction; a man crossed himself three times before climbing onto his motorbike. There were numerous roadside shrines in the countryside.

The church service was different from Canadian Catholic Masses. Even though I understood little Spanish, I was affected by two aspects of the Mass. First, the cross was not that of the crucified Christ but of Christ resurrected. Secondly, during the "Our Father" everyone joined hands, which I have seen in Canadian churches, but what was different for me was that during the prayer, children ran towards the altar underneath our joined arms. They seemed as if they were running through a cornfield. They remained at the altar until communion.

After becoming somewhat accustomed to the city, the group travelled into the communities of Lopez Mateos and La Estacion, a squatters settlement. In La Estacion, the "train station," five to twelve thousand immigrants have settled on federal land. We were welcomed into the houses of Josefina and Elsa who graciously answered our questions. I could not help but notice television sets everyone seemed to have despite simple accommodations. Later, Ross Gandy, a political studies professor at the University of Mexico, told us television is a vital medium of control the government exercises over people and thus makes electricity easily available. Since few people buy books, and even fewer read the newspapers, television is the main source of media in Mexico. Television is dominated by the ruling party, the Institutional

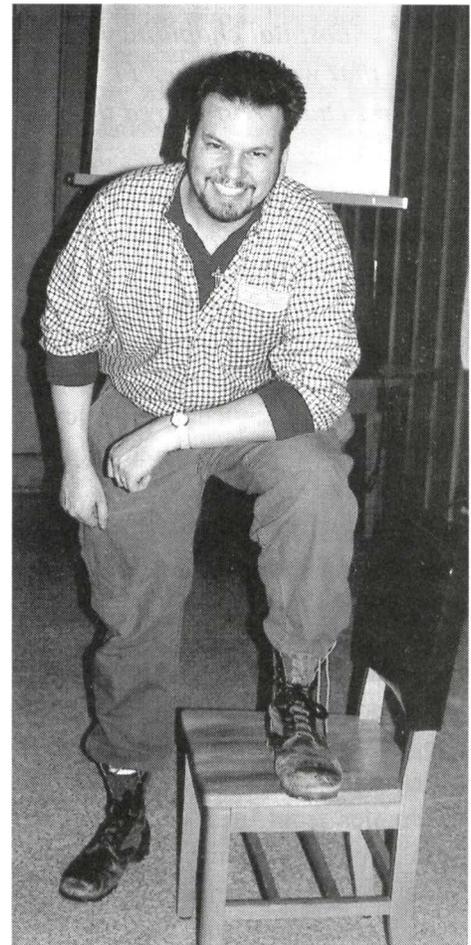
Revolutionary Party (Partido Revolucionario Institucional), which monitors what people watch.

This is just one example of the government's unjust political control. In later lectures we learned about Mexico's long history and the country's political and economic realities, which have many contributing factors. Just as we saw fruitless aspects of the culture, we also saw hope in people who work for alternatives to big business. We visited a co-op working to start a lottery system in which people trade services as well as goods. Also, we heard testimonies of people dedicated to improving the lives of the oppressed.

A journey we took to the Indigenous community of Amatlan was especially memorable. After talks with the land council in the morning, we were led on a path under canopied trees to the base of the mountain. There, we sat in a circle beside two looming 50 foot rocks leaning against each other; one rock monument had on it ancient etchings of animals and human figures. Nacho, a native spiritual leader, then taught us of native spirituality, beginning with the importance of the number four to the significance of corn in their culture. Instead of the Tree of Life in our culture, the native people use the symbol of the corn stalk, although it has similar

meanings. Nacho's accord with nature reassured me that people still value the environment and his deep spirituality gave me insight into a religion with which I was unfamiliar.

I am grateful to all those whose support made this rich experience possible. The people and their culture impressed me greatly, and I am eager to share my experience with the university and wider community.



Michael MacLean attended the final liturgical supper of term two as Pier Giorgio Frassati, a fun-loving Italian university student who served the sick and needy. He was also a social justice activist, and strongly anti-fascist. Beatified in 1990, Giorgio is being given consideration as the patron of university students.

“To him who gives wisdom I will give glory...”

SIRACH 51.17

Remembering Father Penny

Fr. Joe Penny, CSB, passed away June 11, 2000. The funeral mass was celebrated June 16 by his confrères in Toronto. A memorial mass was held in the chapel of St. Thomas More College on June 22, with Fr. Ron Griffin, CSB, as chief celebrant. The homily was delivered by Fr. James Hanrahan, CSB, who, as he said, had known Joe Penny since they were both in grade seven in Halifax. Of Fr. Penny's lifelong ministry of teaching, parish work, and hospital chaplaincy, thirteen of them were spent teaching in the English Department at St. Thomas More College. He then served in hospital chaplaincy until he fell ill with cancer in 1997. It is with deep gratitude and sorrow that we remember Fr. Penny's gifts to us. Among his friends at the memorial mass was Margaret Dutli, who shared the following reflections on Fr. Penny's life and ministry.

When I remember Fr. Joe Penny, I think first of all of his smile, then of his chuckle, then of his hearty laugh. Joe loved to laugh, to tell stories and anecdotes, most often about his confrères. He appreciated all forms of quirkiness—is there a connection? I think it a hallmark of the Basilians, this attracting men of strong personality, and consequently this enjoyment of character, of the unexpected. Living within such a community demands tolerance and good humour. Joe possessed large quantities of both.

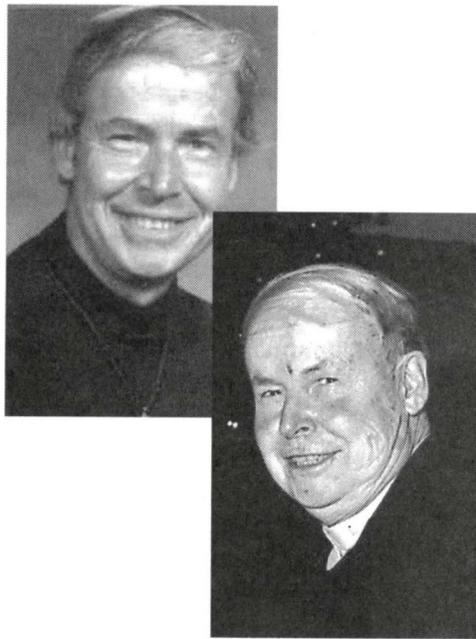
These thoughts bring to mind Joe as a teacher. He loved teaching, and he loved story and poetry. We recall that he often enlivened his homilies with quotations and examples from literature. He loved his students, and though he sometimes expressed total disgust with run-on sentences and dangling modifiers, he continued to love the sinner, though not the sin.

Among many gifts Joe gave to the STM community were generosity, friendship, and hospitality. When-

ever I met Joe, I felt welcome. He radiated warmth, goodness, acceptance. His fairness and gentleness endeared him to his students, and his wisdom and compassion made him a beloved priest and chaplain.

Joe was a co-operative team member. In the English Department he was valued—especially by me when I was Head—for his wisdom and good judgment on issues, and for his mediation when there were differences of opinion. He was a peacemaker who was deeply distressed by unresolved conflict.

I seldom think of Joe without thinking also of Fr. Regan and the wonderful friendship they shared. I remember how Joe looked forward to the summers when they would take off in the old van for Ontario—Fr. Regan to his cottage and his jam- and jelly-making, and Fr. Joe to his ministry as chaplain at St. Joseph's Hospital. [An aside: I heard warm admiration of Joe from the Sisters of St. Joseph who knew him at the hospital, and from others on the team here at the Royal



*Fr. Joe Penny, CSB
June 8, 1926 – June 11, 2000*

University Hospital. They spoke of him fondly.] In August they would return with the van full of jam, and with a host of stories about experiences of suffering, of bravery, or grace, and of reconciliation.

Fr. Regan would share the sweetness of life and its cheerfulness with gifts of bright jars of jelly and jam hung on office doorknobs. Joe would share the sweetness of life and its goodness, too, of compassion, of wonder, and of hope.

I saw Joe in Toronto shortly after he had finished a series of treatments for cancer. He had lost weight and hair, and was weak, but his spirit was undiminished. He was looking forward to going back to the farm and his dog, and he hoped to return to Saskatoon, later. We exchanged some jokes—rather irreverent ones, I remember. But what touched me most was his struggle to come to terms with the disease. As we took a short walk together, he mused about cancer. Then he remarked, “I am trying to decide whether to say ‘*the* cancer’ or ‘*my* cancer.’ I think I’ll say ‘*my* cancer.’” I have often thought about that comment. Is it good to make peace with what troubles us, or to put

it at a distance, to reject it? Joe was ever a peacemaker, and even here he exercised hospitality.

I will close this tribute with an adaptation of the Beatitudes. Most are taken from the church workers in Santiago, Chile; the others I added as fitting for Joe:

- ✦ Blessed are the poor—not the penniless, but those whose hearts are free.
- ✦ Blessed are the meek—not the soft, but those who are patient and tolerant.
- ✦ Blessed are the merciful—not those who forget, but those who forgive.
- ✦ Blessed are the pure of heart—not those who act like angels, but those whose lives are transparent.
- ✦ Blessed are the peacemakers.
- ✦ Blessed are those who mourn—not because they are sad, but because they have hope.
- ✦ Blessed are those who are persecuted for justice—not because they suffer, but because they love.

We were blessed to have had Fr. Joe among us for thirteen years, and who knows, perhaps his gentle presence is among us now.

Professor Margaret Dutli taught English at STM for many years, and served as a campus minister for much of that time. At the 1999 Corporation Dinner she was honoured as the Distinguished Alumna of the Year (see page 25).



Claire Rollheiser, an STM English student, is readily recognizable to anyone who attends the Sunday morning liturgies in the STM chapel, where she serves as pianist and cantor. Claire is a member of Fr. Mel Fenrich’s Christian Life Community group, and recently attended S.E.R.V.E. 2000 (Summer Endeavour in a Redemptorist Volunteer Experience), May 6 - June 18, in Edmonton. S.E.R.V.E. is a program for young men and women between the ages of eighteen and thirty; it offers an opportunity to share in Christian community and volunteer in the service of those who are in special need.

FOCUS ON STUDENTS

SCHOLARSHIP RECEPTION / NOVEMBER 28, 1999

ST. THOMAS MORE COLLEGE FIRST-YEAR SCHOLARSHIPS

Stephanie Baribeau Davin Burlingham Regan Eliasson
Amanda Hosler Shannon Lair John Pollock
Jennifer Bonderoff Patrick Deutscher
Julia Kirkham Tara Markowski

KRAMER SCHOLARSHIP

Tabbatha Kelly

LOUIS J. VIZER BURSARY

Stephen Schnob

KNIGHTS OF COLUMBUS #5104 LADIES AUXILIARY BURSARY

Natasha Ruskowski

FR. OSCAR REGAN BURSARY

Claire Rollheiser

JOHN AND ELIZABETH KAUFMANN SCHOLARSHIP IN RELIGIOUS STUDIES

Mark Capustin Kris Hanson (Education) Charlene Krahn (Education)

HENRY BROCKMAN MEMORIAL SCHOLARSHIP

Karen Mosier

AULÉA ARSENAULT BURSARY

Tare Amiri Satwant Brar

ST. THOMAS MORE KNIGHTS OF COLUMBUS FIRST-YEAR SCHOLARSHIPS

Amanda Anderson Anna Oberhofer Joshua Giroux
Caroline Lacoursiere Adam Croker Danielle Renaud
Julie Abernethy Jordan Olver Jennifer Goertzen

STM PARENTS' BURSARY

Konstantin Peev

ST. THOMAS MORE KNIGHTS OF COLUMBUS LEADERSHIP BURSARIES

JanaLee Cherneski Shannon Fox

MAUREEN HAYNES MEMORIAL SCHOLARSHIP

Ben Norris
Jillian Staniec

MAUREEN HAYNES MEMORIAL PRIZE

Marc Darbellay

NICHOLAS LUCYSHYN BURSARY

JanMarie King

Founding Fathers Bursaries

On Saturday November 20, 1999 at the Annual STM President's Dinner, the inaugural Founding Fathers' Bursaries were awarded. The STM Scholarship Committee wishes to congratulate the following recipients of this new award:

Gwen Fieber
Christina Petrisor
Carrie Roblin

The Founding Fathers' Bursary endowment was established in 1996 at the request of a group of Newman/STM Alumni/ae in memory of Fr. Basil Markle and the Basilian Fathers who served at the Newman Centre and St. Thomas More College between 1926 and 1956, "The White House Years."

CHRISTOPHER DAWSON SCHOLARS

Mark Capustin Laurier Poirier
Rachel Neufeld Claire Rollheiser

KNIGHTS OF COLUMBUS BURSARIES

Jordan Olver
Jillian Staniec

CARR FOUNDATION SCHOLARSHIPS

Mark Capustin
Daniel Schick
Kirby Wirchenko

DOUG AND IRENE SCHMEISER SCHOLARSHIP

Danielle Dubois

DAVID L. FARMER SCHOLARSHIP

Erin Millions

KNIGHTS OF COLUMBUS GRADUATE SCHOLARSHIP

Therese Lepage

ANNE PHELAN DECOTEAU BURSARY

Stephen Schnob

UNDERGRADUATE SCHOLARSHIPS

Suzan Akin	Thora Purdy	Angela Mulrooney	Johnson Kong
Christine Jaspur	JanaLee Cherneski	Jade Rosin	Lissa Ogieglo
Po Suen Lee	Sara Knowles	Anita Datta	Suzanne Sutter
Robert Paul	Erin Millions	Nathan Kolla	Conlin Honish
Lisa Bell	Heather Rattanavong	Rachel Neufeld	Mark Lazaruko
Alice Kirchgerner	Yuri Corrigan	Chantel Ryan	Dean Orosz
Ryan Meili	John Koenig	Marcy Hildebrand	Margaret Wilson

Other Awards Won by STM Students

MARGARET & TED NEWALL BURSARY
Heather Worsley

CAMECO SCHOLARSHIP
Jaelyn McComas

TOUPIN FAMILY MEMORIAL BURSARY
Matthew Mitchell

COCA-COLA BURSARY
Chrissy Herman Anna Oberhoffer
Jocelyn Herperger Fabian Olorenshaw

JOHN LABATT SCHOLARSHIP
Anita Datta

EVELYN TYLER TYSDAL AWARD
Claire Rollheiser

PRESIDENT'S FIRST & BEST
Nicole Gentner Jordan Velestuk

SARAH JANE ABREY BURSARY
Johnson Kong
Daniel Schick

CANADIAN MERIT SCHOLARSHIPS
Sara Knowles
Jordan Velestuk

PEARL FINLEY SCHOLARSHIP
Ernestine Volk

CHANCELLOR'S SCHOLARSHIPS
Carly Conly Candice Jackel
Howard Hemingson Heather Myers

U OF S ACCESS BURSARIES
Amanda Anderson JanMarie King
Julie Abernethy Konstantin Peev
Jasmin Kaminsky Gloria Stefanson
Heather Worsley

U OF S ENTRANCE SCHOLARSHIPS
Alexis Martfeld Kirsty Tumbach
Christina Popowych Jennifer Tynan

U OF S ALUMNI ASSOCIATION
ENTRANCE SCHOLARSHIP
Alexis Martfeld

WALTER & RUTH (MORTENSON)
LEVERTON AWARDS
Kelly Bichel Tara Markowski
Brandi Gazadewich Jordan Olver
Tabbatha Kelly Claire Rollheiser
Daniel Simair

INTERNATIONAL STUDENT
ENTRANCE AWARD
Mondal Pinaki

CONSTABLE BRIAN KING
MEMORIAL BURSARY
Elizabeth Lewans

HATELIND FAMILY MEMORIAL
FUND BURSARY
Angela Mulrooney

RICHARD BING WO SCHOLARSHIP
Miranda Ye

JOHN SPENCER MIDDLETON &
JACK SPENCER GORDON
MIDDLETON UNDERGRADUATE
SCHOLARSHIP
Anita Datta

3M CANADA COMPANY BURSARIES
Heather Hodgson
Ryan Meili

INDIA -CANADA CULTURAL
ASSOCIATION BURSARY
Samir Datta

FRANCES ELIZABETH MURRAY
SCHOLARSHIP
Jodi Jeanson

PLATINUM SCHOLARSHIP
Stephanie Baribeau
Jennifer Bonderoff
Joshua Giroux

APRIL 1, 2000

AWARDS NIGHT 2000

STMSU Awards

Rookie of the Year
MICHELLE HEISER

Spirit of STM
CLAYTON BARRY

Executive Award
CHRISTINE HANSEN

Heart of STM Award
DR. ALAN REESE

Recognition Award
DR. JOHN THOMPSON
JANE MORRIS

Newman Awards

Male Helper of the Year
BRENT NICKEL

Female Helper of the Year
MICHELLE HEISER

First-Year All-Stars
ERIN STANG
JAMES RAMSAY

Outstanding Male Member
VINCE GABRUCH

Newman Spirit Award
RICHARD MEDERNACH

Newman Outstanding Grad
SHANNON FOX

Award of Distinction
(Honorary Life Member)
LYNN FREISTADT

President's Awards
DEANNA PHILLIPS
CARLA JOHNSON
MICHAEL MACLEAN

Special Recognition Awards
DR. JOHN THOMPSON
FR. DON MACLEOD, CSB

STM Graduating Awards

Hinz/Teunissen Memorial Scholarship
JOEL DESHAYE
JOHN CORRIGAN

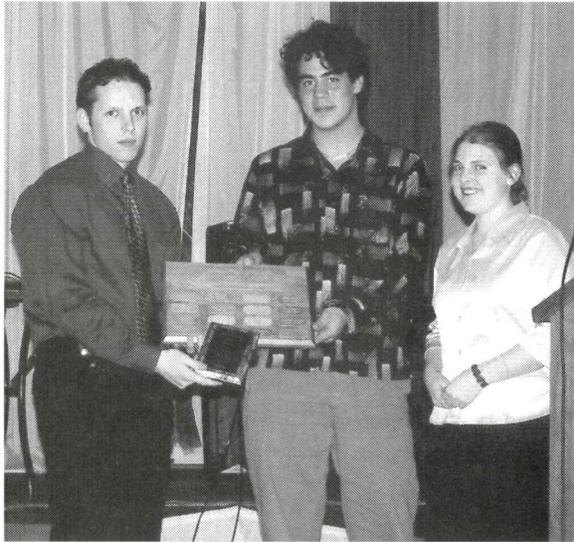
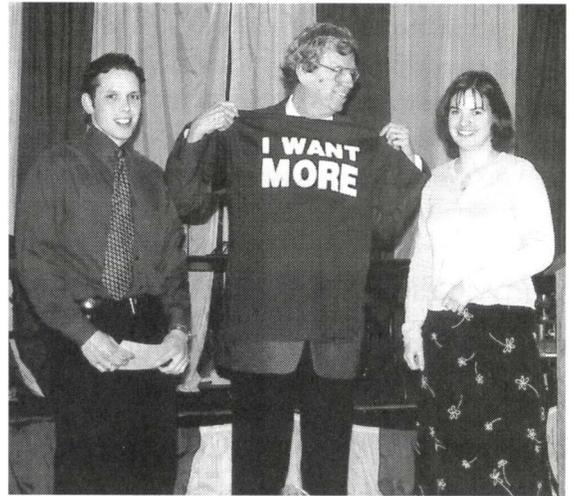
Dr. Stephen Gradish Award
ERIN STANG

Fr. Henry Carr Award
JILL ZMUD

*Alan Reese
receives
The Heart of
STM award
from Christine
Hansen,
STMSU
president for
1999-2000.*



John Thompson was given a special award "in recognition of all the hard work, constant support, and patience he provided for the students. We are sorry to see him step down as president, but happy to see him teaching again." Clayton Barry, incoming president of the STMSU, and Christine Hansen present the award.



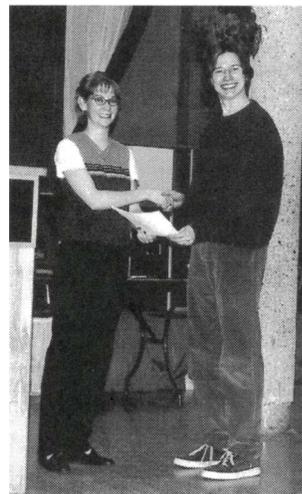
STMSU Student Council member Clayton Barry, Director of Publications Tony Chang, and VP Academic Michelle Heiser.



Erin Stang accepts the Stephen Gradish Award from John Thompson.



Michelle Heiser, STMSU Vice President (Academic) and Brent Nickel, Vice President (Finance).



Caroline LaCoursiere and Jim Ramsay



Erin Stang and Vince Gabbruch

CONVOCATION LUNCHEON MAY 23, 2000

AT THE CENTENNIAL AUDITORIUM, SASKATOON

Convocation for Arts and Science was held on May 23 at the Centennial Auditorium. Many of our graduates were present to receive their degrees. One of our students, Lynn Blake, received the Copeland Prize in Social Sciences. Another, Kathleen Murphy, had received the Rose Litman Medal in the Humanities at the Fall Convocation. The STM Development Office organized a noon luncheon at the auditorium for graduates and their families, and the top STM graduate in each discipline was recognized with a certificate from the College.



MARCY HILDEBRAND *with* DEAN WILFRID DENIS. *Marcy was the top STM graduate in Art History, and also achieved the highest grade-point average overall.*

Award winners unable to attend the luncheon were:

RYAN MEILI

Anatomy

AMETHYST MUELLER

Anthropology

CARMELA GIOCOLI

Biology

HOLLY ZULYNIK

Chemistry

JOANNE BOYKO

Classical & Near Eastern Archaeology

SCOTT COCKS

Computer Science

PO LEE

Economics

PUI CHOW

Food Science

LEN WASYLUK

Geology

JILL ZMUD

Internatinal Studies

THORA PURDY

Native Studies

REGAN WICKETT

Physics

VISHNAL BHUSHAN

Physiology

CHANTEL RYAN

Political Studies

KEVIN SPELAY

Public Administration



ELAINE SHEIN brought greetings from the Alumni/ae Association. Elaine was recently honoured herself at the annual YWCA Women of Distinction Awards in Saskatoon, taking home the Management Award. The citation published in the StarPhoenix read: "Elaine Shein is editor of the award-winning weekly farm publication, The Western Producer. She is the first female editor, and was the first female managing editor, in the newspaper's seventy-seven-year history. Her belief in open communication, continuous feedback on job performance, and encouragement of staff development contribute to the self-reliance and mutual support not only of employees, but also of their families. Through her approach to newsroom management and newspaper quality,

Elaine continuously enhances the lives of her staff and readers." We are grateful that she continues to enhance the life of STM through her ongoing dedication to its students and staff. Congratulations Elaine!



JINSHAO WANG
Business Economics



ROBERT PAUL
History



CARRIE GRESS
Microbiology



TARA SOLHEIM
English



JARED PRISCIK
Biochemistry



KRYSTAL WILSON
French



JODI BANNER
Music



GLORIA STEFANSON
Drama



CARMEN KAWESKI
Land Use & Environmental Studies



DARLA CLIMENHAGA
Linguistics



KENT MORELLI
Regional & Urban Development



MICHAEL LAMBERT
Environmental Earth Sciences



MARK CAPUSTIN
*received the certificate for both
Philosophy and Religious Studies*



LYNN BLAKE
Psychology

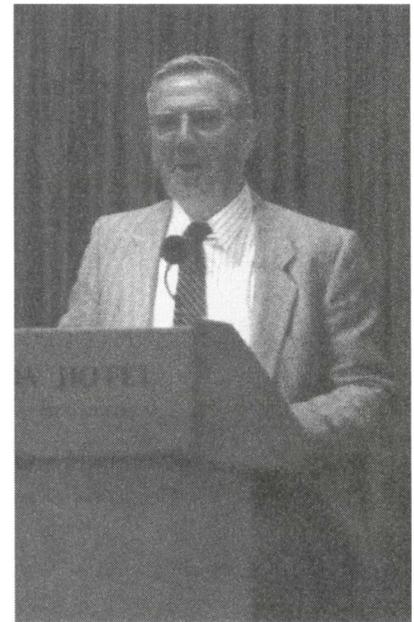
FOCUS ON ALUMNI/AE

CORPORATION WEEKEND 1999

Corporation Weekend is the annual meeting of the governing body of St. Thomas More College. Reports are received, committees are struck, presentations are made, and there is good deal of discussion, some of it quite lively. With the announcement of a new President, the Distinguished Alumnus and Alumna of the Year, and a new award for professional and community service, the 1999 Corporation Weekend was a noteworthy event for the College.

Roly Muir Introduces The New President

Roly Muir, former Treasurer of STM, chaired the Search Committee that selected Fr. George Smith as the College's new President.



I have the privilege of introducing to you Fr. George Smith, CSB, Ed.D. (Toronto), President-elect of St. Thomas More College.

First, allow me to say a few words about the work of the Search Committee and the choice of Fr. Smith. At the culmination of its recruitment efforts after a year in the process, the Committee had both a very happy and a very difficult task to perform—happy because it had three outstanding candidates from whom to choose the man who would be President, and difficult because each candidate brought rich personal qualities and high achievement to the purpose. Suf-

face it to say that the Committee, weighing a variety of internal and external considerations, agreed that Fr. George best met the needs of the College at this time in its history.

Before going further, I want at this time to publicly acknowledge the College's debt of gratitude to Kevin Corrigan and Wilf Denis for allowing their names to be placed in nomination for the position of President. STM is indeed enriched to have such outstanding individuals and scholars as members of its faculty.

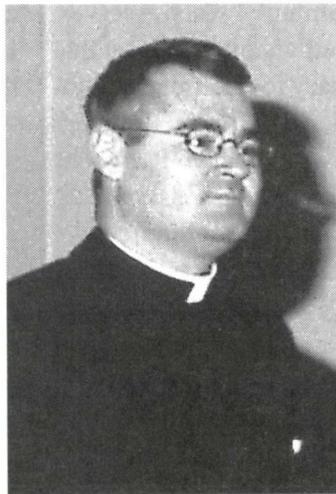
And now to Fr. George Smith. Fr. George is from Toronto, a good

place to be from, we out here would say, as long as you don't go back there. He came into the priesthood a few years later than the average, struggling as he did between God and Mammon, having once considered a career in the law. As is usually the case, God won, and he has, since his ordination ten years ago, been recognized by his order, the Congregation of St. Basil, as a priest with outstanding intellectual and administrative abilities. For starters, in qualifying for the requirements of his doctorate from the University of Toronto, he took the unheard of step of studying post-secondary administration in

Canada, particularly the federation model so familiar to us at STM. He has held administrative posts at St. Michael's University College and at St. John Fisher College, and has also served as the Congregation's Director of Mission Education. In 1993 he became a very youthful president of St. Joseph's College at the University of Alberta, which he resigned from in 1997 to take up an appointment to the Basilian General Council as Councillor responsible for universities, colleges, and campus ministry. He is also charged with overseeing the Congregation's annual budget and its endowment portfolio.

Truly, this is a man to be watched.

Fr. George, can I prevail on you to say a few words?



FR. SMITH RESPONDS

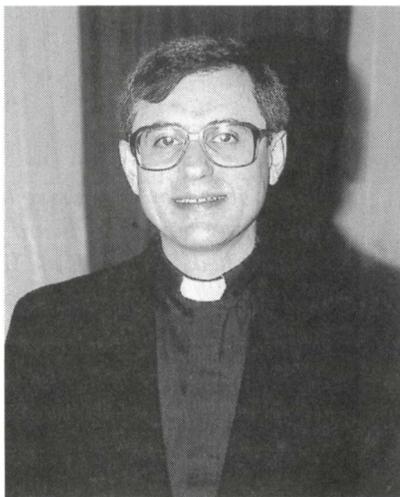
Whom God Calls Us To Serve

I would like to thank Mr. Muir for his kind and generous introduction this evening. I would like to thank him also for his chairmanship of the Search Committee, a process that it was a privilege to be part of.

I stand before you with a great sense of humility, and a great sense of gratitude. I find, after this day of celebrating the accomplishments of St. Thomas More College over the past year and the condition the College finds itself in as we look to the next year, that I am overwhelmed with a sense of awe that I might have been invested with the responsibility and the challenge of serving as your president, beginning in July 2000. I am delighted to have these next six or seven months to accustom myself to the idea of serving as your president.

As Mr. Muir indicated, I have been privileged to serve as a member of Fr. Ronald Fabbro's General Council in a position which has given me the opportunity to be a part of St. Thomas More College, to develop a warm, working relationship not only with the President and Dean, but with other members of the college community. There are certain members of our General Council who are convinced that I enjoy my appointment to St. Thomas More College by Fr. Fabbro today because of the fact that I occupy the bedroom directly over his, and I snore very loudly. I want to set the record straight: that's not why I was appointed.

When I had the honour and the privilege of presenting myself to a number of groups within the college during the search process, I presented what I was bold enough to describe as a vision, a vision that I had developed for St. Thomas More College based on my knowledge of the extraordinary history and heritage that your college enjoys, and the heritage which it might carry through into the next millennium. I would like to take a moment to summarize that vision, and then make two comments about it. The vision has five elements.



Fr. Ronald Fabbro, CSB, Superior-General of the Congregation of St. Basil, brought greetings and news from the Congregation, and was principal celebrant and homilist at the Corporation Mass on Sunday morning.

1. It is my conviction that St. Thomas More College must continue to be recognized, indisputably, as the centre of Catholic intellectual and cultural life in Western Canada.

2. It is my conviction that St. Thomas More College must continue to be recognized, indisputably, as playing an integral and indispensable role in the academic mission of the University of Saskatchewan.

3. I believe that St. Thomas More College must continue to be recognized, indisputably, as a centre of student life on the campus of the University of Saskatchewan.

4. I believe that St. Thomas More College's contribution, not only to the University of Saskatchewan, not only to the Province of Saskatchewan, but, indeed, to all of Western Canada, must be recognized and acknowledged by growth in its endowment.

5. I believe that St. Thomas More College must never cease to realize its potential as an authentic Christian community founded on the principle of profound respect for the dignity and welfare of every member of the college community and upon the dignity and welfare of every person whom God calls us to serve.

A very brief vision, uncomplicated. Let me make two points in conclusion. First, you will have noticed that this vision, such as it is, builds upon the foundation which is the extraordinary contribution of President Thompson, of Dean Denis, of the Corporation, of the faculty of St. Thomas More College, of the student body of St. Thomas More College, and of the

wider community which it serves. This limited vision builds on that extraordinary foundation, a foundation which will not be disturbed.

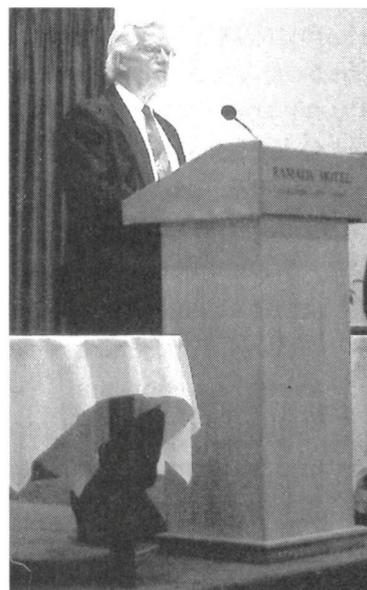
Secondly, I expect you've probably noticed that this vision is incomplete. And it's incomplete because it is not yet yours.

And so, I ask for your help this evening. I need your help to flesh out the vision which I present to you. It is merely an outline. It lacks flesh and muscle. And only you

can give it the substance it needs. I guess what I'm saying is that, in thanking you for this extraordinary honour, I am throwing myself upon you for your support, for your friendship, for your counsel, and for your guidance. I cannot tell you how excited I am, how much I look forward to a collaborative relationship with each one of you during the next five years.

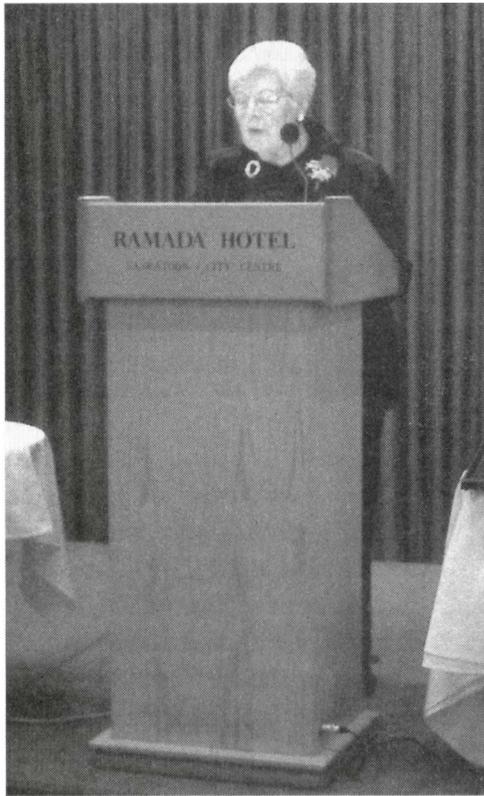


Mary Nordick, above left, presenting the award for Distinguished Alumna of the Year to Margaret Dutli. Mary herself later received the first annual Professional and Community Service Award, which was presented to her by Dean Wilfrid Denis.



Bernard Daly introduced the 1999 Distinguished Alumnus, Dr. Kenneth Schmitz.

DISTINGUISHED ALUMNA/ALUMNUS 1999



MARGARET DUTLI DISTINGUISHED ALUMNA, 1999

IN GRATITUDE FOR MANY YEARS OF SERVICE—
A DEVOTED TEACHER, AN ADVOCATE FOR
WOMEN IN RELIGION, A DEDICATED FACULTY
MEMBER, AND A VERY SPECIAL FRIEND OF STM.

Mary Nordick, in introducing STM's Distinguished Alumna of 1999, described Margaret Dutli in the following terms: "woman of family, woman of faith, lifelong learner, teacher, mentor, friend, feminist." Margaret, Mary suggested, was best summed up by Chaucer's words about the Wife of Bath: "She was a worthy womman al hir lyve."

According to her birth certificate, Margaret Dutli was born on May 23rd, 1921, at Section 24, Township 33, on Range 22, west of the Third Meridian. The third youngest of ten children, Margaret had to work hard to educate herself, labouring at various tasks to raise the money to continue her studies. In 1942 she was offered a scholarship in Engineering at the University of

Saskatchewan, but had to decline owing to financial constraints. "I cannot regret the loss to Engineering," Mary Nordick remarked. For Margaret's true love was literature.

Chaucer said of the Clerk of Oxenford, "And gladly wolde he lerne, and gladly teche," which summed up, for Mary, Margaret Dutli's professional life. Her first teaching job, at Broadacre in the 1940s, paid her the princely sum \$1,240.80 for ten months. For many subsequent years she taught elementary school, but she always continued her studies, earning a Bachelor of Arts degree *cum laude* in 1963, and a Master's degree in 1966. That same year she was invited to St. Thomas More College, and thus began a distinguished twenty-seven-year career teaching

English at STM — twenty-two years full time, and another five years part time after she retired. A patient, kind, yet challenging teacher, a devoted daughter of the church — but not a docile one — Margaret also served on the chaplaincy team in the 1970s and '80s, and as a faculty advisor to women students.

A Christian feminist, Margaret was a founding and active member of Canadian Women and Religion, and a founding member of the Friends of Sophia, an interdenominational group of women dedicated to the nurturing of Christian feminist spirituality. A wise woman, as Mary Nordick characterized her, and a worthy recipient of the final Distinguished Alumna Award of the millennium.

A Quest for Justice and Healing

It makes me both humble and proud to be placed in a group that includes Bernard and Mae Daly, Frank Roy, Herman Rolfes, Marikay Falby, and Kevin and Dorothy Murphy. Not many graduates have the privilege of remaining at the College that we love. When Fr. O'Donnell invited me to join the English Department, he offered me a precious gift of opportunity and challenge, a gift I had not dared to dream of. It was wonderful to do research into a subject I loved, and to share and discuss literature with colleagues and students in the department, and talk with colleagues in other disciplines over coffee in the Chelsea Lounge. That was my favourite place.

Toward the end of my teaching career, a friend told me, "You deserve good students." I was surprised by the comment, but, on thinking it over, I decided, quite humbly, "Yes, I do." Now, this knowledge has deepened my appreciation for my profession, for implied in the statement is the truth: my students deserve good teaching.

It is impossible to express what students have been to me. To be involved with the succeeding generations of students in the classroom, in my office, in chaplaincy, and in the women's movement, has been rewarding indeed.

My involvement in the worldwide women's liberation movement

has been a quest for justice and for healing. It is rooted in my belief in the body of Christ and in the communion of saints, and is firmly within the tradition of my church and in the Gospel. These have taught me that we are all interconnected, all intertwined, with all who were, and who are, and who will be, and with the whole of creation, of which we are only a part. I truly believe that when one member of the body is in pain, we are all in pain. When one member is enslaved, we are all enslaved. And especially when one is freed, we are all made more free.

I have chosen to be active in the analytical and political and prophetic wing of the women's movement. I became active because the time was right. The great awakening that reached Saskatoon in the sixties and early seventies was Vatican II in the church and the various liberation movements in the culture around us. Now there are several kinds of feminism. Each works from a special perspective to further the common goal: equality and justice. Each has its own strengths and limitations.

I am a Christian feminist. Some think that is a contradiction in terms. I remain in my tradition, but am aligned with feminists in other denominations. My particular interest has been feminist scripture

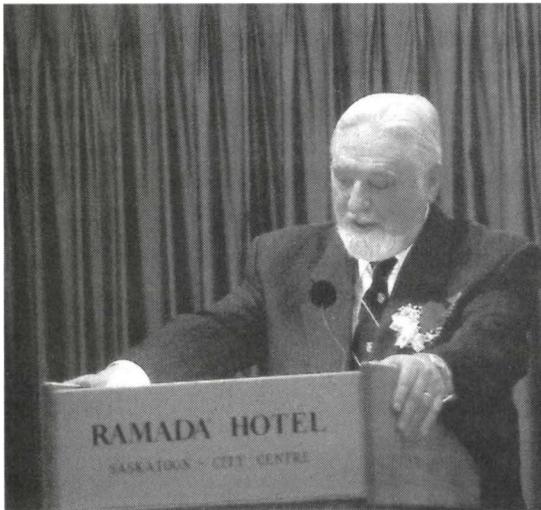
study and feminist theology. Back in the early seventies, we sometimes felt like voices in the wilderness. But we do see change. It is consoling to hear people like Ewert Cousins pay tribute to feminism as one of the significant movements of our time. In looking back, we see how much has been accomplished and how much remains to be done.

The image that best sums up my hope and inspiration is found in chapter thirteen of Luke's Gospel, the story of the woman who for eighteen years has lived with an infirmity of spirit. She was so bowed down under an oppression that she was unable to straighten up, unable to look up. Imagine eighteen years of seeing nothing but the ground, the floor, dust and dirt, of not seeing the sun, the moon, starry skies, the tops of trees, people's faces, smiles. We are not told what caused her oppression, but we can imagine any number of things that might have. Jesus notices her in the synagogue, where he was teaching on the Sabbath. He goes to her and tells her something about herself: "You can stand up straight." And she stood up and praised God.

I have a picture in my mind, of women bowed down with an infirm spirit, and hearing again—but for the first time—the message, "You are all right in your creation as woman. You are more than all right. You are beloved."

Thank you to the association for honouring me, and to all of you who have wished me well this evening. You are a wonderful community. It is a joy to be part of you.

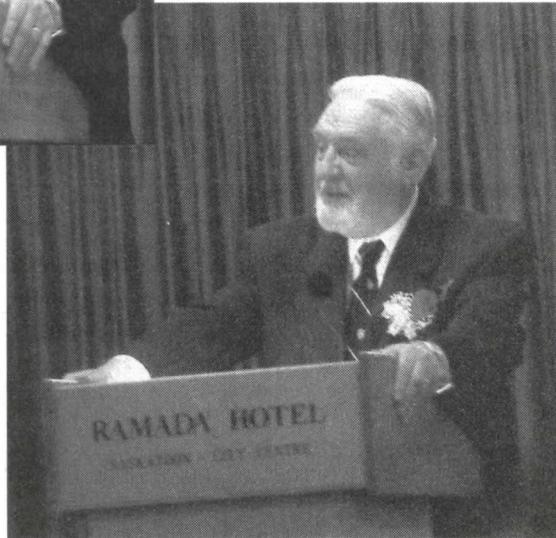
I will close with a prayer from Macrina Wiederkehr: "Oh God, help me to believe the truth about myself, no matter how beautiful it is."



KENNETH SCHMITZ

DISTINGUISHED ALUMNUS, 1999

“A man of reason
and faith”



“Tomorrow afternoon,” Bernard Daly said, “Ken Schmitz will drive to what was his grandparents’ farm near Windthorst, south-east of Regina, before flying to Vancouver on his way to Portland, Oregon, to give a lecture. Ken’s life, one could say, is summed up in that trip: from farm to lecture podium.”

Ken’s father was the Pool agent in Humboldt, where Ken attended elementary and high school, graduating in 1939. He was seventeen when the Second World War broke out. Over the next six years, Ken joined the RCAF, won the Distinguished Flying Cross, married Lillian Patterson from up the street, and enrolled in St. Thomas More College in the fall of 1945. He graduated *summa cum laude* in English and philosophy in 1948, then went on to the University of Toronto for an MA in philosophy in 1950, and a PhD in 1953. Jacques Maritain was one of his professors, and Etienne Gilson was his dissertation director. At the same time, under the direction of Anton Pegis, he earned a Licentiate in Medieval Studies.

There were no jobs for him in Canada when he graduated, and his first appointment was at Loyola

College in Los Angeles, where he was chair of the Philosophy Department from 1954 to 1957, teaching eighteen hours a week and wrapping newspapers on weekends in the mail room of the *Los Angeles Times* to supplement the family income. He was at Marquette University in Milwaukee from 1957 to 1965, then he took a cross-appointment in philosophy and religious studies at Indiana University. In 1968 he went to the Catholic University of America in Washington, DC. Then in 1971, finally, he got a Canadian appointment, to Trinity College at the University of Toronto. During these years Ken travelled widely, delivering papers at conferences around the world, usually accompanied by Lillian. Her death in 1998 ended their fifty-three-year marriage.

Ken has written and contributed to more than two dozen monographs, and upwards of a hundred articles. He has also written a text on Aquinas, available on audio cassette narrated by Charlton Heston.

Since his retirement in 1988, Ken has been a senior research publisher at the Cambridge, Massachusetts, Centre of Faith and Culture; he has taught for two

years in the Christianity and Culture program at St. Michael's College in Toronto; and in 1992, he became professor of philosophy and director of the doctoral program of the John Paul II Institute in

Washington, DC.

"A man of reason and faith," Bernard Daly concluded, "a distinguished alumnus of St. Thomas More College, Dr. Kenneth Schmitz."

KENNETH SCHMITZ

A Personal Story

It's good to be back here. I want to thank Bernard for the kind introduction, and to thank the Alumni/ae Association for this very distinguished award. I'd like to associate my wife Lillian with this award, since she enjoyed her years—our years—together at St. Thomas More College, 1945 to 1948, and she was very much a part of my career and my life.

I wondered what I would say to you, and I thought perhaps I could tell a personal story, at the centre of which is St Thomas More College. Now all of you undoubtedly have personal stories that you could tell, but I have the advantage of having the microphone, so I'm going to tell this one.

I was born in Humboldt and raised in a Catholic family. I went to a separate elementary school, then to the public high school in Humboldt at the age of fourteen. I had a very forceful history teacher, who taught me that the Church had been on the wrong side of every issue in its two-thousand-year history—there was the Inquisition, there were the Protestant martyrs, there was the French Revolution, there was Galileo, etc, etc. My faith, after eight years at a Catholic sepa-

rate school, must have been rather flimsy, because I bought the whole story. At the age of fourteen, on the 24th of December, Christmas Eve, I found myself standing in line in St. Augustine's parish church, waiting for confession, and I remembered the old apologetic manoeuvre: either Jesus was who he said he was, the son of God, or he was a bloody fool because he got himself killed for nothing. The trouble with that argument is that you can take the other alternative, which I did, and walked away.

Well then, the problem was what to do with my family. At Christmas, we'd all be going to receive the sacrament, but at that time there was an altar rail, and there was always terrible traffic back and forth, so it was easy to fake it. I just went with my family, and when I got up I didn't take communion; I just walked away a few short steps to the pew. It took me eighteen years to get back. And when I did get back there was no longer an altar rail.

That's the story I want to tell, you because St. Thomas More College played a very real, but a very unexpected role—certainly a very unintended role on my part—in my re-

turn. The war came along, and I joined the air force. I was only nineteen and very impressionable, and the recruiting sergeant was a Scot. He asked me a number of questions, and the last question was, "And what religion do you have?"

I said, "I don't have any."

He said, "Laddie, that won't do!"

I thought he was going to throw me out of the air force, so very reluctantly, I said, "Well, I was brought up Roman Catholic."

"Okay," he said, and he put those two letters, "RC," on my document.

When I came back from the war and applied at the University of Saskatchewan, my papers were sent here. Officials at the university saw the "RC" on them and sent them off to St. Thomas More College. Now, the facilities were not really adequate at the time, and the line-ups were long for everything—oh my!—and I found myself registering for classes in a very long line-up. And to my utter dismay, I saw at the end of the line, three Catholic priests sitting at a table. This was not what I had planned. But I noticed the parallel lines to the university courses, which were three or four times longer. I thought, well, I'll sign up at STM, and then, after a week or so, I'll switch over.

But I didn't bank on the fact that there were five very unusual individuals at St. Thomas More College. There was Fr. Joe O'Donnell, who insisted on all the Catholic elements in Shakespeare, and who taught me to love Browning and dislike Tennyson, a prejudice I've never been able to overcome. And there was gentle, quiet, Fr. Paul Mallon, who spoke such beautiful French. There was Eugene Cullinane, who crammed into one

course socialist business cycles, capitalist business cycles, and the Papal social encyclicals. There was Robert Miller, who taught us Maritain's philosophy. And there was Henry Carr, who became my mentor.

I had intended to study Political Science and go into the diplomatic corps. But just before Christmas, Fr. Carr came to me and said, "Have you ever thought of going on in philosophy?" Well, secretly, I was already hooked on philosophy, but I didn't think it baked any bread, and I had a growing family to feed. With great astuteness, Fr. Carr said to me, "You know, I can't promise it, but it seems to me that if you went through and got a doctorate in philosophy, there would be a job waiting for you at the end."

I applied at sixteen colleges in Canada, and there were no jobs here. But finally there was a job at a men's college in Los Angeles. Well, that went very well: here I am,

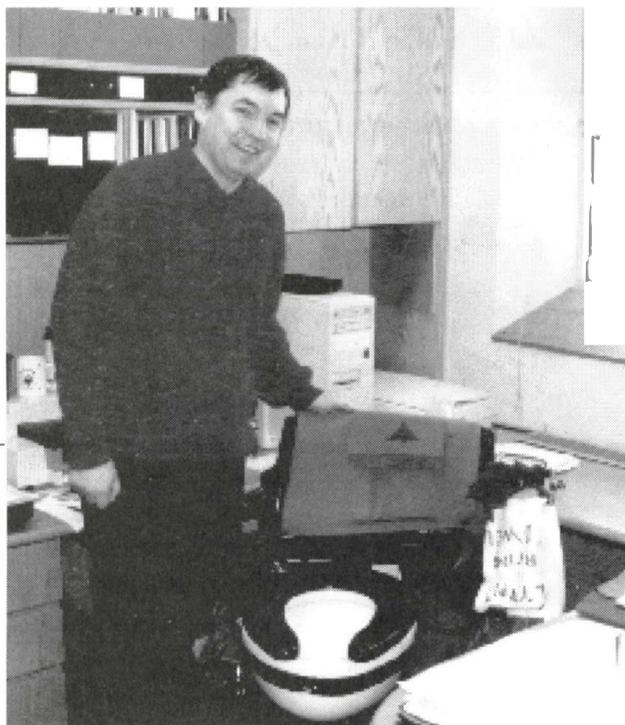
a lapsed Catholic, chairman of eight feisty Jesuits in the Philosophy Department. I made no secret about it, I simply said I wasn't a Catholic any more. But the college, I thought, had treated one of my colleagues very badly—a young married man with a family—and I announced that I was going to leave (not because I was brave, but because I had another offer).

My colleague was a daily communicant. He told me that he had to think, now, about how to get a job for the next year. He said, "I realize you don't have a problem, you're thinking of leaving the college, and I'm thinking of getting a job. Why don't you come with me, and we'll talk this thing through together?" I, in all innocence, rushed home, told my wife, who took all these things with good patience, and picked up a letter from Fr. Henry Carr—not one of his short and pithy ones, of about four words, that he used to send off, but

a long one reflecting on what it meant for him to be a member of the Catholic church.

Well, my friend took me to a Jesuit retreat house, the very order that had just fired me, and to my surprise, and almost against my will, I found myself being drawn back to the practise of my religion. Fr. Carr's letter and my friend's faith brought me back—eighteen years after those two short steps from the communion rail when I was fourteen.

You see the role that St. Thomas More College played in my life, and I'm sure in the lives of many others. That's why this story is not just a personal story, but has a general significance as well, and shows how, despite the best-laid plans of men, somehow the plans of God shape things differently. It was those two little letters—"RC"—written on my application form by a Scottish recruiting sergeant, who may have been a third-degree Mason for all I know, that brought me back to the church eventually, but not without the help of this college. And surely that must be one of the functions of the college, to bring its straying children back together again. So I believe those little letters "RC" should now be changed to "STM."



Candid Moments at STM

Assistant to the Dean Lynn Patrick Freistadt is pictured in his office with a familiar utilitarian object. The editor has not inquired too closely into the circumstances of this photograph, and does not intend to. Understanding would spoil the mystery.

A Tribute to Saskatchewan

When most of us are still snuggled in bed on a summer morning, STM alumnus and long-time friend of the College John Perret is up prowling around the prairie with his camera. In order to capture the shadows cast by the early morning sun, he needs to be on site, with his camera ready, before dawn. He is fascinated with both early morning and late evening light—he calls it “golden light”—when shadows bring out the contours of the prairie. He might return several times in a day, or at several times of the year, to find the perfect conditions at one location.

John also loves photographing in extreme weather conditions, including thunderstorms—at least once he has narrowly missed being struck by lightning and those winter days that beggar the imagination when the wind-chill drops to -60° C. He believes that extreme weather can be a positive experience; blizzards and tornadoes are just as important as warm, sunny days.

“I was born in Saskatoon, Saskatchewan, in the heart of the grain belt, in 1950,” John says. “The openness and varied climate of the prairies have been an inspiration and a source of creativity for me all my

life. Saskatchewan is considered by some to be a province that has little natural beauty and no variation in geography. Nothing could be further from the truth. Saskatchewan has everything from desert badlands to hundred-foot waterfalls. I have traveled extensively in Saskatchewan and have tried to capture the beauty of the prairies in my artwork and in my photography.”

John graduated from STM in 1974, and has been teaching fine arts at the high school level ever since, continuing his own studies at the same time. In 1989 he earned a Craftsmanship of Photographic Arts degree, and in 1996 a Masters of Photographic Arts. He currently teaches at Holy Cross High School in Saskatoon.

Saskatchewan In Sight is a collection of John’s landscape photography from the past twenty years. The photographs represent a variety of the province’s regions, geography, and weather. Published by Fifth House Ltd., *Saskatchewan In Sight* is available in bookstores across the country. Alumni/ae who want a personally autographed copy should call John 306-242-0804 or e-mail saskinsight@home.com.

“From the silent ruggedness of the north to the gentle contours of the Cypress Hills, the fertile southern farmlands to barren, snow-sculpted plains, Saskatchewan is a land of subtlety and contrast. Photographer John Perret captures the natural splendour of the province and its people in *Saskatchewan In Sight*. This compelling photographic odyssey traces seasonal changes, from the first signs of growth in spring to the intricate patterns of hoar frost in winter. Perret’s images of rolling wheatfields, golden tamaracks, weathered buildings, wildlife, and prairie skies form a beautiful tribute to a unique province.”

John Thompson congratulates John Perret on the publication of his new book, Saskatchewan In Sight.



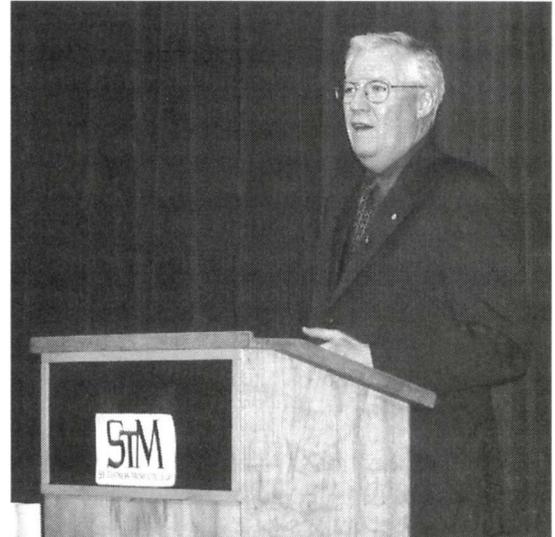
International Day for the Elimination of Racial Discrimination

THE NISGA'A TREATY AND THE JUSTICE OF ABORIGINAL LAND SETTLEMENTS

As part of the university's observance of the International Day for the Elimination of Racial Discrimination, STM alumnus Tom Molloy delivered a lecture entitled "The Nisga'a Treaty and the Justice of Aboriginal Land Settlements" in the STM auditorium on March 21. The well-attended lecture was based on Tom's extensive experience as a federal negotiator, specifically his role as Chief Federal Negotiator in the recently concluded Final Agreement of the Government of Canada with the Nisga'a Tribal Council and the Province of British Columbia, the first modern treaty in British Columbia history.

Tom Molloy also represents Canada in negotiations with the Sechelt of British Columbia and the Inuit of Northern Quebec. In 1993 he successfully concluded negotiations with the Inuit of the Eastern Arctic, resulting in the creation of the new territory of Nunavut. He was appointed Queen's Council in 1982, and named an Officer in the Order of Canada in 1996.

While at STM, Tom was active on student council, and doubtless it was here that he began honing his skills, first as a labour negotiator and then as a federal treaty negotiator. Of his four daughters—Corinne, Jennifer, Allison, and Kathryn—three have attended STM.



STM alumnus and Chief Federal Negotiator Tom Molloy speaks on the historic Nisga'a Final Agreement at STM on March 21, 200.

Tom's book, *The World is Our Witness: The Historic Journey of the Nisga'a into Canada*, co-authored with Newsletter editor Donald Ward, is being published this fall by Fifth House Ltd.

There can be few tales more dramatic or compelling than the modern struggle for aboriginal rights in Canada. True, those who seek tales of individual valour or villainy will be disappointed. We have no Sitting Bulls, no Crazy Horses, no General Custers or Geronimos. The closest we can come to that kind of notoriety is Louis Riel, the visionary Métis leader who exhausted all avenues of diplomacy before he finally, reluctantly took up arms in defence of his culture. That he and his Saskatchewan lieutenant, Gabriel Dumont, could cause such trouble—albeit short-lived—for the British Empire still amazes us. More tellingly, perhaps, that a half-caste, largely illiterate society could throw up two leaders of undoubted genius in a single generation was more than Canadian society could contemplate at the time.

And yet, Riel's struggle was in many ways the crucible of modern aboriginal land claims. From his first confident dispatches to the Canadian Government in 1869 to his final, desperate pleas in 1885, he sought not to exclude British and Canadian society from the wealth and promise of his birthright, but only to welcome settlers and newcomers in a manner that would respect the rights and traditions of his people. With very few exceptions, aboriginal society in Canada has followed his first choice ever since, seeking redress not through confrontation but through diplomacy and the law.

from The World is Our Witness

Thomas Deis: First STMSA President, 1937

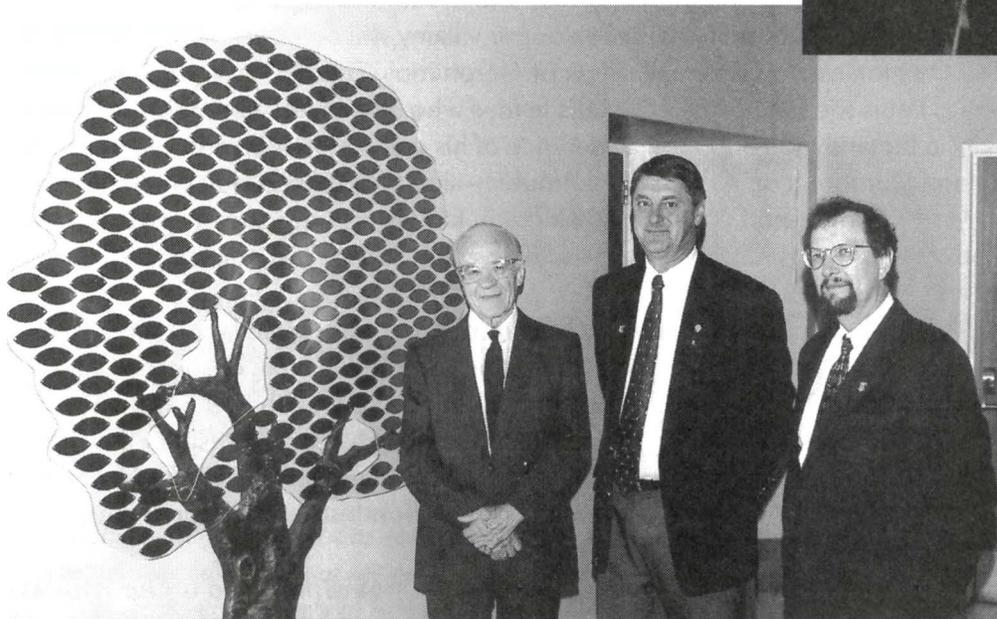
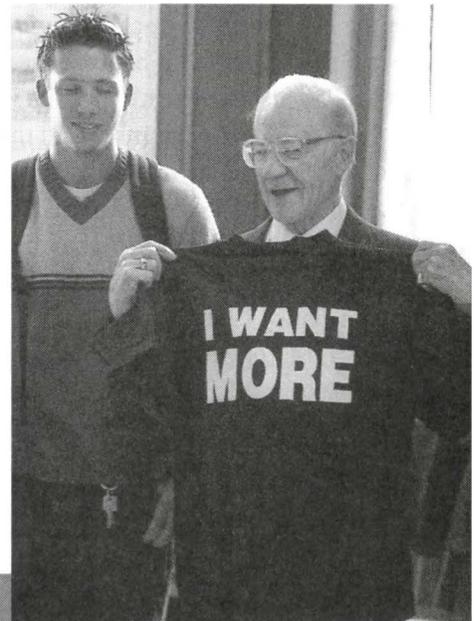
On Wednesday, September 22, 1999, STM received a very special guest—Mr. Thomas Deis, who was the first President of the STMSA in 1937. He graduated from St. Thomas More College in 1938, and from the College of Law in 1947. Over the past few years, Mr. Deis endowed three scholarships at St. Thomas More College: the Thomas Deis World War II Memorial Prize in honour of STM students who served Canada and gave their lives in the Second World War, the Thomas Deis '38 Prize in Philosophy in honour of Fr. Basil Markle, and the Thomas Deis Tribute to the Pioneers of Saskatchewan Scholarship in honour of Benedick and Magdalene Deis. Mr. Deis made similar gifts to the College of Law at the University of Saskatchewan.

On February 11, 2000, Thomas Deis passed away at the age of eighty-two. John Thompson wrote of Mr. Deis and his recent visit:

Those who met him at the time of his visit to STM last September were deeply impressed by “Tom.” He has been most generous in his support of the College and our students. Although I was unable to meet him at the time of his visit to the University last Fall, I had a number of wonderful conversations with him by telephone. He told me by phone and by letter how very much he

enjoyed his visit to the College, particularly our students honouring him as the first STMSA president. He was surprised that the White House was not still here, but he liked our “new” building very much. Tom looked forward to receiving the STM/Newman Alumni/ae *Newsletter*. Our conversations were about events and persons he read about in the *Newsletter*. He said it gave him pride in the College he had attended. We give thanks to God for Tom Deis. May his soul rest in peace and may his spirit continue in our midst.

Mike Dinsmore with Thomas Deis in the Fr. Swan Boardroom.



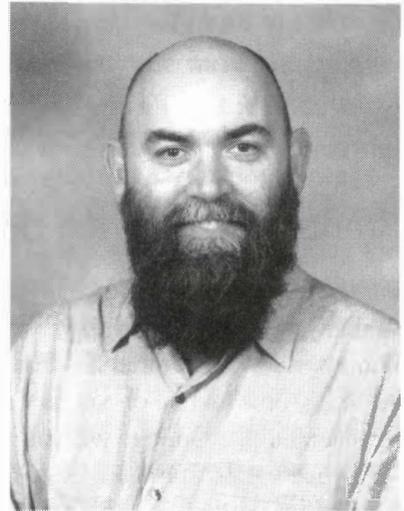
Thomas Deis with Claude Lang, Director of Student Services, and Dean Wilfrid Denis at the Donor Tree in the upper hallway at STM. Mr. Deis passed away shortly after his visit to STM.

FOCUS ON FACULTY

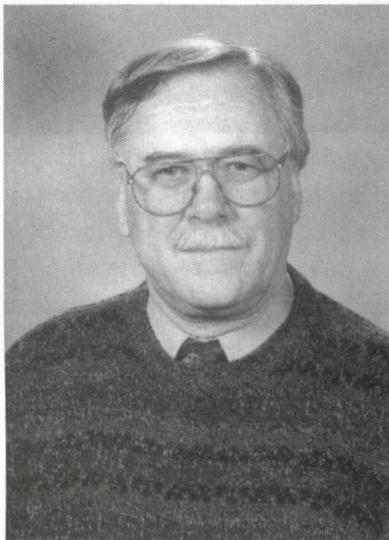
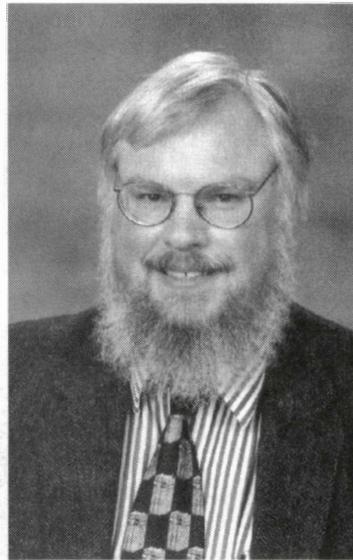


Dr. Elena Glazov-Corrigan has been appointed Head of the STM English Department for a three-year term effective July 1, 2000.

Dr. Myroslav Tataryn has been appointed head of the STM Religious Studies Department for a three-year term, effective July 1, 2000.

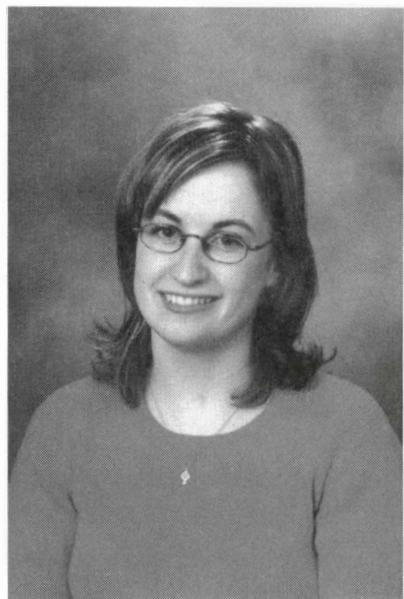


Dr. Alan Reese, who appears elsewhere in these pages as Pope Gregory the Great, has been appointed Head of the STM Department of History for a three-year term effective July 1, 2000. Alan has consistently, and erroneously, been referred to in these pages as an Assistant Professor. He was in fact promoted to the rank of Associate Professor when he received tenure last year.



Fr. Don MacLeod, CSB, a valued teacher and member of the campus ministry team at STM, has been appointed Principal of Bishop O'Dowd High School of Oakland, California, effective July 1, 2000. The Basilian community at O'Dowd High School had asked Fr. Don to consider the position, and after considerable consultation and discussion, the General Council of the Basilian Fathers made the appointment. Our thanks to Fr. MacLeod for his service to STM.

Tonya Wirchenko, STM's High School Liaison officer, has accepted a position in the Student Awards Office of the Registrar of the university. We thank Tonya for her countless contributions to the College and wish her well in her new position.



THANK YOU AND FAREWELL

At a reception in the Chelsea Lounge on April 5, 2000, faculty, staff, and board members gathered to pay tribute and give thanks for two remarkable people, John Thompson and Jane Morris. John, of course, has been our president for the past ten years, a position he is now leaving to return to the classroom. Jane Morris, after thirty-five years less one month in the STM library, has taken early retirement after twelve years as Head Librarian.

Brent Gough spoke on behalf of the Board of Governors

For the last ten years STM has been personified in so many ways in the smiling face of John Thompson. Whether that has been in the college building, on campus, or across Canada, John has represented this College well.

His dedication and work ethic have not wavered from his swearing in to this very day. Even during his illness, the College was never far from his thoughts.

Ironically, as the first lay president, John helped us to put into words what it meant to be a Catholic college in the Basilian tradition.

Farewells are always bittersweet. It will be sad to see John leave the presidency, but I know how much he is looking forward to returning to the classroom—lucky students!

For our part, we are being left with a college that has always been abundantly blessed in its students, staff, and faculty, and those blessings continue with

the coming of George Smith. But we also know that STM is much richer because of President John Thompson.



John Thompson with Jane Morris



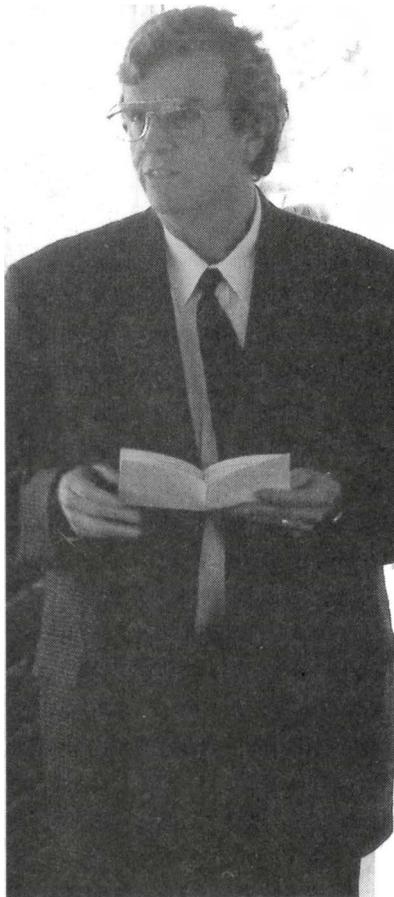
Brent Gough, Chair of the Board of Governors, with Patty and John Thompson. Patty received special recognition for all the work she has done for the College, not to mention the patience, charity, strength of will, and commitment—and above all, faith—she has shown throughout her husband's tenure as President.

Some Reflections on a Job Ten Years Later

More than ten years ago, I agreed to a job I had not expected to be asked to do. Now but eighty-six of the 3,368 days remain.

The STM worshipping community expresses its joy and gratitude by clapping: welcoming new Catholics at Easter, greeting Roma when she renewed her vows last December 8, delighting in the choir, welcoming special guests. Last October 31, sitting in a pew during Fr. Ron Fabbro's homily, I heard him thank . . . "John Thompson." Without warning, the worshipping community was clapping. Actually, they were clapping for you who are STM. In embarrassment that I got credit for your work, today I can thank you for renewing STM as a wonderful experiment in scholarly inquiry, faith, and community in partnership with our university, the University of Saskatchewan.

I need to mention several of you by name for all of us. Brent Gough, your leadership as Chair of the Board has meant good sense and good humour, giving us stability in some wobbly times. Roly Muir, as treasurer, your humanity and straight talk bridged our painful divisions while allowing us to pay our bills. And John Brennan, you generously took on the position of treasurer, giving us your years of experience as Dean of Commerce. As secretary to the president, Dawn Sinclair, you managed order and offered loyalty in the midst of my chaos, making me look better than I am. Kevin Corrigan, as I said a year ago, you gave STM renewed academic strength, energy, and legitimacy as Dean. For twenty-three years, Bob Lemke, you looked after STM's building and money, navigating us through fluctuating budgets and five presidents. Wilfrid Denis and Greg Fowler, fellow Admin. Committee members, your intelligence, integrity, and



hard work as Dean and Controller strengthen our relationships with the university while ensuring that all of us are in good and capable hands. Dan Jiricka, Leo Langlois, and Sandy Dutkiwch, our maintenance personnel, you remind us of the importance of the ordinary. While we like to see ourselves as thinking the great thoughts, we don't do that without clean floors, toilet paper in the bathrooms, and a thousand details we can ignore because you look after them and us. And this year has had new energy with chef Derek Cotton and Jason Stroker at *Choices on Campus*.

In the midst of dark days, there were times of joy: evenings when we celebrated Emmett Hall's ninety-fifth birthday, honoured women religious of the Saskatoon diocese, said "thank you" to Father Swan and "thank you" to the Basilian Fathers, and launched the Prairie Centre; the day we finally got Chris Foley into archaeology. Each time we received signed contracts from new faculty and staff who had decided to come to STM, I felt joy. I still do in your presence here, more than you can imagine. Students and student leaders evoke deep pride and joy.

Like people, federated colleges need friends. Fr. Henry Carr observed that federation would only work if built on friendship. STM has been blessed with you as friends in the College of Arts and Science, Student Services, Murray Library, and the University administration. Peter, Tom and library staff, your leadership, collaboration, academic standards, and good sense are gifts STM receives daily through federation. Board and Corporation members, you are friends who represent our Catholic constituency up close. The late Bishop James Mahoney and Bishop James Weisgerber have been friends. Don Gorsalitz, your

work has nourished and extended the circle of STM friends. Presidents need friends, too. Some need to be named today: Andrew Britz, Mary Miller, Bill Bergen, and the late Urban Donlevy Sr. from the campaign, Blaine Holmlund, David Male and Barrie Dubray from my year at Issues and Options, Denis Pelletier, Ron Griffin, Kam Midha, Tony Sieben, Jim Kelly. Margaret Dutli and the Friends of Sophia welcomed me as a friend too.

And my family. Andrew and Mark have tolerated a dad absorbed by this job. Beyond any reasonable measure, Patty supported me and our college. In 1994, the review committee members asked that I take a second term. Although I had decided one term paid all my dues and then some, Patty supported their decision against mine. Today I can express publicly my deep gratitude to you, Patty, and acknowledge how much you did unseen for STM these ten years.

I didn't figure out this job. I did, however, learn from doing it. First, if you don't want the job, don't let your name stand. Second, if you think the president's job has power, you are both right and wrong. It has power only if faculty and staff are willing to use you in the office to get things done. Third, when the College needs others and they turn us down, tell them that's the wrong answer. The community comes first. All of us need each other. Finally, care and policy both count. Don't choose between them.

I hope our College is not worse off for my days in the job. The obligation that kept me awake nights and got me up early mornings was to those who established STM and to those who proudly call them-

selves alumnae and alumni. I am grateful to Margaret Sanche for *Heartwood*. Your biography of a College allowed me, a kid from just outside Los Angeles, to appreciate and appropriate STM's western Canadian history and spirit as my own:

- prairie
- Basilian
- Catholic
- liberal arts
- federated with the University of Saskatchewan.

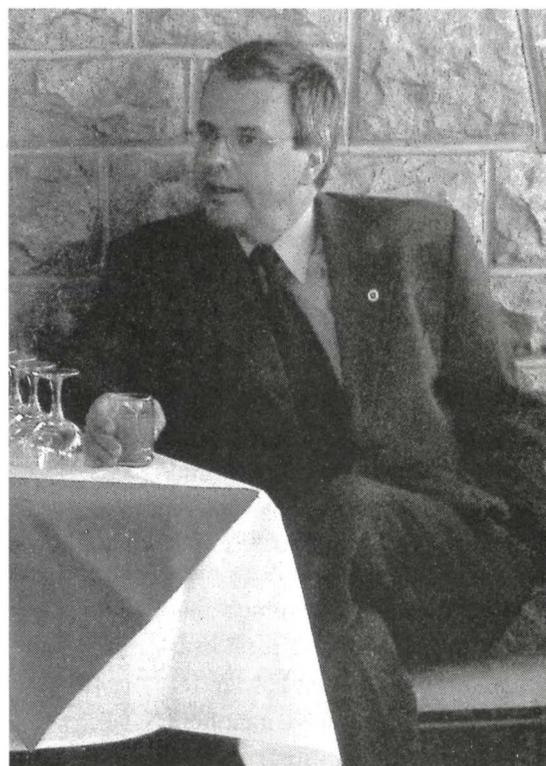
For ten years, these phrases and the insistent voices they name provoked worry and demanded work. My hope has been to hand on STM renewed for those who come after, in thanks to those who came before. I wish to mention Stephen Gradish, Fr. Jack McReavy, Mike Keenan, John Stack, David Farmer, Fr. Oscar Regan. Institutions, though gifts, are not cheap grace.

It's now Fr. George Smith's turn at this job. As I return to teaching and research, to a life with students, I offer him my full support. With my wish for STM, expressed in Federico Garcia Lorca's words which I quoted ten years ago, and with a prayer, I close:

All our art is water drawn from the well of the people.
Let us give it back to them in a cup of gold so that
in drinking of it they may recognize themselves.

St. Thomas More, pray for us.

*University of
Saskatchewan
President Peter
MacKinnon attended
the reception in the
Chelsea Lounge.*



“We will miss you, Jane”

JANE MORRIS RETIRES AFTER THIRTY-FIVE YEARS IN THE SHANNON LIBRARY

“Let me say a few words about the person we affectionately call Jane,” said John Thompson. “You already know of Jane’s Scottish origins. Saving money seems to give her the pleasure that drinking gives the Irish.” She was always careful with her budgets. She was hardworking, and placed high demands on herself, both professionally and personally. She was always looking for ways to do things better, and to find new ways of doing things that were more efficient and saved money.

Above all, she was friendly, cheerful, and enthusiastic, and that attitude permeated the library and its operations.

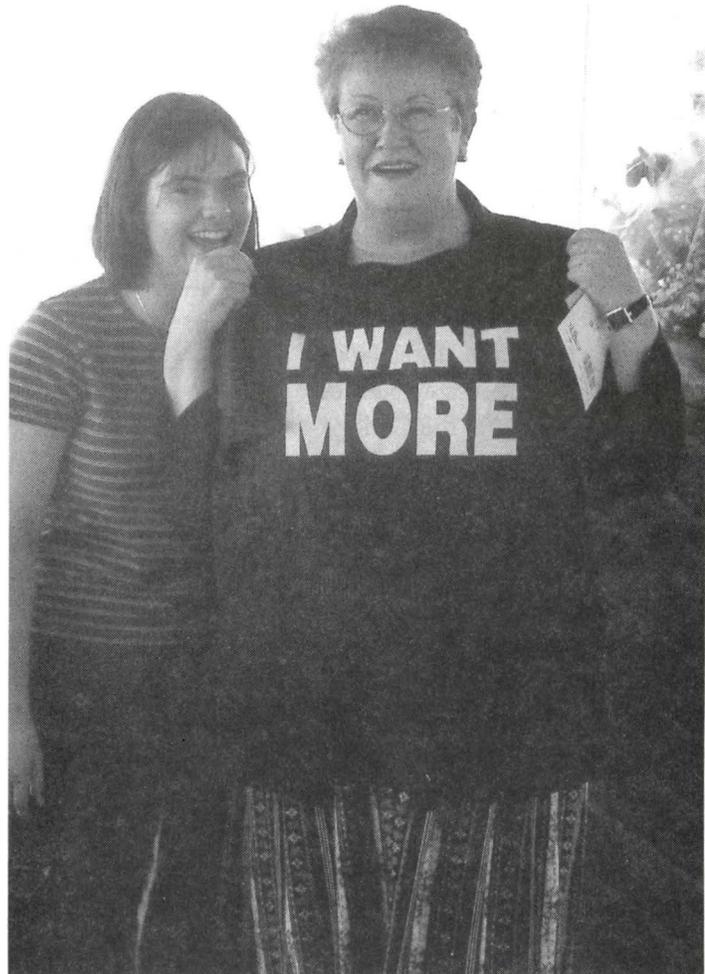
Jane Morris was born in Alexandria, Scotland, a suburb of Glasgow, and came to Canada in October 1964. She found herself in Saskatoon in February 1965. She began work as a library clerk at STM in August of that year, the day after her interview with the librarian, Jim Feeley. In 1976 she was promoted to Library Assistant, and

in 1988 to Acting Librarian on the departure of Margot King. In 1989, after working for four STM librarians, she was named Head Librarian.

In her thirty-five years (minus one month) in the Shannon Library, Jane has seen enormous changes in the tasks of librarians and the operations of libraries. In the 1980s, STM made a decision to go “electronic,” using a CD-ROM system known as LaserGuide and its accompanying cataloguing system,

Christine Hansen, STMSU president for 1999-2000, presents Jane with an I WANT MORE tee-shirt.

Library assistant Dorothy Abernethy, below, with Jane.



LaserQuest. This was a joint project with the Theological Colleges, St. Peter's, the Canadian Bible College, and STM. It meant retyping more than 45,000 records, but by the late 1980s, because of Jane Morris's competent supervision and prodigious personal effort, all of STM's holdings were available on a CD-ROM for searching.

When books began disappearing from the library at an alarming rate, Jane decided that we need an electronic security gate. This meant inserting magnetic strips into more than 45,000 books. But again, Jane had the system operational by the fall of 1993, and the rate of books disappearing dropped from over a thousand in three years to virtually zero.

When STM saw the need for an electronic circulation system, Jane came up with a local electronic cataloguing system, Lexifile. So now more than 45,000 books needed barcodes. By September 1995, Lexifile and the new circulation system were operational.

When the College decided to sell the Dawson collection, it was Jane's suggestion that the money be used to put the Ethernet in the College. So we see that Jane Morris was instrumental in bringing STM's Shannon Library to the information age.

More than that, John Thompson concluded, "Jane is a loyal, dedicated Christian woman, a friend to many of us. We will miss you, Jane. We wish you good health, many years of well-deserved retirement, and good friends. Come and visit us often. You are always welcome here."

ALL YOU EVER WANTED TO KNOW ABOUT:

student services

faculty & staff

facilities

academic programs

campus ministry

the development office

the alumni/ae association

major lectures

art & architecture

history of stm

the shannon library

canadian catholic colleges

coming events at stm & on campus

visit STM's web site at
www.usask.ca/stm/
with special thanks to zu.com, saskatoon

The Michael Keenan Memorial Lecture



The thirteenth annual Michael Keenan Memorial Lecture was held on November 2, 1999, in the STM auditorium, with over 150 people in attendance. Dr. Roy Culpeper, President of the North-South Institute, presented a thought-provoking lecture on “Governing Global Markets: Rights, Responsibilities, and Rules.”

Born in Karachi, Dr. Culpeper has lived in Canada since 1959, earning a PhD in Economics from

the University of Toronto in 1975. He joined the North-South Institute in 1986, serving as Vice-President and Co-ordinator of Research from 1991 until he was appointed President in 1995. Dr. Culpeper has held positions with the Manitoba government and with the federal departments of Finance and External Affairs. From 1983 to 1986, he was advisor to the Canadian executive director at the World Bank in Washington, DC.

EXCERPTS

Globalization and Corporate Responsibility

By its very nature, the rapid expansion of global markets entails growth in the power and influence of key private sector actors: investors, banks, multinational corporations, and a large number of smaller firms doing international business. What responsibilities do such corporate actors bear for the impact of their operations around the world? To what extent should they be responsible for working conditions in developing countries? For the environmental degradation they sometimes cause? Should they even think about issues such as basic human rights in countries where they invest? What kinds of rules would be necessary to turn corporate responsibility into accountability and to enforce higher standards of conduct?

Is Globalization Inevitable?

If global economic integration is leading to local social disintegration, as many critics contend, should globalization be stopped, even reversed? Although I agree with this diagnosis, I personally don't find such questions very useful in developing realizable and pragmatic policy solutions. Moreover, globalization is not a purveyor of universal destruction; it brings tangible benefits to people around the world, albeit skewed toward the already rich. So the essential question is not *whether* globalization occurs, but *how*.

My basic message is one of hope. The power of global markets may seem formidable, but it is important to remember that that power provides many benefits and helps resolve many problems, just as it creates dislocation in its wake. Just as formidable are the counter-acting pressures by individuals and civil society organizations to assert their rights, ensure the social responsibility of corporations and governments, and make sure the rules are effective and observed. The challenge of the 21st century is to bring about a new balance between market and society, one that will continue to unleash the creative energies of private entrepreneurship without eroding the social basis of co-operation.

The full text of Dr. Culpeper's lecture is available from the President's Office, STM

Центр Дослідження Української Спадщини

Prairie Centre for the Study of Ukrainian Heritage

The Prairie Centre for the Study of Ukrainian Heritage has been awarded a Canadian Millennium Partnership Grant. This funding is in support of the projects being undertaken by the Prairie Centre, including publication of the Mohyla lectures, publication of the Windows to the East lectures, cataloguing and organizing the library collection received from the Yorkton Province of the Redemptorist Fathers, setting up archives, undertaking an oral history project, and creating a web site to make the holdings and resources of the Prairie Centre available.

THE CENTRE

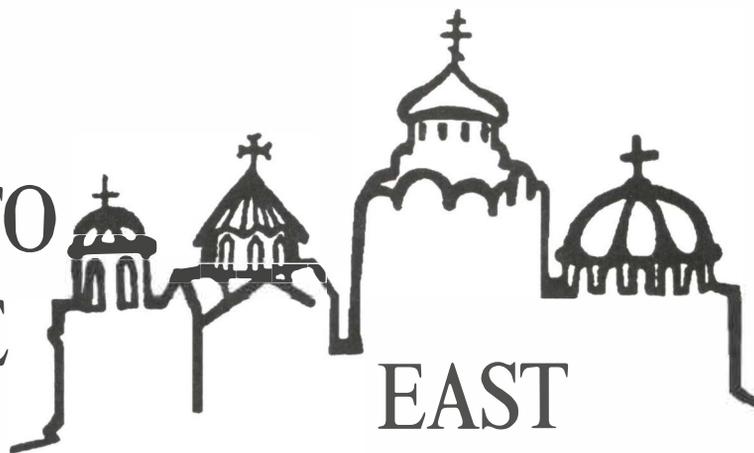
The Prairie Centre for the Study of Ukrainian Heritage is an academic unit of St. Thomas More College. Building on the long tradition of Ukrainian Studies at the University of Saskatchewan, the Centre's primary function is to serve as a research and resource unit devoted to the study of the social, cultural, political, and religious aspects of Ukrainian Canadian life.

The mandate of the Prairie Centre is national in scope, but its focus is on the historical and geographical heartland of Ukrainian settlement in Canada: the Canadian Prairies. Centre faculty and researchers work toward documenting, interpreting, deliberating, assessing, and communicating to a wider audience the Ukrainian Canadian experience in its various dimensions.



Left to right: Prairie Centre benefactor Dr. Victor Buyniak, Dean Wilfrid Denis, President John Thompson, Mohyla lecturer Myrna Kostash, Dr. Myroslaw Tataryn, Prairie Centre Director Dr. Bohdan Kordan, and Mrs. Michelene and Dr. Stephen Worobetz, who recently gave the College another major donation in support of the Prairie Centre.

WINDOWS TO THE EAST



The Seventh Annual Windows to the East public lectures were held at the College on the February 3 and 4, 2000. This year, the popular lecture series featured a scholar and an artist, a lay person and a priest—two theologians working in different media. The featured speakers were Fr. Anthony Ugolnick and Ms. Marianna Savaryn.

Fr. Ugolnick, a specialist in English literature, holds the Elijah Kresge Chair in the English Department at Franklin and Marshall Colleges, Pennsylvania. He has taught in the United States and in Russia, and currently serves with the Ukrainian Orthodox Church.

Ms. Savaryn resides in Edmon-

ton. As an artist, Ms. Savaryn discovered iconography as an art form that allowed her to combine a medium of artistic expression with a means toward spiritual fulfilment. As an iconographer, she seeks to put the words and deeds of Our Lord into a visual prayer, thus nourishing both the mind and the soul.

The two presenters were drawn together in conversation on the theme of “Eastern Christianity in a Post-Modern World.” How do the values and traditions of Eastern Christianity fare in a post-modern world? Does a religion whose roots rest in ancient Byzantium retain its relevance in a world driven by in-

dividualism, consumerism, and immediate gratification? Does an ancient art form such as iconography speak to the post-modern soul?

In addition, Linda Stark, STM’s gallery curator, organized an exposition of current and historic icons in our art gallery, and Dr. Myroslaw Tataryn of STM’s Religious Studies department was interviewed by the *Prairie Messenger* under the headline “Eastern Christianity focus of lecture series.” A subsequent article in the *Saskatoon StarPhoenix*, “Lectures open windows to Eastern Christianity,” assured an interesting and well-attended ecumenical event.

The Mohyla Lecture

The fifth annual Mohyla Lecture, presented by the Prairie Centre for the Study of Ukrainian Heritage, was held on November 19, 1999 in the Shannon Library. The lecture was presented by the well-known author, Myrna Kostash, who spoke on “All of Baba’s Children: Ethnic Identity in the Next Canada.”

Myrna Kostash, a former president of the Writers Union of Canada, has written extensively on topics of Canadian interest. As well as short fiction, reviews, and columns, she has published a number of books, including *All of Baba’s Children*, *Bloodlines*, and *The Doomed Bridegroom*.



THE SIXTH ANNUAL PRESIDENT'S DINNER

NOVEMBER 20, 1999

Honouring the Basilian Fathers

for
leadership,
dedication,
and
inspiration
in
Catholic Higher
Education

The Sixth Annual President's Dinner was held on Saturday evening, November 20 at the Travelodge in Saskatoon. Nearly two hundred people attended, among whom were eighteen Basilians, including Superior-General Father Ran Fabbro, STM's incoming President Father George Smith, and other members of the General Council. Fathers Bud Pare, Paul Rennick, John Callaghan, Ron Griffin, Ed Heidt, and Don McLeod, who had been or are at STM, were also in attendance, along with Father Eugene O'Reilly, who had taught at St. Paul's High School in Saskatoon.

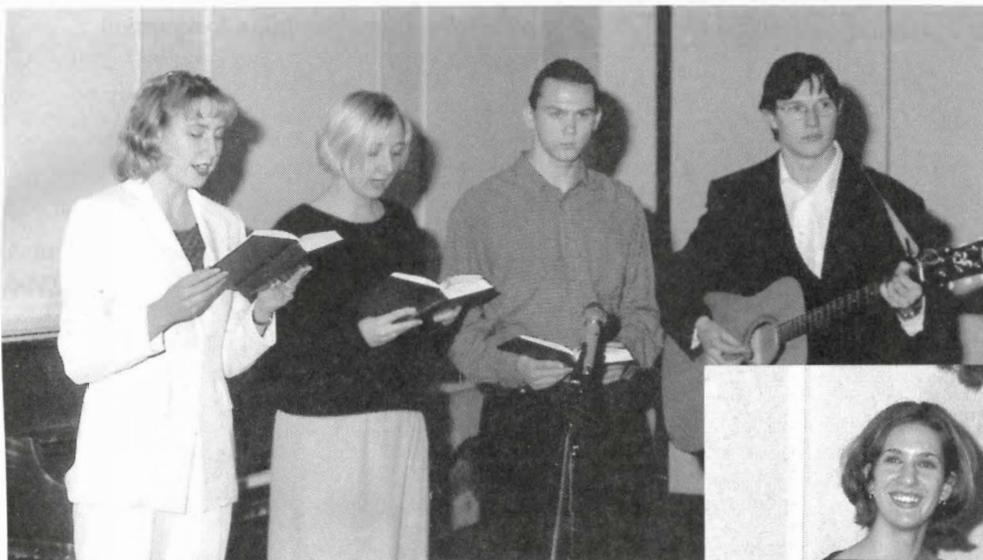
The speakers included Sara Knowles, a second-year student in residence at Ogle Hall; Jana and Greg Thomas, graduates of the early 1990s; Danielle and Ted Fortosky, graduates of the 1960s; and Sister Irene Poelzer, a graduate of the late 1940s. Bishop James Weisgerber also spoke, bringing greetings from the diocese.

On behalf of the Congregation, Father Ron Fabbro received the Thomas More medal, a picture of the tapestry of St. Basil the Great which hangs in the STM Chapel, and a book of letters from past STMSU and Newman Centre presidents and vice-presidents. Each of the eighteen Basilians present received a Thomas More medal lapel pin, and letters from ten Basilians who could not attend the evening were read by Brent Gough. Dean Wilfrid Denis presented three STM students—Gwen Fieber, Christina Petrisor, and Carrie Roblin—with \$500 bursaries from the Founding Fathers Trust.

"I am most pleased by the outcome of the evening," John Thompson remarked: "that the Basilian Fathers, to whom we owe so much as a College and individually, felt honoured by our collective expression of gratitude."

B O N I T A T E M E T D I S C I P L I N A M E T S C I E N T I A M D O C E M E

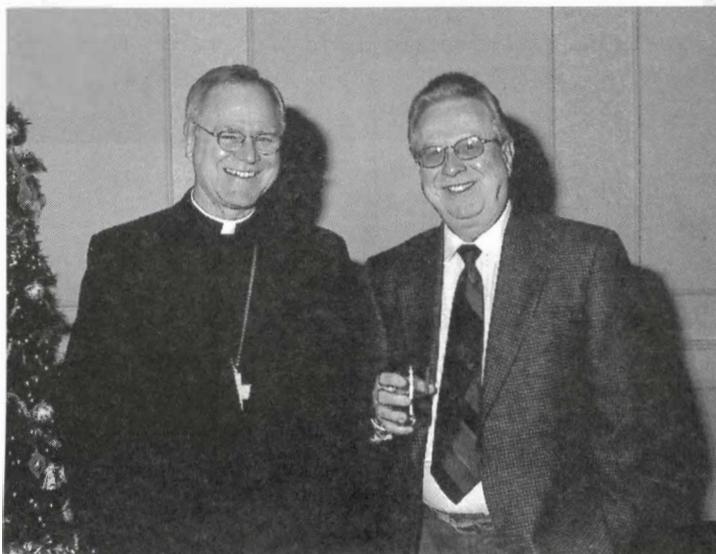
THE SIXTH ANNUAL PRESIDENT'S DINNER: HONOURING THE BASILIAN FATHERS



Members of Newman Chorus opened the evening with "Gather Us In."



Sarah Knowles



Bishop—now Archbishop—Weisgerber, with Father Bud Pare.



Brent Gough, Chair of the Board of Governors and Master of Ceremonies.

TEACH ME GOODNESS AND DISCIPLINE AND KNOWLEDGE

THE SIXTH ANNUAL PRESIDENT'S DINNER: HONOURING THE BASILIAN FATHERS



Anne Ballantyne, Alumni/ae Association President.

Greg and Jana Thomas, graduates of the early 1990s.



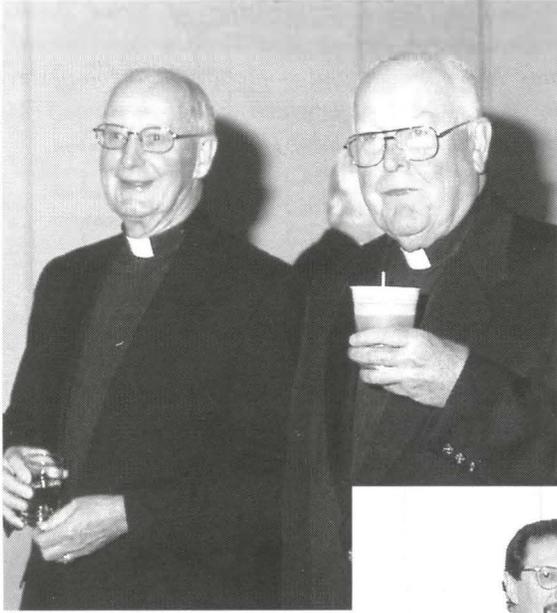
Sister Irene Poelzer, a graduate of the late 1940s.



Bishop Weisgerber brings greetings from the diocese.

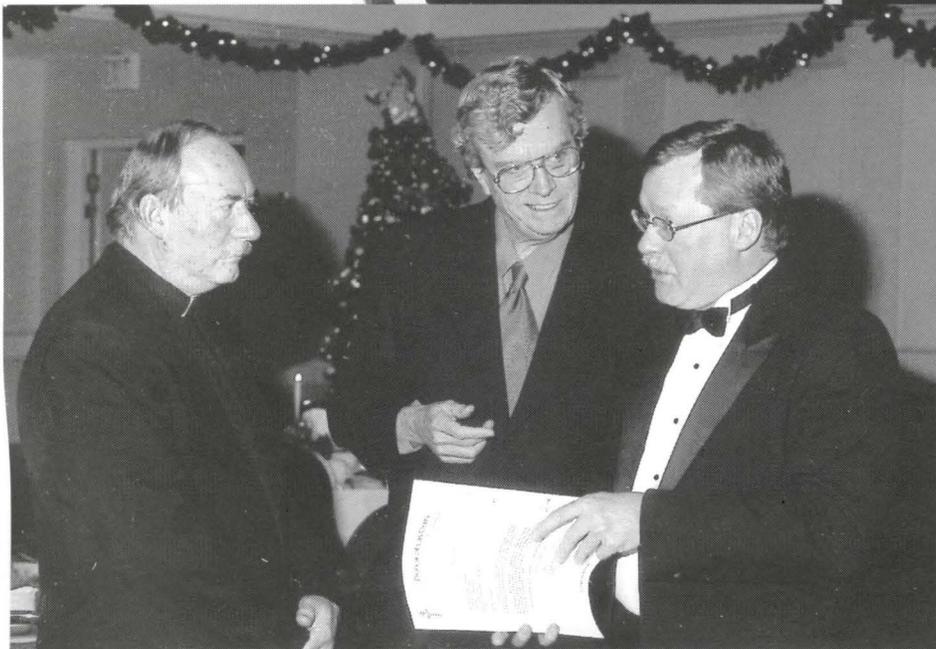
B O N I T A T E M E T D I S C I P L I N A M E T S C I E N T I A M D O C E M E

THE SIXTH ANNUAL PRESIDENT'S DINNER: HONOURING THE BASILIAN FATHERS



Basilians Robert Howell and John Callaghan.

Dean Wilfrid Denis presents STM students Gwen Fieber, Christina Petrisor, and Carrie Roblin with bursaries from the Founding Fathers Trust.



John Thompson and Brent Gough chat with one of the guests.

TEACH ME GOODNESS AND DISCIPLINE AND KNOWLEDGE



On behalf of the Congregation of Saint Basil, Superior-General Father Ron Fabbro receives the Thomas More medal and a picture of the tapestry of St. Basil the Great which hangs in the STM Chapel from President John Thompson.



Honouring
the
Basilian
Fathers



BONITATEM ET DISCIPLINAM ET SCIENTIAM DOCE ME

BASILIAN FATHERS AT SAIN THOMAS MORE COLLEGE

NAME	STM YEARS	DEATH
Anglin, Gerald F.	1936-1942	October 17, 1996
Beaune, George	1972-1974	
Black, J. Bernard	1956-1959	September 14, 1995
Boyd, J. Ian	1965-1999	
Burns, Francis L.	1948-58;1963-79	September 3, 1979
Callaghan, John F.	1958-1960	
Callam, Daniel D.	1977-1997	
Campbell, Leo	1993-1995	
Carr, Henry	1942-1949	November 28, 1963
Corrigan, John V.	1952-1955	October 5, 1962
Cullinane, Eugene	1939-1948	March 31, 1997
D'Souza, Mario O.	1987-1988	
DeValk, Alphonse A.	1967-1978	
Finn, Robert W.	1949-1968	January 24, 1995
Gallagher, John (Jack)	1961-1964	
Griffin, Ronald J.	1973-77;1980-83;1986-	
Hanrahan, T. James	1982-1989	
Heidt, Ed	1992-	
Hetzler, Leo A.	1978-1979	
Hogan, Brian F.	1974-77; 1983-86	
Kelly, James J.	1972-1973	June 22, 1992
Kelly, Neil	1990-1991	August 13, 1999
Kennedy, Leonard A.	1948-52;1955-60;1977-82	
Kirley, Kevin J.	1971-1989	
Lebel, Eugene C.	1939-1941	August 11, 1986
Macdonald, D. Gordon	1964-66;1986-96	June 28, 1996
Mallon, J. Paul	1942-1970	February 10, 1974
Mallon, T. Greg	1960-1978	December 11, 1991
Marceau, William	1997-1998	August 6, 2000
McCarthy, Don	1960-1961	
McCorkell, Edmund J.	1941-1942	March 9, 1980
McGahey, Joseph E.	1941-1945	December 2, 1945
McLeod, Don	1997-2000	
McReavy, John (Jack) J.	1967-1978	September 26, 1978
Miller, Robert G.	1943-1948	December 21, 1997
Montague, Robert	1953-1965	October 27, 1968
Munnelly, Leo J.	1946-1949	May 7, 1981
Neill, Robert F.	1960-1970	
O'Brien, William H.	1967-1981	December 8, 1998
O'Donnell, Joseph L.	1945-1969	December 18, 1984
O'Halloran, Robert T.	1978-1983	
Paré, Ulysse E. (Bud)	1968-1978	
Penny, Joseph G.	1981-1995	June 11, 2000
Pilecki, Gerard A.	1959-1961	
Quinlan, Leonard C.	1943-1945	February 21, 1983
Quinn, Joseph A.	1964-1965	
Regan, W. Oscar	1962-1994	August 31, 1994
Rennick, Paul	1983-1990	
Rush, E. Leonard	1936-1941	December 24, 1979
Smith, Allan	1990-1992	
Smith, George	2000-	
Stokes, Thomas J.	1960-1966	
Sullivan, Basil	1949-1966	June 24, 1983
Swan, Peter J. M.	1961-1977	
Vander Zanden, George	1966-1969	
Zorzi, Dan	1989-1991	

STM/NEWMAN ALUMNI/AE ASSOCIATION
1437 College Drive
Saskatoon SK S7N 0W6



ON THE COVER

John Thompson receives the signed, framed caricature of himself that appeared on the cover of the Spring 1994 issue of the Newsletter. John had been awarded the Heart of STM Award by the students in March of that year. The caricature was drawn by Mark Abernethy.

During John's installation as President of STM ten years ago.

*Mark Thompson, his father John, and Claude Lang at the St. Joseph's Classic Invitational Basketball Tournament. **

** The third annual St. Joseph's Classic Invitational Basketball Tournament was held on January 27-29, 2000. Six senior boys teams and four senior girls teams participated in the event, which was co-sponsored by the Saskatoon Catholic schools, St. Joseph's High School, the Knights of Columbus, and STM. As part of the tournament, the teams and their coaches attended mass at STM, followed by lunch in the auditorium. The tournament has become an important recruiting effort for the College among high school students and their parents. Financial support was received from Raynor Agencies, College Drive Dairy Queen, and A.L. Treppel and Associates Drafting Ltd.*

KEEP IN TOUCH



ST. THOMAS MORE COLLEGE & NEWMAN ALUMNI/AE ASSOCIATION