

ST. THOMAS MORE COLLEGE AND NEWMAN AUMNI/AE

STM Newsletter



FALL/WINTER 2002-03

Contents

From the President	1
<i>Rev. George T. Smith, CSB</i>	
From the Dean	3
<i>Wilfrid Denis</i>	
Corporation Weekend 2002	6
<i>Honouring Brent Gough, Dennis Dorgan, and Peter Dielschneider.</i>	6
<i>Distinguished Alumna and Alumnus, 2002: Betty Farrell and Michael Krochak</i>	8
<i>The Margaret Dutli Award: Rev. Myrozlaw Tataryn</i>	9
St. Thomas More Lawyers' Guild Inaugurated	10
<i>On the Road to Jericho: A Talk by Chief Justice Edward Bayda</i>	10
The Carr Symposium	15
<i>Margaret Sanche, Bernard Daly</i>	
Focus on Newman	18
<i>76 in 2002</i>	
Focus on STMSU	21
<i>Autumn Nocturne: Recreating a Tradition</i>	
The 9th Annual Golf Tournament	26
STM Welcomes Gertrude Rompré back to Campus Ministry	28

LET'S TALK



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THE ST. THOMAS MORE COLLEGE AND NEWMAN ALUMNI/AE ASSOCIATION

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FROM THE PRESIDENT

Remembering the Past, Living the Present, Looking to the Future

Rev. George T. Smith, CSB

In his Apostolic Letter *Novo Millennio Ineunte*, issued in January, 2001, Pope John Paul II issued a splendid invitation to the church as we marked the close of the Great Jubilee of the year 2000. He invited the entire church “to remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence” (*NMI*, 1). As I prepared for this year’s annual meeting of the STM Corporation, held on November 16, I searched for some single figure or story that might allow us to remember our past, live our present, and look to the future. As we prepare to celebrate the 40th anniversary of the death of Father Henry Carr, CSB, principal of STM from 1942-49, it seems appropriate to draw upon his legacy to unite our remembering, our living, and our looking to the future.

In the homily preached at Father Carr’s funeral mass in 1963, Father Lawrence Shook, CSB, then president of the Pontifical Institute of Medieval Studies, identified three important and distinctive contributions to Canadian education made by Father Carr.* As I read Father Shook’s homily it struck me that the three contributions Father Carr made might well be the three most important academic contributions that our college strives to make and which identify the important and distinctive contributions we do make to Catholic higher education in Western Canada.

Father Carr’s first important contribution to Canadian Catholic education was to prepare the first gen-

eration of Catholic students to matriculate into the University of Toronto. The first group of students who matriculated into the University of Toronto would be the first group of St. Michael’s College students to graduate from the University of Toronto, and therefore the first to give meaning to St. Michael’s federation with the university. It was Father Carr who put into place the programs of study that would ease his students’ transition from secondary education to university education. This is also an important and distinct contribution that our college makes.

The second contribution of Father Carr, identified by Father Shook in his funeral homily, was in the area of university federation. Carr’s efforts to ensure that St. Michael’s became a federated arts college in the provincial University of Toronto under the *University Act* of 1906 profoundly affected the history of Catholic education in Canada. And federation is the particular contribution of our college. The heart and soul of federation is St. Thomas More College faculty teaching students of the University of Saskatchewan. That is the vision that Father Carr had for St. Michael’s, and it is the vision that we live out, almost one hundred years later, in a manner that would have far exceeded his most ambitious dreams.

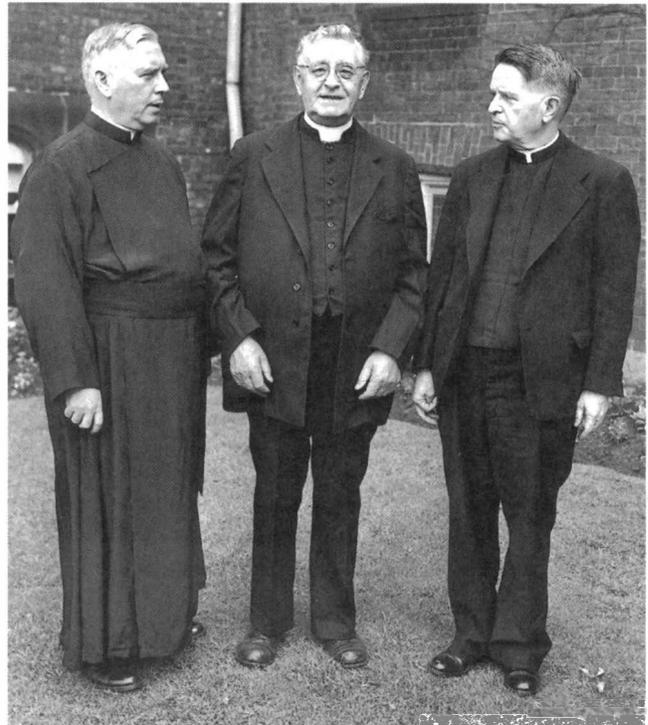
Father Carr’s third contribution to Canadian Catholic higher education was made by the leading role he played in the founding of the Institute of Medieval Studies, thus guaranteeing the place of research at the centre of St. Michael’s College. And that, too, is a special contribution of our college: the distinguished research

* Lawrence K. Shook, CSB, “Father Carr: Educator, Superior, Friend,” in *The Basilian Teacher* (March 1964), pp. 291-300.

carried out by our faculty in the humanities and social sciences. A review of the Dean's report will indicate the breadth, depth, and quality of that research.

Assisting students with the transition from high school to university, teaching through federation, and the complementarity of research: these were the great contributions of Father Carr, and they are the great academic contributions of our College. They come together in the legacy of one of the greatest educators in our nation's history, and they allow us to "to remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence."

Father Henry Carr, CSB (far right) stands with Fathers J. F. Dooley (centre) and E. J. McCorkell, CSB in front of the Clover Hill building at St. Michael's College, Toronto, in 1952, the year of the college's centennial.



UNIVERSITY OF ST. MICHAEL'S COLLEGE ARCHIVES, CARR PHOTO COLLECTION

STM Serves the Community

STM began the 2002-03 academic year with the highest enrolment ever, with 1,754 STM students and 8,712 three-credit course registrations. This gives the college the potential to educate an even greater number of students in the humanities and social sciences, and to touch their hearts and souls in ways that are too numerous to mention.

But growth and change are accompanied by challenges. As the community began this academic year, President Smith invited every member of the college community to re-dedicate himself or herself to "the value of respect for the dignity and welfare of all of its members, and for the dignity and welfare of all those whom God has called us to serve" (STM Vision Statement, "Christian Community").

One of the more exciting developments that has grown out of the Vision Statement ("Student Life") is the Service and Justice Project, directed by David Peacock and designed to encourage students to participate in volunteer community service and then reflect on that service.

Believing that the quality of an undergraduate degree is significantly enhanced by service in the community, and that faith impels us to serve our sisters and brothers, the project seeks to link students with a range of volunteer opportunities to assist them in integrating their experiences with their learning.

Over twenty students participated last year, and the project has received significant funding from the Basilian Fathers' Charitable Fund, which has granted the Service and Justice Project \$30,000 to distribute in \$1,000 tuition credits to students who participate in the project; the Basilian Fathers' Human Development Fund has granted \$5,000 for the same purpose. Additional funding from the Saskatoon Chapter of the Knights of Columbus and the Saskatchewan Knights of Columbus Charitable Foundation will contribute to the continued success of this important project.

In Search of Other

Wilfrid Denis



My wife and I traveled to Ukraine last July where I was to assess possible arrangements with the Ukrainian Catholic University in Lviv for a study abroad program for our students. A travelogue of our trip would take many pages as we discovered a country still struggling to find its legs after achieving independence in 1991. Our only frustration came from our insatiable appetite to see more, to do more, and to stay longer wherever we stopped. The details of this thoroughly enjoyable trip with its rich colours, the pure taste of food, the contrasts and contradictions, and the rich sense of history I will leave to another time.

As tourists, it was a trip of discovery. But underlying our enjoyment was a constant question: what can we provide for our students? What is the most important contribution that can be drawn from such an experience for our students? How can study abroad become transformative learning?

Ukraine's independence has left a very mixed legacy. On the one hand there is a monument to the victims of Soviet torture. Yet many recognize that independence and the disappearance of the Soviet system carry unforeseen negative consequences. Agricultural production has fallen to less than half the pre-independence level. Pensions have remained frozen at 1991 levels in spite of high inflation, so that many pensioners now beg every day on the street to survive. High unemployment is driving many young people to leave Ukraine in search of work. Ukraine's population is declining.

Ukraine has been colonized and dominated by Swe-

den, the Turks, Austria, Poland, and Russia, and traces of all these layers of colonization have remained behind. Successive invasions have often led to an attitude of acceptance of the past rather than one of resentment and recrimination. Monuments erected by the various invaders remain as silent testimony to the past. In Lviv, a popular account tells of a couple who were born in Austria, married and raised their children in Poland, lived in Germany, died in the Soviet Union, and were buried in Ukraine, while never leaving Lviv. Yet Ukrainians retain a strong sense of national identity.

In Lviv, we visited numerous churches and were overwhelmed by the original 18th and 19th century architecture. We also visited the ruins — or, more appropriately, the empty spaces — of two former synagogues destroyed by the Nazi occupation forces. We visited three castles within easy traveling distance of Lviv. A cemetery for fallen German soldiers lay to the side of the entrance to one castle. At another, displays recounted its use as a jail and detention centre during World War II, with hundreds of prisoners being slaughtered in front of one of the castle embankments.

We missed the Monument to the Lviv Victims of the Holocaust commemorating the 100,000 Jewish victims of the Nazi occupation. This was the beginning of our trip, and I did not recognize at the outset what was to become a *leitmotif*. We were not reminded of the four to ten million who died under forced collectivization in 1932-33, nor of the over seven million who died in World War II, of whom more than

four million were civilians, or the 2.2 million taken to Germany as labourers. Yet such losses cannot vanish from the collective psyche. No family was exempt from personal tragedy.

In Warsaw, our hotel was on the edge of the old Jewish ghetto, which allowed us to spend our four days there exploring the ghetto. Monuments to the resistance fighters, to the martyrs, and to the hundreds of thousands who were shipped to extermination camps abound. One cannot escape the deep sense of loss, of damage, and of horror that still shrouds the old ghetto. Plaques on exterior walls whisper the names of resistance fighters on the spot where they were killed, and often beneath these plaques flower boxes are tended lovingly, or passers-by deposit cut flowers in remembrance and in recognition. When the Ghetto took up arms in a desperate act of resistance, their allies, the powerful Soviet forces, waited immobile across the Vistula, making not the slightest effort to help while the Nazis demolished the entire ghetto and reduced it to a rubble heap some three to four metres deep.

How does a people learn to live with such knowledge afterward? The era of Soviet domination paled in comparison to the loss of millions of Jews and Polish resistance fighters. How does a nation that has suffered so much not plummet into a culture, an ethos, of revenge and hatred? How can Poles interact with their German neighbours? How do you recover a certain openness to “other”?

A first answer is found on the wall plaques that never referred to the German invasion or the German armies but, rather, to the fascist invasion and the Hitlerian forces. Through this nuance, this distinction, sentiments of revenge and recrimination can be focused more specifically on those who were responsible for atrocities rather than being aimed indiscriminately at a whole category of people regardless of their personal involvement.

In Amsterdam, our random wanderings led us to spend an afternoon in the Museum of the Resistance. Initially the Dutch experience of the invading forces was quite different from the oppression that occurred in Ukraine and Poland. The Dutch were seen as being of the same stock, and therefore “salvageable.” But after a few years of unsuccessful attempts at co-option, the invading forces resorted to the same brutal measures — at first on the Dutch Jews, and then on the Dutch generally.

Again, the Jewish population was decimated. The museum displays describe forcefully how some iden-

tified with the “other” as the oppressor, while others risked their lives trying to save and help the weakest, the “other” who was least like them.

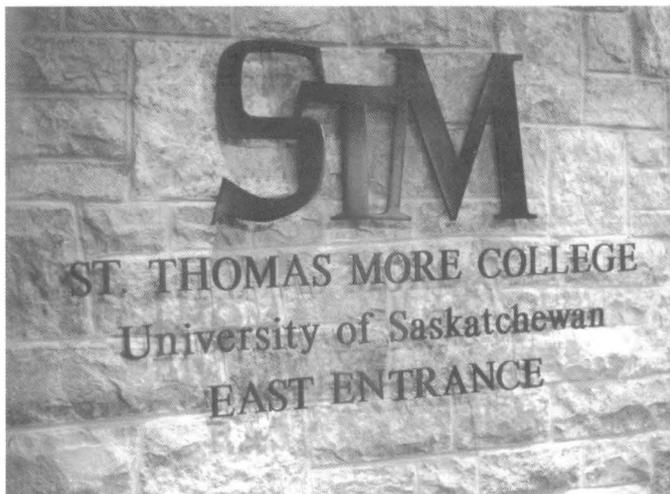
That day closed with a visit that became almost a pilgrimage as we toured the Anne Frank Museum. To experience the daily terror of being discovered, the fear that those supporting you would be found out and tortured simply for helping, that your own life hung on a thread of trust which in the end was to be broken, leading to the elimination of the whole Frank family, except for the father, was a very moving moment.

Why is the account of one teenage girl so powerful in reaching to the core of our being and allowing us to connect briefly with all this pain and horror in a way that the pictures of thousands of bodies, the chilling statistics, the sterilized accounts cannot? The answer comes from the compassionate words of Primo Levi, a writer and survivor of Auschwitz:

One single Anne Frank moves us more than the countless others who suffered just as she did but whose faces have remained in the shadows. Perhaps it is better that way; if we were capable of taking in all the suffering of all those people, we would not be able to live.

Yet, if we do not want to be condemned to relive the errors of the past, as the genocides of Cambodia and Rwanda and the countless ethno-religious wars remind us, we must develop an openness to others which fosters mutual respect. This should be one of the objectives of a liberal arts program. If we are to find value in sending students to Ukraine, or to any other country, it certainly is to learn about the history, culture, traditions, and way of life of the “other.” But even more important, it is to develop this “sense of other,” this respect for humanity and human dignity which makes war impossible.

All participants, instructors and students alike, must develop this empathy, this ability to feel the other, an ability that is obviously lacking in the leadership of some of the most powerful nations on earth today and whose absence will ultimately lead us again to war. If we learn nothing from the Second World War, nor all the wars before or since, we are doomed to relive comparable tragedies and horrors. We must develop a politics of compassion, and the task is urgent, for it is obvious that few world leaders today have any such notion in their world view.

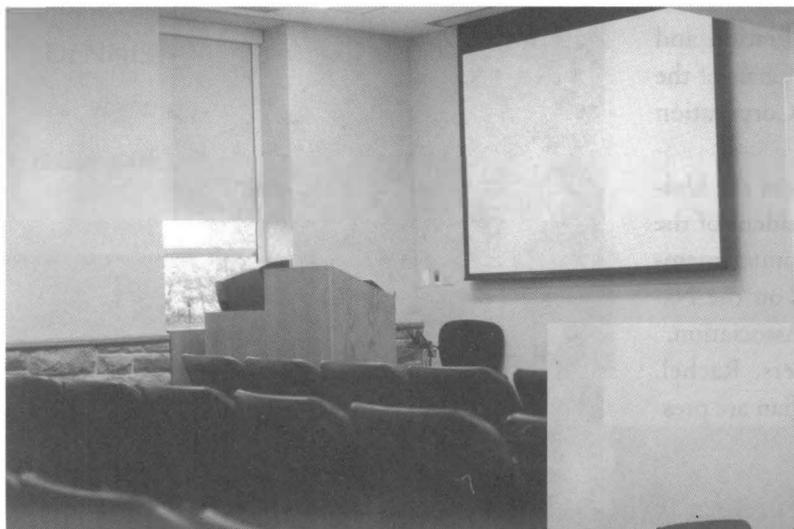


The New Look

Renovations to the former Credit Union space at the east entrance to STM have resulted in what Father George Smith, CSB calls “the finest mid-size classrooms and seminar room on the campus of the university.”

He adds: “I would be pleased to debate either claim with any member of either the college or the university.”

So far there have been no challenges.



Above: one of the new classrooms, complete with multimedia equipment.

Right: the seminar room.



Above left: new signage points the way.

Above: natural light brightens the hallway to classrooms 120 and 122 and seminar room 124.

Corporation Weekend 2002

Thank you, gentlemen!

The annual Corporation meeting was held on Saturday, November 16, with the usual banquet in the evening and mass and brunch the following day. This year marked the end of service of two longtime members of the Board who have decided that it is time to move on to other things. Brent Gough and Dennis Dorgan were each awarded the Thomas More Medal for their service to the college and the Catholic community. They remain members of Corporation.

BRENT GOUGH was born and raised in Saskatchewan. He attended STM in the early 1970s and was active in STMSA and Newman Club — along with his future wife, Rhonda Redl. (There is a persistent rumour that Brent and Rhonda met at STM, but they actually met in high school when Brent was in grade 12 and Rhonda in grade 11.)

Brent completed his BA in 1973 and was awarded the Father Henry Carr Award for Outstanding Graduate. He completed his LLB in 1976. During his legal career he has specialized in the area of civil litigation and immigration law. He is currently a partner in Hnatyshyn Gough.

Brent first came on to the STM Corporation and Board in October 1985. He has served as Chair of the Board since February 1988 and Chair of Corporation since October of the same year.

Brent has taught courses in business law at the University of Saskatchewan, has served as president of the Saskatoon Bar Association, as Provincial Council member of the Canadian Bar Association, and on the National Board of the Canadian Paralegic Association.

Brent and Rhonda have four daughters, Rachel, Jillian, Hilary, and Margot. Rachel and Jillian are presently STM students.

DENNIS DORGAN, also born and raised in Saskatchewan, was involved in the STM and Newman community during his student years in the College of Education. Dennis received a BEd degree in 1973, an MEd in 1980, and a BA in 1989.

It was at STM that Dennis met Gloria Boyer; they were married in May, 1972. Their three grown children — Cara, Kristin, and Matthew — were all

involved in the college community during their student days as well.

Dennis' professional career has been in the Saskatoon Catholic Schools, where he taught Christian Ethics at the high school level before becoming a vice-principal and principal, currently serving as principal at Holy Cross High School.

Dennis has served on the STM Corporation and Board of Governors since 1982. During these years he has played an active and thoughtful role in the ongoing work of the college and its community.



BRENT GOUGH

*Above: in 1973, with
Father Peter Swan.*

Right: a more recent photo.



Another feature of Corporation weekend this year was the honouring of Justice Peter Dielschneider for his decades of service to the college, beginning in 1969. Peter was presented with a framed reproduction of William Kurelek's *St. Thomas More* from the mural in the chapel.

PETER DIELSCHNEIDER was born in the Denzil area of southwest Saskatchewan, a region known as St. Joseph's Colony. His family was part of a group migration of "Germans from Russia" who came to homestead in the province.

He attended high school at St. Thomas College in Battleford, an Oblate school, graduating in 1945. It was there that he met Bernard Daly, with whom he formed a life-long friendship (last year the Dielschneiders and the Dalys toured Italy together.) Peter went on to university, earning an LLB in 1953 and a BA through STM in 1954. He was active in Newman Club, serving as president in 1953-54.

On graduation, Peter artiled under Emmett Hall, who became a mentor and long-time friend. Peter's first law practice was in Melville, where he also served for a time as mayor. It was during this period that he was invited to represent the Archdiocese of Regina as a member of the STM Corporation, beginning in January 1969.

For three years, Peter served on the Corporation and the College Council (which became the Board of Governors in 1972). He resigned from both positions in 1972 when he was named a Justice of the Court of Queen's Bench in Humboldt and moved out of the Regina archdiocese. He returned to Corporation in 1979 and has been a member ever since. In the past decade, he has chaired the Standing Committee on Appointments and the Bylaw Review Committee, later called the Legislative Review Committee. It was this body that prepared the revisions to the *St. Thomas More College Act of Incorporation* which was passed by the Saskatchewan legislature in 2001.

Peter met Joyce while he was practising law in Melville. She was from Humboldt and had trained as a nurse at St. Paul's Hospital in Saskatoon. Peter and Joyce have three grown children, Joanne, Thomas, and Beverly. Peter and Joyce have been steadfast supporters of St. Thomas More College over these many years.

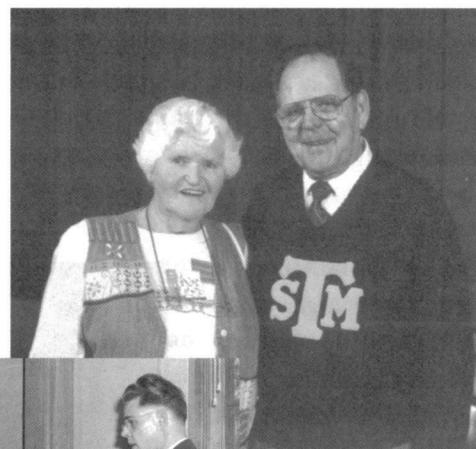
PETER DIELSCHNEIDER

Below: Peter and Joyce at the 2000 reunion. Peter later donated his STM sweater to the archives.

DENNIS DORGAN

Right: in 2002

Below: with Gloria, 1976.



Left: Peter serving food at Ulcers in the basement of the white house.

Distinguished Alumna and Alumnus, 2002

The presentations were made by Don Gorsalitz, Director of Development and Alumni/ae

When making the selection of this year's Distinguished Alumna and Alumnus, much consideration was given to the individual's commitment and service to the community in which they live. I'm sure you will agree that these two people being honoured this evening are most deserving of this award.

Our first recipient this year is **Betty Farrell**. Born in Regina, raised in Prince Albert, Betty Quinn came to STM in 1942, the year Father Carr arrived to serve as principal. During her time at STM, Betty participated in many STM/Newman activities and events. She recalls going to Sunday mass at the white house and the buns and coffee afterwards. The memories of the Sunday night socials have also lasted through the years. Betty's graduation yearbook of 1945 describes her involvements: "Her last two years with the college saw her as music director, secretary-treasurer and on STM Student's Association. In sports, Betty excelled in fencing and was junior fencing champion in 1942-43."

Betty recalls with fondness the challenging discussions Father Carr encouraged in his philosophy classes. She also credits Father Joe McGahey for her decision to choose social work as a career.

Following graduation in 1945, Betty studied social work in Winnipeg before moving to Edmonton in 1946. In 1948, she married Clifford "Bus" Farrell, whom she had met in her student days, and they made their home in Edmonton. They raised five girls and five boys.

Betty began to do volunteer work in the church and larger community while she was still very much involved in raising her family, and she has continued to be active in a variety of projects and concerns. Over these many years she has been active in the CWL, has volunteered in projects such as Anawim Place, a food depot run



by the Sisters of Providence, and helped to found Pine View, a home for unwed mothers. She is involved in the Canadian Catholic Organization for Development and Peace, and sat on the national council for five years. She also served as board president of the Edmonton Inner City Housing Society and helped to found and continues to serve on the Quality of Life Commission in Edmonton. In June 2001 Betty was honoured with a City of Edmonton Award for her outstanding community service.

We are truly proud to say that Betty Farrell is a graduate of STM, and proud to honour her as our Distinguished Alumna of 2002 .

Our Distinguished Alumnus this year is **Dr. Michael Krochak**. Born and raised in Stornoway, Saskatchewan, Michael came to STM in 1950 and received his BA in 1953. While he was at STM he was, according to the 1953 yearbook, involved in "Newman Club, Alpha Omega Society, the Medical Society and Bowling." Like many other alumni/ae of his generation, he recalls particularly Ulcers and the Sunday evening socials.

After completing his BA, Michael continued on to the College of Medicine, earning his MD in 1957. He has served as a family physician in Saskatoon ever since.

In 1954 Michael married Marie Luzney. They have two grown children and five grandchildren. They are active in Sts. Peter and Paul Ukrainian Catholic Church. Michael has been involved in many professional and community projects and organizations, including the Saskatoon Obnova Club, the Ukrainian Catholic Business and Professional Men's Club, the Saskatchewan College of Family Physicians, the Saskatoon and



Michael Krochak

Betty Farrell

District Medical Society, and the Ukrainian Catholic Brotherhood of Saskatchewan.

Michael's community involvement includes church organizations such as the Knights of Columbus, educational endeavours such as the Saskatoon Catholic School Board, medical organizations such as the College of Family Physicians of Canada and the Ukrainian Medical Association of North America, and Ukrainian community projects such as St. Joseph's Home and St. Volodymyr's Eparchial camp.

In September 2001 Michael was named the Family Physician of the Year by the Saskatchewan College of Family Physicians. On November 3, 2002, he was awarded the prestigious Nation Builder Award by the

Ukrainian Canadian Congress, Saskatchewan Provincial Branch. On November 6 he was named one of ten Family Physicians of the Year by the College of Family Physicians of Canada.

Despite his busy lifestyle, Michael was always involved with his children's activities. Even in bitterly cold weather when the toe-tapping could be heard blocks away as hockey players tried to keep their toes from falling off between shifts, Michael could always be seen at the rink, watching his son play and encouraging his team. [Don Gorsalitz was on the team.]

We are truly proud to say Dr. Michael Krochak is an alumnus of STM, and congratulate him as our 2002 Distinguished Alumnus.

The Margaret Dutli Award

presented by Dean Wilfrid Denis

This year's recipient of the Margaret Dutli Award for Professional and Community Service is Dr. Myroslaw Tataryn, associate professor of religious studies. Myroslaw came to STM in 1996, and has from his arrival provided remarkable leadership in committees at STM and the U of S.

Myrososlaw has extended his expertise to a wide range of community services as well. As an ordained Catholic priest on leave from the Eparchy of Toronto, he has no pastoral obligations in Saskatchewan, but he has not hesitated to contribute pastorally in many ways.

Since 1999 he has presided during the academic year at services at the chapel of Sheptytsky Institute. Since 1998 he has been a program advisor and lecturer to the Lay Formation Program, while also serving on the Windows to the East committee.

From 1997-99 he served on the Eparchial Program Committee as well as the Eparchial Renewal Commission, while at the same time serving as a board member of the Saskatoon Centre for Ecumenism. More recently he has been involved in the production of *Prairie Hands*, the newsletter of the Saskatchewan Rett Syndrome Association.

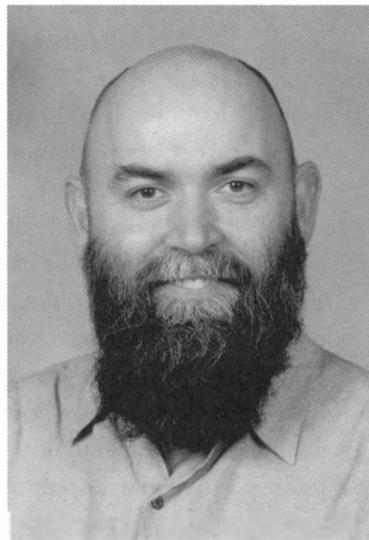
Myroslaw's ongoing activities include giving in-service retreats for teachers, clergy retreats, lectures and workshops for various eparchies and dioceses in Western Canada, and guest homilies, as well as providing individual spiritual direction and playing a leading role in the creation of the Prairie Center for the Study of Ukrainian Heritage.

For Myroslaw, these activities exemplify what being a member of the faculty of St. Thomas More College has allowed him to do: place his interest and research in religion and theology at the service of the wider community.

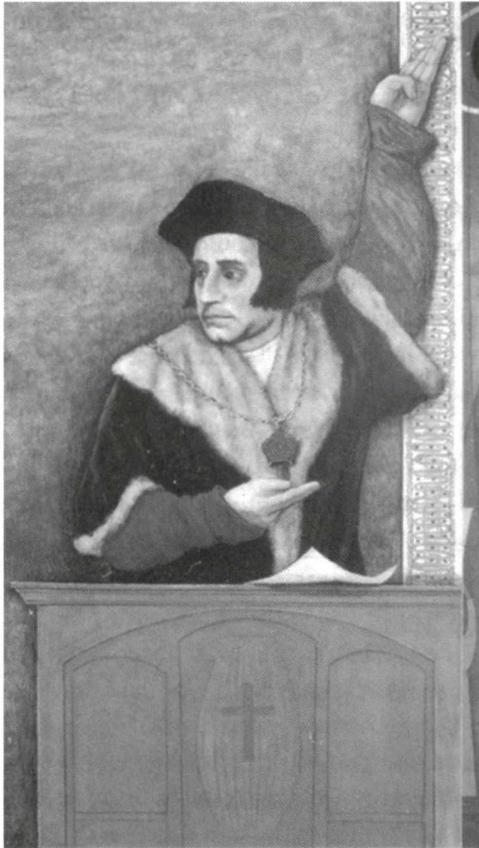
Myroslaw's scholarly abilities, leadership skills, and strong sense of community have allowed him to contribute in ways that are quite remarkable for the short time he has been in Saskatchewan.

His contribution to the Ukrainian community has been outstanding and has had long-lasting benefits. His work has been instrumental in strengthening STM's relationship with and service to the Ukrainian community, not only of Saskatchewan but of Canada.

Myroslaw, may your actions for justice and human dignity shine for us as a beacon on the horizon.



Rev. Myroslaw Tataryn



St. Thomas More Lawyers' Guild Inaugurated

THE INAUGURAL RED MASS of the St. Thomas More Lawyers' Guild of Saskatoon was celebrated October 10 in the STM chapel. The purpose of the guild is to promote the spiritual and intellectual welfare of lawyers in Saskatoon and to foster the study of Catholic jurisprudence. The Red Mass, which takes its name from the colours of the judicial robes and those of the vestments worn by the celebrant, is a reminder to all that law is based on the eternal law of God and Divine Justice.

Following the mass, a reception and banquet was held at the Delta Bessborough. The speaker for the evening was the Honourable Edward Bayda, Chief Justice of the Saskatchewan Court of Appeal. His talk is printed below.

On the Road to Jericho

CHIEF JUSTICE EDWARD BAYDA

It is a singular privilege for me to be a part of this historic, inaugural event. I am sure that all of you present feel much the same way. So, on behalf of all of us, a hearty congratulations to the organizers.

I was given the freedom to choose my own topic. If it is not to your liking, blame me. I don't know what good it will do you, but it may have some therapeutic value.

As for the length of time that I propose to keep you under my spell, that's difficult to predict. But I will give you a hint. My audience consists primarily of lawyers and their suffering spouses, clergy, academics and politicians. Practically every weekday for the past thirty years I have been listening to lawyers perform their feats of legal persuasion. A good chunk of my weekends, practically all my life, I've had to listen to a priest perform his feats of spiritual persuasion. Then for seven years I had to endure a series of academic flights of

rhetoric. Then to cap it off, all my life I have had to endure periodic releases of verbal emissions from the ubiquitous politicians. So this is payback time.

Now that I have alienated half my audience, I should get on with it. Let me start by dispelling a myth: that the legal profession is here to stay. It is easy to think of the profession as indomitable, indestructible and un-sinkable. After all, society will always need to be governed and we will therefore always have laws. And so long as we have laws we will have that glorious uncertainty in the law, and so long as we have uncertainty in the law, we will have lawyers.

So, one asks, is there much cause to worry about the survival of the profession? Let me answer in this somewhat circumspect fashion by posing what at first glance may appear an irrelevant question: "Why did the un-sinkable Titanic sink?" Most people would respond, "It struck an iceberg." Unquestionably that was the im-

mediate cause. But even a cursory analysis will tell you that that was not the real or effective cause. It was not the iceberg. Nor was it the Atlantic. The iceberg and the ocean were mere incidents of the real reason.

The real reason? A composite of arrogance, complacency and greed. Those who know the story know what I mean. There is a lesson to be learned from that footnote in history.

Although a monolith, the legal profession can be broken down into pieces. It is divisible. Different pieces are capable of being distributed amongst and taken over and assimilated by overlapping disciplines and professions. For example, accountants, business administrators, bureaucrats, realtors, sociologists, and social workers would be quick to line up for their share of the spoils should ever a sudden apocalyptic dissolution of the profession occur. But that is not a likely scenario. More within the realm of likelihood is a slow dissolution, a dissolution through a process of erosion, a subtle whittling away. Some detractors of the profession would call it an evolution. Should that unthinkable happen — and I am not predicting it will — what would be the underlying cause? I have no hesitation in saying to you: a composite of arrogance, complacency and greed.

Father Henry Carr, one of the founders of St. Thomas More College — and who, I might add, taught me my first philosophy class fifty-four years ago — spoke these thoughtful words: “Perhaps the greatest duty laid upon each generation is to preserve intact the great heritage it has received, develop and expand it and to transmit it to the generation that follows.”

He was speaking of generations in a general sense. But there is no reason those words cannot apply to generations in a specific sense — for instance, to generations of lawyers. So I want to talk about the heritage the present generation of lawyers has received, and about how we can develop and expand it before we transmit it to the next generation.

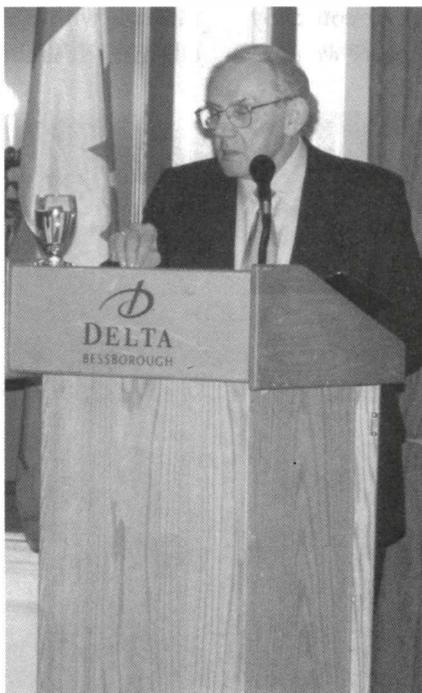
A good starting point is English literature, where there is a healthy sprinkling of references to lawyers. How do lawyers fare in

literature? Generally speaking, they are held in high esteem. The often-quoted insult from Shakespeare’s *Henry VI* — “The first thing we do, let’s kill all the lawyers” — is an example. Far from being an insult, the line is actually a left-handed compliment. It is spoken by Dick, friend of the terrorist and would-be despot Jack Cade, who planned to seize power over England. Dick’s suggestion that the lawyers should be killed first is really an acknowledgement that the legal profession’s commitment to the rule of law stands as a bulwark against anyone who craves absolute power.

Legal history, as one would expect, is full of lawyers’ deeds and their contribution to the many civilizations that have existed throughout the ages. The beginning of the existence of lawyers seems to coincide with the beginning of civilization itself. The three thousand years of Egyptian civilization had no written laws, but a system of highly evolved courts, judges and trained officials — lawyers — operating under the Chief Minister to the Pharaoh.

Confucius was a great magistrate — a lawyer. Over four thousand years ago the prosperous states of Mesopotamia displayed their written laws in public. Contracts were impressed on clay tablets which were sealed in clay envelopes to prevent forgery. The legal giant of this age was Hammurabi who established the Babylonian legal code, a work of great literary and poetic merit as well as a treatise on jurisprudence and the law. He, too, was a great lawyer. In the early days of the Roman Empire — the years under Augustus — a professional legal system began to appear. The office of *praetor* was created — a full-time secular adjudicator, divorced from any duties of administration. Jurisconsults, who had been mere soothsayers, became skilled legal counsellors.

A century after Augustus, the emperor Hadrian gathered a cadre of jurists and commissioned them to replace the annual pronouncements of praetors with a Perpetual Edict to guide all future judges — the beginnings of Roman Law. During the ensuing century the Goths besieged Rome, leaving Jus-



Chief Justice Bayda

inian in Byzantium, to the east, as the inheritor of Roman law.

Left more or less to his own devices, Justinian commissioned seventeen Byzantine Greeks to gather, organize, and condense all juristic writings into a permanent, usable *Digest*. The writers were lawyers. Justinian himself was a great lawyer. Justinian's *Digest* survived the anarchy and upheaval of what are known as the Dark Ages.

Louis IX of France, who had no love for the French law of his time, fastened upon the *Digest* and had it translated. Universities at Bologna and Scandinavia began to teach the Roman civil system. Within two more centuries, Roman law was again disseminated throughout the European continent. The disseminators were lawyers.

Across the English Channel quite different forces were at work. Before the Norman Conquest, there was no central court or law common to the entire country. The critical contribution of the Conquest to English law was a strong central ruler. Indeed, by the time of Magna Carta, centralized royal justice had become so important to all classes that the net effect of the new charter was to make it clear that, as William Holdsworth put it, "the future of English law is with royal justice, and that therefore there will be a law common to the whole of England."

As the thirteenth century unfolded, there grew up around the king the beginnings of a regular court. By the end of the century, common law courts were no longer staffed partly by churchmen but by common lawyers who made their career at the bar. The modern era had begun. It produced its own giants.

Sir Francis Bacon spoke eloquently: "Every age should be mistress of her own law — and every age delivers champions of those laws who unite all strength and activity, against violence and oppression on the earth."

Many of those champions of the law have been lawyers. A good example, Saint Thomas More, the first layman

to hold office as Lord Chancellor of England, was a scholar and statesman of unshakeable convictions. He has been described as one who "steadfastly symbolizes the courageous lawyer of conscience and the independent magistrate of integrity." The English and European legal landscape is replete with distinguished legal giants, without whom, as Bacon pronounced, violence and oppression would have ruled. Closer to this century and on this side of the ocean we have names such as Oliver Wendell Holmes, Roscoe Pound, John Marshall and literally hundreds of others who held forth on the American legal stage.

In Canada I need mention only that thirteen of the twenty Prime Ministers of Canada have been lawyers. Saskatchewan's history is littered with legal luminaries, including John Diefenbaker, Otto Lang, Allan Blakeney, and Ray Hnatyshyn.

So you see, our profession is far from being an ordinary one. It is the chief source of personnel for the legislative branch of government, the first branch; it amply feeds the executive branch, the second branch; it is the sole source of personnel for the judiciary, the third branch. It, perhaps more than any other profession, has played the major role in influencing and moulding various societies over the ages.

What is it about the profession that commands such dominance? Through the depth and thickness of the profession's history, the talisman of the profession shines through with clarity and brilliance. And what is that talisman? It is the *nobility* of the profession. That no-



From the right: Rev. Paul Donlevy, Rev. George Smith, CSB, Bishop Michael Wiwchar, and Bishop Albert LeGatt.

bility cannot be mistaken as it resonates throughout the ages. And what is it that makes the profession noble? At the top of the list is the enduring commitment of its members to public service and the rule of law, closely followed by the attributes of integrity, independence, industry, strength and dignity. There is no room in nobility for arrogance, complacency or greed.

Yes, in some quarters lawyers have always been unpopular. Even Socrates had some words of ambivalence about lawyers. But at the end of the day history vindicates the use of the word “noble” to describe the profession. This is the great heritage passed on from generation to generation of lawyers. That is the heritage transmitted to the present generation.

You are right to question what I have just said. Is this heritage really such a bed of roses? Are there not some brambles that need to be dealt with before it can be said we have developed and expanded the heritage transmitted to us?

To be sure, there are some bramble bushes. Three prominent ones are the exponential growth of the law and the legal profession, the changing society and particularly the change in society’s thinking, and the post-modernist approach to law and authority generally: the ready acceptance by many in the profession of its commercialization, and the concomitant dismissal by them of the notion of nobility as a central feature of the profession. These forces have left in their wake two disturbing consequences: they have reduced the authority of the law, and they have diminished the status of

the lawyer. The lawyer no longer enjoys the of pre-eminence and respect he or she once held. To make my point, I need only remind you of the scene in the 1993 movie *Jurassic Park* in which the dinosaur devoured the lawyer and theatre-goers across the country applauded.

The result of this reduction in the authority of the law and the diminishment of the status of the lawyer has been an undermining of the public’s confidence in the judicial system. The public can hardly be blamed for asking such questions as: “Can you explain why a society teeming with lawyers and laws is also rife with injustices obvious to even the most uneducated among us?” or “Can you explain why a society teeming with lawyers nevertheless effectively forces some people to appear in court without representation, to defend themselves in penal proceedings against the full legal arsenal of the state?”

The judicial system, not to mention democratic society, simply cannot afford to lose the public’s confidence. When that is lost, so is the judicial system, and so is democratic society. The public’s confidence must be maintained. It is as simple as that. There is no getting around it.

What is the profession to do to regain some of that lost ground, to restore some of that nobility, to restore some of that public confidence?

To talk about restoring the public’s confidence is also to talk about developing and expanding the heritage left to this generation of lawyers. It is to talk about restoring the

notion of the nobility of the profession. It is to talk about public service, the centrepiece of that nobility.

Public service has many aspects. I want to talk about one of them. Given the nature of this occasion, it is appropriate for me to stray briefly out of the secular world



All courts of Saskatchewan were represented at the mass and dinner. From the left: Justice Lavoie of the Provincial Court of Saskatchewan; Chief Justice Gerein of the Court of Queen’s Bench; and Chief Justice Bayda of the Court of Appeal. Also receiving framed reproductions of William Kurelek’s St. Thomas More from the mural in the chapel were Bishops Albert LeGatt and Michael Wiwchar. David Stack and Chris Donald represented the Lawyers Guild.

into the spiritual. Leviticus, Deuteronomy and the Gospels of the New Testament tell us that those of us who observe the Christian tradition are governed by two over-arching commandments. In Matthew 22: 37–40 we read:

He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.” On these two commandments hang all the law and the prophets.

Neither of those is a stand-alone commandment. Both are interwoven and intertwined. This interconnection is illustrated by the parable of the Good Samaritan — which, you will recall, was precipitated by a question from a lawyer. I have no doubt that the priest in that parable was a good priest in the sense that he knew all about his temple, all about his rituals and the proper observance of them. He cared deeply about his temple. But he knew nothing about and cared nothing about the everyday happenings on the road to Jericho. He treated the first commandment as a stand-alone commandment and, by observing that commandment, as far as he was concerned, he had it made.

He was wrong on both counts. There are many roads to Jericho — as many as there are people in the world. We each have our own road to Jericho, and we each have our private set of persons who have fallen among thieves on that private road of ours. Because we are lawyers, that

private road has two lanes, and one is a professional lane that attracts its own kind of victims who have fallen among thieves. Those special victims have a distinct relationship to our profession. They are those who are injured and need representation but because of our deficient structure are not represented when they appear before our courts: the self-represented litigant.

True, there is some legal aid. But we all know that there is a huge gap between those who get legal aid and those who can afford the services of a lawyer. It is those who fall into that gap who end up representing themselves before our courts. I have not the slightest doubt that if the *pro bono* spirit, the public service spirit, were rekindled among the profession, not only would these self-represented litigants have representation, but the public confidence in lawyers and the law would be markedly restored and the tarnish on the talisman of nobility would be removed.

The lawyers in the City of Calgary, I understand, have a formalized *pro bono* program in place. Many locations in the United States have formalized *pro bono* programs. I can see nothing to impede similar programs being developed in the City of Saskatoon, the City of Regina and other locations in Saskatchewan.

We need a catalyst, a spearhead. Maybe that’s where the St. Thomas More Lawyer’s Guild comes in. I don’t know; that’s for you to decide. I do know that the practise of law in a fashion that enhances nobility has nothing to do with making a lot of money. It does have something to do with making a living, even a good living,

but it has to do with much, much more. That more is public service. That more is striving to increase the number of good Samaritans and to decrease the number of priests and Levites on the road to Jericho. A properly designed, well-run *pro bono* program would go some distance in expanding and developing that heritage that was left to you and which you will be transmitting to the next generation.

It would make Father Carr smile, St. Thomas More smile. Indeed, it would make the subject of that first, over-arching commandment smile.



ST. THOMAS MORE COLLEGE
UNIVERSITY OF SASKATCHEWAN

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STM alumnus Dave Rodney: Canada’s only Mt. Everest Double Summiteer, and a professional public speaker.

PHOTO BY JEAN BECO

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St. Thomas More College

Momentum Gathering for Carr Symposium

MARGARET SANCHE

When Father Henry Carr, CSB left Saskatoon in 1949 after having served as principal of St. Thomas More College for seven years, he said, “Keep my memory green. Tell the new ‘kids’ about me as they come in.” It has been fifty years and more since Fr. Carr was at STM and those who knew him in the 1940s, and many others who knew him, or knew about him, in other places and other times plan to “keep his memory green” at the Father Henry Carr Symposium to be held at STM June 18 and 19, 2003.

For those alums planning to attend the 2003 STM/U of S Alumni/ae Reunion Weekend, you will only have to come to Saskatoon a couple of days ahead of time to be able to participate in this event. Even if you never knew Fr. Carr at STM, you will find it a worthwhile experience to gather with other alums and Basilians from near and far to learn about and celebrate the life of this extraordinary man.

Henry Carr was born in Oshawa, Ontario, January 8, 1880, the eldest of nine children of an Irish immigrant family. After completing high school in Oshawa, in 1898, he went to St. Michael’s College in Toronto, supporting himself by teaching classes as well. It

was there that he became acquainted with the Basilian Fathers. In 1900 he entered the novitiate and in 1905 he was ordained.

Father Carr is known for his unique vision of Catholic higher education and for making the changes that eventually brought St. Michael’s College into federation with the University of Toronto. Catholic colleges in federation with secular universities, modeled on St. Michael’s, have since been founded in other parts of Canada by the Basilians, including St. Thomas More

College, established in 1936 at the University of Saskatchewan.

Another foundation, the Pontifical Institute of Mediaeval Studies at St. Michael’s College in Toronto, is considered by many scholars to have been one of Father Carr’s greatest achievements. He brought a number of leading thinkers from Britain and Europe to teach at the Institute, including Etienne Gilson and Jacques Maritain. The Institute became a centre of scholarly work on the life and thought of the Middle Ages.

Father Carr also served as Superior General of the Basilian Congregation, and president/principal of St. Michael’s College, St. Thomas More College, and St. Mark’s College at UBC. In addition, he managed to coach sports teams, write thousands of letters, give retreats, and introduce new students to the joys of philosophical thought with seemingly simple questions such as “What is a chair?” He was known for his love of learning, his unpretentious manner, his sense of humour, his genuine care for students, and for his deep love of God and the church. He constantly challenged individuals and institutions to seek knowledge

and to find meaningful ways to live out the message of the Gospel in the turmoil of the modern world.

Father Carr died in Vancouver on November 28, 1963 at the age of 83. His influence is still felt by those who knew him, and those who carry on his legacy in the institutions he founded.

You are cordially invited to come to Saskatoon and participate in the Father Henry Carr Symposium — to celebrate this extraordinary, ordinary man and to help “keep his memory green.”



FROM A PORTRAIT BY NICHOLAS DE GRANDMAISON; ORIGINAL AT ATHOL MURRAY COLLEGE OF NOTRE DAME, WILCOX, SK.

Distinguished Alumnus Bernard Daly Offers Support for the Carr Symposium*

Remembering the past has a lot to do with knowing who we are today and how to face the future. That is one main reason for a June 2003 symposium and workshop in Saskatoon to celebrate the life of Father Henry Carr, CSB. Few Canadians contributed more than he to the broad field of higher education. Few teachers touched their students more profoundly.

This review of his life will come at a time when universities and colleges face a particularly challenging future. Many of today's Canadian institutions bear the marks of Father Carr's creativity as academic, administrator, and even athletic innovator. A biographer labeled him simply as a revolutionary. The planned systematic study of his heritage will surely illuminate today's situations and yield insights for future planning.

Many people fear that the future will be marred by clashes of cultures and values. One aspect of Father Carr's genius was his ability to bring faith-based liberal arts colleges into harmonious relations with universities dedicated to freedom and pluralism in all fields of study. He left behind in Toronto, Saskatoon, and Vancouver varied examples of federated colleges modeled

on his insights. The celebration of his life will be followed by a workshop, sponsored by the Association of Catholic Colleges and Universities in Canada (ACCUC), to study the federated college as he envisaged it and to probe the future possibilities of Catholic higher education in Canada forty years after his death.

The Carr Symposium will feature recollections by former students and colleagues of what Father Carr meant to us as teacher, counsellor, leader, thinker, and friend. One of my most treasured possessions is a letter he sent me, a fledgling journalist, less than two years after my university graduation. His advice, that doing good work should be my priority on the job, shaped my career as researcher and writer. Today, while gathering material for a coming book to mark the 40th anniversary of Vatican II, I am amazed by the extent to which Father Carr's insights anticipated Council teachings.

With enthusiasm and sure expectation that they will yield rich results, I recommend the Father Carr symposium and ACCUC workshop to all who can attend or support them.

*Bernard Daly to Father George Smith, CSB, August 2002

UNIVERSITY OF ST. MICHAEL'S COLLEGE ARCHIVES, CARR PHOTO COLLECTION



1910



COLLECTION OF J. FRANK ROY

1955

Celebrating the Life and Contributions of
 Father Henry Carr, CSB: 1880–1963

THE CARR SYMPOSIUM: 18-19 JUNE 2003

Wednesday, 18 June 2003

Noon – 1:30 PM: registration, lunch

Welcome:

The Life & Times of Father Henry Carr, CSB: An Overview
 John Thompson and Margaret Sanche

Not in Books Alone: Father Henry Carr, Philosopher
 Kenneth Schmitz

Carr Family & the Early Years of Henry Carr
 Mary Jo Leddy

6:00 PM: evening prayer, social and dinner

Father Henry Carr as Storyteller: Memories from UBC
 Father James Hanrahan, CSB

Thursday, 19 June 2003

8:00 AM: breakfast, 8:45 AM: morning prayer

The Origins & Early Years of Federation at the U of T
 Father George Smith, CSB

Father Henry Carr & the Vision of the Church in the World
 Bernard Daly

Father Henry Carr — Teacher in Story
 John Thompson

Noon – 1:30: lunch

Father Henry Carr as Spiritual Director
 Father Wally Platt, CSB

The Flash of Understanding: Father Henry Carr as Retreat
 Master
 Sister Teresita Kambeitz, OSU & panel of Women Reli-
 gious

Letter and Spirit: Father Henry Carr in Saskatoon
 Margaret Sanche

*6:00 PM: evening prayer, dinner,
 guest speaker, and presentations*

Reunion Weekend
 Spring 2003

Proposed Agenda

WEDNESDAY, JUNE 18/03

12 – 4:30 pm Carr Symposium
 (STM)

6:30 – 9 pm Dinner (STM)

THURSDAY

10 am – 3:30 pm Carr Symposium
 (STM — lunch
 included)

6 – 8:30 pm Dinner (STM)

7:30 – 11 pm U of S social
 (all colleges, Delta
 Bessborough)

FRIDAY

12:00 pm Golf Willows Golf and
 Country Club

1 – 2 pm U of S luncheon on
 campus (all colleges)

2 – 3:30 pm STM Educational
 Enhancement

6:30 – 10:30 pm Dinner and enter-
 tainment (Willows
 Golf and Country
 Club)

SATURDAY

12 – 2:30 pm U of S President's
 Luncheon and
 Certificate Presenta-
 tion (Delta
 Bessborough)

6 – 9 pm Dinner and
 entertainment
 (Champêtre county-
 western style dinner
 and entertainment)

SUNDAY

11 am – 1:30 pm Mass and farewell
 brunch (STM)

Focus on Newman

“I love every minute of it,” said Marianne Chabot, this year’s president of the Newman Centre.

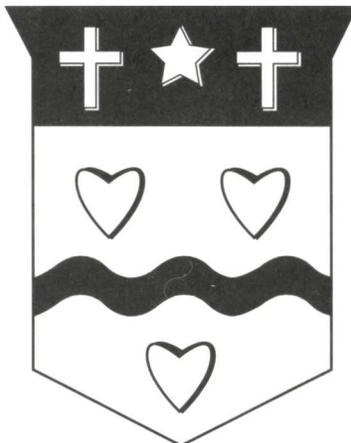
She joined Newman last year at the invitation of Katy Wingham, who was then president.

“I was looking for something that was both social and spiritual,” Marianne continued, “and Katy suggested I give Newman a try. It seemed just right. It’s specifically — but not exclusively — Catholic, so you meet a variety of people from different faith traditions.”

Faith is the common thread that holds it all together, as our alumni/ae will remember.

And Newman is as active now as it’s ever been — maybe even more so, with coffeehouses every month, two liturgical suppers a year, Pathways to the Spirit seminars, as well as the many seasonal activities one would expect a group of like-minded young adults to get involved with.

This fall, for instance, Newman headed a scavenger hunt on Member Appreciation Night (alumni/ae will remember the year that a nun was included among the



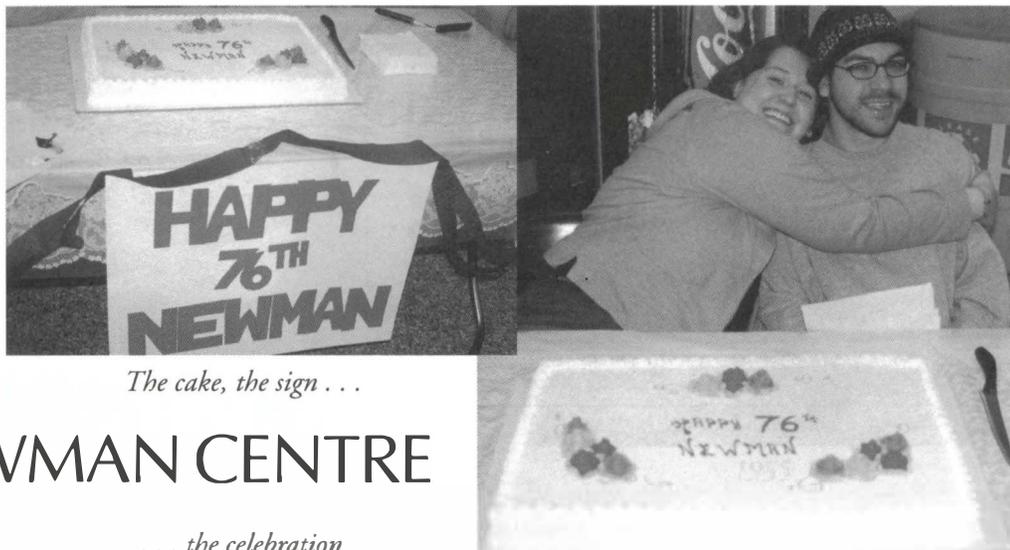
Cor ad cor loquitur

items in the scavenger hunt, and Sister Marie found herself whisked away at the hands of an enthusiastic quartet), and on Hallowe’en they held something called a “video car rally,” where participants videotaped interesting or unusual vehicles about the city and brought the tapes back to STM for viewing. The videos “showed a lot of creativity,” said Marianne.

The Newman coffeehouses, held every third Friday, are “a good getaway,” Marianne said. The entertainment is “unplugged,” featuring eclectic musical acts, comedy improv, and door prizes. The staff at the coffeehouses are entirely volunteer, and Marianne makes the snacks herself.

Liturgical suppers are a trifle more formal, beginning with prayer in the chapel followed by supper — made by Newman members — in the Father Swan Board Room. There is a guest speaker, and after supper there is desert and a group discussion.

Pathways to the Spirit seminars are noon discussions groups, again featuring a guest speaker and discussions



The cake, the sign . . .

NEWMAN CENTRE

. . . the celebration

76 IN 2002

ranging from war and peace to the experience of being a refugee in Canada.

Marianne and her council consult with the campus ministry team "daily," she says. Campus minister Michael MacLean is the official liaison for Newman and the college, but David Peacock is equally involved, as many Newman members work with him on the Service and Justice Project, which links students with a range of volunteer opportunities and experiences, and with the Canadian Catholic Organization for Development and Peace, for which David volunteers.

And of course, the annual Newman Retreats at St. Peter's Abbey are always well-attended.

*Never performed live before?
Read on . . .*

"We're always looking for new talented people," says Reanne Lajeunesse, Newman coffeehouse director. "If you would like to perform in a relaxed atmosphere please contact the Newman Centre at 966-8906."

Coffeehouses are scheduled for:

January 17 ♥ February 7

And all alumni/ae are invited to a special Newman "haven't-performed-live-in-twenty-years" coffeehouse on

March 21



President George Smith, CSB receives a piece of Newman birthday cake from Newman president Marianne Chabot.

A word from Marianne Chabot, President, Newman Centre

As president of the Newman Centre and on behalf of the council I would like to take this opportunity to share with you what's been going on with us.

Our council consists of seventeen members, each one bringing a special touch to Newman. The council consists of a wide range of positions including social directors, liturgical directors, coffee house directors, social justice co-ordinators, and more. Each position plays a vital role in how the Newman Centre functions.

Because of these devoted students who took on these council positions, Newman has put together a series of events that have been quite successful. Our Hallow'een Haunt (video car rally) was very exciting, and the videos created show a lot of creativity.

Other events held in the month of October were:

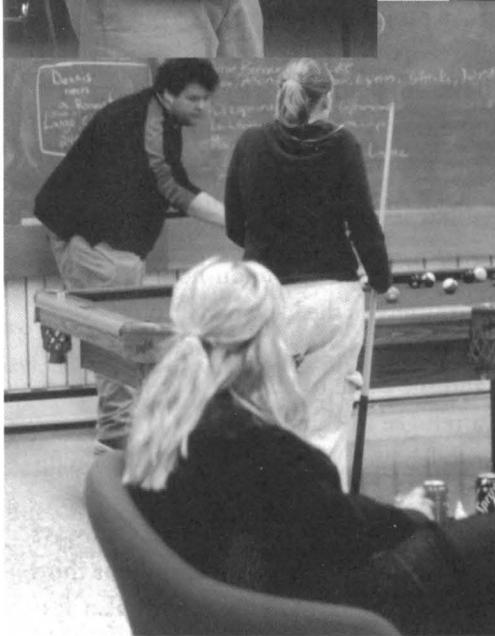
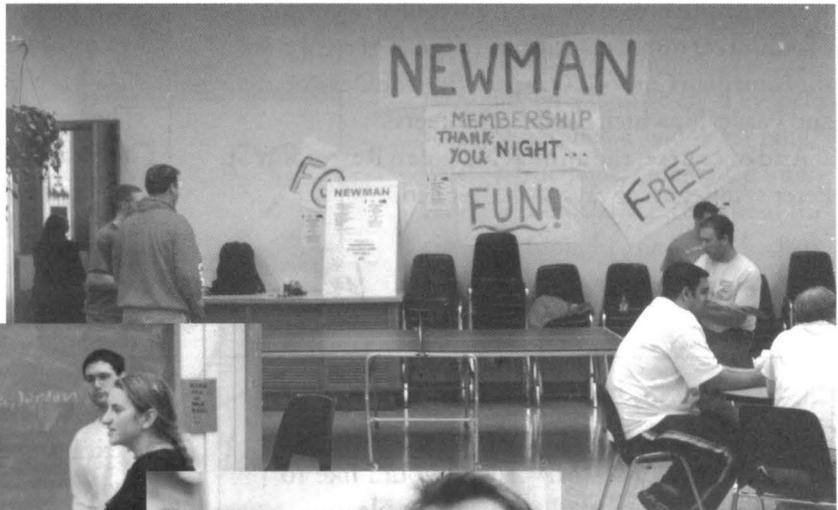
Pathways to the Spirit, a noon-hour discussion and lunch courtesy of the Newman Centre. Bellma Prodrug of Global Gathering Place was our guest speaker, and she came to tell us about her experiences as a refugee in Canada.

We also celebrated Newman Centre's 76th anniversary by serving cake in the cafeteria.

November brought to us our second Pathways on Veterans Against Nuclear Arms, and our third coffee house of the term. This month also featured our first Liturgical Supper. Guest speaker Marie-Louise Ternier-Gommers spoke on Ecumenism and Unity in the Christian Church. There is still much more to come in the second term, so be sure to come see what we are up to.

Newman is here to help fulfill students' spiritual and social needs, so take advantage of our services. Come by our office any time if you have any questions, concerns, or if you just want to chat. If you have any ideas, or suggestions for future events such as liturgical suppers, or pathways we would love to hear them. In the meantime, thanks for your support and we hope to see you around.

Newman Membership Night 2002



Moving on

Katy Wingham, STM alumna and past president of the Newman Centre, is now serving in campus ministry and recruitment at St. Peter's College, Muenster.

Congratulations, Katy, and thank you for the time you gave us.

Focus on STMSU

The energy in the STMSU office is almost tangible as Philip Brost, this year's president, gathers with several members of the executive for an informal chat after the resounding success of the Autumn Nocturne.

"We were a bit anxious at first," Philip allowed — after all, it was an enormous undertaking — "but after the tickets started selling there was no doubt it was going to be a success."

The Autumn Nocturne was a revival of an STM tradition dating from the 50s and 60s. Traditionally called the November Nocturne, students and faculty looked forward to it as an evening of dancing and socializing at the Bessborough Hotel — now the Delta Bessborough, still one of Saskatoon's finest establishments.

In an announcement of the event released in July, the STMSU said it "hopes to provide this opportunity again to the students and faculty of STM, as well as the university community and the city of Saskatoon. It is also hoped that STM alumni/ae will attend the event, as the dance would be a wonderful opportunity for alumni/ae to meet and socialize with each other, as well as with current STM students and faculty."

The Autumn Nocturne — the name was changed because it proved impossible to hold it in November — was held in the Adam Ballroom October 25, with the University of Saskatchewan Jazz Band providing a variety of dance repertoire. Some 350 people attended, making the event a decided success.

"One of our goals this year," said Philip, "is to make STMSU more visible both at STM and at the U of S."

If the Autumn Nocturne was anything to judge by, they have exceeded their expectations. But they don't intend to stop there.

If the Newman Centre represents the spiritual life of students, STMSU represents their political rights and aspirations. Every STM student is automatically a member of STMSU. There are thirteen executive members and twelve members at large.

Philip sees a resurgence of interest in the political scope of the college, with STMSU represented on all college committees, including the Board of Governors and Corporation, the USSU, and University Council.

The STMSU is constitutionally non-denominational, but it follows Catholic social teachings in its actions



Executive of the STMSU attending the Autumn Nocturne. Standing from the left: Jeremy Thiessen, Dani Brischuk, Kristen Olson, Clint Johnson, Carolyn Gutting, Rishi Behari, Tally Mogus, Adam Day, Carman Rabuka, Tony Rolheiser, Joshua Alm, Adrian Frank, Stephanie Mulhall. Seated: Amanda Kowalchuk, Tanya Rac, Philip Brost, Erin Field, Stephanie Parker, Kirstin Derald, Brandi Gazdewich, Natasha Thiessen.

and activities. And it does have a spiritual dimension as well; once the executive was finalized in September, they went on a retreat led by campus ministry team member David Peacock. Such events help people get to know one another and clarify their goals as an organization.

The social aspects of the organization are not to be ignored. As well as the successful Autumn Nocturne, STMSU held a first-year dance to welcome new students in the fall, and they are planning a back-to-school cabaret at the beginning of January to ease the transition from one term to another. During this autumn semester, the STMSU has also been hosting a monthly free lunch for first-year students.

A medieval feast is scheduled for March 8, 2003. The Society for Creative Anachronism will put on jousting displays, and nothing which would not have been seen on the medieval table, including forks and plates, will be allowed.

All in all, the future — and the past — seem to be in good hands.



Autumn Nocturne

The night of October 25 was filled with brilliant music, dancing, and socializing. The St. Thomas More Students' Union hosted a gala event at the Bessborough Hotel, calling it the Autumn Nocturne. Events similar to the Autumn Nocturne were held decades ago by most of the university's colleges. St. Thomas More College held their ball annually in November, taking the name November Nocturne. The current STM council heard of the event through library assistant Dorothy Abemethy, whose memories of previous nocturnes are numerous and vivid, not to mention entertaining.

The night began with a banquet attended by some thirty people. Following dinner, the dance began around 8:00 pm. The University of Saskatchewan's Jazz Band, under the direction of Dean McNeil, played a variety of music from jazz to Russian polkas. The dance floor was never empty, and near the end of the night people were moving tables aside to make a larger dance space.

A delicious lunch was served later in the night. The attendance reached a total of 350. The variety of people who attended ranged from university students to STM faculty to STM alumni/ae to out-of-towners. People traveled from many parts of Saskatchewan to attend the event.

The night was well-received, and everyone who attended had a wonderful time. The STMSU hopes to host this event again in the future.

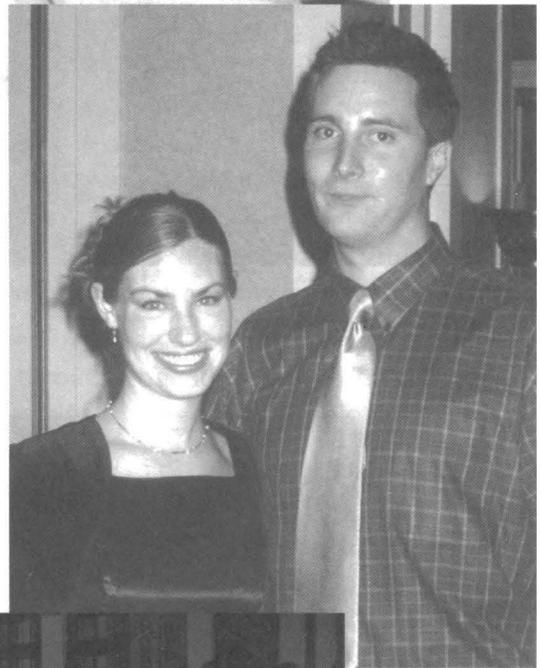
The student's union would like to thank all the outlets who sold tickets, the Bessborough Hotel, Don Gorsalitz, Rhonda Fiddler, Father George Smith, Dorothy Abemethy, and Kirstin Derald for their contributions and hard work.

Stephanie Parker
MAI

Recreating a tradition: Brandi Gazdewich and Carolyn Gutting pose on the staircase of the Delta Bessborough.



The University of Saskatchewan Jazz Ensemble with Ashley Smith at the microphone.



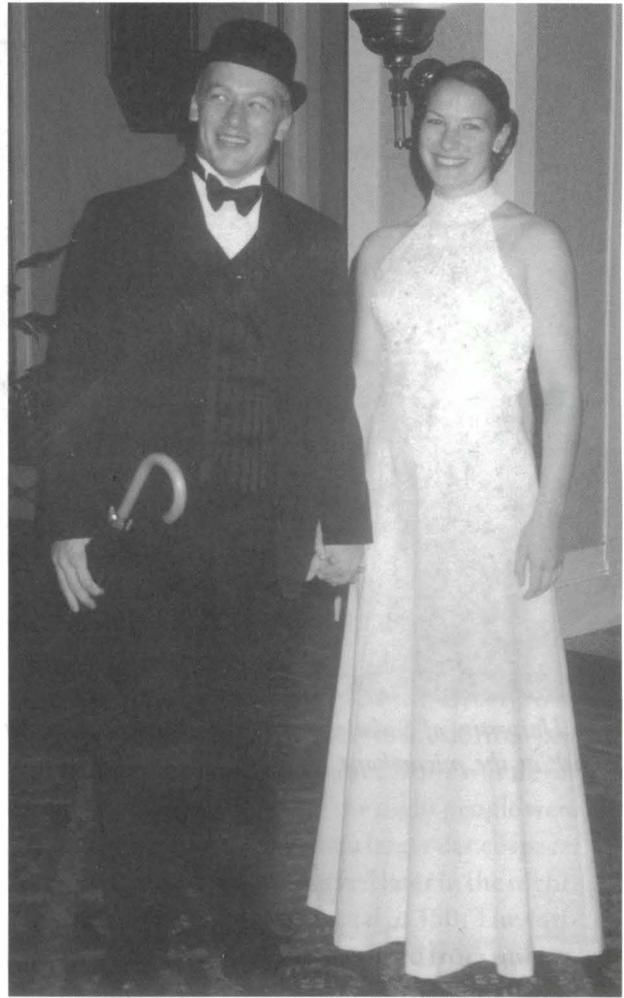
Kirstin Derdall and Michael Piro.

A well-fed group prepares to move onto the dance floor.





Campus ministry team member Michael McLean with wife Melanie.



A touch of class.



The welcoming.

Campus ministry team member David Peacock with STMSU president Philip Brost.

STM Serves the Community

On August 27th, Donna Brockmeyer-Klebaum, Library Director at STM, and Frank Winter, Library Director at the University of Saskatchewan, finalized the *Library Catalogue Integration Agreement*.

This milestone means that the STM library catalogue will be merged with that of the University of Saskatchewan Main Library, enabling students, faculty, researchers, and members of the community to view at a glance all combined holdings. STM library materials will be clearly noted, searchers will be able to limit their searches to those materials housed at STM, and book renewals can be made online.

It is expected that the integration will become visible in 2003. Donna will hold a library orientation in the auditorium to describe the changes patrons will notice, to explain how this will enhance and improve ability to conduct research from home or office, to suggest how students, faculty and the community will be better served, and to provide related

ideas regarding information literacy.

This is a wonderful achievement for STM that had been long desired. It will enhance our collaboration with the university and will strengthen our federation. This initiative will greatly enhance our information technologies and comes at a cost much reduced from original estimates.

Alumni/ae are encouraged to access the reading room at any time for a wide variety of journals, both academic and popular, and an extensive collection of reference works. The STM Shannon Library collection is a unique resource in Saskatoon, as well as in Saskatchewan. For a nominal fee of \$10.00, alumni/ae can also acquire a library card, giving them borrowing privileges.

Special appreciation is extended to Dr. Donna Brockmeyer-Klebaum and the Library Committee, as well as to our colleagues at the University of Saskatchewan Main Library.

Friends of Sophia Celebrates 10th Anniversary

Friends of Sophia is an interdenominational group of women based at the University of Saskatchewan dedicated to nurturing Christian feminist spirituality through education, shared experience, and liturgical celebration. January 2003 marks the first decade of Friends of Sophia. Noted biblical scholar Dr. Phyllis Trible, the first in a distinguished list of speakers that Friends of Sophia have brought in over the past decade, is returning to take part in the celebration. All are welcome.

Saturday, 18 January 2003, 6:00 pm

Anniversary Dinner*

St. Andrew's College, Main Lounge

Sunday, 19 January 2003, 2:30 pm

Ecumenical Liturgy: Theme — "Wisdom"

Homilist: Dr. Phyllis Trible

St. Thomas More College Chapel

Reception to follow in the Chelsea Lounge, St. Thomas More

Monday, 20 January 2003, 8:00 pm

Lecture: "The Bible: A Troubling Book for a Troubled World"

Father O'Donnell Auditorium, St. Thomas More College

Reception to follow.

*Anniversary Dinner: \$20.00 per person. Deadline for tickets: 10 January 2003. Send cheque made out to Friends of Sophia to: Friends of Sophia, St. Thomas More College, 1437 College Dr., Saskatoon SK S7N 0W6. For more information call Marg Dutli at 306-652-7265 or Kathy Storrie at 306-242-6540.

THE 9TH ANNUAL ST. THOMAS MORE COLLEGE/ NEWMAN CENTRE ALUMNI/AE AND FRIENDS WELCOME BACK/WELCOME TO GOLF TOURNAMENT was held September 18 at the Moonlake Golf & Country Club.

An eighteen-hole Texas Scramble was followed by a steak dinner and awards for Best Overall Team Score, Highest Overall Team Score, Longest Drive (men/women), Closest to the Pin (men/women), and many more.

The Winning Team



The
STM
“Thanks
for
Comin’
Out”
Turkey
Award

*Brian Ruthven, Dave Millette ,
Jared Koroll, and Lyndon Shuya
receive their trophies from Rhonda
Fiddler of the Development and
Alumni/AE Office.*



*Iain MacLean, Michael MacLean,
Joyce MacLean, Part Harpell*



I can't breathe. . . .

A combination of sunny weather, good sport, delicious food, and excellent prizes left everyone wanting "More," so . . .

MARK YOUR CALENDARS for the Tenth Annual St. Thomas More College/Newman Centre Alumni/ae and Friends Golf Tournament!

Saturday, May 24, 2003

More golfers, more prizes, more fun than ever before!



Special thanks to our generous sponsors:

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STM Welcomes Gertrude Rompré back to Campus Ministry

Gertrude (pronounced with a soft G) Rompré returned to STM this year to serve on the campus ministry team.

Gertrude was born and raised in Domrémy, SK, where her parents still live. She attended high school at Rivier Academy in Prince Albert, then moved south to do a BA in philosophy and sociology at STM.

Following graduation, Gertrude spent a year in campus ministry at STM. It was a half-time position; the rest of the time she spent at St. John Bosco parish in Saskatoon's west end, working in youth ministry, sacramental preparation, and the RCIA. The parish work became full time for Gertrude following her stint at STM. She spent another four years there, eventually becoming involved in inner-city ministry.

"We involved people of the parish in the work of existing agencies," she explained, "and then took the opportunity to reflect on it."

Gertrude then became involved in the Elizabeth Fry Society, more particularly with the women incarcerated at the Regional Psychiatric Centre where, she says, she learned that "there is much more to people than meets the eye." In her work there she "discovered a common humanity" that broadened her experience and her sympathies.

In the meantime, she had started an MA in pastoral ministry at Boston College, doing her course work in the summers. She attended Newman Theological College in Edmonton for a year, and was able to transfer the credits back to Boston College, where she finished her degree in the summer of 1997.

With a desire to understand aboriginal life, she then approached the Oblates in Edmonton, inquiring after pastoral ministry opportunities in the North. "I went to speak to the provincial," she said, "and an hour later I was looking at photographs of Meander River."

Meander River, a thousand kilometres north of Edmonton, is a community of 400 people of Dene cultural traditions. It was there that Gertrude found the opportunity to exercise her ministry as a lay person in the Catholic Church.

"They wondered if I was a nun," she laughed. "One fellow suggested that I was sort of a common-law nun!"

A priest came to celebrate mass once a month, otherwise Gertrude was the only church presence — and she found herself present to every aspect of pastoral life, including a lot of crisis intervention.

After four years up north, she admitted, she experienced some trouble reintegrating into the larger society. Ever greater numbers of people are being called to ministry as lay people, she says, but it is not always easy to articulate that vocation.

"The challenge is to broaden the categories," she said. "Many people feel a real call to ministry, but the traditional categories don't fit any more."

Now back in Saskatoon, she continues to live out her vocation, serving both at STM and with the Celebrating the Call Project, an Oblate-funded initiative which aims at creating a Canadian association for lay ministry.

May her wealth of experience among the poor and the blessed serve her well in her newly resumed position.



St. Thomas More College presents

A GALA EVENING *with* MICHAEL BURGESS



Enjoy the Performance

Michael Burgess is a true Canadian star. Born in Regina & raised in Toronto, Burgess performed in a vast number of theatrical & musical productions throughout the country before he was selected for the prominent role of Jean Val Jean in the original Canadian production of *Les Misérables* in 1989. His clear tenor voice, his passionate performances, & his natural charisma have brought audiences around the world to their feet in applause.

Indulge in Saskatchewan's Finest Cuisine

Chef Derek Cotton & his team of chefs will serve a memorable dinner before the concert & dessert afterwards.

Reception and Dinner

St. Thomas More College Cafeteria: Reception 5:30, Dinner 6:30
Concert to Follow in the Father Joseph O'Donnell Auditorium
Conclusion in the Cafeteria with Dessert

Tickets: \$175 per person

Payable to St. Thomas More College
(a partial tax receipt will be issued)
RSVP by January 15, 2003

Black Tie Optional

Limited Assigned Seating

BOOK YOUR TICKETS EARLY - LAST YEAR'S EVENT SOLD OUT QUICKLY

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ON THE COVER:
Recreating a Tradition (see pages 21-24).
The oval photograph is from Greystone 66.

KEEP IN
TOUCH

